
Student Guide

Shepherding God's People



Clergy Development
Church of the Nazarene
Kansas City, Missouri
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The **Modular Course of Study** is an outcome-based curriculum designed to implement the educational paradigm defined by the Breckenridge Consultations. Clergy Development is responsible for maintaining and distributing the Modular Course of Study for the Church of the Nazarene.

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Series Foreword

A Vision for Christian Ministry: Clergy Education in the Church of the Nazarene

The chief purpose of all persons—indeed, all of the creation—is to worship, love, and serve God. God has made himself known in His deeds of creation and redemption. As the Redeemer, God has called into existence a people: the Church, who embody, celebrate, and declare His name and His ways. The life of God with His people and the world constitutes the Story of God. That story is recorded principally in the Old and New Testaments, and continues to be told by the resurrected Christ who lives and reigns as Head of His Church. The Church lives to declare the whole Story of God. This it does in many ways—in the lives of its members who are even now being transformed by Christ through preaching, the sacraments, in oral testimony, community life, and in mission. All members of the Body of Christ are called to exercise a ministry of witness and service. No one is excluded.

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people, in a form referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled by God's call. The *Manual* of the Church of the Nazarene states, "we recognize and hold that the Head of the Church calls some men and women to the more official and public work of the ministry." It adds, "The church, illuminated by the Holy Spirit, will recognize the Lord's call" (*Manual*, Church of the Nazarene, paragraph 400).

An ordained Christian minister has as his or her chief responsibility to declare in many ways the whole Story of God as fulfilled in Jesus of Nazareth. His or her charge is to "tend the flock of God . . . not under compulsion, but willingly, not for sordid gain but eagerly. Do not lord it over those in your charge, but be examples to the flock" (1 Pet 5:2-3, NRSV). The minister fulfills this charge under the supervision of Christ, the chief Shepherd (1 Pet 5:4). Such ministry can be fulfilled only after a period of careful preparation. Indeed, given the ever-changing demands placed upon the minister, "preparation" never ceases.

A person who enters the Christian ministry becomes in a distinct sense a steward of the gospel of God (Titus 1:7). A steward is one who is entrusted to care for what belongs to another. A steward may be one who takes care of another person or who manages the property of someone else. All Christians are stewards of the grace of God. But in addition, in a peculiar sense a Christian minister is a steward of the "mystery of God," which is Christ, the Redeemer, the Messiah of God. In all faithfulness, the minister is called to "make known with boldness the mystery of the gospel" (Eph 6:19, NRSV). Like Paul, he or she must faithfully preach "the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known to the rulers and authorities in the heavenly places" (Eph 3:8-10, NRSV).

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1:5-9). Good stewards recognize that they are

stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

Obviously, one who does not recognize, or who understands but rejects, just how complete and inclusive a minister's stewardship must be, should not start down the path that leads to ordination. In a peculiar sense, a Christian minister must in all respects model the gospel of God. He or she is to "shun" the love of money. Instead, the minister must "pursue righteousness, godliness, faith, love, endurance, gentleness." He or she must "fight the good fight of the faith" and "take hold of the eternal life, to which you were called" (1 Tim 6: 11-12, NRSV).

Hence, the Church of the Nazarene believes "the minister of Christ is to be in all things a pattern to the flock—in punctuality, discretion, diligence, earnestness; 'in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left' (2 Cor 6: 6-7)" (*Manual*, Church of the Nazarene, paragraph 401.1). The minister of Christ "must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict." (Titus 1: 7-9, NASB).

In order to be a good steward of God's Story one must, among other things, give oneself to careful and systematic study, both before and after ordination. This will occur not because he or she is forced to do so, but out of a love for God and His people, the world He is working to redeem, and out of an inescapable sense of responsibility. It cannot be too strongly emphasized that the attitude one brings to preparation for the ministry reveals much about what he or she thinks of God, the gospel, and Christ's Church. The God who became incarnate in Jesus and who made a way of salvation for all gave His very best in the life, death, and resurrection of His Son. In order to be a good steward, a Christian minister must respond in kind. Jesus told numerous parables about stewards who did not recognize the importance of what had been entrusted to them (Mt 21: 33-44; 25: 14-30; Mk 13: 34-37; Lk 12: 35-40; 19: 11-27; 20: 9-18).

Preparation for ministry in Christ's Church—one's education in all its dimensions—should be pursued in full light of the responsibility before God and His people that the ministry involves. This requires that one take advantage of the best educational resources at his or her disposal.

The Church of the Nazarene recognizes how large is the responsibility associated with the ordained Christian ministry and accepts it fully. Part of the way we recognize our responsibility before God is seen in the requirements we make for ordination and the practice of ministry. We believe the call to and practice of Christian ministry is a gift, not a right or privilege. We believe God holds a minister to the highest of religious, moral, personal, and professional standards. We are not reluctant to expect those

standards to be observed from the time of one's call until his or her death. We believe Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12: 1-3). One's education for ministry is also a form of worship.

The modules comprising the Course of Study that may lead a person to candidacy for ordination have been carefully designed to prepare one for the kind of ministry we have described. Their common purpose is to provide a holistic preparation for entrance into the ordained Christian ministry. They reflect the Church's wisdom, experience, and responsibility before God. The modules show how highly the Church of the Nazarene regards the gospel, the people of God, the world for which Christ gave His life, and Christian ministry. Completing the modules will normally take three or four years. But no one should feel pressured to meet this schedule.

The careful study for which the modules call should show that before God and His Church one accepts the stewardly responsibility associated with ordained ministry.

Acknowledgments

Every module is the accumulation of effort by many people. Someone writes the original manuscript, others offer suggestions to strengthen the content and make the material more easily understood, and finally an editor formats the module for publication. This module is no different. Many people have contributed to this module. Every effort has been made to represent accurately the original intent of the principal contributors.

Principal Contributor

The principal contributor for this module is Bruce L. Petersen. Dr. Petersen was born and raised in Brainerd, Minnesota. He completed a bachelor's degree in psychology from Olivet Nazarene University and the master of divinity degree from Nazarene Theological Seminary before taking his first job as senior pastor. Later he graduated from Trinity Evangelical Divinity School in Deerfield, Illinois, with a doctor of ministry degree.

Bruce has held part-time pastoral positions in Chicago, Illinois, and Olathe, Kansas. He held senior pastor positions in Saginaw, Michigan; Springfield, Ohio; and Nampa, Idaho. He is presently a professor of religion at Mount Vernon Nazarene University. He continues an active preaching ministry as a supply pastor in many churches in Ohio, as well as conducting seminars for pastors.

Dr. Petersen has written articles for such Nazarene periodicals as the *Herald of Holiness*, *Preacher's Magazine*, and *Come Ye Apart*. He is the author of the book *God's Answer for You: Psalms That Speak to Real-life Needs*. He has contributed to other book collections on the subjects of preaching, worship, and pastoral care.

Bruce and his wife, Jackie, have two grown children. He enjoys traveling, reading, and playing golf.

Responder

Each module was reviewed by at least one content specialist to ensure that the content did not represent a single, narrow view or opinion. The responder provided suggestions the principal contributor could integrate into this module.

Ron Dalton was the responder for this module. Dr. Dalton is in his eleventh year at Olivet Nazarene University and is tenured as professor of practical theology. He was the founding director of the Church Growth Research and Resource Center at Olivet. He is the director for the Institute of Pastoral Leadership that includes two graduate programs at Olivet: the Master of Pastoral Counseling, and the Master of Church Management. He previously taught in the graduate programs of Vanderbilt University, Antioch University (Yellow Springs), and Mount Vernon Nazarene University.

Dr. Dalton pastored congregations in Missouri, Tennessee, and Ohio. While at Olivet, he has worked in collaboration with the USA/Canada Mission/Evangelism Department, Clergy Development, and with Compassionate Ministries of the Church of the Nazarene. He maintains a busy schedule throughout the region speaking in revivals, camp meetings, retreats, and local churches. He has served for extended periods as interim pastor at Valparaiso (IN) First Church of the Nazarene and at Kankakee (IL) First Church of the Nazarene and a number of other congregations in both Illinois and Indiana.

He holds degrees from Mount Vernon Nazarene College (A.A), Trevecca Nazarene College (A.B.), Nazarene Theological Seminary (M.Div.), and Vanderbilt University (D.Min.) with additional studies done at Wright State University (Mathematics), University of Tennessee (Philosophy), and Cincinnati Bible Seminary (Hebrew).

He is married (25 years) to Martha (Gomer) Dalton of Nashville, TN. She is the associate professor of music at Olivet Nazarene University.

They and their three sons (John, James, and Stephen) reside in Bourbonnais, Illinois where they are members of the First Church of the Nazarene.

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Syllabus

Shepherding God's People

Educational Institution, Setting, or Educational Provider:

Location of the Course:

Course Dates:

Name of the Instructor:

Instructor's Address, Telephone, and E-mail Address:

Rationale

This module introduces the student to the important task of pastoral care and counseling in the context of the local church. Caring for people is a central part of the role of those who enter the ranks of ordained ministry. Jesus' words to Peter, "Take care of my sheep" (Jn 21:16), apply to all who are called to shepherd or pastor.

This module will help the student understand and practice the principles of Christian "care of souls" in a manner that is comprehensively faithful to the biblical faith and human existence. This "care of souls" is not the exclusive responsibility of the ordained clergy but includes the laity in the ministry of the whole church. This curriculum is intended to help the student apply caring principles to the context of any local church. Pastoral care and counseling need to fit with the other pastoral responsibilities of preaching, teaching, leading, equipping, administrating, and many other tasks. This module introduces the student to the many broad topics commonly associated with the title of *Shepherding God's People*. Because of the time constraints of the course, the student is encouraged to begin a lifelong journey of discovery and learning to hone the skills needed to be an effective pastor.

Educational Assumptions

1. The work of the Holy Spirit is essential to any process of Christian education at any level. We will consistently request and expect the Spirit's presence within and among us.
2. Christian teaching and learning is best done in the context of community (people being and working together). Community is the gift of the Spirit but may be enhanced or hindered by human effort. Communities have common values, stories, practices, and goals. Explicit effort will be invested to enhance community within the class. Group work will take place in every lesson.
3. Every adult student has knowledge and experiences to contribute to the class. We learn not only from the instructor and the reading assignments, but also from each other. Each student is valued not only as a learner but also as a teacher. That is one reason so many exercises in this course are cooperative and collaborative in nature.

4. Journaling is an ideal way to bring theory and practice together as students synthesize the principles and content of the lessons with their own experiences, preferences, and ideas.

Outcome Statements

This module contributes to the development of the following abilities as defined in the *U.S. Sourcebook for Ministerial Development*.

PROGRAM OUTCOMES

- CN20 Ability to reflect theologically on life and ministry
- CP 5 Ability to provide oversight of a congregation using management skills including leadership, conflict resolution and administration
- CP 8 Ability to develop team-building skills, identify and cultivate spiritual gifts, recruit volunteers, diagnose and intervene in problems
- CP 12 Ability to appropriately express pastoral care and concern for individuals and families in crises, passages, and the normal routines of life
- CP 13 Ability to offer spiritual counseling and to discern for referral counseling needs beyond the minister's ability
- CP 14 Ability to apply the knowledge of basic helping skills gained from historic Christian and appropriate contemporary models
- CP 17 Ability to lead the church in discipling and assimilating new converts into the church
- CH 1 Ability to apply basic understanding of ethical theories to teach and nurture ethical behavior in the Christian community
- CH 5 Ability to apply Christian ethics to the issues of the integrity of the minister and the congregation for authentic Christian faithfulness and public witness
- CH 12 Ability to practice faithful stewardship of personal relations including gender relationships, marriage and family, personal finance, and professional conduct
- CH 13 Ability to describe and cultivate healthy interpersonal relationships through personal communication skills, conflict resolution skills, nurturing relational strategies for marriage, family and congregational interaction
- CH 14 Ability to maintain a healthy balance between family, church, and community commitments

OUTCOME STATEMENTS

- Ability to nurture the whole person in Christian life and practice
- Ability to facilitate holistic care within the church
- Ability to equip the laity in ministry
- Ability to focus one's time and energy to empower the laity for effective service
- Ability to apply the knowledge of basic counseling techniques to be used within the larger context of pastoral ministry within the local church
- Ability to keep pastoral counseling in balance with other functions of ministry so as to maintain a healthy and growing church
- Ability to safeguard personal ethical integrity
- Ability to conduct one's personal life to build up the church, one's marriage and family, and oneself, in order to be faithful to the call to ministry

Recommended Reading

There are recommended texts within certain class sessions to help the student be able to do additional reading or provide pastoral resources for the subject matter. If one will become a lifelong learner, it is important to collect as many resources as possible. These recommendations are only suggestions and do not imply there are not other good materials available. New resources are being developed all the time in book and electronic form. The pastor needs to be a learner as well as a teacher and trainer.

The recommended text for this module is

Petersen, Bruce L. *Foundations of Pastoral Care*. Kansas City: Beacon Hill Press of Kansas City, 2007.

Course Requirements

1. Class attendance, attention, and participation are especially important. Students are responsible for **all** assignments and in-class work. Much of the work in this course is small-group work. Cooperative, small-group work cannot be made up. That makes attendance imperative. Even if one does extra reading or writing, the values of discussion, dialogue, and learning from each other are thwarted. If one lesson is missed, the instructor will require extra work before completion can be acknowledged. If two or more classes are missed, the student will be required to repeat the whole module.

2. Assignments

Journaling: The only ongoing assignment for this module is your journal. It is to be used regularly, if not daily. On at least one occasion during the term, the instructor will check the journals. In each lesson a journal assignment is included.

The journal should become the student's friend and treasury of insights, devotions, and ideas. Here the integration of theory and practice occurs. The spiritual life nature of the journal helps guard against the course of study being merely academic as you are repeatedly called upon to apply the principles studied to your own heart and your own ministry situation.

This journal is not a diary, not a catchall. It is, rather, a guided journal or a focused journal in which the educational experience and its implications are selected for reflection and writing.

The framers of this curriculum are concerned about the way that students fall into learning "about" the Bible, or "about" the spiritual life rather than learning—that is coming to know and internalize the Bible and spiritual principles. The journaling experience ensures that the "Be" component of "Be, Know, and Do" is present in the course of study. Be faithful with all journaling assignments.

Daily Work: This module has regular homework assignments. It is called daily work because even though the class may only meet once a week, the student should be working on the module on a "daily" basis. Sometimes the homework assignments are quite heavy. The assignments are important. Even if homework is not discussed in class every session, the work is to be handed in. This gives the instructor regular information about the student's progress in the course. The

normal time for homework to be handed in is at the beginning of each class session. **All** assignments are to be completed.

Community Research Notebook is a major assignment that should be started at the beginning of the module because it will take a considerable amount of time to complete. The assignment requires the student to research, gather, and assemble information about the range of resources and services available in the community or region of the student's choosing. The student is to select 12 of the 15 needs listed below and find resources for each need. This assignment is to be assembled in a loose-leaf notebook. One page should be given to each need selected, listing the community resources and services that could be used to meet that need. The student should attempt to gather as much information as is available. Face-to-face contact with agencies is strongly encouraged. Each page should contain the following entries:

- Name of the problem or need
- A brief paragraph defining the problem or issue
- An estimate of the incidence within one's ministry area
- Listing of the agencies, resources, and organizations serving this issue (This listing should include specific names, addresses, phone numbers, charges.)
- A brief paragraph describing how one may be certified to receive services
- A final statement of possible theological/ethical problems for pastor

Notebook pages should be developed for 12 of the following selected issues:

1. Child abuse (sexual, physical, neglect)
2. Abuse (parental or spousal)
3. Alcohol or drug abuse
4. Physical or developmental disabilities
5. Food stamps or government food assistance
6. HIV/AIDS
7. Homelessness—shelter and food
8. Needy family—clothing and food distribution
9. Housing, low income
10. Transient housing, food, housing, and other assistance
11. Elderly Alzheimer's disease care
12. Mental illness
13. Private psychological counseling (Christian or other)
14. Problem pregnancies
15. Hospice care for the terminally ill

The notebook is due at Lesson 10, Community Resources and Referrals

Course Outline and Schedule

The class will meet for 24 hours according to the following schedule:

Session Date	Session Time

1. Introduction to Shepherding God's People
2. The Pastor as Shepherd

		3. Pastoral Soul Care and Guidance
		4. Caring through Small Groups
		5. Pastoral Care by the Laity
		6. Equipping and Empowering the Laity
		7. Jesus, the Wonderful Counselor—Our Model
		8. Short-term Counseling, Part 1
		9. Short-term Counseling, Part 2
		10. Community Resources and Referrals
		11. Pastoral Presence in Conflict
		12. Pastoral Presence in Crisis
		13. Pastoral Presence in Celebration
		14. Pastoral Presence to Comfort
		15. The Pastor's Conduct
		16. The Pastor's Personal Life

Course Evaluation

The instructor, the course itself, and the student's progress will be evaluated. These evaluations will be made in several ways.

The progress of students will be evaluated with an eye for enhancing the learning experience by:

1. Carefully observing the small-group work, noting the competence of reports, the balance of discussion, the quality of the relationships, the cooperation level, and the achievement of assigned tasks
2. Careful reading of homework assignments
3. Completion of all homework assignments
4. Journal checks

The course materials and the teacher will be evaluated by frequently asking and discussing the effectiveness and relevance of a certain method, experience, story, lecture, or other activity.

Some evaluation cannot be made during the class itself. Some objectives will not be measurable for years to come. If students encounter the transforming power of God at deeper levels than ever before, learn devotional skills and practice them with discipline, and incorporate the best of this course into their own ministries, the fruit of

this educational endeavor could go on for a long time. In truth, that is what we expect.

Additional Information

A reasonable effort to assist every student will be made. Any student who has handicaps, learning disabilities, or other conditions that make the achievement of the class requirements exceedingly difficult should make an appointment with the instructor as soon as possible to see what special arrangements can be made. Any student who is having trouble understanding the assignments, lectures, or other learning activities should talk to the instructor to see what can be done to help.

Instructor's Availability

Good faith efforts to serve the students both in and beyond the classroom will be made.

Journaling: A Tool for Personal Reflection and Integration

Participating in the Course of Study is the heart of your preparation for ministry. To complete each module you will be required to listen to lectures, read books and articles, participate in discussions, and write papers. Content mastery is the goal.

An equally important part of ministerial preparation is spiritual formation. Some might choose to call spiritual formation devotions, while others might refer to it as growth in grace. Whichever title you place on the process, it is the intentional cultivation of your relationship with God. The module work will be helpful in adding to your knowledge, your skills, and your ability to do ministry. The spiritual formation work will weave all you learn into the fabric of your being, allowing your education to flow freely from your head through your heart to those you serve.

Although there are many spiritual disciplines to help you cultivate your relationship with God, journaling is the critical skill that ties them all together. Journaling simply means keeping a record of your experiences and the insights you have gained along the way. It is a discipline because it does require a good deal of work faithfully to spend daily time in your journal. Many people confess this is a practice they tend to push aside when pressed by their many other responsibilities. Even five minutes a day spent journaling can make a major difference in your education and your spiritual development. Let me explain.

Consider journaling time spent with your best friend. Onto the pages of a journal you will pour out your candid responses to the events of the day, the insights you gained from class, a quote gleaned from a book, and an 'ah-ha' that came to you as two ideas connected. This is not the same as keeping a diary, since a diary seems to be a chronicle of events without the personal dialogue. The journal is the repository for all of your thoughts, reactions, prayers, insights, visions, and plans. Though some people like to keep complex journals with sections for each type of reflection, others find a simple running commentary more helpful. In either case, record the date and the location at the beginning of every journal entry. It will help you when it comes time to review your thoughts.

It is important to chat briefly about the logistics of journaling. All you will need is a pen and paper to begin. Some folks prefer loose-leaf paper that can be placed in a three-ring binder, others like spiral-bound notebooks, while others enjoy using composition books. Whichever style you choose, it is important to develop a pattern that works for you.

Establishing a time and a place for writing in your journal is essential. If there is no space etched out for journaling, it will not happen with the regularity needed to make it valuable. It seems natural to spend time journaling after the day is over and you can sift through all that has transpired. Yet family commitments, evening activities, and fatigue militate against this time slot. Morning offers another possibility. Sleep filters much of the previous day's experiences, and processes deep insights, that can be recorded first thing in the morning. In conjunction with devotions, journaling enables you to begin to weave your experiences with the Word, and also with module material that has been steeping on the back burner of your mind. You will probably find that carrying your journal will allow you to jot down ideas that come to you at odd times throughout the day.

It seems we have been suggesting that journaling is a handwritten exercise. Some may be wondering about doing their work on a computer. Traditionally, there is a special bond between hand, pen, and paper. It is more personal, direct, and aesthetic. And it is flexible, portable, and available.

With regular use, your journal is the repository of your journey. As important as it is to make daily entries, it is equally important to review your work. Read over each week's record at the end of the week. Make a summary statement and note movements of the Holy Spirit or your own growth. Do a monthly review of your journal every 30 days. This might best be done on a half-day retreat where you can prayerfully focus on your thoughts in solitude and silence. As you do this, you will begin to see the accumulated value of the Word, your module work, and your experience in ministry all coming together in ways you had not considered possible. This is integration—weaving together faith development and learning. Integration moves information from your head to your heart so that ministry is a matter of being rather than doing. Journaling will help you answer the central question of education: "Why do I do what I do when I do it?"

Journaling really is the linchpin in ministerial preparation. Your journal is the chronicle of your journey into spiritual maturity as well as content mastery. These volumes will hold the rich insights that will pull your education together. A journal is the tool for integration. May you treasure the journaling process!

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Lesson 1: Introduction to Shepherding God's People

Due This Lesson

None

Learner Objectives

At the end of this lesson, participants will

- understand the role of pastoral care and counseling in the context of pastoral ministry today
- understand the roles of pastoral care and counseling in order to nurture the whole person in Christ
- place the care of persons in its proper biblical and historical context

Homework Assignments

List six characteristics of Jesus' shepherding or caregiving ministry in the Gospels. Give a scriptural reference for each characteristic and how it applies to a pastor in ministry. Be prepared to share your findings in class discussion in the next session.

Write a 2-page paper on why you think pastoral care and counseling is an important part of a pastor's role.

Begin the Community Research Notebook as described in the Syllabus.

Optional Reading: *Foundations of Pastoral Care*¹ by Bruce Petersen, chapter 1.

Write in your journal. Give an accounting of a time recently where you received care, pastoral or otherwise, from someone. Express your feelings to be on the receiving end of someone else's concern. Then write about an opportunity you took to express care, concern, or counsel to someone else. How did you feel about the experience? Would you do something different next time?

A Look at the Book

Read John 5: 1-26.

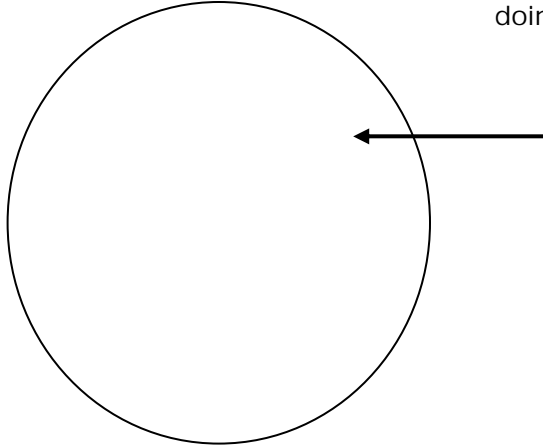
How did Jesus show the Samaritan woman He cared about her?

How did Jesus counsel the Samaritan woman?

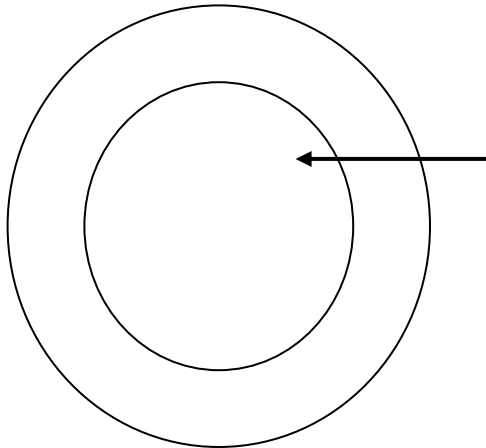
What are some lessons we can learn from Jesus about pastoral care and counseling?

The Pastoral Context: What Does a Pastor Do?

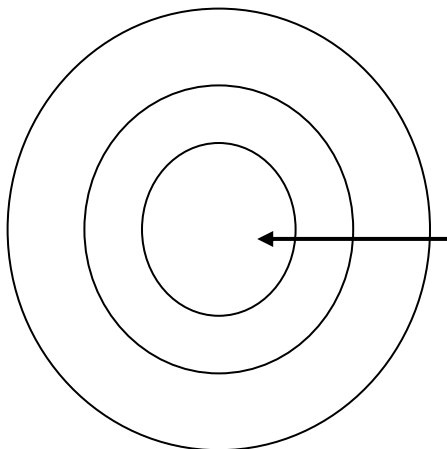
What are the major roles a pastor must fulfill in doing the work of pastoral ministry?



What are some of the specific helping or caring functions of pastoral care?



What are some of the specific types of problems pastors will encounter in counseling?



The Historical Context of Pastoral Care and Counseling

Old Testament

New Testament

Care across the centuries

Twentieth-century developments

Small Groups **Pastoral Care for Today**

*"Pastoral Care is that branch of Christian theology that deals with care of persons by pastors. It is pastoral because it pertains to the offices, tasks, and duties of the pastor. It is care because it has charge of, and is deliberately attentive to the spiritual growth and destiny of persons."*²

In groups of three or four discuss the following questions about pastoral care. Each group needs to select one person who will report back to the entire class.

Discussion 1: How important is pastoral care to the individuals of a local church, especially in light of the isolation many feel within their culture?

Discussion #2: Is there a problem with the pastor as the only caregiver in the congregation? How many people can one person realistically care for? Does the pastor have ministry responsibilities beyond pastoral care? Does the demand that the pastor be the only caregiver limit the growth potential of a local church?

Small Groups **Pastoral Counseling Today**

*"Pastoral counseling, one dimension of pastoral care, is the utilization of a variety of healing (therapeutic) methods to help people handle their problems and crises more growthfully and thus experience healing of their brokenness."*³

In groups of three or four discuss the following questions about pastoral counseling. Each group needs to select one person who will report back to the entire class. This should not be the same person that reported for the last small-group discussion.

Discussion #1: Why would people turn first to a pastor rather than a trained psychologist for counsel? What advantages and disadvantages do pastors have?

Discussion #2: What are some of the helping tools pastors have available when counseling people?

Lesson 2: The Pastor as Shepherd

Due This Lesson

Six characteristics of Jesus
Two-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the role of shepherd as illustrated in Scripture and modeled by Jesus
- explain the functions of a shepherd in a church context
- exercise shepherding functions in home and hospital visitation

Homework Assignments

Write a 3-page paper reflecting on the job description of the pastor/shepherd from the lecture. List the three images you feel most comfortable fulfilling as a pastor. Then list the three functions you feel most inadequate or uncomfortable doing as a pastor. Explain why you see each of these as strengths or weaknesses in your ministry.

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 6.

Write in your journal reflecting on how the life of Jesus influences your understanding of your task as a pastor. Write out a prayer in which you ask God for wisdom, strength, gifting, and insight to be an effective shepherd.

The Church as a Flock of Sheep

Throughout the Bible the people of God are pictured as sheep.

Sheep are defenseless animals. They lack

- the sharp teeth of a wolf
- the slashing claws of a bear
- the outer protection of a turtle
- the speed of a cheetah
- the cunning of a fox

Sheep have a natural tendency to _____.

They are not always discriminating in what they _____.

Sheep are in need of _____ treatment when they are scratched by briars or fall upon the rocks.

Jesus is the Good Shepherd, the Master and Model Shepherd. But He calls men and women to be undershepherds.

The Job Description of a Pastor/Shepherd

Feeding: Psalm 23:2, "He makes me lie down in green pastures, he leads me beside quiet waters."

Restoring: Psalm 23:3, "He restores my soul."

Protecting: Psalm 23:4, "Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me."

Healing: Psalm 23:5, "You anoint my head with oil; my cup overflows."

Nurturing: Isaiah 40:11, "He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young."

Knowing: John 10:3, "He calls his own sheep by name."

Leading: John 10:3, "He . . . leads them out."

Selfless service: John 10:11, "I am the good shepherd. The good shepherd lays down his life for the sheep."

Welcoming: John 10:16, "I have other sheep that are not of this sheep pen. I must bring them also."

Equipping: Hebrews 13:20-21, "May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will."

Modeling: 1 Peter 5:2-3, "Be shepherds of God's flock . . . not lording it over those entrusted to you, but being examples to the flock."

An Example of Present-Day Shepherding— Visitation

Reasons pastors make fewer house calls today

1. Fewer adults are at home in the daytime hours.
2. People value privacy.
3. People value personal time.

What does a pastor do to reach out to people?

1. Make an appointment if you know there is a crisis or trouble is brewing.
2. Take daytime opportunities to visit senior adults, shut-ins, and those hospitalized.
3. Take advantage of breakfast and lunchtimes to make pastoral contacts.
4. Train laypeople to make additional contacts.

Suggestions for Hospital Calling

Go to the hospital as soon as possible in an emergency.

Try to visit before serious surgeries.

Remember, you are a professional and an important part of the healing team.

Make hospital visits brief and positive for the patient.

A hospital visit can be an opportunity for evangelism.

Recognize the needs of family members and friends.

Don't hesitate to touch the patient unless there is a medical reason to maintain distance.

Try to assess the patient's emotional needs.

If there is any question of whether you should go to visit in the hospital, go.

Lesson 3: Pastoral Soul Care and Guidance

Due This Lesson

Three-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- appreciate the significance of the soul
- understand the definition of soul care
- know ways to express soul care in the life of the local church
- explain the meaning of spiritual direction
- discover ways to provide spiritual guidance to individuals and groups

Homework Assignments

Read through Philippians. Find three types of spiritual guidance or methods of spiritual encouragement Paul communicated with the church in Philippi. Write a 2-page paper listing the three types and then give contemporary practical applications for each type.

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 2.

Write in your journal an honest appraisal of your spiritual position. Discuss your spiritual growth in the last six months. What have been some of the obstacles to growth? What have been the spiritual victories you have recently experienced? What challenges has God given you to experience growth in the near future?

Pastoral Soul Care

What is soul care?

"Caring for souls is caring for people in ways that not only acknowledge them as persons but also engage and address them in the deepest and most profoundly human aspects of their lives. . . . In summary, therefore, we can define soul care as the support and restoration of the well-being of persons in their depth and totality, with particular concern for their inner life."⁴

What do we understand about soul care?

Soul care is a _____ function.

Soul care is done in the context of _____.

Soul care is a _____ focus upon others.

Soul care is nurtured though _____ relationships.

Soul care is a holistic _____ of the total individual.

Soul care is a _____ for everyone.

What Is Spiritual Guidance?

“Spiritual guidance is a process of pointing people and groups, small or large, beyond the visible realities to the reality of God as the One without whom we cannot possibly understand our present situation. . . . The pastor, as spiritual guide, assists the whole congregation to discover the presence of God in its corporate life.”⁵

Small Groups **Providing Spiritual Guidance**

In your group discuss the questions and select a reporter who will share the group's findings with the class.

What are the qualities of spirituality a pastor should look for in an individual to determine that person's level of spiritual development?

What are some ways a pastor can provide spiritual guidance to an individual? What are some ways to promote spiritual development within groups or with the entire church?

How would a pastor benefit from having a spiritual director for his or her life?

How can a pastor with limited weekly time be a personal spiritual guide for several individuals in the congregation in a given week?

Characteristics of an Effective Spiritual Guide

1. Learn to be a good _____.
2. Give helpful _____.
3. Discern the _____ of the Spirit.
4. Be the voice of _____.
5. Lift the person to the Father in _____.
6. Call people to the _____ life.

Lesson 4: Caring through Small Groups

Due This Lesson

Two-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the small group dynamics of the Early Church in Acts
- appreciate the influence of John Wesley in the modern small group movement
- be aware of the development of small groups in the twentieth century
- know the various types of small groups
- realize how small groups can respond to the needs of people
- experience the dynamics of a brief small group gathering

Homework Assignments

Write a 2-page paper on the importance of small groups and how you would implement small group ministry in a local church.

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 5.

Write in your journal. Reflect on your experience in the small group exercise in class or another recent small group experience. What did God say to you in the Bible reflection time? How did you feel as other members of the group shared their need? Is there anything you need to do or say as a result of that experience? Is there someone who needs follow-up or continued prayer?

Activities of the Early Church

Acts 2:42-47

They devoted themselves:

1.

2.

3.

4.

5.

6.

7.

8.

9.

10.

11.

Types of Small Groups

Mutual _____ Groups

Sunday School _____ Groups

_____ Groups

_____ Support Groups

_____ Groups

_____ Groups

Small Groups

Small Groups as Shepherds

“Small groups function much like a hospital. They provide emergency care, rehabilitative care, long-term care, and wellness care.”⁶

Each group will report their discussion of the assigned group activity. The report should include a dramatic presentation of their group’s response to the need.

Group 1

How can a small group function as a hospital emergency room, providing a response to a crisis? What are some of the activities that would be a part of this small-group caring responsibility?

Group 2

How can a small group function as a provider of rehabilitative care, helping people to recover? What problems would need recovery and restoration? How could the small group meet these needs?

Group 3

How can a small group provide the support needed for long-term care? What types of problems require an extended response? How does the group continue to work with those who require extra consideration?

Group 4

How can a small group provide wellness care of mutual support for its members? What are some of the wellness issues group members face? How important is discipleship within the group when people have so many other pressing needs?

Small-Group Experience

Small-Group Instructions

The leader of the group is the person with a birthday closest to today's date.

1. Discipleship: Have someone read Galatians 6:2, "Carry each other's burdens, and in this way you will fulfill the law of Christ."

Discuss the implications of this verse in your life as a believer.

2. Sharing and caring prayer: Have each person briefly share with the group the biggest personal problem, family need, or other concern facing that person. Have the one on the person's right pray briefly for the need. Move clockwise around the circle until all have shared and received prayer.
3. Close the session by everyone repeating the Lord's Prayer in unison.

Lesson 5: Pastoral Care by the Laity

Due This Lesson

Two-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the need for the laity to be involved in caring ministries
- identify the qualities needed for effective lay pastoral ministry
- list ways the laity can be active in caring within and outside the church
- develop training opportunities for effective lay ministry

Homework Assignments

Study Acts 6 (especially vv. 1-7). Write a 2- to 3-page reflection paper on the need of the Early Church mentioned and how the church responded. What was the significance of the qualifications for those chosen as people helpers? What was the result of this change in strategy? What are some implications for the church today?

Read Resource 5-6, "The Connecting Church: Ministry."

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 4.

Write in your journal. Reflect on your own attitudes toward the laity doing pastoral care in the church. What are some ways you can encourage laypeople to become more involved in caring ministries?

Laity Care

"Most people in most churches do not, and cannot, get adequate ongoing pastoral care from their pastor; crisis care yes, but ongoing care no. Christians need pastoral care when life is good, as well as when life is hard, but the pastor's expanded job description now makes that impossible for the pastor to be every member's personal chaplain. Few churches have, can afford or can find enough ordained pastors and staff to go around. Every church, however, has enough people with the appropriate abilities and spiritual gifts to 'shepherd a flock' within the church member. We are learning that many lay people, with training, can do 90 percent of what an ordained pastor does."⁷

Qualities of Lay Caregivers

1. Compassion—Luke 15
2. Involvement—Luke 10
3. Affirming—John 9:2-3
4. Encourager—Acts 4:36-37
5. Determination—Mark 2:5
6. Authenticity—John 1:47
7. Being Positive—Psalm 121:1-2

Lay Pastoral Involvement

In your group make a list of activities lay pastoral care workers could do in each of the categories.

1. Pastoral Care for the Troubled
2. Pastoral Care for the Sick
3. Pastoral Care for the Elderly
4. Pastoral Care for Christians
5. Pastoral Care for Unbelieving Prospects
6. Pastoral Care in the Community

Developing Lay Pastoral Care

1. Open vs. Closed Classes

2. Commitment

3. Conducting Classes

4. Training Materials

5. Lay Leadership

6. Opportunities for Cross-cultural Care

7. Cautions for Lay Pastoral Care

- Confidentiality
- Unsuitable helpers
- Lay burnout
- Referrals

Training Materials

Gary R. Collins, *How to Be a People Helper* (Wheaton, IL: Tyndale House, 1976, 1995). The original book has been used by churches for many years. There are 12 sessions with growth exercises for personal reflection and group interaction for each chapter. Its primary focus is upon lay counseling rather than the broader issues of pastoral care.

Leroy Howe, *A Pastor in Every Pew: Equipping Laity for Pastoral Care* (Valley Forge, PA: Judson Press, 2000). This is an excellent book with 20 chapters of overview on lay counseling and a 10-session training manual called "A Program for Lay Shepherds." This is an excellent resource.

Howard W. Stone, *The Caring Church: A Guide for Lay Pastoral Care* (Minneapolis, MN: Fortress Press, 1991). Stone's book, although brief, has 8 sessions for training and has a "Service for Commissioning Lay Pastoral Carers" in the appendix.

THE CONNECTING CHURCH: MINISTRY

1 PETER 2:4-10

by David Basic⁸

There is a barrier in many churches today. It's a wall that's hard to climb over. More than a few have tried to scale it, only to fall flat on their face. It's not exclusively a Kansas City problem. There seems to be a wall whether you live in New York, San Francisco, or Omaha.

That wall is called **the ministry barrier**. Here's how it works: Every single Christian is called by God to be a minister. And yet in most congregations 20% of the people are doing 80% of the ministry. The question is: **Why the barrier?** Why have so many churches failed to motivate 80% of their people to engage in any kind of significant ministry?

Well, there are a couple of possible reasons: Either in the average church 80% of the people just don't care about God's call to ministry in their lives or the majority of people believe that God's call to ministry is reserved only for a special few.

I don't think the first reason is true. I believe the *vast* majority of Christians truly *do* want to make a difference for God. And yet I also believe that a ministry *barrier* exists today because of a predominant *myth* that has permeated the way we do church for well over 1,500 years. When that myth is really examined there is no scriptural validity, and yet its subtle and pervasive grip on the church has caused many people to believe it's true.

THIS IS THE MYTH: **Ministry is for "ministers."** And "ministers," of course, means only ordained clergy type folks. Clergy are the professionals and laity are the amateurs. How we ever came to that conclusion is a mystery to me.

The ministry of the laity is nothing new. It is as old as the gospel itself. In fact, for the first 300 years of church history, the church had no clergy. It was made up of believers who understood they were to be apostles sent on a mission by the living Christ. And while different believers had different ministries, every Christian was expected to use his or her spiritual gifts for ministry. And as they did, the Church *exploded*, spreading like wildfire throughout the Roman Empire, literally turning their world upside down.

In time, though, ministry became professionalized. The nonprofessionals, or laity, were relegated to some kind of a second-class status that all but locked them out of recognized ministry. It was a heresy that essentially divided all believers into two classes—the clergy, or the "ministers," and the laity, or the "nonministers."

Bruce Larson addressed that issue when he wrote: *With the phenomenal growth of that early church, both numerically and in influence, two classes of Christians emerged, leaders and spectators. The spectators were supposed to learn sound doctrine, to pray, sing, listen to sermons, and pay the bills. But when the question is asked, as it often is, "Why doesn't the church do something about that?" THE CHURCH is synonymous with "the clergy."*

That was exactly the heresy that Martin Luther, a German monk, and the other Reformers of the 16th century fought against. That line of thinking began to lead the church of his day into practicing a theological sacerdotalism.

Now that's a big word, but it has a simple definition. It basically meant that the clergy of the church, the priests, officially belonged to a special class that was poised between God and the laity, and that God would speak through Scripture to the people as interpreted by the priests, and then the people would speak back to God by confessing to the priests.

Martin Luther came along and said: *"Wait a minute! That's not biblical. The Bible teaches the priesthood of ALL believers."* And therefore a fundamental cry of the Reformation was a return to the biblical plan of the *"priesthood of all believers,"* which essentially taught that *all* Christians are potentially equal in both communion *with* God and ministry *FOR* God.

That means that the call of God upon a person's life is not the prerogative of a special class. God does not lay claim to the life work of a few special people and leave the rest of us free to chase the American dream! Protestant churches all agree that every Christian is a minister. We believe that: *"It was he [Christ] who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service"* (Eph 4:12).

And yet what we believe theoretically in our heads and live practically in our lives are miles apart. In our head we believe what the New Testament says is true. But in our gut, many Christians still feel like the reverend/pastor/preacher is probably closer to God than the average layperson.

If you don't believe that's true, think about our conversations. We say the pastor is **THE minister**, and what he or she does is **THE ministry**. We say things like: *"Have you met THE minister of my church? Hey, have you heard the news? David's going to seminary to study for . . . THE ministry."*

In fact, if a pastor *leaves* a church to pursue another vocation we say: *"He or she left THE ministry."* That's why so many church signs read: *"First Church of the Nazarene/ Worship 10:45 a.m./ MINISTER: John Smith."* Why do we do that? Because many people believe when we say "the minister," we mean a paid clergy person, and when we say "the ministry," we're talking about what the clergy does.

But, my brother and sister, every time we refer to the vocational ordained clergy as **THE minister** and what they do as **THE ministry**, we drive one more nail into the coffin of the priesthood of all believers.

1 Peter 2 is devoted to the priesthood of all believers. These are words that tell us about the way a church indwelt by the Spirit of God is to function within the kingdom of God.

Peter says that our lives in Christ are like a house that is being built. But it's not just any house. The homes that you and I live in are built with inanimate objects like wood and bricks and mortar. But the house God is building is a spiritual house that is alive and active. And Jesus himself is both the *cornerstone* and *capstone* of that house.

The *cornerstone* is the most important stone in a building's foundation. The *capstone* is the central stone in an arch, which balances the arch so that it will stand. And so the

cornerstone of God's house is Jesus and the capstone of God's house is Jesus. **Jesus is both the foundation and the pinnacle!** He is the beginning and the end of God's living spiritual house.

And so if Jesus Christ is the cornerstone and the capstone of this living spiritual house, who are the rest of the stones that make up the structure? Where are they coming from? **Peter says that we are! We are the stones in God's house!**

When we come to Christ we become living stones placed in the spiritual house that God is building. And the word here for "stones" doesn't just mean a rock that you might dig up out of a field. It's talking about **a dressed and fitted stone ready to be used in construction.** And *all* of us who are Christians make up the edifice of God's spiritual house.

You see, in the Old Testament the dwelling place of God's presence was in the Temple. But in the New Testament everything changes and the dwelling place of God is now within every believer!

The apostle Paul wrote to the Corinthian church: *"Don't you realize that all of you together are the temple of God and that the Spirit of God lives in you? God will bring ruin upon anyone who ruins this temple. For God's temple is holy, and you Christians are that temple"* (1 Cor 3:16-17).

Paul was saying that God's new temple, God's new dwelling place, is within us! And so when we say things like: *"It's good to be in your house today, Lord,"* we're not being totally biblical because that means we're still one Testament behind.

We are the temple of God! **We are the people of God!** You and I are Almighty God's chosen people. We are His folks!

What a **privilege!** But what a **responsibility!** Because the very reason we are being built into a spiritual house is so that we might become a holy priesthood set apart for God's holy purposes. We are a **HOLY** priesthood! But we are also a **ROYAL** priesthood. Which means that we are a priesthood belonging to a King who gives us authority to be His ambassadors in the world.

Now it's important to stop right here and ask ourselves a question: If we are living stones being built into a spiritual house, for the purpose of becoming God's holy and royal priesthood, **what does it mean to be a priest?** I think that's a pretty important question. If God is calling *all* of us to be priests, then what does it mean to be one?

In the Old Testament, priests were the mediators between God and people. They were the channels of communication **from** God and **to** God for the rest of the community.

They had the designated privilege of serving in the very presence of a holy God, and of "coming near" when no one else would dare. They were the select few who could enter the temple and offer sacrifices on behalf of the people, and only the high priest could go beyond the curtain to enter into the holy of holies, and that just once a year, to make atonement for the sins of the people.

But when Jesus died on the Cross and atoned for our sins, once and for all, access into the presence of God was opened for all people. The veil that once separated the holy from the unholy, the sacred from the secular, has been ripped in half—torn from top

to bottom! Because of his sacrifice, *Jesus* has become our great High Priest, and access to God is no longer for a privileged few, but has now been extended to *all* who believe.

We are the new priesthood! And what that means is that you and I have been set apart as God's people to announce the mighty works of God, to declare His glory, and to proclaim the miracle of our redemption through the life, death, and resurrection of Jesus Christ. And *that's* the reason the people of God exist!

You have a priestly calling in your daily interaction with people.

You are conduits between God and His world.

You are called to be ambassadors of God's reconciling love!

You are called to bring their needs and concerns to God in intercessory ways!

And **you** are called to offer spiritual sacrifices of the gifts and calling that God has give specifically to you!

Why? Because you are a holy, royal priesthood!

But do you know what I am discovering? I am finding that the "priesthood of all believers" and the invitation to ministry is not all that appealing to some folks today. Because it sounds like **more work**, and most of us already have all the work we can do. It sounds like **more responsibility**, and most of us are already staggering under loads that are already too heavy.

I remember what Barbara Brown Taylor wrote about the woman who listened to her speech on the ministry of the laity as God's best hope for the world and said: *"I'm sorry, but I don't want to be that important."*

Barbara said: *"I understood what she was saying. Like many of those who sit beside her at church, she hears the invitation to ministry as an invitation to **do** more—to lead the New Members Class or cook supper for someone who's just come home from the hospital or teach Vacation Bible School.*

*Or she hears the invitation of ministry as an invitation to **be** more—to be more generous, more loving, more religious. No one ever introduced her to the idea that her ministry might involve **being just who she already is and doing just what she already does**, with one difference: namely, that she understand herself to be God's person in who she already is and in what she already does."*

I mentioned Martin Luther earlier. When talking about ministry, Luther made a careful distinction between a Christian's **vocation** and a Christian's **office**.

Offices are what we do for a living—teacher, accountant, homemaker. None of them are particularly more endearing to the heart of God than another. In our offices we exercise the diversity of our gifts, playing our parts in the ongoing life of the world.

Our Christian vocation is different from that. While our offices may be different, as Christians our vocation is the same. We are called to share Christ's ministry in the world as His holy priesthood. And whether you deliver babies or deliver mail that is a common calling for every believer! Another way to say that is: **Whatever our individual offices** (plural) **are in the world, our mutual vocation** (singular) **is to serve God through those offices.**

That is a vision that takes a lot of strength to see clearly, because what we're talking about is learning to see in a different way. To believe in your divinely ordained priesthood is to see the **extraordinary** dimensions of your very *ordinary* life. **It is to see the hand of God at work in the world and to see your very own hands as necessary to that work.**

And it doesn't matter if those hands are putting diapers on babies or washing dishes or changing the oil in a car or balancing a corporate account . . . they are *God's hands* claimed by God at the moment He saved you, to accomplish His will on earth.

What a holy calling that is! And many of you take that very seriously. Many of you have said: *"Lord, take my life and use it for Your glory. I want to pour myself out for others! We'll go where You want us to go and do what You want us to do, even if it costs us everything . . . even our very lives, if that's what we're called to do."*

And when you said those things, you meant every word of it! But maybe what you thought giving your all to God was, as Fred Craddock has said, is like taking a \$1,000 bill and laying it on the table: *"Here's my life, Lord. I'm giving it all."*

But the reality for most of us is that He sends us to the bank and has us cash in the \$1,000 for quarters. We go through life putting out 25 cents here and 50 cents there.

Listening to the neighbor kid's troubles instead of saying, *"Get lost."*
Teaching a Sunday School class full of energetic third graders.
Going to a committee meeting.
Giving a Dixie-cup of water to a shaky old man in a nursing home.

And we begin to discover that very often our life to Christ isn't as glorious as we thought. It's done in all those little acts of love, 25 cents at a time. In some ways it would be easier to go out in a flash of glory—because it's harder to live the Christian life little by little over the long haul.

That means a serious commitment to your holy priesthood. But what a blessing . . . and what an honor!

There are plenty who decline the honor, finding it either too **frightening** or too **intrusive** to be taken seriously, but those willing to accept the challenge find themselves living an extraordinary adventure!

You have a purpose in the world! We are a holy and royal priesthood! But it is not the priesthood of the **believer**. It is the priesthood of **all believers**. The house is no individual. We are living stones placed together. Our offices may be different—but our vocation is the same. And we do it together.

Lesson 6: Equipping and Empowering the Laity

Due This Lesson

2-to 3-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the biblical role of the laity in ministry
- discover ways to draw the laity into the vital task of ministry
- list ways the laity can be motivated to become involved in ministry
- identify New Testament list of spiritual gifts and understand their importance
- appreciate the importance of retaining those who do ministry within the church

Homework Assignments

Write a 2-page paper on what is currently being done in your church by the laity. What are some steps your church could take to involve more people in ministry within your church and in your community?

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 3.

Write in your journal. Let God speak to you about how you can be a minister right now, in your church and community. Allow God to dream His dreams for you and others around you. Reflect on the way God seems to be leading you presently on your spiritual journey. Who are the people in your life you should be teaming with to do God's work?

Employing Volunteers for Ministry

“Most churches recruit people to do various tasks. At Frazer [Frazer Memorial United Methodist Church in Montgomery, Alabama] we do not recruit anybody to do anything. Rather we say to every member ‘As a follower of Jesus, you are expected to volunteer to serve someplace in the life of the church.’ Then they are given the opportunity to freely decide where they will serve.”⁹

- Compile a Ministry Inventory.
List every ministry currently being done in the church.

- Develop a Ministry Dream List.
This could include things that should be done or could be done if there were enough volunteers and resources.

- Matching Ministers to Ministries.
Begin by gathering the church for a prayer time for workers. Then begin the volunteering process.

Motivating People for Lay Ministry

Respect Them

Train Them

Resource Them

Communicate with Them

Develop a Team Spirit

Build Them Up

Reward Them

Release Them to Minister

Small Groups

Assessing Gifts and Abilities

In your group look at Rom 12:6-8; 1 Cor 12:4-11, 28; and Eph 4:11.

List as many spiritual gifts as possible.

After you list the spiritual gifts, give at least one present-day expression of that gift.

List the gifts and applications on a large piece of paper or newsprint and tape them in the front of the classroom.

For spiritual gifts inventory see the *Sourcebook for Ministerial Development*. It is called the "Nazarene Strengths and Gifts Survey."

Retaining the Workforce

One of the best ways to keep people working is to make sure they are well-trained for their task.

Write a job description for the person doing a ministry task.

A coordinator of volunteers is a key person to those pastors who believe that the church ministers through the mobilization of lay members. The coordinator of volunteers relieves the pastor of administrative and training activities related to volunteers—freeing the pastor to be the pastor.¹⁰

Lesson 7: Jesus the Wonderful Counselor—Our Model

Due This Lesson

2-3 page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand how Jesus worked in the lives of people to bring wholeness
- know the foundational principles for pastoral counseling
- appreciate the skills needed to be an effective pastoral counselor
- be aware of and avoid some of the mistakes pastors make in counseling

Homework Assignments

Write a 2-page paper on “The Most Important Principles for Counseling.” Select two or three of the most important counseling principles from the class session and discuss why these are important to you in the pastoral context. You may use Scripture to support your reasons.

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 7.

Write in your journal. Your entries should focus on the skills of effective counseling. Pray, meditate, and then write about each of these skills in your life. Reflect on which skill seems to be most natural to you right now. Which skill is most difficult or needs the most development in your life? Write about how God can help you have the Christlike spirit of concern to work in a counseling setting with hurting people.

Pastoral Counseling

David Benner defines pastoral counseling as “a helping relationship where, through a series of structured contacts, the counselor seeks to alleviate distress and promote growth in the one seeking help. Such counseling aims to help the person think, feel, and behave differently, and it does this through dialogue within a relationship.”¹¹

Small Groups

Jesus, the Model Counselor

In your group, after studying the passages answer this question: What were the qualities or characteristics mentioned or implied, that made Jesus so effective in working with people?

Your group is to record the responses with one member reporting when the class reconvenes. There will be 15 minutes for class discussion and 10 minutes for reporting and discussion.

Group 1

Mark 7:31—8:13

John 8:1-11

Group 2

Luke 7:1-17, 36-50

John 5:1-15

Group 3

Mark 9:14-32

John 4:1-26

Foundational Principles for Pastoral Counseling

1. A pastor must understand his or her own _____ and _____.

As long as there are people in the church, the pastor will be called upon to counsel.

The role of pastor is much more that of a generalist rather than a specialist.

Since most pastors lack the formal training of a Christian psychologist, there may be a tendency to back away from counseling.

For the needy parishioner, the pastor may be the first, and sometimes the only one a hurting person will turn to for help.

2. Every person coming for help is _____ in God's image and has _____.

The pastor must resist the temptation to devalue people based on social status, personal appearance, or repulsive actions.

3. The primary goal of pastoral counseling is to help the counselee _____ problems and find _____ in Christ.

A pastor's concern is first of all, the care of souls.

4. Every person has the right to _____ to receive help or _____ help.

Part of what makes humans unique in God's created universe is the God-given right to make choices.

A pastor can offer help and assistance, but the individual in need must be willing to receive it.

5. Pastoral counseling is the _____ work of the pastor and the counselee.

Pastoral counseling is more than advice-giving.

Effective counseling involves teamwork.

6. The pastor should make use of the _____ resources of the church.

Pastors have the opportunity to use Scripture for insight, instruction, hope, and faith in a counseling setting.

Resources are:

Skills of an Effective Pastoral Counselor

1. Listening

"An occasional head nod, smile, 'un-huh' or general question (such as 'What then?' 'How did you feel about that?' or 'Anything else?') can keep the counselee talking."¹²

2. Presence

Counseling is "a structured being-with the person who seeks help."¹³

3. Empathy

Empathy is the skill of trying to enter into feelings and emotions of that person's current experience.

4. Openness

The counselee wants to feel the pastor is a real, genuine person.

5. Acceptance

"This word implies caring, respecting, or possessing a sincere, non-smothering concern for the counselee regardless of his or her actions or attitudes."¹⁴

Mistakes in Pastoral Counseling

1. The pastor who is desperate for human _____.

2. The pastor who tries to solve his or her own _____ problems.

"When the counseling session becomes a place for solving your own problems, counselees are not likely to be helped, and you could be tempted to make statements or act in ways that would be regretted later."¹⁵

3. The pastor who takes on the role of _____ or even dictator to the flock.

4. The pastor who is a _____.

5. The pastor who becomes entangled _____ with the counselee.

6. The pastor who takes _____ in a dispute.

7. The pastor who can't keep _____.

8. The pastor who tries to be an _____ psychoanalyst.

Lesson 8: Short-term Counseling, Part 1

Due This Lesson

Two-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the advantages of a short-term model of counseling for pastors
- know the basis of the short-term model of counseling
- be aware of what takes place in the first session of counseling

Homework Assignments

As soon as possible after the class, reflect on the two segments of role playing as a counselor in class. Write a two-page paper reacting to those aspects where you felt comfortable, and those where you either felt ill at ease or awkward as a counselor. What did you learn from the role-playing? What do you feel you yet need to learn to be more effective?

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 8.

Write in your journal. Spend time reflecting on the way Jesus responded when people came to Him with needs. What are the aspects of counseling you find most difficult to deal with, from present experience or as you anticipate ministry in the future? Reflect on how God can help you in the areas you find most challenging. Read 2 Corinthians 1:3-7 and respond to what the scripture is saying to you about being a comfort to others through counseling.

Pastoral Counseling

“The contemporary minister is afforded many opportunities for engaging in a wide range of counseling activities in his parish. . . . No minister can avoid counseling unless he locks himself in his study.

“A pastor is not a psychologist, yet he is called upon for psychological counseling. He is not a vocational counselor, but he is sought for help in this area. He is not an educational counselor, but often you come to him with problems, concerning their courses of study. Neither is he a psychiatrist: nevertheless he is sometimes confronted with the deep-seated problems of persons needing psychiatric care and must, therefore, be aware of the manifestations of these problems in order to make intelligent referrals. However, he must above all else, know how to counsel persons with religious problems, and so should become as proficient in this area as possible.”¹⁶

The Basis of the Short-term Model

1. A focus on a specific _____ the counselee wants to see

2. A dependency on God's _____ at work

Romans 8: 28: "And we know that in all things God works for the good of those who love him, who have been called according to his purpose."

3. A willingness to _____

Paul reminds us "that he who began a good work in you will carry it on to completion until the day of Jesus Christ" (Phil 1:6).

"When we recognize that change is always occurring and that people are continuously changing, we are much more likely to love for change in our clients' lives. We also realize that people's problems are always changing."¹⁷

4. A limited _____ frame

"One of the hardest aspects of counseling for most pastors is setting the necessary limits on the relationship. Limits are a God-ordained part of life, not a mere concession to life in the fast lane . . . In the long run counseling is never helpful if limits are consistently ignored. Limit setting is, therefore, a part of all responsible counseling."¹⁸

5. A commitment to _____ development

"The master goal of pastoral counseling is the facilitation of spiritual growth. This involves helping people to understand their problems and their lives in the light of their relationship to God and then to live more fully in this relationship."¹⁹

The First Session

The initial _____

People make contact for a counseling session in any number of ways.

1. Develop the _____.

You need to begin a relationship of trust.

At times a brief medical history will also help you understand the counselee better.

Taking brief notes as the session begins will help you to keep information accurate.

2. Set the _____.

The issue of confidentiality

The only exceptions to this pledge of confidentiality would be if there is a threat of physical harm to oneself or to others. If there is suspected abuse to one who is defenseless, such as a child or helpless adult, some governments require this to be reported. It is important that a pastor know the requirements of local and state laws regarding reporting abuse.

The limitations of the counseling process

3. Establish the _____ of the counseling.

Rather than identifying the problem, it is good to help the counselee focus on the end result of the process. What is the solution the counselee is seeking?

You can do this by asking questions such as:

- What goal would you like to see accomplished as a result of our working together?
- How would you know that this goal has been reached?
- What types of things would need to happen for you to accomplish your goal?
- As you look ahead, how would you describe this preferable future?

4. Identify and clarify the _____.

Focus on the solution, which brings hope, rather than focusing on the problem.

For a person to change, there must be a good reason to move from the present to a future that is better.

The future solution needs to be as clear as possible. Responses such as "want to feel better" or "all my problems will be in the past," do not define the future very well.

The clearer the picture of the solution, the more focused the counseling sessions can be to achieve that solution.

"If I had a video camera and could see you living without this problem, what would I see?"²⁰

5. Examine the _____ already made.

With the decision to seek help, the counselee may already be taking steps to change the situation. People are often aware that change starts within, and they begin the process before the first counseling session. Ask questions such as, "What have you done already to make the situation better?" Another approach might be, "Do you feel like you have already made some strides forward to where you would like to be?"

6. Utilize _____ resources.

You, as a pastor, need to assess the spiritual state of the counselee. This is especially true if you have had little contact with the person prior to the session.

Does this person have a personal relationship with Christ? What is this person's pattern of church attendance and involvement? Is there a consistent practice of prayer and Bible reading? Does the person understand the concepts of grace, faith, and forgiveness?

If the person is a believer, you can draw upon the resources of prayer, Bible reading, worship, and small-group support as well as Christian books and tapes.

7. Take the first small _____ now.

There is no time like the present to begin to move toward a solution.

The old saying is true: the journey of a thousand miles begins with a single step.

The book *Promoting Change* makes the point, "Change should begin in the first session. This can occur in several forms. Change can begin when clients see situations from a different perspective and react to the situation differently. Change can even involve describing a problem in a new manner. Change can come in a wave, in a steady stream, or in spurts. But no matter what arena it begins in or how rapidly it comes, all change has one thing in common: It begins with one small step."²¹

You can approach the issue by asking a question like, "What is something you could do right now that would help you to know that you are on your way?" If the issue is relationships, you could ask, "What would your spouse or friend notice that would help this person know that you are changing?"

This is one way the counselee can begin to look at the situation as someone else might see it. Emphasize that although the change may be small, it indicates movement in a positive direction. Sometimes the person may suggest several small changes that will help.

8. _____ the session.

End the session on a positive, hopeful tone by reinforcing the person's strengths, courage, and the progress already made. Emphasize that you, as pastor, are there and will continue to work as a team member.

Assign homework to be done before the next session. It might be important for you to write out the homework, as a medical doctor would write out a prescription. The homework should include the first step the counselee is to take before the next session. Also, include any spiritual resources such as Bible reading and church attendance that would be helpful in leading to a successful solution.

You need to emphasize that continued counseling is contingent upon the person following through on homework assignments to make the solution possible. You can either set a date for the next session or have the counselee make an appointment when it is needed.

Mandated Reporting and Church Policy

Mandated Reporter

Each state in the United States has laws regarding which professionals are “mandated reporters,” that is, mandated by law to report certain abuses to appropriate state authorities. The Christian minister may be “mandated” to report child abuse and neglect, sexual abuse, and spouse abuse. The laws differ according to each state. It is a minister’s responsibility to know the applicable laws in the state in which he or she ministers.

Church Policy Regarding Children and Youth

Given the abuses of children and youth that can occur at the hands of persons working under the auspices of the Church, it is imperative that each congregation develop, officially adopt, and scrupulously abide by policies having to do with child and youth protection while in a congregation’s care. This should be done because of a congregation’s commitment to the wellbeing of the children and youth in its care. Legal counsel should review all policies.

An excellent resource for guiding congregations is

Melton, Joy Thornburg. *Safe Sanctuaries: Reducing the Risk of Child Abuse in the Church*. Alpharetta, GA: Discipleship Resources. 1998.

Safe Sanctuaries is available for \$15.95 from Discipleship Resources on the Internet at <http://www.discipleshipresourcees.org> or by writing P.O. Box 1616, Alpharetta, GA 30009-1616; phone: 1-800-685-4370; Fax: 770-442-9742. The book is also available at a reduced rate from www.amazon.com.

The Child Abuse Policy of the Archdiocese of Portland, Oregon USA can be viewed at

http://www.stmaryeugene.com/%28611%29Child_Abuse.htm

(Please note that there is an underline character between Child and Abuse in this address.)

Role-playing

This is a brief role-playing exercise beginning with establishing the goal of the counseling and going as far as one can in 10 minutes. The counselee is to present the problem as he or she thinks it would be given in a counseling situation.

Scenario 1

The counselee is 32 years old and works in a small factory, tightening the last bolt in an assembly line process. There is no break from the day-after-day, mindless job, and the counselee is really depressed by it all. It is affecting the relationship with the spouse. Maybe a new and different job would help, but jobs are hard to come by. There has to be more to life than spending eight hours a day tightening a bolt on an assembly line.

Scenario 2

The counselee is a 32-year-old who has been married for eight years with little desire to be unfaithful. However, recently a very attractive new employee has come to work in the department. The counselee is not sure the other person has any attraction to the counselee. However, the counselee has become almost obsessed with thinking about this person. The counselee is a Christian and does not want his or her own marriage to be destroyed, but thoughts of this fellow worker persist day and night. The counselee needs help getting past this.

Lesson 9: Short-term Counseling, Part 2

Due This Lesson

Two-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the different types of people who will come for counseling
- know the characteristics of a proper goal for the counseling sessions
- understand how to lead a counselee to make changes to reach the counseling goal

Homework Assignments

Complete the assignment on community resources (Community Research Notebook) as described in the Syllabus and be prepared to share some of your findings in the next class session.

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 9.

Write in your journal. Read 2 Corinthians 1:8-11 and reflect on how a person has given you counsel when dealing with a difficulty. Although this counsel may have come in an informal setting, how did you see God at work through the words of this counseling friend? In what ways do you relate to Paul's experience of extreme pressure? How do you see these experiences of receiving counsel helpful in giving counsel to others?

Who Are the Counselees?

The _____ Seekers

The _____ Lovers
"Do you want to get well?" (Jn 5:5)

The _____ Participants

The _____ Recipients

The _____ Seekers

With an Eye on the Goal

“Goals are specific objectives that you and the client develop to define what the end product of treatment will look like. Clearly defined goals answer the question, How will we know when the client is done with counseling? Effective goals communicate what the client wants to change and sets up ways to recognize when the client has accomplished the goals.”²²

Characteristics of a good goal

1.

2.

3.

4.

The Second Session and Beyond

1. Begin with what _____ has taken place since the last session.
2. Affirm and encourage any _____ toward the goal.
3. Maintain the _____.
4. Plan for the next _____.
5. Provide _____
6. Give _____ assignments

Termination

Role-playing

Scenario 1

A man or woman, 45 years old, lost a spouse in a tragic car accident about six months ago. The counselee has been having trouble sleeping at night. Going to work has been difficult because the person has not been motivated to do anything. Every night after work the person goes to the cemetery and talks to the dead spouse for an hour or two. In the first session the counselee began focusing on the goal of trying to live with the reality that the spouse is really dead and moving on with life. Since the first session, the person has been able to sleep for six hours without waking up, which was progress over getting only about four hours of sleep a night.

Scenario 2

A single parent of a 14-year-old son has come for help in dealing with the boy's truancy in school. The young man is in real danger of failing his classes because he is absent so often. Much of the situation seems to result from a combination of wanting to have more freedom and anger at his parents for getting a divorce. In the past the parent has tried to deal with the truancy by grounding the boy from all activities, including the youth program at church. This was totally ineffective. The parent is focusing on the goal of having the son attend all his school classes and earn a passing grade. There was very slight progress after the initial session.

Lesson 10: Community Resources and Referrals

Due This Lesson

Community Research Notebook
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand some of the reasons a pastor may refer counselees to others
- know how to find resources needed for referrals
- understand the process of making a referral
- be aware of some of the problems that can come as a result of referral

Homework Assignments

Read 1 Corinthians 3-6. Write a three-page paper noting the conflicts in the church in Corinth mentioned in these chapters. What do you see as some of the causes of these conflicts: Were the people in the church doing things that were adding fuel to the fires of conflict? How had the church attempted to solve the conflict so far? Would it have been easier for Paul to deal with these problems if he had been living in Corinth rather than having to write a letter? What would you have done if you were the pastor? Try to deal with as many of these questions as you can in three pages.

Write in your journal. Read 1 Corinthians 3:1-9. Reflect on teamwork in ministry from Paul's writing. Is Paul jealous about the work of Apollos, or is he trying to show how we need each other? What is God saying to you about cooperation and teamwork in your church? Are there things God wants you to change in your approach to working with others? What can you do or be to encourage others to develop their abilities and gifts?

The Art of Referral

“Skill in the art of referral is indispensable in a minister’s caring and counseling . . . Properly conceived, referral is a means of using a team effort to help a troubled person. It is a broadening and sharing, not a total transfer of responsibility . . . Only by drawing on the specialized helping skills of others can ministers have time and energy to fulfill their unique pastoral function as spiritual growth enablers for an entire congregation.”²³

When to Refer—Pastoral Limitations

A psychology professor made this observation when discussing the subject of the pastor working with parishioner needs. "Pastoral counseling is easy—refer, refer, refer."

1. The limitation of _____

The pastor is a _____.

Training

Experience

Giftedness

2. The lack of _____

3. Lack of _____

4. Threat of _____

5. _____ problems

6. _____ issues

"Someone touched me; I know that power has gone out from me" (Lk 8:46).

Where to Refer—Community Resources

Private Practice

- Medical _____

“It is important for pastors to build working relationships with one or more physicians in their community. A counselee who has not had a physical checkup recently should be strongly encouraged to do so if the pastor has any suspicion that the person may need medical attention.”²⁴

- Psychologists and professional _____

- Psychiatrists

Community Agencies

Religious Organizations

How to Refer—Making the Connection

1. When you move to a community, develop a _____ file or notebook with resources.
2. When possible, make a referral to an _____ rather than an agency.
3. It is important to help the counselees feel you are not _____ them.
4. When possible, let the counselee make the _____.
5. Maintain contact with the _____ after the referral is made.
6. Follow up with the _____ agency on progress.

Problems with Referring

The lack of _____

The lack of _____

The counselee's _____ to go

Community Resources

Problem	Resources
1. Child abuse (sexual, physical, neglect)	
2. Abuse (parental or elderly, spousal)	
3. Alcohol or drug abuse	
4. Physical or developmental disabilities	
5. Food stamps/supplemental food	
6. HIV/AIDS	
7. Homelessness—shelter and food	
8. Needy family—clothing and food distribution	
9. Housing, low income	
10. Transient housing, food, other assistance	
11. Elderly Alzheimer's care	
12. Mental illness	
13. Private psychological counseling	
14. Problem pregnancies	
15. Hospice care for terminally ill	

Lesson 11: Pastoral Presence in Conflict

Due This Lesson

Three-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the principles of Matthew 18 in working with conflict
- understand the causes of church conflict
- know some of the steps to take to resolve church conflict

Homework Assignments

Take one of the case studies you did not work on in your group. Write a two-page paper outlining the steps you would take as a pastor to resolve the issue. If another group covered the case study in class, share how you agree or disagree with their findings.

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 10.

Write in your journal. Read Psalm 27. Write your observations on David's crisis. What were his feelings? Then reflect on a crisis you have experienced. How did some of your emotions parallel David's? What were some things that helped you through the crisis? How did you sense God at work in your life and the lives of others?

Small Groups

In your group: From the homework paper of 1 Corinthians 3-6, select two conflicts and answer the following questions for each conflict.

1. What was the nature of the conflict?
2. What were the causes of the conflict?
3. What had been done to resolve the conflict?
4. What was Paul's suggestion to resolve the conflict?

Persons in Conflict

Jesus' Model for Resolving Personal Conflict

Matthew 18: 15-17, "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector."

Step 1. Personal _____ (v. 15)

- 1 Corinthians 13:4-7
- James 5:16

Step 2. Small-Group _____ (v. 16)

Step 3. Public _____ (v. 17a)

Step 4. Public _____ (v. 17b)

Galatians 6:1-2, "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ."

Church in Conflict

The Causes of Church Conflict

1. Changing _____ Stresses
2. A Strong _____ Structure
3. Financial _____
4. Style and _____

Resolving Church Conflict

Give accurate and helpful _____ on the subject.

Encourage good _____ from all concerned.

Draw together feelings and _____ that show united concern.

Negotiate a _____ on those points of disagreement.

Covenant to abide with the _____ of the group.

Small Groups

Case Study: How would you handle this?

The group should discuss the issues of the conflict, both obvious and less obvious. How would the group work to bring about a resolution to the conflict?

Case Study A

A volunteer youth worker in your church has done a great job of building the youth group from 4 to 6 attendees to over 50 young people in a span of three years. There is a house next door to the church for sale and the youth leader is asking the church to buy it and turn it into a youth center. She and her supporters envision being able to reach as many as 150 neighborhood teens a week with this facility. A group of members opposes this purchase. These are primarily families with small children in the church. The nursery and children's classrooms are woefully inadequate. They believe if the money was spent on the children's department facilities, we would be able to reach more children and eventually that would help the teen department to grow as well. There is not enough money to do both things, and each group feels their approach is the only right one. How would you handle this if you were the pastor?

Case Study B

The church hired a part-time secretary several years ago thinking this woman would be a great help to the pastor and church programs. A new pastor came to the church and the secretary did not agree with the new direction of the church. She began to gossip and spread untrue stories about the new pastor. While not outwardly resistant, she slowed the work of the church office until some who utilized her services began to complain. The pastor finally decided to give the secretary a 30-day notice of termination. The husband of the secretary has been the most influential person in the power structure and she also has family in the church. The secretary's family and other supporters have quit paying tithe and resigned from many responsible positions in the church in protest. The pastor's supporters have felt this family has had far too much power in the church and the firing of the secretary is long overdue. The church is split down the middle on this issue. How would you handle this if you were the pastor?

Case Study C

A 15-year-old young man named Jason has been helping out in the second grade children's class. He was asked to be a children's camp counselor, staying with four second grade boys in a cabin. After the camp was over one of the boys named Billy complained to his parents that Jason had fondled him sexually one night when everyone else was asleep. The pastor found out about it only after most of the church had heard the story. Jason absolutely denies anything of the sort took place. His family, and most of the teen group, stand solidly behind Jason's plea of innocence. Billy's parents are threatening legal action against Jason, the district that operates the camp, and the local church for allowing Jason to work alone with young boys. How would you handle this if you were the pastor?

Lesson 12: Pastoral Presence in Crisis

Due This Lesson

Two-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- explain the types of crises
- understand how a crisis develops
- understand the dynamics of a crisis
- know what to do when dealing with a crisis

Homework Assignments

Write a two-page paper detailing ways the church you attend or pastor could better address crisis situations. You may want to make this a personal approach you would like to implement as pastor. Or you may want to suggest some ways the laity of the church could be mobilized and organized to help people in crisis.

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 11.

Write in your journal. Reflect on at least one personal crisis in your own life. How did you feel when the crisis came. How did you find help to deal with the crisis? In what ways did the Holy Spirit minister to you directly and through other people? What are some lessons you have learned through this crisis?

What Is a Crisis?

What is a crisis? The dictionary defines it as a crucial time, a turning point in a person's life. "The Chinese character for crisis is made up of two symbols: one is for despair and the other for opportunity."²⁵

Howard Clinebell says, "A crisis occurs within persons when their usual problem-solving activities are ineffective, allowing the stress of unmet need to rise unabated."²⁶

There are two types of crises.

1. Developmental

2. Situational or Accidental

How Does a Crisis Develop?

1. A _____ Event

2. An _____ Reaction

3. An _____ Response

Observations About a Crisis

1. Everyone has and will _____ many crises.

2. Crises and stresses are _____.

Thomas Holmes and R. H. Rahe, professors of psychiatry from the University of Washington, have created *The Social Readjustment Rating Scale*.

3. A crisis is not a sign of _____ illness.

4. People facing the _____ crisis situation will respond in very different ways.

5. People with strong personal _____ skills and a helpful _____ network will generally do better in handling a crisis.

6. Working through a crisis can make a person _____ or it can be a _____ process.

7. One's _____ life can be greatly affected by a crisis.

What Do I Do in a Crisis?

1. Respond _____.
2. Assess the _____.
3. Establish _____.
4. Decide on any immediate _____ that must be taken.
5. Work with the person to set future _____.
6. Develop a plan of _____.
7. Assess the _____ system and resources.
8. Generate a sense of hope and confidence.
9. Commit to follow-up.

Small Groups

How Would You Handle This?

The group should discuss the issues of the conflict, both obvious and less obvious. How would the group work to bring about a resolution?

Case Study A

A family has decided to move across the country because of a new job opportunity for the father. Their 16-year-old son, the only child still living at home, does not want to move. He is in the middle of his junior year in high school and is adamant about staying to finish school. He says, "I'm old enough to live on my own. If you make me move, I can just run away." The moving van is coming in just a few days and the intensity of the crisis is increasing. The family staying in their location is not an option. This family comes to you for help. What will you do?

Case Study B

An 80-year-old woman who had enjoyed good health has suffered a massive stroke. The family is in shock because they expected this wife and mother to live on for a long time. The doctors have done two tests on her brain to determine if there is any activity. There seems to be little or none. They tell the family she will probably be unable to breathe on her own if they turn off the machines. The family must make a decision. Should the hospital turn off the breathing machine to see if she can breathe on her own? The family is divided on this decision. The husband and one daughter are willing to turn off the machine and leave the results to God. The two sons feel their mother should be kept alive at all costs, in case God should choose to do a miracle and she would wake up. How would you try to help this family?

Case Study C

A couple married 12 years has been active in your church. The husband calls to tell you he discovered a love note his wife wrote to a coworker. After confronting his wife with the evidence, she admits she had indeed had a brief affair, but she insists she doesn't love this man. The wronged husband is furious and isn't convinced when his wife says the affair is over. There are no children in this marriage, and the husband is thinking of just leaving the whole thing and starting over alone. The wife is pleading for him to give her another chance. Pastor, they have invited you over to their apartment tonight to see if you can save this marriage in crisis. What will you do?

Lesson 13: Pastoral Presence in Celebration

Due This Lesson

Two-page paper
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand why premarital counseling is necessary
- understand the goals of premarital counseling
- know how to develop a premarital counseling program
- conduct a wedding rehearsal
- preside over a wedding service

Homework Assignments

Develop a sample wedding service for a young couple from your church where you are the pastor. Plan every aspect of the service, including all you and others will say and do. Indicate the location of the homily, although you will not need to write one for the assignment.

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 12.

Write in your journal. If you are married, reflect on the responsibilities and privileges you enjoy in the relationship with your spouse. Ask God to speak to you about ways you can make your marriage stronger. If you are not married, reflect on ways you as a pastor can minister to couples planning to be married.

Why Is Premarital Counseling Necessary?

The high rate of _____

"The attitude toward marriage today was revealed in the office of a marriage counselor when a young woman said, 'When I got married I was looking for an ideal, but I married an ordeal, and now I want a new deal!'"²⁷

A limited frame of _____

"Only 25 percent of the households are 'traditional' anymore—two parents with children. There are as many single-person households as there are traditional."²⁸

Preparation before can prevent _____
later

Pastors have a sacred _____ before
God

"Therefore what God has joined together, let man not separate" (Mt 19:6).

The Goals of Premarital Counseling

1. Planning the _____.
2. Assess the chances of _____ in this marriage.
3. Help the couple _____ themselves and the other person.
4. Develop realistic _____ of marital roles.
5. Understand their _____ with parents and family.
6. Encourage _____.
"Communication is the lifeblood of marriage. Having difficulties with communication does not bode well for marital satisfaction."²⁹
7. Equip the couple to deal with _____.
8. Foster the _____ development of both partners.

Developing a Premarital Counseling Program

Establish a church _____ for weddings.

Understand the governmental and legal _____ for conducting weddings.

Develop a plan for a _____ counseling program of four to six sessions. Two of the best sources are:

Les Parrott, III and Leslie Parrott, *Saving Your Marriage Before It Starts: Seven Questions to Ask Before (and After) You Marry* (Grand Rapids: Zondervan Publishing House, 1995). There are also workbooks available for both men and women to be used in conjunction with reading the book. The authors are members of the Church of the Nazarene. These resources provide a ready-made, effective, premarital counseling program any pastor could adapt.

H. Norman Wright, *The Premarital Counseling Handbook* (Chicago: Moody Press, 1992). Wright's approach is much more comprehensive, providing an outline for six sessions. He also has material on intercultural marriages and preparing couples for remarriage. This book also comes from an evangelical perspective.

Reserve the right to _____ to marry those who do not cooperate in counseling or show little potential for success in marriage.

Plan to have a _____ session after the wedding.

The Rehearsal

Some churches have a wedding _____.

The pastor is in _____ of the rehearsal.

Set a _____ tone for the rehearsal.

Begin the rehearsal with _____ standing in their positions at the front.

Go through the _____ twice from beginning to end.

_____ weddings offer special challenges.

The rehearsal _____.

The Wedding Service

The Service

Start on time.

Photography.

The homily.

The order of service.

- Music prelude
- Candle lighting
- Seating of grandparents and parents
- The processional
- Greeting and betrothal (giving of the bride, questions to bride and groom, etc.)
- Music
- Homily
- Vows and exchange of rings
- Prayer (followed by music and Communion, if used)
- Unity candle
- Pronouncement of husband and wife
- Benediction
- Bridal kiss
- Presentation of couple
- Recessional
- Escorting parents and grandparents
- Dismissal of the congregation

Service Issues

Wedding Service Ritual

Communion

Music

Unity candle

Record keeping

Lesson 14: Pastoral Presence to Comfort

Due This Lesson

Sample wedding service
Journaling

Learner Objectives

At the end of this lesson, participants will

- know the stages of dying
- understand the importance of ministry to the dying
- know the elements of the grieving process
- understand how to help people manage grief
- know how to prepare for a funeral
- know how to plan a funeral service

Homework Assignments

Write a brief, 3-page funeral sermon/homily for a 75-year-old woman who has been an example of godliness to the church. She suffered from cancer that finally took her life after several months of painful suffering. Choose a text, develop a sermon of encouragement and hope for her husband and children, and of course, her friends in the church. You can have some freedom to create an illustration or two about her life as a part of the sermon.

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapters 13 and 14.

Write in your journal. Meditate on 2 Corinthians 1:3-8. Reflect on the way God brought comfort to you in the past through another person. What is it like to receive comfort? How does it help us to have been recipients of God's comfort when becomes our turn to comfort someone else? How do we share in the sufferings of Christ? What is the connection between suffering and comforting?

Ministry to the Dying

Dr. Elizabeth Kubler-Ross, in her landmark book *On Death and Dying* (1969), categorized the dying process into five stages:

1. Denial—This can't be _____ to me.

2. Anger—Why _____?

"Therefore I will not keep silent; I will speak out in the anguish of my spirit, I will complain in the bitterness of my soul" (Job 7:11).

3. Bargaining—It's _____, but if you'll . . . then I'll . . .

4. Depression—I can't _____ it, what's the use?

5. Acceptance—This is really _____.

6. Christian Hope—This is not the end—there's _____.

"I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am" (Jn 14:2-3).

People Who Are Dying Have Special Needs

1. They need someone who will _____.

2. They need a _____.

3. They need to find _____.

4. They need a _____ guide.

Ministry to the Grieving

1. Shock
2. Emotions
3. Blaming
4. Lack of focus
5. Gradual hope
6. Accepting reality

Norm Wright speaks to the recovery this way. "The three periods involved in surviving and rebuilding are (1) bridging the past; (2) living with the present; and (3) finding a path to the future."³⁰

Managing Grief

1. Help the person face _____.
2. Loosen some of the _____ to the deceased
3. Don't make life-changing _____ too quickly.
4. Find new _____ for the remainder of life.
5. Help people with special times of _____.

Discussion on Grief

How did you feel? How long did the grief last? What was most helpful in overcoming the grief? If you have not experienced grief personally, discuss what issues in dealing with grief make you most uneasy or uncomfortable.

Preparing for the Funeral

"I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust'" (Ps 91:2).

1. Go to the family as soon as possible.
2. Arrange for an all-family meeting.
3. Work with the funeral director.
4. Be with the family for the first viewing of the body.

Planning the Service

1. Plan the service and the sermon with a _____ view of life and death.
2. Write a sermon that can draw people to _____.
3. For the funeral of an _____, show Jesus as the hope for the living.
4. Assist the family in selecting the best _____ for the funeral service.
5. Plan the order of _____ to incorporate all the elements you have discussed with the family.

A sample order of service

- Prelude
- Scriptural Call to Worship
- Invocation
- Hymn
- Obituary and/or Eulogy
- Scriptures
- Prayer
- Special Music
- Sermon/Homily
- Benediction

6. Plan a committal service at the _____ appropriate for the conclusion of the funeral.
7. Be aware of the local _____ connected with funerals.
8. Visit the spouse and _____ soon after the funeral and then at appropriate intervals.
9. Other funeral service issues.

- The private funeral
- The memorial service
- Cremation

Lesson 15: The Pastor's Conduct

Due This Lesson

Funeral sermon/homily
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand the proper use of time
- understand the importance of confidentiality
- understand the need to be able to speak the truth with people who are dying
- know the importance of setting boundaries for counseling with people
- know how to deal with people of the opposite gender
- understand how to be accountable to others
- know how to help people facing ethical dilemmas in medicine

Homework Assignments

Write a brief personal code of conduct that would guide you as you pastor. List the things you commit to do as a pastor and the things you will avoid. Limit this code of conduct to areas of pastoral care and counseling. This assignment should be no more than two to three pages in length.

Bring to class your journal that you have been working on for this module. The instructor will check to see that you have been faithful in your entries. The instructor will not be reading the entries but looking at the organization and regularity of entries.

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 15.

Write in your journal. Read and meditate upon 1 Timothy 3. What does this scripture say to you about your personal integrity? What changes do you sense the Holy Spirit wants you to make in your conduct? Pray earnestly that God will make you a person of integrity. Write about the things that will help you to be that person of integrity.

Small Groups Ethical Dilemmas

In your group decide on a course of action and then defend the reasoning of the decision.

Scenario 1

Hannah, a 15-year-old from a prominent church family, comes into the youth pastor's office in tears. She finally comes to the point of her visit. She has been seeing a 17-year-old boy, Jason, from another active family in the church. Through her sobs she reveals that she and her boyfriend have been having sex for about five months. Then the girl takes a deep breath and reveals, "I found out today from the clinic that I'm two months pregnant. Jason and I have not decided what we're going to do yet. We love each other, but we're not ready to be married. We're considering an abortion. I understand that if you tell a minister something it has to be kept a secret. I want you to swear you will not tell either of our families about this, OK?" What does the youth pastor do?

Scenario 2

Bill, a single man of 45, has been seeing several doctors because of severe bouts of depression. He has been unsatisfied with their help and has been coming to you, the pastor, for counsel. Bill has faced several serious emotional and physical problems lately. His elderly mother died and left him alone in the house. He has been diagnosed with the beginning stages of diabetes, and with his depression, it has beaten him down. Now, in the study he confides he has been having somewhat regular thoughts of ending his life. He could be with his mother in heaven and all the physical problems and depression would be a thing of the past. When you question him, he says he probably won't kill himself because he is too much of a coward. Still, you have grave concerns about him. What do you do, as a pastor?

Scenario 3

George, an 83-year-old grandfather, is in the final stages of stomach cancer. The family and the doctor have decided it would be too hard on the man to know he may have only two months to live, so they are not telling him the truth. The family has specifically asked you, the pastor, not to say anything to the man either. You go to visit George in the hospital and he asks you the question straight out, "Pastor, my family and my doctor will not answer my question, but I need to know—am I going to die real soon?" What would you do, and how do you answer George?

Ethical Issues in Pastoral Care

1. The Pastor's _____

The church should be the one place where it is never said, "No one is concerned for me . . . no one cares for my life" (Ps 142:4).

2. The Pastor's _____

Gaylord Noyce says, "Few strengths for ministry are more important than the ability to keep confidences. Parishioners deeply need the freedom to trust this ability in their clergy if they are constructively to probe with pastoral help their moral and spiritual doubts, to confess their sins, and to grow."³¹

"Usually such legislation reads in effect—and these laws are now on the books of most states—that the ordained minister 'shall not be allowed or compelled' to disclose a confession or confidence incurred in the line of professional work."³²

3. The Pastor's _____ - _____

In the third case study the family and the doctor tried to pull the pastor into a conspiracy of silence. A terminal hospital patient, who asks the direct question, "Pastor, am I going to die soon?" is looking for a straight answer.

4. The Pastor's _____ - _____

- Boundaries of location

- Boundaries of touch

"It is important to be careful about whom we touch and how or where we touch them. A pat on the hand may be preferable to a hug until we know the person better . . . Remember that interpretations of touch vary not only with personal preference but with cultural norms as well."³³

- Boundaries of emotion

"At times, all counselors see such tendencies in themselves. To recognize the dangers is a first step for avoiding entanglement and vulnerability."³⁴

5. The Pastor's Respect for the Other _____

"There is a sexual dimension to all cross-gender relationships. We cannot chop up the human person by categories; there is no absolute line of demarcation between spiritual, intellectual and physical attraction in human relationships."³⁵

"The counselee is attractive . . . is not having emotional and sexual needs met elsewhere . . . [and] the counseling involves detailed discussions of sexually arousing material."³⁶

6. The Pastor's _____

How do we resist temptation and maintain a proper relationship?

- Strengthen your own marriage.
- Maintain your spiritual life with God.
- Be honest with your feelings.
- Consider the consequences.
- Develop a support system.

7. The Pastor and Medical _____ Issues

The January 2003 issue of *Reader's Digest* contains an article by Geoffrey Douglas titled "Should This Baby Be Saved?" A premature baby weighing 12 ounces was born on Christmas Day with a multitude of medical problems. The medical personnel performed initial surgery so the tiny boy could live. As the next days went by the infant would need at least six additional surgeries with little chance of success. The parents talked with the Office of Ethics to help them make the decision to "distinguish between sustaining life and prolonging death."³⁷

Against the advice of the surgeon, the parents allowed their little son to die because there was no hope for his survival. Christine Mitchell, director of the Office of Ethics at Children's Hospital in Boston, says, "Medical ethics isn't a hard science . . . You can read all the books in the world, you can look at a case from every angle there is—you're going to make the wrong judgment sometimes. This wasn't one of those times."³⁸

- Will this enhance the patient's quality of life?
- Will this improve the mental, emotional, physical, or spiritual dimensions of this person's life?
- Is this an issue of life at any cost?
- Is this decision for the family's benefit?
- What are the patient's desires?
- Is this good stewardship of resources?

Lesson 16: The Pastor's Personal Life

Due This Lesson

Code of conduct
Journals
Journaling

Learner Objectives

At the end of this lesson, participants will

- understand how a pastor relates to the church he or she pastors
- understand how to deal with personal issues in ministry
- understand the pastor's responsibility to keep marriage and family healthy
- understand how to maintain a passion for the ministry

Homework Assignments

Optional Reading: *Foundations of Pastoral Care* by Bruce Petersen, chapter 16.

The Pastor's Relationship to the Church

1. Unrealistic _____

2. Needing to be good at _____

3. Wearing a _____ on your back

4. Job _____

5. Defection

Small-Group Discussion

What can a pastor do to address each of these church pressures?

How would you deal personally with pressures that seem to be unjust or unfair?

The Pastor's Relationship to Himself or Herself

1. Let yourself be _____.

"Common expectations we see in Christian workers are: 1. to be tireless; 2. to be above being hurt; 3. to be excellent at every task; 4. to be emotionally self-sufficient; 5. to be free from material needs; 6. to be spiritually perfect."³⁹

God sent one Messiah to earth and you are not Him. Paul gives sound advice in Romans 12:3. "...Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you."

2. Guard against _____.

- _____ yourself.
- Learn to _____.
- _____ with God.
- Find _____.

Resource: Daniel Spaitte and Debbie Salter Goodwin, *Time Bomb in the Church: Defusing Pastoral Burnout* (Kansas City: Beacon Hill Press of Kansas City, 1999).

Small-Group Discussion

How can we identify some of the unrealistic expectations we place on ourselves?

What things are you doing, or do you plan to do, to protect yourself from ministry burnout?

The Pastor's Relationship to Family and Spouse

Schedule significant _____ of time for the family.

Work on your _____.

Make the children feel _____.

Show the _____ of being a pastor's family.

Keep your children out of the _____ loop.

Small Group Discussion

What do you see as the leading causes of family stress in the ministry?

What roles do you think your family should take in the church? What do you envision your spouse doing with you in ministry? Should your spouse have to be an unpaid assistant? What if your spouse does not want to do anything in the church except attend?

What can you do to see that your children have a positive feeling toward the church?

The Pastor's Relationship to the Call

The pastor's heart is like a _____.

The pastor's heart is like a _____.

The heart of a pastor is always focused on the task, "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of god and become mature, attaining to the whole measure of the fullness of Christ" (Eph 4:12-13).

The pastor's heart is filled with _____.

The pastor's heart is filled with _____.

Small-Group Discussion

Why do you think it is so difficult at times to maintain a pastor's heart?

How do you keep a balance in ministry between the need for the solitude of personal devotions and sermon preparation on the one hand and need to be with people and their needs on the other side?

Endnotes

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- ³ Howard Clinebell, *Basic Types of Pastoral Care and Counseling* (Nashville: Abingdon Press), 1984, 26.
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- ⁵ Howard Rice, *The Pastor as Spiritual Guide* (Nashville: Upper Room Books, 1998), 61-62.
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- ⁷ George G. Hunter, III, *Church for the Unchurched* (Nashville: Abingdon Press, 1996), 134.
- ⁸ Sermon by David Busic given at Lenexa Central Church of the Nazarene, Lenexa, Kansas, 2002.
- ⁹ John Ed Mathison, "Niche-Pickin'—New Paradigm for Lay Ministry," in *Building Teams in Ministry*, ed. Dale E. Galloway (Kansas City: Beacon Hill Press of Kansas City, 2000), 56.
- ¹⁰ Douglas W. Johnson, *Empowering Lay Volunteers* (Nashville: Abingdon Press, 1991), 62.
- ¹¹ David G. Benner, *Strategic Pastoral Counseling* (Grand Rapids: Baker Books, 1992), 18.
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- ¹³ Benner, *Strategic Pastoral Counseling*, 20.
- ¹⁴ Gary R. Collins, *Christian Counseling: A Comprehensive Guide* (Rev. ed., Dallas: Word Publishing, 1988), 41.
- ¹⁵ *Ibid.*, 29.
- ¹⁶ James D. Hamilton, *The Ministry of Pastoral Counseling* (Kansas City: Beacon Hill Press of Kansas City, 1972), 13-14.
- ¹⁷ Gary J. Oliver, Monte Hasz, and Matthew Richburg, *Promoting Change through Brief Therapy in Christian Counseling* (Wheaton, IL: Tyndale House Publishers Inc., 1997), 104.
- ¹⁸ Benner, *Strategic Pastoral Counseling*, 44.
- ¹⁹ *Ibid.*, 27-28.
- ²⁰ Charles Allen Kollar, *Solution-Focused Pastoral Counseling* (Grand Rapids: Zondervan Publishing House, 1997), 144.
- ²¹ Oliver, *Promoting Change*, 127.
- ²² *Ibid.*, 143.
- ²³ Clinebell, *Basic Types of Pastoral Care*, 310-311.
- ²⁴ *Ibid.*, 312.
- ²⁵ H. Norman Wright, *Crisis Counseling: What to Do During the First 72 Hours* (Ventura, CA: Regal Books/Gospel Light, 1993), 20.
- ²⁶ Clinebell, *Basic Types of Pastoral Care*, 185.
- ²⁷ H. Norman Wright, *The Premarital Counseling Handbook* (Chicago: Moody Press, 1992), 8.
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- ²⁹ Les Parrott, III, and Leslie Parrott, *Saving your Marriage Before It Starts: Seven Questions to Ask Before (and After) You Marry* (Grand Rapids: Zondervan Publishing House, 1995), 73.
- ³⁰ Wright, *Crisis Counseling*, 159.

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- ³¹ Gaylord B. Noyce, *Pastoral Ethics: Professional Responsibilities of the Clergy* (Nashville: Abingdon Press, 1988), 89.
- ³² *Ibid.*, 92.
- ³³ William V. Arnold, *Pastoral Responses to Sexual Issues* (Louisville, KY: Westminster/John Knox Press, 1993), 51-52.
- ³⁴ Collins, *Christian Counseling*, 30.
- ³⁵ Noyce, *Pastoral Ethics*, 100, 101.
- ³⁶ Collins, *Christian Counseling*, 31.
- ³⁷ Geoffrey Douglas, "Should This Baby Be Saved?" *Readers Digest* (Jan 2003), 116.
- ³⁸ *Ibid.*, 118.
- ³⁹ Louis McBurney, *Counseling Christian Workers* (Dallas: Word Publishing, 1986), 43.