

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: THE ROLE OF PASTORAL COUNSELING IN MEMBERSHIP
RETENTION IN AYETORO EKITI SEVENTH-DAY ADVENTIST
CHURCH IN EKITI STATE, NIGERIA

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Date completed: June 2014

The study pursued the role of pastoral counseling in membership retention in Seventh - day Adventist church, Ayetoro Ekiti. Procedures followed in the pursuit of this study included an introductory statement that specified steps to be followed which led to the development of the program.

Relevant literature examined included the Bible, the writings of Ellen G. White, other numerous counseling books and various Christian commentators and encyclopedia that are of vital importance to pastoral counseling in membership retention. After the need for pastoral counseling was established, Ayetoro Ekiti was briefly explored historically, economically, politically, socially and culturally to expose the need for pastoral counseling in the church. Preliminary results revealed an urgent need to regularly counsel, educate members and to design, implement and

evaluate an ongoing program of the role of pastoral counseling in membership retention.

The specific strategies for effective pastoral counseling in membership retention were designed, and the fourth chapter carries specific measures that constitute the strategy. The initial responses to the program implemented signal a need for strategic pastoral counseling in membership retention in Ayetoro Ekiti.

The last part of the project is a brief recapitulation of the whole project with necessary recommendations that cannot be exhausted. Pastoral counseling is an instrument of healing, and communication of the good news of salvation. It is hoped that because of the program design and implemented by this study, Seventh-day Adventist Church, Ayetoro Ekiti will be transformed and impact the community positively.

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A project

presented in partial fulfillment

of the requirement for the degree

Master of Arts in Pastoral Theology

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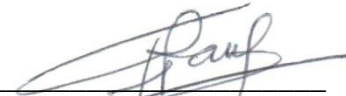
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LIST OF ABBREVIATIONS

S.D.A	Seventh-day Adventist
N.K.J.V	New King James Version
N.I.V	New International Version

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CHAPTER 1

INTRODUCTION

There are church members whose spirituality, to a large extent has been adversely affected because of their inability to manage some of the problems confronting them. The Bible says, “Where there is no counsel, the people perish” (Proverb 11; 14) A minister of the gospel should be in a position to help members of his church have insights into their behavior and find ways of helping them out of their problem. This will help them function effectively in the church and the world around them.

Furthermore, many in the church especially those newly converted may backslide if they do not have their expectations met by the church. Others can completely renounce their faith in Christ if there seems not to be solution available either from fellow church members or the pastor himself, to myriads of their problems.

Economically, since independence many countries in Africa and the world over have gone through turbulent times. Several decades into independent, some countries are still faced with economic mismanagement. This mismanagement brings with it hardship which has forced some to embrace economic crimes like fraud, bribery and corruption. Human trafficking is another social evil that has left its ugly effects on the family, the nation and the church in particular; kidnapping has left some church family in dismay. Also in recent past, Nigeria and other countries in Africa

have witnessed a lot of social, political instability, civil wars and ethnic religious uprising with its attendant destruction of lives and properties.

Spiritually, many Christians are faced with problems that have long stood between them and their spirituality. Everywhere are found men, women and even children with looks of anguish upon their faces. To further illustrate this a story is told about a discouraged new convert who came to talk with a well-known Chinese Christian, Watchman Nee, he says, “No matter how much I pray, no matter how hard I try, I simply cannot seem to be faithful to my God. I think I am losing my salvation.” Nee said, “Do you see this dog here? He is my dog. He is house-trained, he never makes a mess, he is obedient, he is a pure delight to me. Out in the kitchen I have a son, a baby son, he makes a mess. But who is going to inherit my kingdom? Not my dog; my son is my heir. You are Jesus Christ’s heir because it is for you that he died.”¹

What we hope to discover in this study is a new way of looking at and solving people problems, not through a telescope of detached curiosity but face-to-face and sincere responsiveness. Pastoral counseling contributes to renewal of a church vitality by providing an instrument for the renewal of people’s relationship to God as well as church activities which enhances the experience of God’s love.

It could help us to be the church and the community in which God’s love becomes the experience of reality in relationship.

¹Jon Paulien. Jon Paulien. *Adult Sabbath School Study Guide*, Teacher’s Edition 3rd Quarter. Old Columbia Pike Silver Spring: (Illustration Positive Press, Ibadan Nigeria; Cover-Emmaphine Reprographics, Lagos, Nigeria 2012), 30.

Thus, Howard J. Clinebell posits that pastoral counseling is an instrument of renewal through reconciliation, helping local estrangement of the church members, family and even those outside who are not members of the church, for a growing relationship.²

Statement of the Problem

The concept of guidance and counseling appears to have remained relatively new in the church setting. Most church pastors seem yet to come to term with what counseling has to offer to members of the church. For example, a pastor in one of the churches was asked his view on the need for counseling services in the church. To utter dismay of this researcher, he responded, “Counseling service has no place in the church, it is only relevant in schools, tertiary institution where students have need of guidance in their choice of subject’s combination in accordance with their interests.³ Furthermore, “we do not do academics in the church and therefore members have no need of one who will guide them on the choice of subject combinations. The problems of church members are spiritual”⁴ he concluded.

There are many Christians today who, in spite of the fact that they are regular in the church and in good standing still find it difficult to cope with the problems confronting them. Some church members are at the verge of giving up Christianity Some are facing life challenging situation, for people like this, there is much that the pastoral counselor can do.⁵

²Howard J. Clinebell: *Basic Types of Pastoral Care and Counseling* (New York: Abingdon Press, 1984), 213.

³Ibid.

⁴Ibid., 213.

⁵Ibid.

Pastoral counseling can bring hope to their hopelessness, healing to their hurts and then build their trust in the Lord. In view of these problems, pastoral counseling will go a long way in meeting the needs of church members and thereby retain them in the church.

Significance of the Study

The Significance of this study is borne out of the special nature of the role of a pastor as the officially employed human leader of the welfare of God's church. Members who are beset by difficulties and have been discouraged and estranged themselves from the church can be helped to find meaning in their church membership.

Objectives of the Study

The objectives of this study are to:

- Identify some of the problems prevalent in churches today which are caused directly or indirectly by the great gulf between the shepherd and the flock. This can be resolved through counseling
- Suggest ways of dealing with myriads of problems which now permeate families and which have left the church sick. These problems include quest for wealth, cure for sickness, comfort in marriage and families, infertility, alcoholism, drug addiction and many other forms of immorality.
- Draw attention to some of the counseling techniques which are available for pastor's use in his counseling ministry and
- Highlight some of the benefits that will accrue to a church where counseling is provided by the pastor.

Delimitations

Churches are found all over Nigeria whose members are in dire need of pastoral counseling. However, this study will be carried out in Ekiti state and it will be limited to the clergy and the laity in Seventh-day Adventist Church, Ayetoro Ekiti.

Research Questions

In this study, answers will be provided to the following question: What is counseling and who is a counselor? What can members of the church gain from counseling, especially, pastoral counseling? In what ways can pastoral counseling help in retaining church members as well as preventing them from backsliding? Apart from question bordering faith and practice, in what other areas of social, psychological and spiritual life of members do they need counseling?

Definition of Terms

Some terms will be defined to show how they were used in this research. Among these are: Counselor: According to Oxford dictionary, “a counselor is an adviser, one who has a professional training to educate and advice people in areas such as economics, social, spiritual and mental aspects of life.”⁶

Counseling: “Counseling is a responsive relationship arising from expressed need to work through difficulties by means of emotional understanding and growing responsibility”⁷. Similarly “It is a special kind of helping relationship whereby one, that is the counselor, applies special skills to assist the other, the client, in resolution

⁶ William R. Miller: *Practical Psychology for Pastors* (Ventura, CA: Prentice Hall, 1995), 45.

⁷ *Ibid.*, 45.

of personal or interpersonal problems. This may be informing of spiritual, social and mental problems.”⁸

Pastoral Counseling: “This is a great valuable instrument through which the church and communities stay relevant to human needs. It is a means of translating the good news of salvation into a language of relationship affirming that ministers have the opportunity to communicate healing messages to people struggling in alienation and despair.”⁹

Client: “A Client is the person seeking a change, the one who perceives problems and desire its resolution.”¹⁰

Techniques: “These are skills or abilities in art of counseling. It could be seen as rudiments in which skills in counseling could be applied.”¹¹

Conflict of Interest: “Conflict of interest could also mean conflict of objective and ideas, a situation in which a leader or an administrator is fixed with more tedious jobs that he or she could not give maximum attention to all of them”¹²

⁸ Paul E. Johnson, *Psychology of Pastoral Care* (New York: Abingdon Press, 1953), 26-69.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid.

¹² Ibid.

CHAPTER 2

LITERATURE REVIEW

Definition of Counseling

The word counseling psychology is derived from two Greek terms meanings “the study of persons” some argue that since the Greek root word from which we get psychology means “spirit” or “soul” psychology is religious in nature and involves the study of spirit or soul, in other to apply principles to redeem man. However one must realize that because of the evolving nature of language, word origin or etymology does not necessary point to what the word means in contemporary usage. So counseling from its etymology should mean the discussion of the soul. Counseling in Hebrew is tachbuloth, probably originally derived from the idea of rope pulling, that is, the steering and directing of a ship by means of pulling a rope, hence the word has come to mean “direction” “guidance”, or “Counsel”.¹ Another author Guez opines that, “It is difficult to think of single definition of counseling. This is because definitions of counseling depend on the theoretical orientation”.²

He further stressed that,

Counseling is a learning oriented process, which occurs usually in an interactive relationship, with the aim of helping a person learn more about self,

¹Farlex: The Free Dictionary <http://www.thefreedictionary.com/Guidance>
Accessed July 28, 2012

²Nichol D. Francis; *Seventh-day Adventist Bible Commentary* (Hagerstown, MD: Review and Herald Publishing Association, 1977) 3: 985

and to use such understanding to enable the person to become an effective member of the society¹

Counseling is also defines as, “Guiding and a way of healing hurt. It is both a science and an art because it offers counsel, advice and assistance”² Counseling is defines as a relationship between the counselor and the counselee;

As a relationship counseling involves the physical, emotional and spiritual dimensions. The emotional dimension includes empathy, sensitivity and the ability to interpret non-verbal clues of the counselee in order to understand unresolved complexes or pent – up feelings³

The counselor must have the gift or grace of catching a glimpse of the interior world of the person, particularly his spiritual condition, for this is important in healing the person’s hurt and to establish a relationship. Counseling is defined as a relationship between a concerned person and a person with a need.

This relationship is usually a person- to – person, although sometimes it may involve more than two people. It is designed to help people understand and clarify their views, and learn how to reach their self- determined goals through meaningful, well-informed choices and through the resolution of emotional or interpersonal problems⁴

Counseling is defined as process by means of which the helper expresses care and concern towards the person with a problem and facilitates such person’s personal growth and brings about changes in his or her life⁵ Guidance is an act of showing the way for some people like adolescent who cannot find the right path.

It is directing, pointing, leading and accompanying.

Guidance is giving directions to the lonely, confused, unloved, the suffering, the sick and the lost. It is pointing to some possibilities of thinking, feeling,

¹Eugene Shayo. Origin and Development Of Guidance And Counselling Practice In Tanzanian Schools. http://EzineArticles.com/?expert=Eugene_Shayo. Article 4, Jan. 11, 2011. Accessed 15/11/12.

² Ibid.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

and acting. It is leading the person psychologically, emotionally and even spiritually to some newer ways of meaningful living. It is accompanying those who are fearful and uncertain, those who need someone along the rugged path of life's journey⁶

Guidance as a term is defined by Biswalo to denote: "The process of helping an individual to gain self-understanding and self-directing (self-decision making) so that he can adjust maximally to his home school and community environment".⁷ He further maintained "that this process of helping an individual to accept and use information and advice so that he can either solve his present problem or cope with it successfully".⁸ He went further to remark that sometimes, "The process helps the individual to accept the unchangeable situation for example, loss of dearly loved ones and to some extent changes it in its favor rather than letting him be overcome by the situation."⁹ Lewis E Patterson defines counseling as: "an interactive process characterized by a unique relationship between counselor and client that leads to changes in clients' ways of life, such as: Behavior – that is, the changes in the way clients act their coping skills, and decision making skills. Believe – ways of thinking about oneself, others and the world or emotional concerns to these perceptions level of emotional distress- uncomfortable feeling or reactivity to environmental stress".¹⁰

Another scholar, J.M.A Oyinloye defined counseling as: "a healthy relationship between a counselor and his counselee, using Biblical and relevant

⁶ Ibid.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

¹⁰ Lewis E. Patterson, *The Counseling Process* (Kalamazoo, Michigan: Wordsworth Thomson Book House, 1999), 297.

psychological strategies in solving spiritual, psychological and social problems and meeting other needs of the counselee.”¹¹

Raymond J Corsini postulated that

Philosophical concept and therapy produces changes in behavior and acquires emotional control by modifying thought(s) which process relative to one’s life outlook.¹²

He further argued that

a person’s belief system affects his personality as forcefully as environmental excitements. Often belief and attitudes play a decisive role in directing actions and govern the manner in which people respond to a given condition set of stimuli¹³

In his view, philosophical outlook affects overt behavior and effective responses. Certain pessimistic philosophers predispose the person to depressions. In contrasts, optimist philosophers can lead one to attitudes that are confident or behavior that are positive.

Paul Merier, in his influential work, made a remarkable contribution in sociological view of counseling. He affirms sociological view of counseling as:

That which is concerned with social influences, upon an individual on how to affect the society with counseling psychological principles. Thus, the general area where sociology and counseling psychology overlap is called social psychology, although the topic involves more than simple move to find common ground between the two. Hence, social psychologists or counselors are concerned with not only the formation of attitudes but also how attitudes can be affected by changes for better.¹⁴

¹¹Joshua M. A. Oyinloye, *Christian Counseling* (Lagos, Nigerian: Emaphine Reprographic, 2005), 532.

¹²Raymond J. Cousin. *Concise Encyclopedia of Psychology* (Kalamazoo, Michigan; Wileng Publishing), March 26. 844.

¹³*Ibid.*, 844.

¹⁴Paul D Merrier *Introduction to Psychology and Counseling, Christian Perspective Application* 2nd Edition (Grand Rapids, Michigan: Baker Book House, 1982), 67.

Origin of Counseling and its Development

The history of counseling formally started at the turn of the twentieth century, although a case can be made for tracing the foundations of counseling and guidance principles to ancient Greece and Rome with the philosophical teachings of Plato and Aristotle. Counseling is a concept that has existed for long time:

We have sought through the ages to understand ourselves offer counsel and develop our potential become aware of opportunity and in ways associated with formal guidance practice. In most communities, there has been, and there still is a deeply embedded conviction that under proper conditions, people help others find ways of dealing with and solving problems.¹⁵

Young people develop degrees of freedom in their lives as they become aware of options and take advantage of them. Unprecedented economic and social changes have over the years, changed the ways in which we manage our lives.

Therefore,

Effective counseling especially in institution of learning and churches has now become important. Boys and girls, men and women, need to be guided in the relationship between, health and the environment, learning skills, knowledge and attitudes that lead to failure in life. The need for counseling has become paramount in order to promote the wellbeing of the child. Counseling should empower boys and girls to participate fully in and benefit from the economic and social development of the nation.¹⁶

Definition of Counseling in the Light of the Bible

Biblical counseling is traced from Genesis to Revelation. Apostle Paul in the book of I Timothy 3:16,17 Says,

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto good works.

¹⁵Daniel W. Fullmer, Origin of Counseling and its Development, www.Counseling.Directory.org.uk. Accessed December 20, 2012.

¹⁶Ibid.

In addition to the above, king Solomon, the wisest of all the kings in the book of Proverbs Chapter 11:14 says, “Where there is no counsel, the people fall, but in the multitude of counselors, there is safety” This is also illustrated in the word of Jesus in Matthew chapter 6:33 that says, “seek you first the kingdom of God and its righteousness” and all other issues will be cleared and solved.

Consequently, biblical view of counseling is the work of the Holy Spirit, using the word of God to overcome and have a peaceful and happy life. J.M.A.Oyinloye supported the idea by saying that, “counseling must be done in harmony with the generating and sanctifying work of the Holy Spirit. The “Holy Spirit” is regarded in Greek as the “*paraclete*” meaning counselor, stressing that all holiness stems from His activities in human lives”.¹⁷ All that make counseling Biblical is the effectiveness, which could be found in the person of the Holy Spirit introduced by Jesus in the book of John 14:16-19 that says

And I will pray the father, and He shall give you another comforter that he may abide with you forever... He shall teach you all things, and bring all things to your remembrance, whatsoever I had said to you

J.M.A Oyinloye further posited that,

A counselor with biblical concept, must manifest the fruit of the spirit, which is love, Joy, peace, Long Suffering, godliness, Faith, meekness, temperance and self-control as to assist the counselee to overcome his problems and challenges¹⁸

Pastoral Counseling in the Pre-Christian Era

Pastoral counseling or ministry could also be seen in the three levels of leadership in the Old Testament namely: the priest, prophet and king. Religious leaders or “Pastors” of the Old Testament held these offices; hence, they were the

¹⁷Joshua M. A. Oyinloye , *Counseling Strategies to Forster Spiritual Growth and Procedure of Administration* (Shomolu Lagos, Nigeria: Emaphine, Reprography 2006).7

¹⁸ Ibid.

fundamental works of ministerial responsibilities over the people. We shall consider these offices and their roles in relation to pastoral care and counseling.

The priests: “A Priest was invited into the presence of God, where he would inquire of God’s warning and rule in discharging their duties to the people of God”¹⁹. The priest was invited to serve at the altar and officiate in God’s Presence interceding for God’s people, intervening in their behalf with God and bringing sacrifice (Deut. 18:5, Joel 2:17), in preparing the people to meet God and ensuring that every condition that will deprive them of this great communion which fosters peace and stability will be relegated.

The work of shepherding was rested on them and as good shepherds, their work involves the extension of help to wanderers, torn, defeated and dis-spirited sheep that need restoration. This is ideally expressed in psalm 23:8 when the psalmist said, “He restores my soul”, and Ezekiel declared “He strengthens or he heals”. Warnings were also given against shepherds who do not care for the souls of men in Ezekiel 34:4; Zechariah 11:16, 17. The Prophets: Prophets in the same vein were men called to be mouth piece for God (Exodus 7:1-2). “They were to speak authoritatively the word of God in bringing men to the happiness and peace of God through obedience to his word. In speaking God’s word, prophet was to warn, counsel people to return to their covenant obligations which ensures their peace of heart and soundness of mind”.²⁰

The kings: the Kings also brought necessary dimension to the shepherding of the people. Cline Bell posited that,

Shepherding and governing were concepts associated with kingship by the

¹⁹Wicks J. Robert; *Clinical Handbook of Pastoral Counseling* (New York: Paulist press 1993), 2: 323.

²⁰Ibid

elders in David's day (2 Samuel 5:2, 3). They were responsible to maintain and defend the state as well as ensuring justice. In some cases, the king was looked as savior, ensuring the welfare of his people (Psalm 72; 2 Kings 13:5).²¹

Pastoral Counseling in the New Testament

The early church knew the importance of counseling services. This is manifested in the role the apostles played when the number of disciples was multiplied and there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily distribution (Acts 6:1, 2). Jesus had unique insight into the needs and problems of the people. "Jesus demonstrated "sympathy, honesty, sincerity, empathy and patience in every aspect of man's problems and needs."²²

Pastoral counseling in the New Testament could also be seen in Paul's letter to the gentile churches in 1st and 2nd Timothy which were known as the "Pastoral epistles". These epistles were written to counsel admonished and strengthen their faith in Christ. Aquila and his wife Priscilla also played important role in the area of caring and counseling. Their ministry in Ephesus was a great achievement in admonishing the people and fellow apostles in their ministry (Acts 18:26). They also established a church in their house in which they were responsible for both counseling and admonishing. In I Thessalonian Chapter 5:12, Paul speaks to elders as shepherds in the Lord who offered advice and counseling to the sheep of God.

²¹Clinebell. J Hayward; *Basic Types of Pastoral Care and Counseling*, (Nashville, TN: Abingdon Press, 1968).

²²Gary L, A limy, *How Christian is Christian Counseling? The Dangerous Secular Influences that keep us from Caring for Souls* (Wheaton, IL: Good News Publishing Company, 2000),.213.

Counseling in the Books of Ellen G. White

In relation to counseling, Ellen G. White, a Christian author strongly affirms that

Apart from divine power, no genuine reform can be experienced. Human barriers against natural and cultivated tendencies are but as the sand bank against the torrent. Not until the life of Christ becomes the utilizing power of a client, he or she cannot resist temptation²³

She further explained that, “The power of the heavenly agencies will combine with the human. This is the only way to experience effective counseling”.²⁴ She further comments on the life of a counselor that

The word of a counselor has weight of influence for good that his example and spirit have gained. He must be good, before he can do well. He cannot exert an influence that will transform others until his own heart has been humbled, refined, and made tender by the grace of Christ. When such changes have been wrought, it will be as natural for him to live and bless others²⁵

Ellen G. White in one of her books shed more light on the relevance of counseling in the church, that

Where wise, skillful guidance is lacking, men, who lack such wisdom, are easily diverted into paths that lead to difficulty and disaster. On the contrary, when there are many who possess that gift of government or wise counsel, free and discussion of problems will ensure that every important factor is weighed, every pitiful foreseen.²⁶

Ellen G. White is of the opinion that brethren should counsel with one another in the church. This will foster good relationship among church members and prevent them from falling into temptation. She said further that, “in counseling with one another, the lack of one will be supplied by the sufficiency of another.”²⁷

²³Ellen G. White, *Pastoral Ministry*. (MD: General Conference Ministerial Association. Silver Spring, Maryland. 1995), 275

²⁴Ibid

²⁵Ellen G. White, *Mind, Character and Personality* (Nashville, Tennessee Southern Publishing Association. 1997), 744.

²⁶ Ellen G. White, *Testimonies for the Church* (Mountain View, CA; Pacific Press Publishing Association. 1948). 1: 224.

²⁷ Ibid.

Reasons for Counseling Service in the Church

That we live in a time of widening uncertainty and chronic stress has been observed by many Chroniclers.

Tuchman stated that

Man in the twentieth century is not a creature to be envied. Now, bereft of that proud confidence and contemplating his resent record and present problems... Overtaken by the doubt of human purpose and divine purpose, he doubts his capacity to be good or even to survive. He has lost certainty including moral and ethical certainty, and is left with a sense of footlose purposelessness.²⁸

Daniel W. Fullmer and Harold W. Bernard on reasons for counseling service in the church posited that,

Many people, circumscribe their prospects of growth by thinking too much of what they might be and too little of what they are. They brood about their failures, repudiate themselves for their thoughts, and condemn their emotions even their loves. Such persons need to be led to see that imperfection is a challenge to growth... Quite often substantial help can be given to guilt-burdened persons by simply letting them describe their thoughts and feelings.²⁹

Howard J. Cline bell in his view on pastoral counseling in the church opines that

Pastoral counseling is a great valuable instrument through which the church, Communities, stay relevant into the language of relationship”, offering the minister the opportunity to communicate healing messages to persons struggling in alienation and despair.³⁰

Clinebell further posited that the basic reasons for pastoral counseling in the church include the following:

²⁸Barbara W. Tuchman, “The History Opportunity,” *Saturday Review*, (February 25, 1957), 28.

²⁹Howard J Clinebell, *Basic Types of Pastoral care and counseling* (New York, NY: Abingdon Press, 1953), 218.

³⁰Ibid.

1. To meet basic needs of inter- personal needs of love, sense of belonging, security and self-esteem. A lack of this arouses anxiety in a client.
2. To provide a model through which a client has an opportunity to develop new pattern of response to situations that were formerly traumatic.
3. To strengthen the ego, the self or conscious will and ideal of a person.
4. To bring about awareness of God’s redemptive activity and to communicate acceptance and forgiveness in the relationships which is indexed after man.³¹

Pastoral Counseling and Other Functions of the Pastor

The relevance of pastoral counseling and other functions of the pastor cannot be over emphasized. In this regard, Rodney J. Hunter presents the functions as follows:

- Administration
- Preaching and
- Visitation.

Administration: Hunter said the word “administration” is derived from a Latin word “administrate” which means to serve. It is therefore a process through which an organization defines its purpose, and moves in a holistic and comprehensive manner to plan and implement action through ratifying the utilization of its personnel and resources in achieving its purpose.”³²

³¹ Ibid.

³²Rodney J. Hunter, *Dictionary of Pastoral Care and Counseling* (New York: Abingdon Press, 1990), 511.

Robert Wicks on church administration explained further that, “Church administration serves the church by providing the process, structure and experience through which the community of faith can achieve her basic mission”.³³

He also affirms that a pastor who discharges his duty in aspect of administration must consider all the following:

Electing: In putting people into responsible positions, the pastor should be able to work with everyone, carry people along in his administration and endeavor, with emphasis on the benefit and need of working for God.

Meeting: Regular but short meeting should be held to evaluate performances on the gospel commission, soul winning and other vital purposes of the church.

Inventory: For the fact that pastoral counseling is informative in nature, church inventory must be regularly taken and also communicated to members and those at the conference.

Finance: Frequent financial statement must be printed and shared to the members. Pastoral counseling requires accountability and honesty in service.

Workshop: The minister must be able to organize workshops on soul winning, church planting, relationship between the members and many other means for a strong church growth.

Sacred ordinances: Every pastoral counselor should regularly conduct ordinances such as: Baptism, Holy Communion, which also serves as the strategy for the deliverance from sin.³⁴

Preaching: Preaching is God’s ordained medium of the divine plan of saving man. It is God’s own way of warning and reaching the lost. The pastoral counselor, in discharging his duties through this ordained means of communication, must enrich his

³³Wicks J. Robert, *Clinical Handbook of Pastoral Counseling*. (New York, NY: Paulist Press 1993), 2: 640.

³⁴ Ibid.

pastoral preaching with the objective of reaching the saved and unsaved in his care and counseling.³⁵

The pastor uses his pulpit to help people find reason for their existence and provide theological viewpoints in which people could find guidance and substance for their life.³⁶

The pastor in administering preaching as a strong tool of his care for the people should endeavor to minister in areas such as: family life, child bearing and rearing, education, vocational, friends keeping and making, crisis management secrets of prosperity (tithing) adolescent and youth, and marriage life.³⁷ Most importantly in area of evangelism, the pastoral counselor reaches people which are not members of the church, with the message of salvation.

The primary goal of the pastoral counselor, in his preaching to those who are not of the same fold with him, is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin bearer, the sin pardoning savior, making the gospel as dear as possible to the extent of their conversion and presenting before the people the wealth of God's love, in order to break down prejudice and impenitence. The love of Christ making men both far and near to know how much Jesus loves them and what evidences He has given them of His love and care.³⁸

³⁵ Robert J Wicks, *Clinical Handbook of Pastoral Counseling*. (New York, NY: Paulist Press, 1993),2: 640.

³⁶ Ibid., 640.

³⁷ Ibid., 645.

³⁸ Ibid., 645.

Visitation: “Another important and crucial aspect of pastoral duty is the work of shepherding. Visitation could be seen, as an act of shepherding the flock, in readiness to the arrival of the true shepherd.”³⁹

Biblically, the concept of this special pastoral duty is necessary for better understanding of the term pastoral visit. The scripture in Zechariah 11:15- 17 stressed the need for relationship between a shepherd, and the work of visitation. From the chapter of the Bible quoted above, “the Bible describes a worthless shepherd as one who will neither visit the sheep in their affliction nor sustain the healthy ones”⁴⁰. Conversely, the same idea is stressed through prophet Jeremiah in chapter 23: 7. God strongly emphasized on his visit to those shepherd who will not visit the scattered flock. In the Old Testament the word “*Paqad*” is translated visit, while LXX makes use of Greek word “*episkeplo*” meaning visit. A critical look at “*episkeplo*” reflects a close relationship between shepherding and visitation while we consider it today to be “bishop or overseer.”⁴¹

Pastoral visitation, biblically implies a state of been in charge of somebody or something. Better illustration could be drawn on how God visited Adam in Eden (Genesis 3:8). Also in the New Testament, pastoral visitation, as the most integral part of pastoral counseling goes beyond mere visits or house call. Jesus Christ unfolded this in Matthew 25:35-36, 40.

For I was hungry (both spiritual and physical) and you gave me something to eat, I was thirsty and you gave me something to drink; I was a stranger you took me in, I was naked and you clothed me, I was sick and you visited me, I was in prison and you come to me; and Jesus said, so long as you do this to your brothers and sisters, you did it to me.⁴²

³⁹ Ibid.

⁴⁰ Howard J. Clinebell, *Basic Types of Pastoral Care and Counseling* (New York, NY: Abingdon Press, 1953), 220.

⁴¹ Ibid.

⁴² Ibid.

By using the Greek word “*episcopate*” which emphasizes pastoral visitation applied in the context of Matthew 25:35-37, 40,” enables the pastor to know and reach the members where they live, how they live, what they do, and the environment in which they live. It offers him the opportunity of knowing the level of their spiritual, physical, financial and psychological needs”.⁴³ “Pastoral visitations are an intangible means of relating the gospel to families, more than just as friend enters the home. The pastor represents the church and its message, and for the fact that he represents the church in totality to those families, he therefore communicates beyond what he does at the pulpit.”⁴⁴

Qualities Techniques and Skills of a Counselor

The process of pastoral counseling can be complicated and this requires some basic skills and techniques, following are some essential skills and techniques identified by scholars

1. Attention: The counselor must try to give undivided attention to the counselee. This is done through eye contact, posture and gesture.
2. Listening: It involves more than given passive or half – hearted notice to the words that came from another person. Effective listening is an active process that has to do with the counselor setting aside his/her own conflicts biases and pre-occupations so he/she can concentrate on what the counselee is communicating.

⁴³Ibid.

⁴⁴Merrill C. Tenney and J. Douglas; *Zondervan Illustrated Bible Dictionary*. 3rd Edition. (Grand Rapids, Michigan: Zondervan Publishing Company, 1987), 73.

3. Responding: it refers to the special skills that ensure that the counselor does not just listen but takes action and specific verbal responses. Such required skill include: (a) Leading- A skill by which the counselor gently directs the interaction (b) Reflecting – A way of letting counselee know that you are with them (c) Questioning- This, if done skillfully, can bring a great deal of useful information. (d) Confronting – This is not the same as attacking or condemning another person. The counselor confronts by presenting some ideals to the counselee that he/she might not see otherwise. (e) Informing – This involves giving facts to people who need information. (f) Interpretation – Here the counselor explains to the counselee what their behavior or other events mean. (g) Supporting – This is an essential part of pastoral counseling process. It involves guiding the counselee to take stock of their spiritual and psychological resources, encouraging action, helping with many problems or failures that may arise.
4. Filtering: The pastor counselors are not skeptical people who disbelieve everything a counselee says. However, it is wise also to remember that counselees do not always tell the whole story, thus making it necessary for the counselor to mentally sort through their words.
5. Teaching: Pastoral counselor is an educator, teaching by instructing, by example and by guiding the counselee as they learn by experience to cope with the problems of life.⁴⁵

Ethics and Confidentialities in Counseling

The word ‘ethics’ is sometimes defined as the science of morals in human conduct. Morals are concerned with the distinction between right and wrong and with

⁴⁵Rodney J. Hunter, *Dictionary of Pastoral Care and Counseling* (New York: Abingdon Press, 1956), 332.

accepted rules and standard of behavior. Thus ethical codes or ethical guidelines for counseling attempt to present acceptable standards for practice within the profession.

Therefore, pastoral counseling requires some degree of ethics and confidentiality. In this regards, Fullmer presents the following:

1. Confidentiality: Sometimes it is said that all people have three lives- a public life, a private life, and a secret life. Since frequent counseling deals with material from client's secret lives, the trust that their confidence will be kept is absolutely vital.
2. Client protection: The client's protection encompasses looking after clients as persons. Pastoral counselors should avoid dual relationship with their clients sexual contact with clients is always unethical. Apart from sexual exploitation, client may also be subject to emotional and financial exploitation. Financial exploitation can take many forms including counselors charging for services, overcharging and prolonging counseling unnecessarily.
3. Acceptance: It is also desirable for the pastoral counselors to be an accepting person. He should be able to accept all counselee's persons of worth; otherwise he will never be able to help them.

Conclusion

Our present world has been adversely engrossed with tensions, anxieties, guilt and storms of life, wars and emotional conflicts. Hope seems very scarcely to be found. Every aspect of human endeavor is important to pastoral counseling, whether the focus is on grief or bereavement, conflicts in a relationship, matters of vocational direction, illness, drug addiction, alcoholism, infertility and other forms of

immorality. Pastoral counseling and care could serve as an essential means by which communities, families, churches and individuals are strengthened, revitalized and therefore preventing them from backsliding.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

Brief History of Ekiti State

Ekiti State is located in southwest of Nigeria created on October 1, 1996 alongside five others by the military head of state late General Sani Abacha. The state was carved out of the territory of the old Ondo State. It covers the former twelve local government areas that made up the Ekiti Zone of Old Ondo State on creation, it took off with sixteen (16) local government areas, had an additional four carved out of the old ones, Ekiti is one of the thirty Six States and the Federal Capital Territory, Abuja that constitute Nigeria. Ekiti State is believed to have produced the highest number of professors in Nigeria. Several pioneers of academic are from the state among these are: professors Adegoke Olubunmi, the first Nigerian professor in the field of mathematics, and Adeyinka Adeyemi the first professor of Architecture in west Africa. Others include reknowned academicians like professors J.F Ade – Ajayi, Niyi Osundare, Sam – Aluko, Bolaji Aluko, Peter Bodunrin and others too many to mention.

Olomlola traced the origin of Ekiti people and their emergence as a distinct Yoruba ethnic group at the advent of British Colonial rule. Notable Ekiti historian- A.O. Ogunbiyi however noted in his works on traditional Ekiti kingdom, that the term Ekiti was derived from “Okiti” meaning “hilly out crops” and that an Ekiti man would feel more at home being called Ekiti than Yoruba.¹

¹Ibid.

Another historian described Ekiti as historically homogeneous, culturally identical, and geographically contiguous and religiously similar. They speak a common dialect of Yoruba language and it was known around 1900 as the confederation of Ekiti kingdoms. Indeed, one of the reasons for asking for the new state by the Ekiti was the homogeneity of Ekiti vis- as the rest of old Ondo State. He noted that Ekiti people are industrious, though economically poor, since most of them are famers but with the most highly educated citizens of the federation of Nigeria.²

Olomola through archeological survey and available historical accounts shed more lights on the evolution of “Ekiti people” while tracing the various historical works on the evolution of the name and the defects in the writings of early scholars. He noted that Ekiti metamorphosis from a fusion of offshoots or descendants of the antiquarian and waves of early immigrants’ who settled in the basins of River Niger and River Benue. He said further, that “internal migration within Ekiti Communities is due to invasions. Conflicts and other wars also displaced and restructure Ekiti landscape thereby creating numerous kingdoms and city states by the 17th and 18th centuries, No doubt, the frequent unsettling of Ekiti land due to the incursion of Benin raiders and the Fulani invaders from the North contributed to the dislocation, dispersal and restructuring of Ekiti people and communities in the 17th and 18th centuries.³ The next section will describe the economy of Ekiti State.

²Olomola, Isola. *Ekitiparapo Aspirations Since the 1890s* (Ile-Ife, Osun State Nigeria : Andkolad Ventures Nig., <http://searchworks.stanford.edu/view/6307526>. 2005). Accessed 10/02/2013.

³Ibid.

Economy of Ekiti

As indicated earlier, nature has endowed Ekiti State with a lot of resources. Most of these resources have been profitably tapped while others are yet to be discovered. In this regards, Agriculture and Forestry are of great importance. These are areas where investment opportunities are pertinent in Ekiti State. “Agriculture is the dominant occupation of the people providing employment and income for over 80 percent of the population. It is also responsible for over 90 percent of the state’s Gross Domestic Product (GDP)”. The main revenue yielding tree crops are cocoa, oil palm and timber, Forestry offers a lot of investment opportunities in the state, the arable crop that has become very important in recent years is rice. It is now cultivated by many farmers especially on hill slopes of Okemesi, Igbimo Ekiti and in some villages in Ilejemeje Local Government.

Other important crops include yam, maize, cassava, cowpeas, pepper, tomatoes and a host of other vegetables. The headquarters of the Ekiti state Agricultural Development Projects is at Ikole. Ekiti state is an important timber producing state in Nigeria.

Among the hardwood species commonly found in the state are Iroko, Mahogany, Obeche, and sapele wood. Resulting from this is the establishment of sawmills in several place in the state for example, Olaiya sawmill in Ado Ekiti,

Duduyemi sawmill at Ido, Oloja sawmill at Ikere Ekiti and many more. Apart from these natural species, there are teak and myelina which are exotic hardwood and softwood species respectively. These are produced in large plantations in the forest reserves in place like Ise, Ogbese, Ikoro and Emure Ekiti. The forest plantation has also served as a springboard for the production of various economic tree crops, chief of which is cocoa, which remains the mainstay of Ekiti state economy,⁴ having discussed the economy of the state in brief; the next part will be the geography of the state.

Geographical Setting of Ekiti

Geography: “The state is mainly an upland zone, rising over 250 meters above sea level. Ekiti state is situated entirely within the tropics. It is located between longitudes 40°51 and 50°45 East of Green which meridian and latitudes 70° 151 and 80° 51 north of Equator.”⁵ It lies south of Kwara and Kogi state, with Osun state in the East and south. It lies within the area underlain by metamorphic rock of the basement complex. “It has a general undulating land surface with a characteristic landscape that consists of old plains broken by step-side rocks that may occur singularly or in groups or ridges. In actual fact the word “Ekiti” is come from the word “Okiti” which means highlands”.⁶ The hills are visible in all part of the state. The notable ones among them are Ikere Ekiti Hill in the southern part, Efon Alaaye Hills in the western boundary and Ado Ekiti Hills in the central part. The next section will discuss the religion of the state.

⁴Ibid.

⁵Ibid.

⁶ Ibid.

Religion of Ekiti

Religious movements and practice are mainly Christianity, Islam and traditional or indigenous groupings. Christianity is the leading religion in Ekiti state. Although there are Muslims in Ekiti, but they are very few compared to the other Yoruba speaking state. The percentage of Christians in Ekiti is about 80 percent. The Muslims take 10 percent while the traditional religion takes 10 percent of the population. After the discussion of the religious movement the next section to be discussed is the politics of Ekiti state.

Politics of Ekiti

Politics in Ekiti state has witnessed political instability. The following are the list of Administration and elected governments: Lt. Col Mohammed Bawa. (7 October, 1996 – August, 1998), Administrator under military rule. He was the first administrator after the creation of the state. Navy captain Atanda Yusuf (August, 1998 – 29 May, 1999), Administrator under military rule. Otunba Niyi Adebayo (29 May 1999 – 29 May 2003) Executive Governor. He was the first civilian governor of the state under the umbrella of Alliance for Democracy (AD). Mr. Ayodele Fayose (29 May, 2003 – 19 October, 2006), He was the second elected civilian government of the state under the umbrella of People Democratic Party (PDP), He was impeached and replaced by the speaker of the house of assembly Honourable Friday Aderemi . Following a prolonged political crisis, President Olusegun Obasanjo appointed a military administrator in person of General Tunji Olurin in 2006. On April 27, 2007 General Tunji Olurin was replaced by the speaker of the house of assembly Honourable Tope Ademiluyi. Engineer Segun Oni was later elected in the 2007

election as the Executive governor of the state. After three years of his ruling, Dr. Kayode Fayemi replaced him in October, 2010 and to date.⁷

History of Ayetoro Ekiti

Ayetoro Ekiti is located in Ido/Osi local government area of Ekiti state and was founded by Ayaopa – bi – ekun – a great hunter of the early 17th century. Ayaopa, with his elder brother, Asagidigbi, and their aged mother left Ile- Ife and settle at “Oro” now Iloro Ekiti. Ayaopa – bi – Ekun would leave Iloro for the present Ayetoro on hunting expedition and would spend many days before returning to Iloro-Ekiti. He later got to a place full of rocks and hills and hence decided to stay, believing that the place would be good for hunting and at the same time provide full security against external aggressions. He was later joined by his wife, Elo, who used to sell animals killed by her husband under a tree to passerby. The town was named Iyapa after the founder – Ayaopa – bi – Ekun, literally translated to “as swift in killing as lion”. The name of the town was later changed from Iyapa – Ekiti to Ayetoro – Ekiti is strategically located and enjoys attraction from various parts of Ekiti state and beyond.

Some of the Settlers in Ayetoro Ekiti are: The Ikos: They are from Ile-Ife, They come to Ayetoro via Iloro – Ekiti. They live at Odo-Odi and Odo – Osi quarters. The Modes: they are from Oke-Okin they live at Isao quarters. The Ogbolus: they are from Omu – Aran they live at Oke – Owa quarters. The Mosis: they are from Oko in kwara state they live at Odo – Iju quarters. The Ojas: they are from Ado – Ekiti they live at Oke – Otu quarters. The Obasas and Ayes: they are from Ijero – Ekiti they live

⁷ Ibid.

at Odo – Osi quarters. The Awus/Owas: they are from Otun – Ekiti they live at Oke – Uro quarters. The Alaokos: they are from Ikole Ekiti they live at Odo- Iju quarters. The Isas: they are from Aramoko Ekiti they live at Ile – Eruku quarters.

Ayetoro Ekiti was formerly in Ijero District council. The community occupied a vital position as one of the leading town in the district. Ayetoro played a prominent role in the wars of 18th and 19th centuries because of her strategic location. The Ibadan and Fulanis camped at Ayetoro Ekiti where they raided the neighboring towns and villages as far as Northern area of the state.⁸

The invincibility of the town equally made the Benin during their occupation of the area to camp at Ayetoro Ekiti .During the Ekiti Parapo war, Ayetoro Ekiti played an important role. The Ajero relied very much on strong and powerful combatant and warrior leaders such as Eisaya, Balogun, Adenaija, Seriki and host of others to secure victory in battles.

Ayetoro – Ekiti kingship institution had its origin from Ile – Ife via Omu – Aran in kwara state. Fakayode Olonade Alaran –the first Oba of the town came from Alaran ruling house of Omu Aran in kwara state. He was the grandson of Oba Oluyoye The first Olomu of Omu Aran.

Ayaopa – bi – Ekun the founder of the then Iyapa had no interest in the administration of the town but instead he was only interested in hunting. Fakayode Olonade was so popular among his people that everybody was almost certain he would be made the next Olomu after his grandfather. However, at the demise of the late Oba Oluyoye of Omu Aran there was a conspiracy in the palace and Fakayode

⁸10th year coronation Anniversary of Oba Samuel Olufisan Ajayi. Program (14th July, 2012), 11.

could not stand the humiliation as one of his brothers was enthroned instead of him. He then decided to leave Omu Aran with his family and all his followers for an unknown destination while leaving Omu Aran Fakayode took along with him his father's beaded crown.

On getting to Iyapa he saw Ayaopa – bi – Ekun and Asao refreshing them with palm wine under a tree. Fakayode and his people were asked what their problems were. Fakayode Olonade narrated his ordeal and how his brother was enthroned in his stead, that he could not stand the humiliation of staying any longer in Omu Aran, hence he was going to nowhere in particular.

Ayaopa persuaded Fakayode and his people to stay with them at Iyapa but Fakayode would only stay on the condition of his being made the Oba of the then Iyapa. Since Ayaopa was only interested in hunting and Asao in herbal medicine, Fakayode Olonade and his followers were allowed to stay and Fakayode was made the first Oba of Iyapa Ekiti.

Names of the Alayetoro from its origin till date are: Fakayode Olonade Alaran, Oweere Baba Akun, Okinbaloye, Okiribiti, Arigi Asoloko, Ajigunna Boyinbo, Agborogodo Omi, Amigbegbe Pesu, Usinkalu Aminrinjoye (1920 – 1940), Adaraniwon (1942 – 1978), Ajeyomi Gabriel Dada (1987 – 1999), and Samuel Olufisan Ajayi (2002 to date).⁹

Religion of Ayetoro Ekiti

After the brief discussion of Ayetoro Ekiti.history, we will briefly discuss religion in Ayetoro Ekiti. The interview conducted here informed us that before the

⁹Ibid.

advent of Christianity, the religion of Ayetoro Ekiti was basically traditional religion. There are many types of idol worship and celebrated in the town but the two dominant and widely celebrated among these idols were “egugun osanyin” [masquerade] and “okotorojo.” It is believed that all the idol being worshipped in Ayetoro Ekiti were not owned by the people of the land but either brought from the people who came to settle in the town or borrowed from another neighboring town. The two idols will be discussed briefly.

Egugun was brought by a man called oluji, a famous herbalist in the town and the neighboring towns and villages. The wife of the then “owa of Ajkero” was pregnant and due for delivery but could not easily deliver the baby. The entire herbalist group was invited but could not perform the delivery. Oluji was invited from Ayetoro who later performed the delivery. The king inquired from him what he wanted him to do for him to compensate for the work he performed. The herbalist requested for the idol of the land “egigun osanyin. The king whole heartedly gave the idol to him with the instruction on how to worship and celebrate it on a yearly basis.” Egigun osanyin “was brought to Ayetoro Ekiti. The first shrine was located at Idioro, Odo Iju, Ayetoro. This, “egigun osanyin” became a yearly festival and normally celebrated in August with new yam festival by singing, dancing, shouting, eating and drinking of palm wine.¹⁰

Okotorojo. “Okotorojo” came to Ayetoro Ekiti through a man called Awe. He was a native of Akure, Ondo state. He was a herbalist who traded in all form of herbs. He came to settle at Ayetoro and then brought with him his idol called “Okotorojo”

¹⁰Adedayo Ayanladun, Happy Day Leader of Egigun Osanyin, Interview by Researcher, Ayetoro Ekiti on 6/3/2013.

Okotorojo is a yearly celebration. It is normally celebrated for seven days in the Month of June and July.

Okotorojo is widely accepted and it usually draws people from far and near. Okotorojo is like a statue or an image painted with spotted black and white. Chiefs and leaders were appointed to be guarding and giving instruction. It is also celebrated with dancing, cooking and drinking of palm wine. The next section will briefly talk about Islamic religion.¹¹

Islam. The date of its arrival was not known. The information gathered disclosed that, people who came from Ilorin to settle at Ayetoro were the people who brought Islamic religion to Ayetoro. Islam according to the interview was view and termed as “Imole” meaning hard and difficult religion that was not easy to understand their language. Initially there were no indigene of Ayetoro who join Islam but recently they have few indigenes that are Muslim. The next section will briefly discuss Christianity in Ayetoro Ekiti.¹²

Catholic church. The Catholic Church was the first church that came to Ayetoro Ekiti. It was the white missionary that brought Catholic Church to Ayetoro. The church was directly located in front of the Egigun shine along Otun road. The catholic was seen as a strange religion that came to destroy the religion of the land. As a result, the church faced opposition and persecution from the people. It was gathered that their first church was pulled down and destroyed by juju and incantation.

Anglican. The Anglican Church was the second church that came to Ayetoro Ekiti. Anglican Church came to Ayetoro peacefully without any persecution. The

¹¹Awe Agbose, A Leader of Okotorojo, Interview by Researcher, Ayetoro Ekiti 10/03/2013.

¹²Ibid.

information gathered disclosed that the town embraced the church and supported it because it did not touch the culture, tradition and the custom of the land. According to the interview, members do gathered every seven days to drink palm wine, Anglican Church was widely accepted in Ayetoro Ekiti.¹³

Seventh-day Adventist Church in Ayetoro Ekiti. The Seventh-day Adventist Church was the third Church that came to Ayetoro Ekiti. It got to Ayetoro in 1927 through Elder Ayi, a native of Ipoti Ekiti who came for the construction of road in the town. He met Elders Odeyemi, Jacob Olafare, Abebi and Baba Sakeu Awe at their youthful age and preached to them about the true day of worship (Saturday). They accepted the message and began to meet together for worship every Sabbath in the sitting room of Baba Oloode. Shortly afterwards, they face persecution by the “elegun” [masqueraders] these fellowship eventually came to a halt.

However, with determination Baba Joshua Odeyemi started going to Otun to fellowship. He used to disguise while going. He would wear his cloth and keep church wears in a bag but as he moved closer to Otun he would change his cloth and while coming home after service he would change his dress again. Later some other people joined him the first woman to join the church was Madam Agbede Awu who later became the woman leader. Pastor I.A Balogun a native of Ipoti Ekiti was the first pastor in Ayetoro. At that time the total membership was about 30. Of all the three churches that came to Ayetoro the seventh day Adventist church faced greater opposition and persecution from both the elegun and the existing churches. The church was located directly in front of their shrine a forest known as “evil forest” Igbo Aiwo- meaning no body could enter the forest and survive. The arrival of the seventh

¹³Johnson Agunloye, An Elder in Seventh-day Adventist Church 1 Ayetoro Ekiti, Interview by Researcher, Ayetoro. 15/03/2013.

day Adventist church was a great threat to the existing churches and the traditional religion. The church opposed the culture, customs and the tradition of the land. Many people died as the result of the persecution but the Lord sustained his church. The church grew and multiplied. Presently the membership is two hundred and fifty (250). In 1999, Seventh day Adventist church 2 was established, at the sitting room of Baba Ajinrere Located in palace road, Oke Uro Ayetoro Ekiti. The membership of church 2 at present is thirty five (35). Lack of strong financial members constitutes a major problem of church 2.

It is important to note that religion in Ayetoro has an adverse effect on the Seventh-day Adventist Church in Ayetoro Ekiti.¹⁴

Politics of Ayetoro Ekiti

Despite the fact that Ayetoro is a small community it consists of about nine clans that migrated from different part of the country to form the nucleus of the town.

Social Reason: - why there is a need for pastoral counseling in seventh day Adventist church includes:

Alcoholism: From the inception of Ayetoro Ekiti it has been observed that palm wine served as a social link between the people. It is the customs of the people to gather under tree to refresh them with palm wine.¹⁵

Family Ties: - The people of Ayetoro Ekiti are a small community therefore the people there are related in one way or the other. This affects the way in which they respond to the gospel.

¹⁴Ibid.

¹⁵Personal Observation.

Culture: - the people of Ayetoro are homogenous. They speak the same language. They share the same tradition, and cultural belief. The issue of culture is having negative effect on the seventh day Adventist church in Ayetoro Ekiti.

Teenage pregnancy, keeping of concubine (extra marital affairs) smoking of cigarette and Indian hemp and other forms of immorality are rampant in the community and it has adversely affected the seventh day Adventist church in Ayetoro Ekiti. Peer pressure is one of the greatest threat that has negatively impacted the church in Ayetoro Ekiti.

Economy Ayetoro Ekiti

Ninety percent (90%) of the population are predominantly farmers. The financial needs always exceed the available means. There is high level of poverty in the community. This affects the way they return their tithes and offerings. Migration is another factor. The working class people have migrated from the community to the cities leaving the old parents and the children of primary and secondary school. This impacts the economic situation of the church.

Conclusion

The brief history of the region and the community were given. African Traditional religion was also briefly discussed. Islamic religion was not left out. Other denominations were also briefly considered. Social and economic challenges were enumerated. It is obvious that pastoral care and counseling will help in solving the challenges. The next chapter will offer solution to the challenges enumerated in this chapter.

CHAPTER 4

PROGRAM DEVELOPMENT IMPLEMENTATION AND EVALUATION

After the review of related literature in chapter two and the description of local setting in chapter three, now it is time to consider the seminar and teaching conducted on the role of pastoral counseling in membership retention in Seventh Day Adventist Church, Ayetoro Ekiti. For the past three years several evangelism have been conducted of which many souls join the church through baptism, but amazingly no one could tell exactly what their condition is all about. After baptism no other plan is put in place to nurture them so that they will be fully established and be strong in the service of the Lord, for example the two week public evangelism conducted in March 2010 by the Conference Evangelism Director in Ayetoro Ekiti which yielded thirty souls. Presently, only three of them remain in the church while twenty seven cannot be located. In 2012, Action unit evangelism was conducted and twenty four souls were baptized. Only five out of twenty four souls remained in the church, the rest cannot be located.

Methodology

Meeting with the officers of Seventh day Adventist church Ayetoro Ekiti: The church officers both present and past form the study group. Their responsibility is to examine the rate at which members backslide from the church. The purpose of these meeting with the church officers is to find out the causes of church members backsliding and to brainstorm on what can be done to retain members in the church.

The meeting was held for two consecutive years and twice in each year. The first year was divided in two phases of three days seminar and open discussion on the topics. Each section was two hours long. Each seminar was followed by a discussion and exchange of ideas. This exercise was important in helping to understand the full process. The goal of this first phase was to make every member aware of the need for pastoral counseling and the role it can play in membership retention.

The topics of seminar conducted were;

Seminar 1: What is counseling?

Seminar 2: The role of pastoral counseling in the church.

Seminar 3: Counseling and Membership Retention.

The goal and purpose of seminar “What is counseling?” is to have a general knowledge of what counseling is all about. The goal of seminar 2 “the role of pastoral counseling in the church”, is to help the members of the church to come to awareness that pastoral counseling can strengthen the relationship between members and the church. That counseling can be a way of relieving the burden and calm anxiety. The goal of seminar 3 “counseling and membership retention” is to look into how pastoral counseling can be of help in retaining members of the church.

Questionnaires were distributed, structured interview were also conducted. One session of three days was planned to gather all necessary information coming from the church members. The church clerk was appointed to gather all the useful contributions and suggestions from the members. It was an occasion for sharing ideas and views that would enrich the topic. Using interactive method, it was interesting for everyone to discover the necessity of pastoral counseling in membership retention. In the course of the seminar, problems and factors that cause church members to backslide were fully discussed. As a result, the problems enumerated led to thinking

of how to design programs to tackle the problems of church members in Seventh Day Adventist church, Ayetoro Ekiti.

Program Design

- To organize career counseling in the church for young people. The goal is to guide young people in making right choices in their chosen career.
- To organize pre-marital and post-marital counseling. The goal is to prepare young people meeting the challenges they are likely to encounter in their future marital life.
- To organize new converts integration programs in the church. The goal is to nurture and to fully establish the new converts in the church.
- To organize visitation to members. The goal is to identify with the needs of the church members and to encourage and counsel them.
- To organize welfare committee. The goal of this committee is to discover if any member of the church is in any kind of problems and difficulties to make recommendation to the church board.
- To organize training seminar on spiritual gifts and their use in God's service in Seventh Day Adventist Church, Ayetoro Ekiti. The goal is to help members identify their spiritual gifts, to be used in the church in other to foster their spiritual growth.
- To organize family week seminar. The essence is to impact biblical principles of family life. To discourage extra-marital relationship and all forms of sexual immorality.
- To organize systematic Bible classes for doctrinal consolidation of new baptized members. The goal of this is for new converts and old members to be fully rooted and well established in the doctrine of the church.

- To organize Health seminar on how to stop smoking and drinking. The goal is to discourage smoking and alcoholism.
- To organize empowerment program. The goal is to reduce the rate of poverty or financial predicaments of the church members.
- To organize seminar on courtship and marriage. The goal is to reduce pre-marital sex and teenage pregnancy.
- To organize members into small group of fellowship. The goal is to adequately capture the fellowship members living in the same geographical location.
- To organize follow up committee. The goal of this is to care for new members after evangelism.
- To train church officers most especially the Sabbath school crew. The goal is to make worship hour lively, attractive and spirit filled?
- To organize seminar on Christian living and behaviors. The goal is to teach moral lessons on how church members are to behave and conduct themselves so that the new members will not backslide.

Implementation

Implementation is a crucial aspect in this research work. Therefore, this work will briefly discuss how the program designs were implemented.

Visitation Groups: It was discovered that pastors alone could not do the work of retaining members after baptism, therefore, ten members visitation committee was put in place. This committee gathered for visitation twice a week Tuesday and Thursday of every week.

Welfare committee: welfare committee was put in place by the local church board. The committee consisted of seven members, comprising four men and three

women. They work in collaboration with the visitation group, church deacons and deaconesses. Their responsibility is to look for the welfare of the sick and the people that are in need.

Empowerment program:

Empowerment Workshop on barbing saloon, carwash, soap making, soya milk, and zobo making, computer training was organized for the youths. Professionals from the community were invited to train church members at the workshop. This was conducted three times.

Seminar on how to stop smoking and alcoholism were organized material from Ds Kathleen kutaraf and other relevant materials were used. The seminar on alcoholism was conducted twice within the first year. The conference health director was invited as a resource person.

Baptismal Classes: It was discovered that baptismal classes were not operational in the church; therefore, baptismal classes were resuscitated. Elders were appointed to coordinate the classes.

Teaching on spiritual gifts: This was conducted in phases and thrice in two year. Each section was two hours long.

Family life seminar: The seminar was conducted twice. The conference family life director was invited to conduct the seminar. All categories of members were considered in the preparation and the presentation of the seminar topics.

Small Group: |The church members were organized into small group based on the members' geographical location. Leaders and assistant leaders were appointed for the entire group. The whole church was divided into thirteen (13) units. The small groups were supposed to be more than thirteen but there were no adequate leaders and teachers.

Prayer: The mid-week prayer meeting was restructured. Roasters for mid-week were introduced, names of coordinators and assistant were printed out and distributed. Monthly prayer meeting was organized for every first day of the month. Prayer groups were also constituted. The prayer groups usually meet every Sabbath morning before the commencement of Sabbath school.

Church officers training: Quarterly training of church officers is an ongoing process.

Counseling Department: The church members in seventh day Adventist church, Ayetoro Ekiti is in need of counseling services in the church therefore, at the yearly church election, people who are trustworthy and of experience were nominated to team up with the church pastor for effective counseling. The counseling team meets twice in a week on Sundays.

Teaching on Christian living and behaviors: The teaching was conducted twice in two years on Sabbath day at the divine service when we usually get 100% attendance of church membership. Material from the fundamental belief and other useful materials were used for the teaching.

Follow up committee: Five members follow up committee was put in place to forestall loosing of new members after evangelism. The responsibility of visiting friends was added to their duty.

Evaluation

Programs have been designed and implemented in the seventh day Adventist church in Ayetoro Ekiti. Now it is time to evaluate the effectiveness of the program design and implemented. Evaluation committee was set up to evaluate the programs on quantity basis. This will help us to know which programs are functioning and which ones are not. From the report of evaluation committee it was obvious that all the programs implanted were effective. In 2012, forty souls were baptized to the church

and thirty five of them were retained. In the area of teenage pregnancy, seminar and counseling conducted has greatly reduced the high rate of teenage pregnancy. Intake of alcohol has decreased drastically. Although there are some of the programs that are still struggling to survive, for example membership empowerment workshop has not striven well because of the economic situation of the community but, gradually it will survive. The church has become lively as a result of quarterly training of church officers.

There has been tremendous improvement in the way church programs are conducted. Attendance at church services has improved in Ayetoro Ekiti Seventh day Adventist church. Integration of new members into church activities is working well. The result is the reduction in the rate of apostasy.

Small groups are effective but not all the small group units are functioning. Members do not attend regularly. Another strategy will be considered in this area. Relationship between members and the pastor has greatly improved.

Regular consultation and free expression of mind is now taking place in Seventh Day Adventist Church, Ayetoro Ekiti. It is now time to evaluate and analyze the responses of church members in Seventh Day Adventist Church Ayetoro Ekiti through the questionnaires distributed.

Questionnaire Analysis

The section is devoted to ascertain the views of seventh day Adventist church members on the role of pastoral counseling as a way of membership retention.

Therefore, the analysis of the questionnaire administered was accurately presented in tabular and bar chart form and measured in frequency and percentage. The number of questionnaires administered is two hundred and fifty. The number collected is two

hundred and eleven. The following are the analyses of the questionnaires represented in tables and bar charts.

Table 1 shows that 121(57.3%) of the respondents were male while 90(42.7%) were female. Table 2 reveals that the respondents between 18-22 years were 71(36.5%), 26-35 years were 25 (11.8%) 36-50 years were 66(31.3%) while 50 years and above were 43(20.4%). Table 3 shows that 51.7% were married, 38.9% were single, 8.1% were widow while 1.4% others.

Table 1. Gender of the Respondents

	Frequency	Percent
Male	121	57
Female	90	43
Total	211	100

Table 2. Age of the Respondents

	Frequency	Percent
18-25yrs	77	36.5
26-35yrs	25	11.8
36-50yrs	66	31.3
Above 50yrs	43	20.4
Total	211	100.0

Table 3. Marital Status of the Respondents

	Frequency	Percent
Married	109	51.7
Single	82	38.9
Widow	17	8.1
Others	3	1.4
Total	211	100.0

Table 4 shows that 88.2% of the respondents were members of S.D.A Church, Ayetoro Ekiti while 11.8% were non members. Table 5 shows that 11.4% did not know when they became members, 58.8% became member less than 50 years ago, while 29.9% became members more than 50 years ago.

Table 4: Denomination of the Respondents

		Frequency
Percent		
38.2	Yes	186
11.8	No	25
100.0	Total	211

Table 5: Age When Respondents became Members

	Frequency	Percent
No	24	11.4
Below 50years	124	58.8
Above 50years	63	29.9
Total	211	100.0

Table 6 reveals the occupation of the respondents, 9% have no job, 18.5% are petty trader, 25.6% are students, 40.3% are farmers while 14.7% are teachers. Table 7, shows that 67.8% of the respondents are educated while 32.2% are not educated. In Table 8, we discovered that 54.0% are not holding any post in Ayetoro church while 46.0% are church officers.

The responses of the respondents in Table 9 suggest that a large percentage of the church members in Ayetoro Ekiti, S.D.A Church agree to the fact that all the problems listed in the questionnaires are the major problems confronting the church members and that these factors are responsible for members backsliding from the church. This can be seen from item 1-10.

Table 6: Occupation of the Respondents

	Frequency	Percent
None	2	9
Trade	39	18,5
Student	54	25.6
Farmer	85	40.3
Lecturer	31	14.7
Total	211	100.0

Table 7: Educational Status

	Frequency	Percent
Education	143	67.8
Non-Education	68	32.5
Total	211	100.0

Table 8: Post Held in the Church

	Frequency	Percent
Member	114	54.0
Worker	97	46.0
Total	211	100.0

Table 9. Problems that Causes Members to Backslide.

Item		Strongly Agreed	Agreed	Fairly Agreed	disagreed	Strongly Disagreed
1. Major Problems among members	f %	81 38.4	38 18.0	15 7.1	47 22.3	30 14.2
2. Life Style of old Members		88 41.7	95 45.0	20 9.5	1 0.5	7 3.3
3. Lack of Genuine Conversion		62 29.4	114 54.0	24 11.4	8 3.8	3 1.4
4. Opposition from Family		54 25.6	87 41.2	54 25.6	12 5.7	4 1.9
5. Poverty / Financial Problems		69 32.7	79 37.4	44 20.9	11 5.2	8 3.5
6. Teenage Pregnancy		77 36.5	83 39.3	41 19.4	4 1.9	6 2.8
7. Alcoholism		58 27.5	106 50.2	29 13.7	16 7.6	2 9
8. Lack of Quality Pastoral Care		53 25.1	81 38.4	51 24.2	12 5.7	14 6.6
9. Adventist Belief on Healthful Living		70 33.2	88 41.7	34 16.1	9 4.3	10 4.7
10. Lack of Quality Follow-up		75 35.5	79 37.4	36 17.1	10 4.7	11 5.2
11. peer Pressure		84 39.8	84 39.8	17 8.1	4 1.9	22 10.4
12. Problem Causing Backsliding		54 25.6	57 27.0	50 23.7	8 3.8	42 19.9
13. Constant Pastoral Visitation		83 39.3	67 31.8	9 4.3	16 7.6	36 17.1
14. Effective Prayer Strengthens		62 29.4	81 38.4	19 9.0	6 2.8	43 20.4
15. Systematic Bible Classes		76 36.0	76 36.0	13 6.2	12 6.7	34 15.1
16. Training Seminar on Spiritual Gifts		119 56.4	59 28.0	6 2.8	7 3.3	19 9.0
17. seminar on Family Life		70 33.2	104 49.3	17 8.1	8 3.8	12 5.7
18. Program for Members		96 45.5	73 34.6	15 7.1	13 6.2	14 6.6
19. Personal Evangelism		89 42.2	79 37.4	19 9.0	8 3.8	16 7.6
20. Friendship Evangelism		89 42.2	84 39.8	27 12.8	4 1.9	7 3.3
21. Action Unit Evangelism		82 38.9	75 35.5	34 16.1	4 1.9	16 7.6
22. Sound Church Doctrine		60 28.4	84 39.8	44 20.9	9 4.3	14 6.6
23. Public evangelism		75 35.5	92 43.6	36 17.1	2 0.9	2 0.9
24. Biological Affiliation		61 28.9	88 41.7	44 20.9	10 4.7	8 3.8

Table 9. Continued

25. Marital Relationship		84 39.8	86 40.8	21 10.0	16 7.6	4 1.9
26. Pastoral Counseling		70 33.2	114 54.0	21 10.0	3 1.4	3 1.4
27. Pastoral Counseling to Members		96 45.5	88 41.7	20 9.5	3 1.4	4 1.9
28. Pastoral Counseling a Benefit		113 53.6	71 33.6	17 8.1	7 3.3	3 1.4
29. Time for Counseling		79 37.4	100 47.4	24 11.4	7 3.3	1 0.5

On the programs through which members come to the church, a large percentage of members agreed that all the programs listed are means through which members join the church. A large percentage of members drawn from the sample in item 13 agreed with the fact that constant pastoral visitation is the greatest and most effective means of reaching out to members and non-members in Ayetoro Ekiti.

In item 26, a large percentage of the respondents agree that holding series of pastoral counseling is a way of bridging the gap between members and the pastor. This revealed the fact that in Seventh Day Adventist Church, Ayetoro Ekiti, pastor and members have not been relating well. This is evident in item 8 where a large percentage of the respondents agree that lack of quality pastoral care can cause members to backslide.

In item 27, a large number of respondents consented to the fact that pastoral counseling should be extended to both new converts and old members. This is in agreement with table 28, where a large percentage of respondents agree to the statement that pastoral counseling is of great benefit to the church.

The work therefore concluded that pastoral counseling is essential in retaining church membership in Ayetoro Ekiti in particular and all churches in general.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

From the findings, we have discovered the following causes of members backsliding in seventh day Adventist church, Ayetoro Ekiti. Life styles of old members, lack of genuine conversion before baptism, opposition from the family and other denomination, poverty, teenage pregnancy, alcoholism, lack of quality pastoral care, Adventist belief on healthful living, family issues/ polygamy, lack of quality follow up after evangelism, and peer pressure just to mention this few.

The following strategies were identified to deal with the above stated causes. Programs were design, to organize career counseling, to pre-marital and post marital counseling, new converts integration programs, visitation to members, welfare committee, training seminar on spiritual gifts and their use in God's service.

Family week seminar, systematic bible classes for doctrinal consolidation of new baptized members, health seminar on how to stop smoking and drinking, seminar on courtship and marriage, empowerment workshop, organize members into small group, organize follow up committee, training of church officers on quarterly basis and organize seminar on Christian living and behavior programs have been designed to solve the problems thereby retain members in the Seventh Day Adventist Church, Ayetoro Ekiti.

Conclusion

Consequent upon the findings made in this study, the following conclusions have been drawn: that absence of pastoral counseling in our churches is a disappointment to God in fulfilling his great commission to humanity.

It is noteworthy, to remark that pastoral counseling is the best way to restore man back to his maker. It is also indeed the best way of healing wounded and broken hearts, and to install hope, peace and assurance in this lonely and sinful world.

Pastoral counseling is vital to humanity in that while other professional people, the doctor, social worker, psychologist and marriage counselors may do pre-marital guidance work, the clergy will do ninety to ninety five percent of whatever is done because of the position pastors occupy in the church and community.

The church is not a fellowship of saints. It is a group of imperfect people who are concerned about themselves as they mature, with their fellow creatures. It is expected of all pastors and churches, that they make use of this sacred medium, entrusted in their hands by God, in order to impact the world positively through the message of relationship. To comply with this in willing obedience brings eternity to the heart of men.

Every Christian is called to a ministry of encouraging and helping others, especially those in the household of faith, we need to challenge, encourage, and assist members of local churches to get on with the job of one another, love one another, bear one another's burden and pray for one another.

Furthermore, pastoral counseling helps people enjoy a growing relationship with God, which enables them to live amidst the losses, conflicts, and tragedies of life. Pastoral counseling goes beyond helping people find their vocation but rather it gives solution in matters related to all aspects of life.

Recommendations

The following are the recommendations made to this research finding:

In the planning and preparation of any evangelistic programs, the Church should make adequate plan and preparation for the new converts. The Church can have a separate class for them and appoint a teacher that would teach them on regular basis so that they would not be lost in the crowd as they are coming in. It is necessary for the formation of small groups in their geographical location for integration of new believers. In small group, members will be able to care for the need of their members.

The use of power-point presentation like projector should be encouraged. It is often said that, one picture is worth than a thousand words. If lessons and teachings are projected with picture it would help to retain members in the church.

People should be taught and mature before baptism. One of the factor responsible for loss of members is that new converts are not well taught to be mature for baptism. It is pertinent for new converts to be taught to understand the fundamental teachings and principles of the church before baptism.

Needs –basic programs like family life seminar, singles programs, stewardship seminars, career choice workshop, evangelism training and leadership workshop should be conducted regularly. Every local church should have a counseling department and counselors from among members who have experience, devoted and trust-worthy should be elected by the nominating committee during church election. It is not every church that can have pastor in places like that, people appointed can help in counseling and report to the pastor.

Visitation and welfare committee should be constituted in all local churches. In addition to personal visitation, members should be taught how to visit themselves and to look for the welfare of other members. Old members should be educated on their

role in the welfare of the new believers. If new believers are well care for and looked after their welfare, there is tendency to retain them in the church. Old members should also watch out for their lifestyles so as not to serve as a stumbling block for new converts.

Pastors should consistently counsel, pray for and visit his members. From this research finding, it is obvious that members in seventh-day Adventists church value pastor's visitation, prayer and counseling, therefore these ministration should not be neglected by pastors. Evangelism and nurturing materials should be made available in the local vernacular of the region (Yoruba) for those who cannot read and understand English Language. In Ayetoro Ekiti where this research is carried out, the language of people in this environment is predominantly Yoruba, they would appreciate it. Material for evangelism and nurturing of members can be given in Yoruba language. Evangelism training should be conducted regularly. When the members are taught how to work for the salvation of other people it would consolidate their faith and thereby retain them in the church.

Members must be instructed on basic Christian growth principles such as, Bible study, prayer, fellowship and regular church attendant. Regular Bible study would enhance the growth of the new member, prayer fellowship will increase the faith of the new member while regular church attendant will edify church member and create a sense of belonging.

APPENDIXES

APPENDIX A

INTERVIEW QUESTIONS

1. For how long have you been a member of seventh day Adventist church in Ayetoro Ekiti?
2. In what areas/ capacities have you served?
3. Is Church losing her member?
4. What is the rate of drop out?
5. Based on your experience how can you rate the church growth for the past five years?
6. What do you think are the problems militating against membership retention in your church?
7. What suggestion can you offer as solutions to the above mentioned problems?
8. Do you think it is necessary to keep the record of gains and losses in terms of membership?
9. Why do you think it is necessary?
10. Do you think pastoral counseling can be of help in membership retention in this 21st century?
11. What are the strategies to pastoral counseling in membership retention in this 21st century?
12. What advice can you further offer to the researcher on this topic?

APPENDIX B

RESEARCH QUESTIONNAIRE

Dear respondent,

The questionnaire is purely for research and all information given will be used exclusively for the purpose of evaluating the responses of Seventh-day Adventist church members in Ayetoro Ekiti towards role of pastoral counseling in membership retention.

SECTION A: Demographic Information

Instruction: Please tick the appropriate with [] in columns provided.

1. Gender Male Female
2. Age Group: 18-25 26-35 36-50
above 50
3. Marital Status Married Single widow Others
4. Denominations (SDA) Yes No
If yes, when did you become member?
5. occupation:
6. Education
7. Post held in the church

SECTION B: This section focuses on the problem that causes members to backslide in Ayetoro Ekiti.

Rank the following statements on the scale of 5 to 1 by ticking the box that most represent your opinion on each of the statements.

SA= Strongly Agree (5), A= Agree (4), FA= Fairly Agree (3), D= Disagree (2), SD= Strongly Disagree (1)

S/N	ITEMS	SA	A	FA	D	SD
8.	The following are the major problems among SDA members in Ayetoro Ekiti					
	Lifestyles of old members					
	Lack of genuine conversion before baptism					
	Opposition from the family or other denomination					
	Poverty/financial problem					
	Teenage pregnancy					
	Alcoholism					
	Lack of quality pastoral care					
	Adventist belief on healthful living					

	Peer pressure					
	Apart from these do you know any other problem that cause member to backslide					

SECTION C: This section focuses on the factor that fosters membership retention Rank the following statements on the scale of 5 to 1 by ticking the box that most represent your opinion on each of the statement.

SA= Strongly Agree (5), A= Agree (4), FA= Fairly Agree (3), D= Disagree (2), SD= Strongly Disagree (1)

S/N	ITEMS	SA	A	FA	D	SD
9.	Constant pastoral visitation is one of the greatest and most effective means of reaching out to members and non-members.					
10	Effective prayer can strengthen member's faith					
11	Systematic bible classes for doctrinal consolidation of new and old members enhances membership retention					
12.	Training seminar on spiritual gifts and their use in God's service enhances membership retention					
13.	Seminar on family life fosters membership retention in Ayetoro Ekiti					

SECTION D: This section focuses on the program through which members join the church, and general knowledge, experience and perception of the role of pastoral counseling in membership retention in SDA church, Ayetoro Ekiti.

S/N	ITEMS	SA	A	FA	D	SD
14.	The following are the programs through which members join the church in SDA Ayetoro Ekiti					
	Pastoral evangelism					
	Friendship evangelism					
	Action Unit Evangelism					
	Sound Church Doctrine					
	Public Evangelism					
	Biological Affiliation					
	Marital Relationship					
15	Holding series of Pastoral counseling help to bridge the gap between members and the pastor					
16.	Pastoral counseling should be extended to both new converts and old members					
17.	Pastoral counseling is of great benefit to the church					
18.	Members should create time to regularly seek counsel from the church pastor					

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