**Counselling/Ministry**

Philippi Counselling and Hands on Healing Ministry are very different

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| **“Philippi Counselling”** | **“Ministry Team”** |
| *Rooted in love* | *Rooted in love*  |
| *Bible-based* | *Bible-based* |
| *Dependent on the Holy Spirit* | *Dependent on the Holy Spirit* |
| Usually by appointment | Usually without appointment |
| In the main non-directive | In the main directive |
| Counselee is responsible for thinking through the problem and any actions needed | Counsellor may take responsibility for determining any needed actions |
| Takes place in a counselling room | Usually takes place in a Church |
| No physical touching (as part of counsel) | Laying-on of hands may occur |
| Works to a “contract” | No contract |
| Word of knowledge may come to guide counsellor but is kept to him/herself | Word of knowledge may be given to counsellor to pass on to counselee |
| A picture may be given to guide the counsellor | A picture may be given to pass on to counselee |
| Abides by a Code of Ethics, based on that of the ACC | No national formal guidelines |
| Will not usually “advise” on actions | Will sometimes advise on actions |
| In the main “passive” | In the main “active” |
| Must be under supervision | May be under supervision |
| Counselee feels in control of the counselling process | Person ministering is in control and counselee may need to “submit” to this  |
| Counsellor has received recognised counselling training | No formally recognised training – may have received none at all |
| Counsellor is accredited | No formal accreditation (as yet) available |
| Measurable standards of ability/effectiveness | No set criteria for measuring ability/effectiveness |
| Will be insured | May not be insured |
| Official complaints procedure | No formal complaints procedure |

**Kairos/Chronos**

Two words show a clear difference between Philippi Counselling and Church based Healing Ministry. Kairos and Chronos.

It may be useful to contrast the work of the “Ministry Team” and “Personal Counselling” by relating them to two Greek words for time. *Chronos* is the usual word for measurable time: seconds, hours, days, months, years. Whereas *Kairos* is a word for now, this moment, critical time.

The wider aspects of the ministry of the church take place within these two time factors. Some ministry requires immediate attention and because our God is of the here-and-now He acts in the here-and-now: the word that describes this activity is ‘*Kairos*’ - this moment, right now (Figure 1).

I would suggest, then, that ‘Ministry Team’ work, i.e. deliverance, prayer counselling, inner healing, anointing, etc., is linked with *Kairos* - being confronted by God and confronting God in the here and now. ‘Personal Counselling’ on the other hand more easily relates to *Chronos*, even though within the counselling process there may be *Kairos* moments that bring their own blessing. This is one of the factors that is unique to Christian Counselling, a time when God takes away the hurt and pain and brings His peace.

##  Advice Deliverance Prayer Anointing

Fig 1 (Kairos)

**Figure 2: *Kairos* Ministry**

God can, of course, sometimes bring instantaneous physical, psychological, or spiritual healing to a person. In such instances the *Kairos* moment can solve the healing issue. But it would be dangerous to assume that this is the norm, or that a “failure” for it to happen is as a result of sin or unbelief. If the Lord, in His sovereignty, chooses not to heal through a “Ministry Team” kind of ministry, it is neither because God’s power is limited nor because the person needs to work up more faith. The “quick fix” of Job’s comforters to solve his medical problems and psychological/spiritual anguish was inappropriate, and we have no reason to suppose that a contemporary “Ministry Team” approach would in that instance have been more effective. God sometimes intends us to move through processes, come to terms with experiences, and grow in relationship with Him as we do so. Job’s final increased awareness of, and deeper relationship ship with his God were not achieved by an instantaneous solution.

##  Days Months Years

Fig 2 (Chronos)

**Figure 2: *Kairos* Ministry**

Most Christian groups today accept that God can sometimes heal instantaneously (sometimes in “Ministry Team” situations). Few would, however, denigrate the work of the medical profession, or deny the need for training and understanding of biological processes not directly described in Scripture. Christian doctors will involve God in all their work, but spirituality is not an alternative to medical understanding in the healing process. Philippi personal counselling seeks to understand and work in a similar way with psychological processes – seeking healing over *chronos* time. Sometimes, of course, “Ministry Team” *kairos* work and medical or counselling *chronos* time process work can work together to being healing. But the difference of *chronos* based healing needs to be recognised.

This does not mean that such work less powerful, Biblical or effective in practice, it means simply that it approaches healing from a different perspective. One characteristic of the Spiritual gift of love that we can be sure of is that it is patient.[[1]](#footnote-1) One of the truths we know of God’s character is that He is patient, compassionate and abounding in love.[[2]](#footnote-2). He is also an ever-present ‘active’ listener in that He is always there. He does listen with seemingly endless patience as we bring before Him, time and time again, that one sin, that one area of pain that remains unresolved, that one moral compromise from which we have found no release, the pain that keeps consuming our body and will not go away, the weight of grieving that is like an open wound in our heart. God is prepared to listen and listen until we are able to release the source of the pain to Him and experience His peace. In the epistle of James, God encourages us too to be “ready listeners”.[[3]](#footnote-3)

So for some people God’s sovereign way to wholeness may be through appropriate ‘*Kairos* ministry’, but for others it may be through ‘*Chronos* counselling’. To illustrate the distinction, the table above suggests similarities (italicised) and differences that may occur between “Philippi Counselling” and the practice of the “Ministry Team” work. It should, of course, be noted that those involved in “Ministry Team” work may vary eg in the degree of directiveness involved, and that these contrasts will not apply in every instance.

Explain that there is often misunderstanding / confusion over the words ministry and counselling – this diagram illustrates the fact that there are many gifts / ministries within the wider / overall ministry of the church. All can be distinct ministries within themselves but many can also be used in counselling.

Ask if anyone knows what these two words mean – explain that they are two Greek words which mean time and can be used to explain some of the ways in which counselling is different from ministry. Chronos means time from the beginning to the end, days, weeks, months, years etc. Kairos means crucial time now, this minute. Ministry could be said to be that divine action where we ask God to act NOW in a situation through prayer, laying on of hands, deliverance ministry etc, and is often ‘hands on’. God in His mercy does often act and heal NOW (Kairos time) Some people in their search for healing will have been prayed with in many different ways yet without experiencing any significant freedom from their difficulty. The problem isn’t necessarily a lack of faith or un-confessed sin but the ‘ministry style’.

The people for whom the Kairos ministry is not right could be in need of a different approach and need a much longer time to work things through. This is where a referral to a counsellor is appropriate, someone who will minister in Chronos time. On occasions there will be Kairos moments within Chronos time. These moments of ‘Grace’ will be revealed through patient counselling and active listening.

Christian counselling is part of God’s wider healing ministry. It emphasises the need for the counsellee to take responsibility for their own issues. For them to be able to discern through patient exploration the means to a re-discovery of God’s peace. It is, in the main, non-directive and practised within a nationally agreed Code of Ethics and Practice. Counsellees will ALWAYS be safe and in control and at no time should their ‘right to choose’, their ‘Free Will’, be violated. Usually it is by appointment and will not involve laying on of hands, prayer counselling, anointing with oil or any other form of ‘hands on’ ministry. If the counsellor, following supervision, discerns the need for ministry within a healing context, then a separate appointment can be made. To avoid any confusion over roles for the counsellee, a different counsellor could be brought in for that ‘one-off’ session, or better still, the counsellee could be referred back to their own Church ministry team if they have one.

1. 1 Corinthians 13 [↑](#footnote-ref-1)
2. Exodus 34:6 [↑](#footnote-ref-2)
3. James 1:19 [↑](#footnote-ref-3)