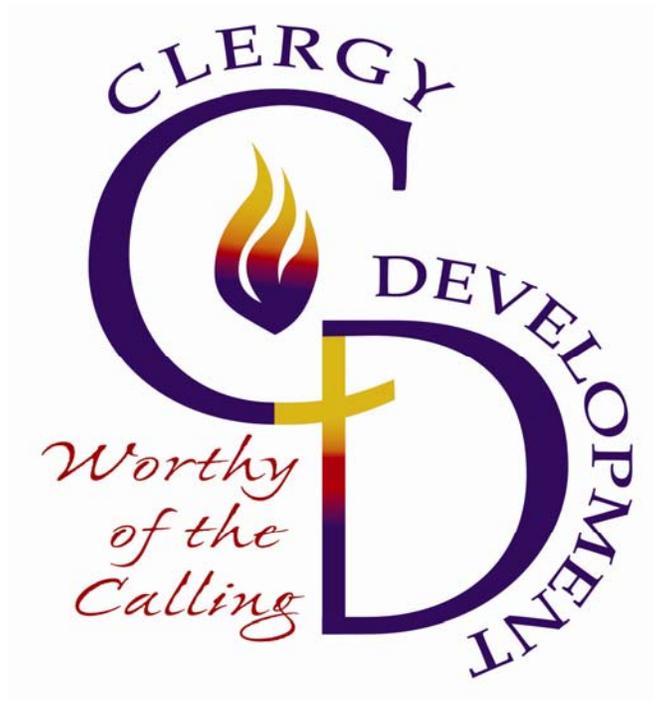

Faculty Guide

Supervised Ministry Experience

Partnering with the Local Church



Clergy Development
Church of the Nazarene
Kansas City, Missouri
816-333-7000 ext. 2468; 800-306-7651 (USA)
2003

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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.

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Introduction

Intended Use of This Faculty Guide

This faculty guide serves as an instructor's guide for teaching principles of *Supervised Ministry Experience* to adult learners who are preparing for ordination in the Church of the Nazarene. The content is based on intended outcomes defined through the collaborative process conducted at Breckenridge, CO, USA, between 1990 and 1997. The materials prepare the pastor-teacher to present the topic by providing background reading, lesson plans, lectures, instructions to the teacher, and teaching resources for each class session. In most lessons complete lectures, questions for guided discussions, and defined learning activities are provided.

The pastor-teacher who will lead this module should hold a master's degree. Ideally, the pastor-teacher should have participated as a student in a module using this material prior to teaching the material to others. This faculty guide assumes the pastor-teacher has some basic understanding of the practices of ministry and is directly responsible to the District Ministerial Studies Board or Board of Ministry.

It is further assumed that learners participating in a module using this material will be high school graduates and be adult learners beyond the traditional college age. Learners are assumed to be motivated to learn, and to have adult life-experiences. No prior college classroom experience is assumed on the part of the learners.

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 not different. Many people have contributed to this module. Every effort has been made to represent accurately the original intent of the principal contributors.

Co-Contributors

Two people contributed directly to the faculty guide for this module and to the design of the module lessons.

Michael W. Stipp serves as Pastoral Services coordinator for Clergy Development, USA/Canada Mission/Evangelism for the Church of the Nazarene. He is the PALCON 2004 coordinator, the Clergy Development web page content manager, and School of Leadership Development (SLD) director. Rev. Stipp also serves on the International Course of Study Advisory Committee (ICOSAC) and will play a major roll in the “delivery” of the Modular Course of Study.

Rev. Stipp has 18 years of pastoral experience and has served three churches on two districts: Schaumburg (IL) Community 1984-89, Danville (IL) Southside 1989-99, and Seymour (IN) First 1999-2002. In the three pastorates, Rev. Stipp led churches with small, intermediate, and large congregations. He has served on two District Ministerial Studies Boards and assisted the Religion Department of Olivet Nazarene University with field training on multiple occasions. Rev. Stipp holds an undergraduate degree in Biblical Literature from Olivet Nazarene University (1978) and a Master of Divinity from Nazarene Theological Seminary (1984).

Mike and his wife, Karen (Flint), live in Olathe, Kansas. Their family includes a son, Brian (and Elizabeth), and two daughters, Amy and Carolyn.

Dr. Michael W. Vail serves as senior program manager for the International Board of Education, Church of the Nazarene, and is the series editor for the Modular Course of Study. Previously, Dr. Vail was the executive vice president for global education with a medical services company. In that capacity he was responsible for overseeing 300 workshops per year in more than 30 countries that provided continuing medical education to surgeons and nurses. He has been an associate professor at Olivet Nazarene University. His first teaching experience was in a public high school teaching physics and mathematics before going on to graduate school.

Dr. Vail holds a Ph.D. in Educational Technology from the Department of Curriculum and Instruction at the University of Wisconsin—Madison. The University of Idaho granted his master’s degree in Secondary Education, and he is a graduate of Northwest Nazarene University.

Mike and Connie have three children who are graduates of Northwest Nazarene University and one grandson, who will be in the class of 2023.

Revision History

- Third Quarter 2005*, Revision 3, the current version,
- text edited for gender inclusiveness
- Fourth Quarter 2003*. Revision 2,
- copyright transferred to Nazarene Publishing House
- Fourth Quarter 2002*. Revision 1,
- this faculty guide was produced to accompany *Supervised Ministry Experience: A College and Local Church Partnership* from Nazarene Theological College, Australia and New Zealand.
 - the student guide was adapted from *Supervised Ministry Experience: A College and Local Church Partnership*.

About This Module

This module is different from others in the Modular Course of Study. It takes place over a much longer time. The primary learning environment is the local church rather than the classroom. The classroom time focuses on the student's report to fellow students about real-life ministry experiences in which he or she is engaged.

The major purpose of this module is to link theory with practice by providing regular, structured, and supervised opportunities for students to apply and test knowledge, skills, and attitudes developed largely during classroom-based studies, in concrete experiences in the church and community. The key component for providing practical experience and developing key vocational skills and competencies is found in the Supervised Ministry Experience. The student will be required to demonstrate a range of skills appropriate for his or her ministry context. Issues of character development are also addressed.

The blending of biblical, theoretical, and philosophical tenets with practical ministry provides the student with a balanced perspective. Guided learning and reflective evaluation are vital learning components of this program as preparation is made for lifelong learning in the Christian minister.

Preparation for ordination as prescribed in *Manual* ¶1424.3 requires "partnering of the educational provider with a local church to direct students in ministerial practices and competency development." The purpose of this module is to direct candidates in developing competency through practical ministry experiences in a real world setting. Candidates will be matched with

practicing ministers in a local church to coach them in these ministry experiences.

The original student manual was licensed from Queensland Baptist College of Ministries, Queensland, Australia and is used by permission. The faculty at NTC—Australia spent countless hours providing a Wesleyan perspective to the introductory material and activities for the manual. NTC—Australia applied for and received a grant administered by Harvest Partners to license the manual for use by the Church of the Nazarene for ministerial preparation.

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For additional information about the campus-based program, contact Rev. Bruce Allder, director of Supervised Ministry Experience at Nazarene Theological College in Thornlands, Queensland, Australia.

Module Materials

We have tried to design this module to be flexible and easy to adapt to your situation. For each lesson, there are several support pieces, which we have called simply “resources.” These can be used in many different ways. Resources have been reproduced in the student guide for this module. The instructor will want a copy of the student guide for his or her own use.

1. The instructor may photocopy these to use for his or her own lecture outlines. There is space to add notes from the faculty guide, from the textbook, or from the additional suggested readings. Add in your own illustrations too!
2. The pages may be photocopied onto overhead transparencies for use in class.
3. These pages appear in the Student Guide for the students’ use and participation.

One reason for developing this module is for the benefit of extension education. We understand that teachers all over the world are called upon to teach courses not in their area of specialty, but they teach them because they want to see pastors trained and leaders developed for the church. Extension education is basic to rapid church growth. We want to provide this as a resource for extension educators. If it helps others along the way, that’s fine too.

Another reason for developing this module is to equip indigenous faculty. We believe a class like this is best taught and contextualized by someone from within the culture of the students. Many fine teachers, who are

leaders in our churches around the world, do not have higher degrees in theology but have the skills to teach a module like this effectively. We want to set them free to do so, and in so doing, to actually improve the module and make it more dynamic and meaningful for their context than it would have been had we held onto it and insisted on teaching it ourselves.

Notes from the Original Contributors

This module provides for intentional partnering of the educational provider and the local church to develop the student's competency and practical skills. It recognizes that classroom learning alone is insufficient to prepare the student for ministry. A supervised environment is also required where students can test classroom knowledge with real people and situations.

The student guide identifies and describes specific experiences in which the student should participate over a 12-month period. This module could be taken concurrently with other modules but it should be undertaken toward the end of the student's formal preparation. The 12-month period will also allow the student to experience the full cycle of a church year.

Four individuals or groups are critical to the Supervised Ministry Experience—the student, a facilitator, a pastor-coach, and the congregational support team.

- The student should be far enough along in the educational preparation program to have sufficient theological and theoretical background to benefit from this experience.
- The facilitator will administer the module on behalf of the district or educational provider. The facilitator should report directly to the District Ministerial Studies Board or college/university faculty responsible for the student's progress in the course of study. The facilitator will recruit a pastor-coach for each student, receive progress reports, prepare all students and coaches to participate, conduct lessons, and prepare final student progress reports for the educational provider.
- The pastor-coach will supervise the ministry experiences of the student, meet biweekly with the student to assess progress and plan additional experiences, report progress and challenges to the facilitator, and provide a summative report to the facilitator on behalf of the student. The pastor-coach may also provide written recommendations for the student.

- The congregational support team will assist the student in the processes leading to the student's actions and decisions, and reflect with the student on actions and decision.

Ministry is culturally based. As the facilitator prepares to present the lessons, he or she should thoroughly review the categories of ministry experience the student must fulfill and prepare to share examples from his or her own ministry. This is the student's opportunity to test and apply classroom learning in real-life congregations. Knowing the facilitator has theoretical understanding *and* practical ministry experience will help the learning process and encourage the learners.

Intended Outcomes for the Module

The *Manual*, Church of the Nazarene, and the *International Sourcebook on Developmental Standards for Ordination* define educational preparation for ordination. Additionally, each region of the International Church of the Nazarene has developed educational guidelines to qualify educational programs for ordination offered within their region.

The USA Region *Sourcebook for Ministerial Development* defines outcomes for the overall ministerial development program. The module assists candidates in developing these skills. Other modules in the program may also address the same outcomes. *Supervised Ministry Experience* offers students the opportunity to test and develop ministry skills in practical situations. The list of outcomes is long because of the variety of experiences in which the student should participate. The specific outcomes that relate to this module are:

- CN18: Ability to list and explain the Nazarene Articles of Faith
- CN29: Ability to identify the directives of the *Manual* of the Church of the Nazarene that pertain to the organization and ministry of the local church and to the responsibilities of the pastor at local and district levels
- CP3: Ability to speak coherently and cogently in the modes of discourse appropriate for the various ministry contexts
- CP5: Ability to provide oversight ones ministry using management skills including servant leadership, conflict resolution, and administration
- CP6: Ability to manage resources of ones ministry (time, human, financial, etc.) in a way

- consistent with a church's size and characteristics
- CP7: Ability to conceive and articulate purpose, mission, vision, and to develop strategic plans in a local church
- CP8: Ability to develop team-building skills, identify and cultivate spiritual gifts, recruit volunteers, diagnose and intervene in problems
- CP9: Ability to appropriately manage personal and church finance
- CP22: (Elder) Ability to prepare, organize, and deliver biblically sound sermons in culturally appropriate ways, using appropriate techniques and skills
- CP12: Ability to appropriately express pastoral care and concern for individuals and families in crises, passages, and the normal routines of life
- CP13: Ability to offer spiritual counseling and to discern for referral counseling needs beyond the minister's ability
- CP21: Ability to envision, order, participate, and lead in contextualized theologically grounded worship, and to develop and lead appropriate services for special occasions (i.e., wedding, funeral, baptism, and the Lord's Supper)
- CP15: Ability to think globally and engage cross-culturally for the purpose of mission
- CP16: Ability to communicate evangelistically and to be engaged with and equip others in personal and congregational evangelism
- CP17: Ability to lead the church in discipling and assimilating new converts into the church
- CP18: Ability to identify social and congregational factors that influence church growth
- CP19: Ability to describe the stages of human development and apply that knowledge in leading people to Christian maturity
- CP20: Ability to envision Christian education most appropriate for a local church and to assure the development and empowerment of those serving it
- Personal Growth: The development of a portfolio for assessing personal growth in character. This portfolio would include periodic self-assessment and assessment by significant others. These assessments would evaluate the minister with the "BE" categories
- CH2: Ability to discern and make theologically based ethical decisions in the midst of a complex and/or paradoxical context
- CH3: Ability to teach and model sexual purity

- CH5: Ability to apply Christian ethics to the issues of the integrity of the minister and the congregation for authentic Christian faithfulness and public witness
- CH6: Ability to pursue holy character (Christlikeness) by practicing faith formation and the classic Christian disciplines as a means of grace
- CH8: Ability to take responsibility for his or her own continuing spiritual development
- CH9: Ability to apply understanding of his or her ongoing developmental needs across the life course of the minister to the pursuit of holy character
- CH10: Ability to demonstrate a realistic self-understanding including personal strengths, gifts, weaknesses, and areas of needed growth
- CH11: Ability to maintain the practice of the Sabbath and healthy self-care
- CH12: Ability to practice faithful stewardship of personal relations including gender relationships, marriage and family, personal finance, and professional conduct
- CH13: Ability to describe and apply healthy interpersonal relationships through personal communication skills, conflict resolution skills, nurturing relational strategies for marriage/family and congregational interaction
- CH14: Ability to maintain a healthy balance between family, church, and community commitments
- CX1: Ability to discover sociological dynamics and trends and to apply that information to specific ministry settings
- CX2: Ability to analyze and describe congregations and communities
- CX3: Ability to describe socialization and to apply its dynamics to the life of the Christian community

Additional enabling outcomes are listed for each activity in the student guide.

Suggested Meeting Schedule

The module lessons are designed to last 180 minutes each. Each lesson is complete in itself with an opening, a middle, and a closing. They are sequential. Each lesson assumes the learners have mastered material presented in previous lessons.

Summative lectures form the basis for discussion within each lesson. Learner participation in small-group discussion about the lesson's topic will show the depth of understanding of each learner. Learners will also

share what activities they are engaged in within the local congregation to fulfill specific ministry experiences. Learners will provide support for each other and help generate ideas for how module requirements can be met.

Here is a suggestion for how class meetings can be scheduled. This schedule uses a January start date but the module can begin in any month and proceed over the next 12-month period.

January: Lesson 1 class session for all students and coaches. The content for this lesson will be module requirements and the coaching process. Students must present a written, monthly progress report to the facilitator.

March: Lesson 2 class session for students. Review monthly progress reports with the class. Students should present a module plan for completing the module requirements.

May: Lesson 3 class session for students. Review monthly progress reports with the class.

July: Lesson 4 class session for students. Review monthly progress reports with the class.

September: Lesson 5 class session for students. Review monthly progress reports with the class.

November: Lesson 6 class session for students. Review monthly progress reports with the class.

Optional session: Students, spouses, and coaches meet with the facilitator for a celebration at the conclusion of the module.

The module is divided into 6 lessons. Space is given in the following chart for you to fill in the dates when your class sessions will meet.

Date	Lesson
	1. Coaching and Supervised Ministry Experience
	2. Pastoral Care Experience
	3. Worship Experience
	4. Outreach Experience
	5. Management Experience
	6. Personal Learning Experience
	7. Optional session: Celebration

About This Faculty Guide

Note: It is critical to remember that active participation by the learners will enhance their learning. That means you will not be an information giver. This module is not about you. The focus of the module is helping students learn. Your role is to design an environment in which your students will learn. Sometimes you will give lectures. At other times you will guide discussions or assign your students to work in groups. These kinds of activities keep the participants actively involved in the learning process. Learning is a team activity.

The faculty guide has been written to guide an instructor as he or she prepares to teach this module. It contains complete lesson plans and resources to provide a solid educational design for the topic. You will need to prepare for each lesson well in advance of the meeting time. Often there are background reading suggestions for the instructor, or you may know additional reference materials you want to interject into the lesson. Questions intended to be answered or discussed by the students are in italic type.

A two-column format was chosen for the faculty guide. The right-hand column contains the content of lectures, descriptions of activities, and questions to keep students involved. The left-hand column is to give suggested instructions to you, the teacher. It also contains examples you can use to illustrate concepts in the lectures. Whenever possible you should use examples from your own experience and from your students' real-life context.

Large white space has been left in the left column to allow you to write notes and personalize the faculty guide.

The faculty guide has three major components: the Faculty Guide Introduction, the Lesson Plans, and the Teaching Resources. The Introduction and Lesson Plans are in this document and the Resources are contained in the companion student guide. You are reading the Faculty Guide Introduction now. It provides a teaching philosophy for adult learners, background

information for organizing the module, and ideas about conducting the lessons.

Each section of the faculty guide is numbered with a two-part page number. Page 5 of Lesson 3 would be numbered "3-5." The first number is the lesson number and the second is the page number within the lesson. Each resource sheet is numbered for the lesson in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1."

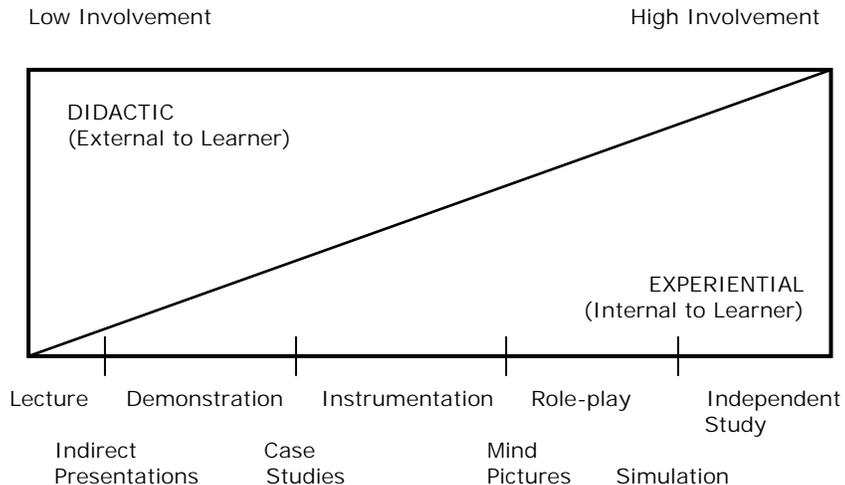
The Lesson Plans are complete in themselves. They contain an Overview, Introduction, Body, and Close. The Lesson Overview provides you with a planning tool for preparing and conducting each lesson.

The Lesson Introduction should get participants' attention, orient them to the place this lesson holds in the overall module, define the intended objectives, and prepare them for the learning activities.

The Lesson Body is the core message of the lesson. The key is to keep the learners actively involved. Even in lectures, ask questions that prompt learners to think about the content, not just hear the lecture.

The following chart shows a continuum of learner involvement in different teaching methods. Lecture requires the least learner involvement, and independent study requires the most learner involvement.

METHODS CONTINUUM



A variety of learning activities are used to present information and allow learners to experiment with their new knowledge. Each learner has a set of preferred methods of learning and has different life experiences that can color or filter what one actually learns. A variety of learning activities help adults adapt to the learning task—by hearing, by doing, by reading, by discussing, or by combinations of these. The learners should have opportunities to test and clarify their new learning by talking with the instructor and other participants, and applying new knowledge in real or contrived situations as soon as possible.

The Lesson Close provides a time for answering questions, reviewing the information, connecting this lesson to future lessons, making assignments, and punctuating the finish. The close does not provide any new information but gives a sense of closure to the lesson.

Homework assignments are important learning activities. They provide the student with an opportunity to synthesize classroom learning. Working on these assignments also extends the learning experience beyond the time constraints of class time.

The student—especially the adult student—needs frequent and timely feedback about his or her learning. While interaction with other students helps the learner refine what he or she is learning, feedback from the instructor is also critical to the quality of learning and ultimately to his or her persistence in the Course of Study.

It is your responsibility as the instructor for this module to provide students with timely responses to homework assignments in order to enhance the learning process. Reviewing and responding to homework will also provide you with critical information about what your students are learning and whether or not the teaching-learning process is succeeding.

Since these modules are preparing the learner for ordination rather than leading to a university degree, a letter grade may not be appropriate. Your response to the learners' assignments should be thoughtful and in most cases it should be written. Its purpose will always be to refine and enhance the learning of the student.

Teaching Resources are reproduced in the student guide. Each resource sheet is numbered for the lesson

in which the resource is first used. The first resource page for Lesson 2 is numbered "2-1."

You must determine how each resource will be used in your context. If an overhead projector is available, transparencies can be made by replacing the paper in your photocopy machine with special transparency material.

The student guide for this module contains the series foreword, acknowledgments, syllabus, copies of all resources, lesson objectives, and assignments. A copy of the student guide should be made available to each student.

Recommendations for printing. You may print this faculty guide if desired. The introduction and lesson plan segments are formatted for printing on both sides of the paper. The resource pages of the student guide should be printed on one side for use as transparency or handout masters.

The student guide should be printed on one side.

A Hidden Agenda

Hidden curriculum issues . . . because the way we teach teaches

In each session, there are certain methodological and environmental things to consider.

First, consider the classroom arrangement. Whenever possible, the room should be arranged to encourage a sense of community. Either the group should sit in a circle or around a table. If the group is very large, chairs can be arranged for easily moving into clusters for discussion.

Second, consider how you present yourself as teacher. Standing behind a lectern with your students facing you in rows says you are above the students and have something to give them (although in a very large group this standing to teach may be unavoidable). Sitting as part of the circle makes the teacher a co-learner at the same level as the students. Speak naturally. Pay close attention to your students, and value the things they share. Learn their names. Encourage participation. Remember that you are modeling for them, and the way you teach will teach them far more than the words you say.

Third, invite the Holy Spirit's presence in the classroom. Do this each time the class meets.

Fourth, the sharing-of-stories activity does more than help the students begin to reflect on their own Christian experiences. It is a way to build community between the students. This is more than an exercise to be checked off. It is vital to set the tone of your intentional community.

When meeting times exceed 90 minutes, consider adding break times. The break between segments is an important time for community building. Remain available to the students during this time. Consider offering coffee or tea during this time as a way to encourage fellowship.

Bibliography

The ministry function pages of the Student Guide contain a partial bibliography for each function.

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Lesson 1

Coaching and Supervised Ministry Experience

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide Resource 1-1
0:30	Syllabus/Student Guide	Presentation	Student Guide
1:15	Coaching	Lecture	Resources 1-2—1-8
1:55	Break		
2:15	Coaching Experiences	Small Groups	Resource 1-9
2:35	Lesson Close	Review, Assign	Student Guide

Suggested Reading for Instructor

Coll, Regina. *Supervision of Ministry Students*.
Collegeville, MN: The Liturgical Press, 1992.

Wright, Walter C. *Relational Leaders*. Waynesboro:
Paternoster Publishing Co., 2000.

Lesson Introduction

(30 minutes)

Orientation

Welcome the students and the pastor-coaches.

Because students will only meet bi-monthly, collect complete contact information—Resource 1-1 in the Student Guide, page 21.

Include pastor-coaches' information if desired.

Developing leaders is a thrust of every major business enterprise, government, and religious organization. At the head of every successful organization one will find a quality leader. How did he or she get there? What happened in his or her life that served as building blocks for success? This lesson is geared for both the coaching pastor, who will serve as the primary supervisor, and the student.

Pastor-coaches will open their leadership toolboxes and offer hands-on training for each student. The experiences are to be pragmatic but woven through the experiences will be the underpinning principles of doctrine, theology, and biblical application. The students will be serving the local church as apprentices, applying truth gained from prior coursework as well as brand-new ministry concepts.

In some cases, students could already be serving in a local church in a senior or associate pastor assignment. If so, this module will enhance your ministry application and will deepen your resources in your personal growth and ministry.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- describe the roles as outlined in the Supervised Ministry Experience
- be able to prepare the written reports required of the student and the pastor
- understand the requirements for the portfolio
- understand the difference between coaching and mentoring
- know the scriptural models of coaching
- review the ministry functions of the course

- have a realistic view of the time commitment needed for this course over the next 12 months

Get Acquainted

Have an activity or game that allows the students and the pastor-coaches an opportunity to get acquainted with the group.

Lesson Body

Presentation: Syllabus

(45 minutes)

Make sure all students and pastor-coaches have a Student Guide.

Talk through the Student Guide.

- *Look at the Series Foreword.*
- *Describe the purpose and requirements for each element of the Syllabus.*
- *Look at the specific lesson pages.*
- *Note the two sections of Supervised Ministry-Functions and Supervised Ministry-Charts and Forms.*
- *Note that students will need to make copies of some of the forms for reports.*

Ask questions along the way so the students and pastor-coaches understand what is expected of them and what is involved with each of the ministry functions.

Be specific about how students should submit ministry reports.

Lecture: Coaching

(40 minutes)

Refer to Resource 1-2 in the Student Guide.

Key Individuals in the Supervised Ministry Experience

At first glance, it may seem like “overkill”—so many people involved for just one student. The Supervised Ministry Experience is to be a healthy experience for both the student and the local church. There must be honest reflection and careful evaluation of each student. This module is unique in that it involves a partnership between the student, local congregation, pastor, and educational provider. Communication is critical to the success of the experience for the student. Pastors will need to keep the local church well informed of ministry partnership through announcements, newsletters, and possibly a special commitment service designed to embrace this new partnership in ministry.

Refer to Resource 1-3 in the Student Guide.

The Pastor-Coach

The pastor-coach is key to the success of this module. No other person will be as influential to the student as he or she strives to fulfill the calling of God. Pastors will coach the students by walking beside them, teaching them as much by their lives as with their words. Coaching requires a participatory approach to the supervised ministry experience. Since there is more of a “hands-on training” aspect of this module, the pastor will probably use a management style of leadership.

In the management style of leadership there will be instruction, modeling, observation, and feedback. Since the pastor is inviting the student to participate in a ministry experience, you, the pastor, must manage the ministry of the local church as you are coaching the student.

Meetings between the pastor and the student should be held biweekly in order to plan ministry experiences. These meetings will take time! So plan to plan and be prepared to calendar together, pray together, and dialogue about the “why” of ministry.

Because some of the students may already be pastoring a church of their own, there will need to be adaptations made for the ministry experiences and congregational involvement.

The Supervised Ministry Experience offers an opportunity for the local church to be richly rewarded through this team effort. Obviously, there will be one more minister who will shepherd the flock of God. But in the big picture the congregation is planting seeds of investment in the life of a student. Someday you, the student, will pastor a congregation of your own. Some of you already have a congregation that will benefit from the learning experiences. The investment made this year will reap a great harvest in the years to come.

Pastor, it is possible that at first not everyone will understand this new role and strategy of leadership. Communicate often and creatively celebrate the victories along the way. In so doing the congregation will be more accepting of the student and the supervised experience will be validated through authentic ministry.

Refer to Resource 1-4 in the Student Guide.

The Student

The student has the greatest vested interest in the success of this experience.

Refer to Resource 1-5 in the Student Guide.

The Congregational Support Team

It will be the student’s responsibility to put together a support team comprised of 2-4 individuals. The individuals will serve as a sounding board for the

student throughout the year. The qualifications of this team should be that they are people of wisdom and prayer. The ministry support team should complement the pastor-coach by adding additional insight from their ministry backgrounds—a missionary president could explain the dynamics of Faith Promise, a church treasurer could explain the balance sheet and record keeping.

They must be willing to offer a written, insightful reflection on the student's ministry at the close of the module. Students should take the initiative to meet with the team as needed, but remember that if there is no meeting, it will be difficult for the team to write a reflection on the student.

Refer to Resource 1-6 in the Student Guide.

The Facilitator

The facilitator has been asked to teach this module by the District Ministerial Studies Board. It will be my responsibility to assess the student's work throughout the year. The final evaluation of the Supervised Ministry Experience is based upon student reports submitted in a timely manner, class participation, and the evaluations submitted by the pastor-coach and the congregational support team. All reports will be kept in the student's portfolio. Since the facilitator is appointed by the DMSB, the review of a student's work and ministry will be carefully reviewed.

Refer to Resource 1-7 in the Student Guide. Go through this page with the class.

Coaching vs. Mentoring

Refer to Resource 1-8 in the Student Guide.

In the book *Relational Leaders*, Walter Wright said,

Coaching is a participative approach to leadership rather than a directive approach. It sees the leaders as a servant and friend, not ruler or boss. Coaches walk with their people, teaching as much by their actions as by their words. Coaching moves people along the maturity development continuum by walking alongside them.

From Wright (Waynesboro: Paternoster Publishing Co., 2000), 47.

Wright's "participative approach" will serve as our working definition throughout this lesson. I do not know if the pastor will walk up and down the aisle of the church shouting to the student to "go, go, go!" but admittedly that is what a coach does sometimes. Coaches cheer us onward and pull the best performance from their team. Coaches participate in the training, have a vested interest in victories, and like a *paraclete*, they walk by the side of their team.

From W. E. Vine, An Expository Dictionary of New Testament Words (Old Tappan, NJ: Flemming H. Revell Company, 1966), 208.

W. E. Vine defines *paraklēōs* as called to one's side—to one's aid or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for defense, an advocate. In 1 John 2: 1, the Lord Jesus Christ is our advocate with the Father. In the widest sense the word signifies comforter or counselor as indicated in John 14: 16, 26; 15: 26; 16: 7. Christ was this to His disciples and promises a continued relationship through the Holy Spirit.

From "Mentoring," a seminar by Dr. Tim Elmore, CCN Leadership Seminar, March 2001.

Mentoring as defined by Paul Stanley and Robert Clinton *is a relational experience where one person empowers another by sharing God-given resources.* Admittedly, there will most certainly be mentoring involved in this module. Every pastor will want to empower his or her students, but the lines get a little fuzzy in discussing a relational experience. In most cases mentoring involves an intentional relationship in which the leader has the follower's permission to guide him or her along a career path. There is a voluntary aspect to mentoring not seen in coaching. Both coaching and mentoring empower people, but Wright says, "in some ways, coaching is more a style of management than an individual relationship."

From Wright, Relational Leaders, 47.

The pastor who serves as coach will build a relationship with the student, but he or she will also participate in the mission of the church. The pastor will empower the student with encouragement and set them free to do assigned ministerial tasks. As coach, the pastor will walk beside the student, offering skills as a master artisan offers guidance to an apprentice. There will most likely be a "game plan" for ministry and the pastor-coach will lead the way.

Mentoring is not the best word to describe the relationship between the pastor and the student because it is an assigned, module-driven relationship. In the best-case scenario mentoring is initiated by the student and rarely comes from a required class assignment. Perhaps when this course concludes and the student and pastor have walked and worked together for one year, a mutually intentional mentoring relationship may unfold. And if it does we will celebrate the opportunity of continued growth this module helped produce.

Scriptural Models of Coaching

When the Apostle Paul was writing to Timothy, he was influencing him with his life as well as his writings. Paul was transparent about his past, bold in his warnings, and instructional as Timothy offered ministry to others.

Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief. The grace of our Lord was poured out on me abundantly, along with the faith and love that are in Christ Jesus (1 Tim 1:13-14).

Timothy, my son, I give you this instruction . . . so that by following them you may fight the good fight, holding on to faith and a good conscience. Some have rejected these and so have shipwrecked their faith (1 Tim 1:18-19).

Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers (1 Tim 4:15-16).

But you, man of God, flee from all this [love of money], and pursue righteousness, godliness, faith, love, endurance and gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses. . . I charge you to keep this command without spot or blame until the appearing of our Lord Jesus Christ (1 Tim 6:11-14).

One could also examine the words of Proverbs and its helpful word pictures:

As iron sharpens iron, so one man sharpens another (Prov 27:17).

The kisses of an enemy may be profuse, but faithful are the wounds of a friend (Prov 27:6).

Pay attention and listen to the sayings of the wise; apply your heart to what I teach, for it is pleasing when you keep them in your heart and have all of them ready on your lips. So that your trust may be in the Lord, I teach you today, even you (Prov 22:17-19).

The Apostle Paul said, "I press on toward the goal to *win* the prize" (Phil 3:14). The Lord has not called us to be losers but winners, overcomers, and victors. By implementing the "hands-on training" and nurture offered by a caring pastor, the student will develop his or her ministry skills. As pastors, accept the opportunity to lead your students. Coaching will be at the core of this 12-month module. The pastor will be

involved in the life of the local church as well as the life of the student. Make no mistake about it; this new role is not a light-hearted, afternoon game. The stakes are high, the opportunities are endless, and the victories are eternal.

It will be the prayer of all who are involved that this coaching relationship will build leaders. In his book, *The 21 Irrefutable Laws of Leadership*, John Maxwell reported the results of an informal poll on leadership and states: "Ten percent became leaders through natural gifting, five percent as a result of crisis, and 85 percent through the influence of another leader." It is our hope that this coaching relationship will become transformational for the student and extremely beneficial for the pastor-coach and local church.

Clarity of Expectations—Written Reports

It is the goal of this module that 60% of the course is done in actual ministry experiences and 40% is devoted to planning, the classroom, and written reports. In order to be ordained, the student will be evaluated, and the reports will serve as written reminders of your experiences. Since these reports will be kept in the student's portfolio, they will serve as a tool for the DMSB to affirm the student's qualifications for ordination.

Pastors

Submit a monthly report documenting the progress of the student. Indicate areas of strength and weakness, the spirit of cooperation and teachability, and a heart of service to the people of God. These reports will be viewed by the facilitator and will *not* be incorporated into the student portfolio. At the close of the 12-month Supervised Ministry Experience the pastor will submit an evaluation report. Please note the *final* report of the pastor *will be* incorporated into the student's portfolio.

Student

The module planner will allow the pastor and student to chart the anticipated schedule for the year. By developing a plan early in the course the student and pastor will be able to incorporate ministry in a timely manner and avoid the pressure of a last-minute performance. A copy of this plan is due at the next class session.

The weekly planner is an *optional* method of tracking time. By planning, a student will maximize productivity in the Supervised Ministry Experience.

The forms for the reports are in the Supervised Ministry—Charts and Forms section at the back of the Student Guide—starting on page 134.

This planner is in the Supervised Ministry—Charts and Forms section at the back of the Student Guide.

The facilitator can recommend this tool, as he or she deems necessary.

Refer to pages 135-36 in the Student Guide.

Remind the class that the 100 numbered experiences are required and the 200 numbered experiences are the electives.

The student will need to complete 45 of 53 possible ministry functions. 35 are required and 10 will be selected from 18 options. It will be necessary to work out the strategy for completion with the pastor-coach. Submit 45 ministry function reports to the facilitator. These reports document progress in the program and should be submitted monthly. Some of the ministry will be *observed* while other experiences will provide involvement or *action*.

Ministry Observation Reports describe the student's observations, and the Ministry Action Reports offer details of the student's actions. Guidelines are offered on pages 17-20 in the syllabus describing the content needed for the MORs and the MARs. Attach the MORs and MARs to the Ministry Function Report.

For those of you who love checklists, we've got that too. The Ministries Function Planning Guide is found in the Charts and Forms section of the Student Guide. A copy of this report is due at every class session to be reviewed by the facilitator. The Ministry Functions Planning Guide is a page-at-a-glance tool that shows the student's progress in the module.

Build your portfolio with samples of your experiences. Items such as agendas, orders of service, notes from observations, etc., will be invaluable in years to come. These additional items will supplement your Ministry Function Reports.

The last report to be submitted will be the Student's Evaluation Report. This is mainly a reflection piece that describes how you, as a student, have grown and summarizes some of your training.

Congregational Support Team

The congregational support team (CST) will also need to be involved in the evaluation process. The CST meets with the student to discuss their roll of support and involvement. There is a detailed description of the purpose and role of the CST in the Student Guide which highlights the goals of the team. After the meeting the team will need to mail in their report to the pastor, the facilitator, and the student. Since the team is to evaluate the progress of the student, meetings should be held 3-4 times during the supervised ministry experience. At the close of the year the CST offers a concluding report of evaluation.

The Portfolio

The portfolio is more than a record of ministry experiences; it is an extension of ministry reflection

Refer to Resource 1-5 in the Student Guide.

and synthesis. The portfolio will be a compilation of reports listed above. In order to maintain the highest standards of trust the program places a high value on confidentiality. The student must not include the actual names of individuals on ministry function reports and also use great care in communicating with family, classmates, and the CST. If there appears to be a breach of trust within the church family, and confidentiality is broken, the supervised ministry experience could potentially suffer. By working closely with the pastor and the facilitator the student will be able to clarify what is appropriate in the portfolio reports. The syllabus outlines the importance of the portfolio on pages 15-16.

The facilitator will need to discuss the time commitment necessary for the supervised ministry experience. Discuss openly the weekly expectation required of the course.

Discuss the delicate balance of the minister's family and commitment to the course work required during this module.

Discuss the dangers of procrastination and the difficulty in catching up in the work if one should get too far behind.

Break

(20 minutes)

Allow time for the class to take a break. If possible it would be good to have beverages available.

You may want the class members to sign up for being responsible for beverages and snacks.

Small Groups: Coaching Experiences

(20 minutes)

Divide the class into groups of four. Have an equal number of students and pastor-coaches in each group.

Refer to Resource 1-9 in the Student Guide.

In your group share experiences you have had with coaching or mentoring.

What components helped make it a good experience?

What factors should have been avoided?

The pastor will serve as an assigned coach. *What other influences have shaped your life and prepared you for accepting God's call?*

Name at least five areas that are fundamental in a healthy, supervised experience.

If you were to work on the fundamentals of ministry, what do you consider to be five essentials to effectiveness in building the kingdom of God?

What is your passion? Do you see this course to be a necessary evil to be endured or an avenue to fulfill your passion?

Lesson Close

(25 minutes)

Review

Are there questions about this module and the requirements?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete 8-10 of the ministry experiences listed in the Syllabus and submit the corresponding report for each.

Prepare a presentation for one of the experiences. The presentation should be 8-10 minutes in length and will be given during the next lesson. It should follow the format of the report you select. Include why you chose this experience.

Pastor-coaches should also read these two articles.

Complete and turn in a copy of the Module Plan for completing the requirements for this module (pp. 137-38). The functions do not have to be completed in any particular order. However, the topics of the lectures and information in Lessons 2-5 may lead to your working on many functions in that area after the lesson.

Turn in an up-to-date copy of the Ministries Function Guide (pp. 134-35).

Pastor-Coach: read Resource 1-10, "Calling Distance," by Kenneth Clair MacMillan.

Team Work

During the remaining time have the student and his or her pastor-coach select the first five ministry experiences, and schedule the bimonthly planning and evaluation sessions.

This initial review allows the student and pastor to establish initial priorities and clarify segments that may need clarification.

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Lesson 2

Pastoral Care Experience

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide Resource 2-1
0:10	Pastoral Care	Lecture	Resource 2-2
0:40	Ministry Experiences	Small Groups	
1:25	Break		
1:40	Ministry Experiences	Class Presentations	
2:25	Question Exchange	Open Discussion	
2:55	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(10 minutes)

Accountability

Have the students hand in any ministry experience reports they have not already submitted.

Have the students hand in a copy of their Module Plan for completing the requirements.

At each lesson the students will need to give an update on completed experiences. You may wish to have a master copy of the Ministries Function Planning Guide for each student and have him or her synchronize the record with yours.

Orientation

Refer to Resource 2-1 in the Student Guide.

Perhaps you have heard it said, "People will not care how much you know until they know how much you care!" **Care** is the essential component of this lesson. A pastor will not be able to survive in his or her parish without genuine love and care. Let's take a moment and read over the outcomes that must be evident in the life of a minister.

Care is at the root of each of the three essential components of "**to be**," "**to know**," and "**to do**." But it is especially important to think of pastoral care in the context of "**doing**."

Care is the essential thread woven into the fabric of pastoral duties as stated in the *Manual*.

You may wish to have the students refer to the Manual, paragraphs 412-13.26.

A pastor is a minister who, under the call of God and His people, has the oversight of a local church . . . The duties of a pastor are:

- To preach the Word
- To equip the saints for the work of the ministry
- To administer the sacraments
- To care for the people by pastoral visitation, particularly the sick and needy
- To comfort those who mourn
- To correct, rebuke, and encourage, with great patience and careful instruction

- To seek, by all means, the conversion of sinners, the entire sanctification of the converted, and the upbuilding of God's people in the most holy faith

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- Explain how "care" is the essential component of ministry
- Discuss the theme of care found in "know, be, and do"
- Identify the caring function of pastoral ministry as found in the *Manual*
- Define shepherding
- Discuss the "pointers" (as found in the 12 ministry functions) with classmates and link scriptural references to tasks that are before the ministers
- Explain "tough love" in relation to the pastoral ministry
- Identify ministry functions that could contain confrontational circumstances
- Understand the priority of "Relationship Building"
- Identify the risks and privileges of ministry presented in 2 Timothy

Lesson Body

Lecture: Pastoral Care

(30 minutes)

Scriptural Reflections on Shepherding

When a minister becomes a part of a local church there will be a number of people who will ask the same question, "What shall we call you?" Brace yourself; the list is only an abbreviation of what the world thinks of our high calling: Preacher, Brother/Sister, Reverend, Rev. When my daughter was on the school bus one day, another child asked her, "Hey, is your dad a priest?" My daughter replied, "No, he's married."

Include your own illustration if possible.

Of all the titles we will receive over the years none will be more highly valued and scripturally based than the title Pastor. Vine states that the name Pastor comes from the Greek word *poimēn*, a shepherd, one who tends herd or flocks (not merely one who feeds them). Pastors guide as well as feed the flock. Paul declares, "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood" (Acts 20:28). This involves tender care and vigilant superintendence.

From Vine, Expository Dictionary, 167.

Although, the role of the pastor has already been reviewed in the introduction of this lesson, it cannot be emphasized enough that those to whom we are called to serve will be looking for the care of a servant more than any single component in your ministry. We may have a laundry list of responsibility in the pastorate, but expressing care to the flock of God must come before any other earthly responsibility.

In the care section of ministry functions there are 12 opportunities to express pastoral care within the congregation. Admittedly, some ministry functions will be easier to do than others. Some people will receive your words warmly, compliment your work sincerely, and encourage you with genuine love and support. Others to whom you minister may have just the opposite reaction to your work and service. Perhaps one could consider this time as a testing of God's call upon your life.

Refer to Resource 2-2 in the Student Guide. Allow about 10 minutes for this discussion time.

Small-Group Interlude

In pairs select four of the scriptural models of pastoral care and discuss the following:

1. What is the context of the passage of scripture?
How did the message impact the first hearers?
2. How does this passage speak to ministers today?
3. What are the applications for you in your assignment?

Scriptural models of pastoral care:

- Shepherds who neglect to care: Ez 34:1-10
- Caring for the needy: Mt 9:11-13
- Care expressed through love: 1 Cor 13:1-7
- Preparation and admonition to care: 2 Tim 4:1-5
- Care for the body of Christ: Eph 4:11-16
- Genuine care will bear fruit: Mt 7:18-23
- Care in reaching the wayward: Jas 5:19-20
- Care expressed through our character and conduct: Phil 2:1-16a
- Care expressed through pastoral prayer: 1 Thess 3:10, 13; 5:19-24
- Pastoral care: Acts 20:27-31

Review each of the ministry care functions from the Student Guide in class. Discuss the "pointers" that describe each function so students are comfortable with the assignments. Clarify any questions at this time.

Some of the students may have completed some of the care functions already. Ask for suggestions that would help the other students with that function.

Discuss the "tough love" side of caring. There is often a fear of rejection and an uneasiness to minister outside of our comfort zone. Relate experiences where confrontation (rebuking), counsel, and seeking the lost have proven to be a rewarding experience for you.

Use an example from your own experience if possible.

Twelve Ministry Care Functions

Ministry Function Example: Confronting the Nontithing Board Member

I personally do not enjoy confrontation. I usually get so nervous that my hands and feet get cold and my stomach aches. When I have confronted others, I have done my best to speak directly to the issues that need to be addressed without appearing judgmental or condescending. I recall on one occasion I felt God was leading me to speak to a few church board members about their stewardship of giving. It was my practice to

pray and fast before every appointment I made about a leader's giving. With a clear message in mind, I would face those who were elected by the congregation to lead, but they were also people I sincerely loved. The dilemma came when that love was put to the test. Did I care enough about them to discuss their personal giving? Also, did I truly believe that when the prophet asks in Malachi 3, "Will a man rob God?" any board member not tithing was stealing from God's treasury?

I felt impressed by the Lord to address this problem with one of my key leaders. The man was a company executive, taught a Sunday School class, and had a real heart for the Lord. I took him to lunch at a fast food restaurant one day and finally at the end of the lunch he said, "Pastor, why did you want to have lunch with me today?"

I said, "Ted, I need to talk to you about your giving . . ."

Ted smiled and said, "Okay."

"I just signed the year-end giving reports under the treasurer's name and I think there is a problem," I said.

"What kind of problem?"

"It's about tithing . . ." I replied.

"I just asked my wife a week ago how we were doing and she said we were okay."

"Ted, you only gave a little over \$600 last year," I said.

"Oh pastor, surely there is a mistake."

"Ted, there might be a mistake from our bookkeeping, so I just want you to check things out."

At this Ted was visibly shaken and looked angry.

"Pastor, I will get back to you before the day is over. My wife has been in charge of personal finances, and I have always trusted her to get our tithe paid. I think this is a serious matter! What's more serious is that just a few days ago I asked her a direct question. My fear is she may have tried to deceive me. I assure you, Pastor, I will get back to you in a few hours and get this straightened out."

When I returned to the office Ted's wife was on the phone tearfully apologizing and seeking forgiveness

from the church and me. What a privilege it was to offer grace and mercy! Because of God's faithfulness, Ted's wife found forgiveness and restoration. Because of grace, the dark secrets of deception were cleansed and the trust in their marriage was restored. As part of their restitution the couple repaid the back-tithe and continued to serve the Lord with their gifts and talents in the local church.

Ted and his wife expressed gratitude for the pastoral care and the forgiving grace of God. They responded by correcting an unhealthy family pattern and became obedient to what God called them to be. The Lord proved himself faithful, for He loved the couple too much for there to be continued deception. And as for my own fears, God showed me once again that my job as their pastor is to offer love, not condemnation. I continue to make it my prayer to be a tool in His hands.

George Barna reports that there must be care in confrontation, but in healthy churches it must *not* be avoided:

The leaders of stagnant churches rarely have a direct confrontation with people whose behavior or attitudes are both wrong and detrimental to the health of the Body . . . In all cases, the refusal to confront that which is wrong or harmful is one manifestation of the inability of the church to model the principles that make the Scriptures so invaluable in a sinful world.

From George Barna, User Friendly Churches (Ventura, CA: Regal Books, 1991), 181.

Barna states the world is looking for leaders who will love them with tough love. Churches that are growing are not afraid to confront. In healthy churches, "the confrontation has to be done delicately, and in accordance with the guidelines provided in Scripture; but sin is not to be tolerated under any circumstances."

From Ibid., 182.

Discuss with the class which ministry functions could contain confrontational circumstances.

The Heart of Care Is Love

Jesus was meeting with some accusing lawyers one day and they asked Him which law was the greatest. He replied, "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself'" (Mt 22:37-39). This passage is central to our understanding of a caring pastor. It is time to set our ministry thermostat.

The degree to which we establish our love for God and love for others will determine the flame of our passion for ministry and compassion for others.

Bill Hybels said:

Nothing compares with love among believers. An expanded capacity to love is the best gift you can give your church and family. It can revolutionize your ministry, attract new people, and enrich your own life . . . I need to continually increase my capacity to give and receive love. As pastor, I need to set the relational temperature of the amount of love that flows in the circles of my influence. I have to increase my capacity to give and receive love and express it inside and outside the church.

From Bill Hybels, Making Church Relevant (Kansas City: Beacon Hill Press of Kansas City, 1999), 47.

What are the "love" components necessary in a healthy church and how do they relate to the Care Ministry Functions? For example in "Relationship Building," what is the role of the pastor and what is the role of the body of believers? How can a minister "set the relational temperature" in his or her congregation?

In small-group ministry or Sunday School, what are ways a pastor can influence a group to broaden its vision for reaching others?

Share examples of Relationship Building in which you hope to win someone to Christ. *What are some specific strategies being used to build bridges of trust and influence?*

The Apostle Paul said, "I have become all things to all men so that by all possible means I might save some" (1 Cor 9:22). The job description of a pastor is a tall order to fill. According to Scripture, the Desired Outcomes for Ministerial Preparation, and the related paragraphs of the Nazarene *Manual*, we are given solid goals with clearly defined expectations. In reality, however, no truly honest pastor will set himself or herself up as the caring "poster child." Even the Apostle Paul had difficulty with the delicate balance of God's special anointing for ministry and God's marvelous grace that saved him. It appeared he saw himself unworthy of his calling to care for and proclaim truth to the Gentiles.

In his care for the Church, he was bold with love and vocal about issues that mattered most to the Body of Christ. He pioneered new works in bivocational ministry, in order to meet the objection that he was in ministry for the money. He led by example in suffering

and was faithful to his vision and mission that ultimately cost him his life. He planted churches, partnered with missionaries, and invested in young pastors along the way. At every turn, he inspired others as he fought the good fight of faith.

Imagine the thrill it must have been for young Timothy to receive a personal letter from his spiritual father in shepherding and caring for the Church:

Join with me in suffering for the gospel, by the power of God, who has saved us and called us to a holy life—not because of anything we have done but because of his Own purpose and grace. . . . What you heard from me, keep as the pattern of sound teaching, with faith and love in Christ Jesus. Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us. . . . Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth. . . . And the Lord’s servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful. Those who oppose him he must gently instruct, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil (2 Tim 1:8b-9c, 13-14; 2:15, 24-26).

Your character as a minister will be tested and proven through the relationships you build. There is no life of greater joy and there is no venture with greater reward. Into your hands God will entrust the nurturing of eternal souls. Men and women need your love, your care, and words of hope. May the Lord fan into flame your passion for a caring ministry for the cause of Christ.

Small Groups: Ministry Experiences

(45 minutes)

Divide the class into groups of three.

You may have the small groups be permanent groups for all the lessons or have the class divide into new groups for each lesson.

In your group each member is to present a report of one of the ministry experiences you worked on during the last two months.

Each person should take 8-10 minutes for the presentation and then allow about 5 minutes for questions and discussion on that experience.

After all the presentations have been given, the group needs to choose one of the three reports to be presented to the whole class.

Break

(15 minutes)

Allow time for the students to stretch and take a break.

If possible have beverages available.

Class Presentations: Ministry Experiences

(45 minutes)

The student selected by each small group will present his or her report to the class.

Throughout this module make sure the same students are not selected each time for this class presentation. Every student should present to the class at least once and no more than three times during the year.

Depending on the size of the class, the time allowed for this section may need to be adjusted.

Open Discussion: Question Exchange

(30 minutes)

Allow students to ask questions about problems they have encountered with some of the different experiences.

Ask about problems with the forms, reports, and portfolios.

Ask about communication difficulties with pastor-coaches.

Ask for suggestions on solving problems or making this experience more valuable.

Ask for suggestions of how students can fulfill all prescribed ministry experiences.

Lesson Close

(5 minutes)

Review

What has been the most valuable lesson you have experienced during the last two months?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete 8-10 of the ministry experiences listed in the Syllabus and submit the corresponding report for each.

Prepare a presentation for one of the experiences. The presentation should be 8-10 minutes in length and will be given during the next lesson. It should follow the format of the report you select. Include why you chose this experience.

Update the Ministries Function Guide (pp. 134-35).

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Lesson 3

Worship Experience

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:05	Worship Experience	Lecture	Resource 3-1 Resource 3-2
0:35	Ministry Experiences	Small Groups	
1:20	Break		
1:35	Ministry Experiences	Class Presentations	
2:20	Question Exchange	Open Discussion	
2:55	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(5 minutes)

Accountability

Have students hand in any experience reports not already submitted.

Have students update the Ministries Function Guide.

Orientation

We are created to worship. It is through worship that we embrace God's grace and receive our own soul's comfort and joy. We who are ministers have experienced God personally in our calling, participated with Him corporately in community, and partnered with Him by offering compassion and hope to our world. It is God who initiates the call to worship and beckons to us in the cool of the day to join Him in relationship. Worship is the Infinite connecting with the finite. Worship is mortal humanity experiencing eternal God. Worship is a sinful soul encountering Holy Love's transforming power.

The Bible contains many stories and examples of people encountering and worshiping God. Some have made a case for experiencing God as in a **peaceful garden**. In the creation story, God first had communion with Adam and Eve in the Garden of Eden. Poetry alludes to the imagery of peaceful rivers and green pastures. Many of the gospel stories declare eternal truth by referring to garden scenes, and the Lord prayed one of His most fervent prayers in the Garden of Gethsemane. The Bible concludes with imagery of eternity in Revelation, where a garden-paradise is described and the Church Triumphant will worship God forever in a garden. When it comes to corporate worship in your church, how would you describe its imagery when you encounter the presence of God?

The reality is a majority of people in the United States and Canada do not have gardens. Folks with an agrarian background, though, easily grasp the parables of the sower, the weeds, and the Gardener. Although a majority of people enjoy planning for vacations and retirement in picturesque locations, "garden language" is not frequently used as a daily experience. In

adapting this module for the first decade of the 21st century, what the components of worship will resonate with many contextual applications? What is central to worship? How can we best experience God as individuals and as a community of faith?

There are rich resources available for contextualizing worship. In worship, there is desire in the heart of both the sincere seeker and mature believer of to find truth and have an encounter with the Living God.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- Describe the essential elements of worship
- Identify components of worship that will resonate well with congregations in the 21st century
- Explain how to prepare the heart of a minister
- Recognize the dangers of not preparing the heart: for the individual and for the congregation
- Explore what can distract the minister from worship (the Sunday service, daily walk, etc.)
- Define worship
- Discuss the value of laity in worship and describe how laity can be incorporated
- Recognize the value of worship themes
- Discuss the design of music styles
- Understand the necessity of proper planning in “arranging the pieces” for rituals

Lesson Body

Lecture: Worship Experience

(30 minutes)

Preparing the Heart of a Minister

First Corinthians 9:24, 27 says:

Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. . . . I beat my body and make it my slave so that after I have preached to others, I myself will not be *disqualified* for the prize.

Consider all the ministerial preparation you as a student have experienced in order to be prepared to serve a congregation. There must be a solid foundation and balance in theology, doctrine, and practice. The preparation is rigorous and thorough because the eternal souls of your congregation and city are entrusted to ministers who will impart the word of life and truth.

The Apostle Paul required of himself discipline in preparation. Paul understood it was possible to offer grace and ministry to others and in the process of ministry become "disqualified." In preparing the heart of a minister please understand the stakes are high. The enemy is crafty and continues "*to steal and kill, and destroy*" (Jn 10:10) some of God's choicest servants, as well as the seekers who listen from the pews. So as you prepare to lead others in worship, your heart must also be prepared. Second Timothy 2:15 says, "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth."

In the book *Say It with Love*, Howard Hendricks states:

You may be sharing Christ with others, but are *you* growing? Are you feeding yourself on a daily ingestion of the truth of God's Word? I dry up spiritually unless I have the ministry of the Spirit through His Word every day. We communicate out of a transformed life—not out of a vacuum.

(Wheaton: Victor Books, 1972),
69.

Out of a transformed life the preacher will be able to share his or her message and illuminate the minds of hearers just as Jesus did with His disciples: "Then he

opened their minds so they could understand the Scriptures" (Luke 24:45). Ministers must understand that when they speak from a transformed life, they communicate a message for God.

Without discipline in "heart preparation" a sermon can have substance in content yet lack prophet fire in delivery. The minister's job is not so much to possess a message as to be possessed by it.

By preparing the heart the minister will best be prepared to offer direction to every component to the worship service. Think of the flow and rhythm of how the message developed within you. Ponder illustrations that resonate with your scriptural text, make personal journal entries, and allow the Lord to birth the message in your soul. Take notes during your daily transformation with God. He will reveal truth about your church, your family, and your personal life. Preacher, you have a special calling, and God will use you. Prepare your heart in the power of the Spirit. "I wish that all the Lord's people were prophets and that the Lord would put his Spirit on them!" (Num 11:29).

What can distract us from worship?

What role does the pastor's attitude play in worship?

How can a pastor prepare mentally for the Sunday worship services?

Experiencing Corporate Worship

Prayer is the most essential component of corporate worship. We may have outstanding music, a solid biblical message, a comfortable church facility, and a listening audience, but without the power of prayer the temptation is to become pleasers of people rather than pleasers of God.

Charles Finney recorded in his memoirs the priority of prayer in this way:

If anything occurred that threatened to mar the work, if there was any appearance of any root of bitterness springing up, or any tendency of fanaticism or disorder, Christians would take the alarm, and give themselves to prayer that God would direct and control all things; and it was surprising to see, to what extent, and by what means, God would remove obstacles out of the way, in answer to prayer. In regard to my own experience, I will say that unless I had the spirit of

From Memoirs of Rev. Charles G. Finney (New York: A. S. Barnes & Company, 1876), 142.

prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversion.

It is only after prayer that the definition of worship comes alive.

Refer to Resource 3-1 in the Student Guide.

You may have other definitions to add to these three.

Worship Must Be Genuine and Authentic

Definitions of worship might include:

- An encounter with God, or being in the presence of God
- An active response to God whereby we declare His worth
- Worship is God's revelation to us of himself through Christ, and then humanity's response to that revelation

Refer to Resource 3-2 in the Student Guide.

How can we help the congregation worship genuinely?

- It has to happen in the heart of the worship leader. The leader cannot draw worship out of the congregation. The leader must lead in worship by worshiping God as He leads.
- God-centered worship is when God is the audience, the congregation becomes the actors, and the worship leader becomes the prompter for us to worship God.
- Human-centered worship is the reversal of this, when the worship leaders are viewed as actors, the congregation is the audience, and God is left out of the picture.
- The pastor plays a very important role in worship by participation and expression.

Laitly Must Be Involved in Worship

The best way to move from human-centered worship to God-centered worship is to have people participating in the worship service.

- Reading Scripture
- Musical expressions of praise
- Involving the congregation along with the choir
- Prayers of the people for the people

The Values of Using Themes in Worship

We live in a world that primarily functions according to God's divine plan and order; therefore, planning is appropriate.

- The theme can thread its way through the music, both congregational and special.
- The theme can be reflected in the preaching.
- Such themes can be topical.

Musical Styles and the Audience

It is important to recognize the needs of worshipers in various stages of spiritual and generational maturity.

If you were to design the music of your church, what styles would work best?

- Contemporary
- Traditional
- Blended
- Gospel

From a videotape, Worship, Intermediate Church Initiative, Michael Cork, Barth Smith, and John Williamson (Kansas City: Church Growth Division, Church of the Nazarene, 1993).

If you were to implement change in the musical expressions of worship, how does one go about creating the atmosphere of healthy change?

Our number-one goal of worship is to meet with God.

Celebrating Rituals and Ceremonies

My mother had two sets of dishes: the ordinary, everyday plates and flatware and the *good stuff*. We only used the good stuff on special occasions for special guests. The good stuff consisted of plates made of bone china, crystal goblets that were clear and flawless, and silver buffed to a mirror-like finish. The table was elegant by the time company arrived, with a centerpiece carefully placed on a linen tablecloth. When we sat down to eat with our guests, *the good* lived up to its name. The food tasted better and even the children took care in passing serving bowls. We used our company manners and ate with one hand in our laps. We waited to eat until all plates were filled. We kicked in company rules as if that was the way we lived every day. And when it was all over, the special guests would remark that they enjoyed a lovely meal. They complemented my mother and said her pie was the best they had ever eaten. My parents made our guests feel as if they were special dignitaries in our midst. It took forethought, planning, and intentional arrangement of the pieces.

Rituals and ceremonies serve as the church's opportunity to offer grace through Communion, baptisms, dedications, weddings, funerals, and joining the church. These events can be very special with forethought and planning. You can arrange the pieces so your guests experience the presence of God in a fresh and dynamic way. You can be creative without appearing "slick." You can express assurance, grace, authority, comfort, blessing, love, and mercy through your rituals.

If you read them, practice your delivery and read well. Invite the audience to participate in the rituals and ceremonies. It can be as simple as repeating the Lord's Prayer or singing "Amazing Grace" *a capella*. When you offer a blessing trust the Lord to do exactly what you are asking Him to do. Make your prayers, prayers of faith and you will be surprised the faith you offer will encourage others to believe what you are asking. Jesus said, "If you believe, you will receive whatever you ask for in prayer" (Mt 21:22).

Make the rituals come alive through your planning. Arrange the pieces well and you will discover that planning pays. Your people will be the recipients of fresh grace and blessing possibilities. As a minister, you will conduct ceremonies with various roles. Humbly offer a towel and a basin as a servant. Weep with those who weep as a priest. Celebrate the blessings of life with every baby and newborn believer as a loving pastor. For the fringe families, for those who seek a fresh encounter, and for the faithful, attending member, you will hold the keys.

When Joseph encountered the Lord in a dream he was not living in all the light he had. Yet, God had arranged the pieces for him and revealed himself in a way Joseph would understand. When he awoke from a long dream he said, "Surely the Lord is in this place, and I was not aware of it . . . How awesome is this place! This is none other than the house of God; this is the gate of heaven" (Gen 28:16-17).

Student, carefully prepare the tables with the *good stuff* and your hearers will experience God through your rituals and ceremonies of grace. Then they too will say, "How awesome is this place!"

Small Groups: Ministry Experiences

(45 minutes)

Divide the class into groups of three.

You may have the small groups be permanent groups for all the lessons or have the class divide into new groups for each lesson.

In your group each member is to present a report of one of the ministry experiences you worked on during the last two months.

Each person should take 8-10 minutes for the presentation and then allow about 5 minutes for questions and discussion on that experience.

After all the presentations have been given, the group needs to choose one of the three reports to be presented to the whole class.

Break

(15 minutes)

Allow time for the students to stretch and take a break.

If possible have beverages available.

Class Presentations: Ministry Experiences

(45 minutes)

The student selected by each small group will present his or her report to the class.

Throughout this module make sure the same students are not selected each time for this class presentation. Every student should present to the class at least once and no more than three times during the year.

Depending on the size of the class the time allowed for this section may need to be adjusted.

Open Discussion: Question Exchange

(35 minutes)

Allow students to ask questions about problems they have encountered with some of the different experiences.

Ask about problems with the forms, reports, and portfolios.

Ask about communication difficulties with pastor-coaches.

Ask for suggestions on solving problems or making this experience more valuable.

Ask for suggestions of how students can fulfill all prescribed experiences.

Lesson Close

(5 minutes)

Review

What has been the most valuable lesson you have experienced during the last two months?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete 8-10 of the ministry experiences listed in the Syllabus and complete the corresponding report for each.

Prepare a presentation for one of the experiences. The presentation should be 8-10 minutes in length and will be given during the next lesson. It should follow the format of the report you select. Include why you chose this experience.

Update the Ministries Function Guide (pp. 134-35).

Lesson 4

Outreach Experience

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:05	Outreach Experience	Lecture	Resource 4-1 Resource 4-2
0:35	Ministry Experiences	Small Groups	
1:20	Break		
1:35	Ministry Experiences	Class Presentations	
2:20	Question Exchange	Open Discussion	
2:55	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(5 minutes)

Accountability

Have students hand in any reports not submitted.

Have students update the Ministries Function Guide.

Orientation

Outreach, evangelism, the Great Commission, soul winning, and other gospel-related terminology is great to study in class. There is an understanding that our world needs the Lord; that He comes in the form of the proclaimed Word and the extended hand of compassion when we offer a cup of cold water in Jesus' name. How do we reach the world with the love of God? What is the driving mission of the local church in meeting the spiritual and social needs of a community? If a congregation is untrained in the area of compassion, or outreach is limited to calling a printed "responsibility list," how can one raise the bar of awareness within a congregation?

John C. Maxwell said one time in a seminar that just as water seeks its own level, the leadership of a church cannot rise above the leadership of the pastor. When it comes to outreach, the pastor's passion and vision for reaching others through evangelism and compassion will rarely be exceeded by key lay people in the local church. At this juncture the mission statement of a local church will come to life. A mission statement will declare direction and purpose for the "why" of ministry.

Before we go on with a lesson that could become guilt producing, let's consider the walk of the pigeon. Pigeons have a funny, "bobble-head" walk and appear to be walking to the beat of their own music. The pigeon does not have a keen sense of vision. The reason they move their head between steps is to look around and see where they are going and to refocus. (Step, head forward, then step, head back.) As church leaders perhaps it is time to refocus. It is sometimes difficult to see where we are going as long as we are moving. Perhaps it is time to refocus on the souls around us and seek the will of God for our churches.

The outline for this lesson on outreach follows an ICI training tape with a primary church growth authority, Lyle E. Schaller. Schaller said, "What is one area of ministry in which churches display their lowest level of effectiveness? The answer clearly is inviting outsiders to church."

Every day we encounter people who will be lost unless someone reaches out to them, establishes a relationship, and invites them to church. The real work of the church happens outside the house of worship. In order for the people who live in our community to be won to Jesus Christ, it is going to take Christians reaching out to them. This lesson will focus on three components of outreach: relationships, invitation, and attractiveness.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- Discuss the outreach priority of pastoral leadership
- Comprehend the connection between a church mission statement and the "why" of ministry
- Explain how the real work of the church is outside the house of worship
- Articulate the three major components of outreach: relationship, invitation, and facilities
- Describe what happens in the four levels of evangelism: cultivation, witnessing, persuasion, and discipleship
- Recognize the pastor's role in building the Body of Christ according to Ephesians 4
- Analyze the effectiveness of invitation in why people will visit a church
- Explain the importance of an attractive facility

Lesson Body

Lecture: Outreach Experience

(30 minutes)

Relationships

Outreach is simply taking a good look at Jesus and telling others what you see. You may communicate by telling them with your words, but more importantly with your life, demonstrating a lifestyle.

- Have you ever received a phone call from a telephone solicitor and you simply wanted to hang up? The caller could not pronounce your name correctly, nor the city in which you live. Their happy voice did not match their "pitch" or message. The caller may have known a little about you and your community but did not know *you*. We must become relational by taking the program aspect out of outreach and making *people* our top priority.
- Establishing relationships with people is what outreach is all about!

Relationships are important because of the stages involved in evangelism.

Refer to Resource 4-1 in the Student Guide.

1. Cultivation is the first stage. The key question is: who are we helping? Are we building bridges of friendship to earn the right to be heard? "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" (Mt 25: 35-36).
2. Witnessing is the second stage. Offering an invitation to someone or sharing the steps to salvation are certainly involved in the proclamation process. Acts 1:8 tells us that witnessing is one of the results of having the power of the Holy Spirit in our lives. Jesus modeled reaching out to others when He met the woman at the well in Samaria (Jn 4), and He often met with sinners and tax-gatherers (Mk 2).

When it comes to leading the church, find ways for the people to invite their unsaved friends to a

service and hear the gospel. There will need to be multiple entry points into the fellowship. Here are a few examples:

- Live Nativity scenes
- Sports ministry
- Wild game dinner
- Golf outings
- Be a part of welcoming new people to the community through a "Welcome Wagon" type organization
- Oil-change service once a month for single moms
- Concerts, friend days, and revivals
- Food and clothing pantry
- English as a Second Language class for the community
- Easter egg hunt for the children of the community

3. Persuasion is the third stage. When people go to purchase a car, there are the high-pressure sales people and the low-key sales people. Both types of individuals make a living by persuasion. Good persuaders know the needs of the buyer and then zero in on meeting those needs with the automotive product. The best sales associates know their products and can field questions. They are not just making a living; they are contributing to and meeting the needs of the buyer.

When it comes to the gospel, our persuasion is not based on a quota or a bonus. Ministers must be convinced that without the Lordship of Christ the seeker will be lost for eternity unless they accept Him. "Since, then, we know what it is to fear the Lord, we try to persuade men. . . . We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God" (2 Cor 5: 11, 20).

4. Discipleship is the fourth stage. So often we celebrate birth to the neglect of nurture. Suppose you brought home a newborn baby from the hospital and had a celebration. There would be presents and congratulatory remarks. But if the newborn is neglected in its crib and is not fed, loved, and cared for, that baby will die. And the parents will probably be charged with child abuse because of their neglect. Matthew 28: 19-20 offers words commonly known as the Great Commission. The main challenge of the commission is not "go;" the emphasis is "make disciples."

Once upon a time, there was a piece of iron, which was very strong. Many attempts had been made to break it, but all failed.

"I'll master it," said the ax. His blows fell heavily on the iron, but every blow made his edge blunter until it ceased to strike.

"Leave it to me," said the saw. It worked backward and forward on the iron's surface until its jagged teeth were all worn and broken. Then it fell aside.

"Ah!" said the hammer, "I knew you would not succeed. I'll show you the way." But at the fierce blow, off flew its head and the iron remained as before.

"Shall I try?" asked the small, soft flame. "Forget it," everyone else said. "What can you do?" But the flame curled around the iron, embraced it, and never left the iron until it melted under the flame's irresistible influence. As Jesus' disciples, our mission is not to break hearts but melt them under the irresistible influence of God's infinite love.

From Gary McIntosh and Glen Martin, Finding Them, Keeping Them (Nashville: Broadman Press, 1992), 43.

The task of reaching is not just the pastor's.

- It is the pastor's task to teach people to reach out as well as model it. "It was he 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, so that the body of Christ may be built up" (Eph 4:11-12).
- It is the pastor's task to train laity and send them out.
- You don't have to be an ordained minister to reach people.
- The church should help build evangelism with the natural rhythm of people's everyday lives, whether in the neighborhood or in the work setting.
- God wants us to reach out in all areas of our lives, regardless of where that is and each area of our life is an opportunity to reach one for Christ.
- Through relationships we earn the right to invite people to church.

Invitation

Statistics tell us:

- 1 or 2 percent of people come to church because of a typical visitation program.
- 5 to 6 percent may come because of the pastor.

- 75 to 90 percent come because a friend or relative invited them.

Invitation is a crucial step in the process of outreach. Outreach means being better stewards with what we are already doing by including lost people, unchurched people, in our already scheduled activities.

Attractiveness

The facilities must be attractive and clean.

- What will visitors see and experience when they visit your church?
- Will someone be there to greet them warmly?
- Will they see an attractive building and helpful signs?

The first impression will help determine the effectiveness of your entire outreach program.

The people must be friendly and the program attractive.

- Once the lost get to the church building where we worship, we must be able to meet their needs.
- The people of the church must have a warm feeling of acceptance and love.
- There must be good music and relevant preaching.
- Visitors must be able to sense the power of Christ!

Refer to Resource 4-2 in the Student Guide.

Small Groups: Ministry Experiences

(45 minutes)

Divide the class into groups of three.

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In your group each member is to present a report of one of the ministry experiences you worked on during the last two months.

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Break

(15 minutes)

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If possible have beverages available.

Class Presentations: Ministry Experiences

(45 minutes)

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Open Discussion: Question Exchange

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Ask about problems with the forms, reports, and portfolios.

Ask about communication difficulties with pastor-coaches.

Ask for suggestions as to solving problems or making this experience more valuable.

Ask for suggestions of how students can fulfill all prescribed experiences.

Lesson Close

(5 minutes)

Review

What has been the most valuable lesson you have experienced during the last two months?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete 8-10 of the ministry experiences listed in the Syllabus and complete the corresponding report for each.

Prepare a presentation for one of the experiences. The presentation should be 8-10 minutes in length and will be given during the next lesson. It should follow the format of the report you select. Include why you chose this experience.

Update the Ministries Function Guide (pp. 134-35).

Looking Ahead

The lecture portion of the next lesson will be a DVD showing of "Church Management."

Look at Lesson 5 for instructions for obtaining the DVD.

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Lesson 5

Management Experience

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:05	Management Experience	DVD/Video	Resources 5-1—5-4
1:25	Break		
1:40	Ministry Experiences	Small Groups	
2:25	Question Exchange	Open Discussion	
2:55	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(5 minutes)

Accountability

Have students hand in reports not already submitted.

Have students update the Ministry Function Guide.

Orientation

In previous lessons we have examined ministry functions in the areas of Pastoral Care, Worship, and Outreach. Many of these functions focus on the minister's role in preparing others to perform the various tasks of ministry. The minister is a teacher preparing laity for the work of ministry. He or she is also a leader who sets the direction for others to follow. How does the minister develop leadership skills? How do the followers know what direction the leader is taking? How does the minister manage the activities involved in getting any organization to move ahead?

These are some of the questions we will explore in today's lesson.

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- Describe the importance of mission statements and shared vision in directing activities of boards and the church
- Understand the necessity of harmony in pastoral-church board relationships
- Understand ways to improve personal leadership skills
- Describe strategies for developing ministry skills in others

Lesson Body

Video: Management Experience

(80 minutes)

Show the DVD (video) "Church Management" available from Clergy Development. There is no charge for the DVD. When requesting the DVD ask for the "Church Management" DVD that accompanies the Supervised Ministry Experience Module.

There are four segments from different individuals on the Church Management DVD. The three recommended are:

- Church Board
- Shared Vision
- Personal Management

The optional segment is on "Change" by Lyle E. Schaller.

After each segment allow about 10-15 minutes for discussion on that segment.

There are resource outlines to accompany each of the segments—Resources 5-1—5-4 in the Student Guide.

Break

(15 minutes)

Allow time for the students to stretch and take a break.

If possible have beverages available.

Small Groups: Ministry Experiences

(45 minutes)

Divide the class into groups of three.

You may have the small groups be permanent groups for all the lessons or have the class divide into new groups for each lesson.

In your group each member is to present a report of one of the ministry experiences you worked on during the last two months.

Each person should take 8-10 minutes for the presentation and then allow about 5 minutes for questions and discussion on that experience.

Open Discussion: Question Exchange

(30 minutes)

Allow students to ask questions about problems they have encountered with some of the different experiences.

Ask about problems with the forms, reports, and portfolios.

Ask about communication difficulties with pastor-coaches.

Ask for suggestions on solving problems or making this experience more valuable.

Ask for suggestions of how students can fulfill all prescribed ministry experiences.

Lesson Close

(5 minutes)

Review

What has been the most valuable lesson you have experienced during the last two months?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete 8-10 of the ministry experiences listed in the Syllabus and submit the corresponding report for each.

Prepare a presentation for one of the experiences. The presentation should be 8-10 minutes in length and will be given during the next lesson. It should follow the format of the report you select. Include why you chose this experience.

Update the Ministry Function Guide (pp. 135-36).

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Lesson 6

Personal Learning Experience

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Introduction	Orient	Student Guide
0:05	Personal Learning Experience	Lecture	Resource 6-1 Resource 6-2
0:40	Ministry Experiences	Small Groups	
1:25	Break		
1:40	Ministry Experiences	Class Presentations	
2:25	Question Exchange	Open Discussion	
2:55	Lesson Close	Review, Assign	Student Guide

Lesson Introduction

(5 minutes)

Accountability

Have students hand in any reports on ministry experiences not submitted.

Have students update the Ministry Function Guide.

Orientation

The key word is "personal." Other phrases *near and dear* to most of us are: "walking the walk and not just talking the talk," "ordering your private world," and "integrity of life." Regardless of the phrases that characterize the minister's personal life, we know one thing for sure: Every minister **has** a personal life that is distinct and separate from the roles and duties performed in ministry. Unless a distinction is made the tendency will be for a minister to develop some unhealthy patterns to the detriment of his or her family and personal walk with God.

Insert your own personal story if possible.

After I graduated from college, I packed up the family and headed for seminary. We had the moving van ready to roll and my godly grandfather pulled me aside to offer some good advice. He said, "Son, don't get so much in your head that you lose what you have in your heart." My grandpa knew if the heart is not right, a minister couldn't effectively fulfill the role and functions of a God-called servant. It is possible to have many "right answers," preach moving sermons, and receive growth awards at district assembly, and still not have one's personal life in order.

Character matters, and there is one thing you can be sure of no matter where you serve: Your character will matter to your congregation. The character of a godly minister will be reflected in the stability of the minister's family and personal health. The character of a godly minister will also be revealed through study habits and continuing education endeavors. The depth of character a godly minister has will be determined by a personal walk with God. At this point in a student's ministry it may sound elementary and simplistic to suggest that a minister's personal life must be solid for there to be an effective ministry. Unfortunately, there are those who once served as ministers of the gospel

and have fallen from grace. Those who have fallen can almost always point back to the neglect of personal learning disciplines.

When the pressure is on and you are feeling overwhelmed by struggles, remember the words of Paul to the church at Colosse: “We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me” (Col 1:28-29). The energy Paul used in leading the church wasn’t even his own. He relied on the power of Christ and labored, not with his own charisma and abilities; instead, Paul trusted in the energy made available through the power of Christ.

Retell the story of Hezekiah encouraging the armies of Judah (2 Chr 32). Key verses: “Be strong and courageous. Do not be afraid or discouraged because of the king of Assyria and the vast army with him, for there is a greater power with us than with him. With him is only the arm of flesh, but with us is the Lord our God to help us and to fight our battles.” (vv. 7-8).

Learner Objectives

Instruct students to locate objectives in the Student Guide.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key information and concepts.

At the end of this lesson, participants should

- know the importance of caring for the minister’s personal life—body, mind, and spirit
- understand the delicate balance between the minister’s family and the local church family
- commit to the discipline of a strong devotional life
- explore the call of God

Lesson Body

Lecture: Personal Learning Experience

(35 minutes)

Insert your own personal story if possible.

The Human Trinity: Body, Mind, and Spirit

Body

My wife and I were standing before a room full of senior citizens in our new church. The emcee of the hour had a microphone and another microphone was standing in front of their new parsonage family. The interview was quite harmless at first. We discussed the ages of our kids, how we met, and where we grew up. Then came the paralyzing clincher: What are your hobbies? My wife rattled off several activities as if she was a professional Hobby Lobby shopper. But when it came my turn, my mind was as blank as a game show contestant put on the spot.

I stammered and told them I golfed. That was a fib. I had only golfed two times the last summer. I stammered again and told them I fished. It is true that I have my fishing pole in mint condition from when I was in the eighth grade. It even has the original fishing line! I stammered again and told them I shopped. Even the emcee questioned this one.

"You like to shop?" she asked in a high-tone voice. My wife had her eyes fixed on me in disbelief, for she knew my true feeling about shopping. Somehow we made it through the interview. My kids bent over with laughter when I finally got back to the safety of our table. My 18-year-old daughter slipped me a note that read, "Dad, glad to hear of your new hobby. I can't wait!" - Amy.

That night was a wake-up call for me. Wake-up calls are not all that funny. The church was my life and for all practical purposes I had no life outside the church. Student, if you do not plan your days, no one else will plan them for you. Develop a mastery of self-discipline and prepare yourself as a servant: body, mind, and spirit.

In communicating with the congregation, explain to them your routine. Tell them when your day off is. Communicate your regular office hours and become

accountable. There will be some micro-managers in your life that will feel the need to check up on you. Once there was a farmer who called his pastor at 5 A.M. and said, "Pastor, I just wanted to let you know, I am starting my day." That night the pastor called the layman back at 11:45 P.M. and said, "Brother, I just wanted to let you know I am ending my day." And the layman never bothered the pastor again.

Mind

The second element of the human trinity is the mind. Preparing the mind and becoming a lifelong learner is a key element to effective ministry. Continuous learning will require intentional effort and in the Church of the Nazarene, every minister is required to complete 20 hours of training annually. Exposure to periodicals and material that will broaden the knowledge base for ministry is essential. By keeping up with current thought, the minister will be able to relate well with professionals in the community who also must maintain credentials by consistent learning.

Let's suppose you want to select a good family physician. In the selection process you choose the one who is most relational. The doctor has a great bedside manner and when you entered his office the doctor put you and your family at ease. The only thing wrong with the doctor is that all of his medical tools, his working knowledge of medicine, and understanding of disease is dated. By continuing to seek his counsel, you will be ultimately placing your entire family at risk. Honestly, we would not dream of doing such a thing to our families. But isn't the message of hope we offer, as ministers for the eternal soul, more valuable than the best medical advice money can afford?

Spirit

The third leg of the human trinity is the spirit. If the three legs of a piano stool are not of equal length, the one who is served by such a stool will also have a lack of balance when the piano is played. Striking a proper balance between body, mind, and spirit is essential to wholeness. No minister is perfect, but when the body, mind, and spirit are carefully balanced, the minister's service to his or her family and church will be healthy.

The minister must have a passion for God, and the spirit function keeps that relationship healthy. If you have found the "pearl of great price" and are willing to sell all you have for this prize, keep that passion alive by a consistent encounter with God. When you pray and seek the face of God, situations can change that seem out of control. You will find direction for the

courses of action that need to be taken, and you will develop wisdom in handling situations. When the spirit is actively connected with God, you are equipped to love and serve with the power, strength, and authority of Christ. It will be your spirit that wrestles for peace in the Body of Christ when there is discord. In your spirit, God will show you truth through private prayer, meditation, and retreat. He will show you who can be trusted and what should be avoided.

Small-Group Interlude

Refer to Resource 6-1 in the Student Guide.

Allow about 10 minutes for this activity.

In groups of three discuss the following:

Key verse: Eph 5:29, "After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church."

- If there is a fundamental lack of care for the body, how does that translate into perception of oneself? By others?
- What would be your counsel to someone who did not have a discipline of exercise, diet, and rest?
- What are the dangers for a minister who does not care for his or her body?
- Can a person go to opposite extremes and spend too much time and resources with health needs and appear they are not caring for the important needs of the church?
- What are you currently doing to promote a healthy balance of body, mind, and spirit?
- To whom does the minister make himself or herself accountable in his or her personal life?
- In the spirit function, can a minister go too far and become too mystical? How can one maintain balance in the spirit function?
- Have there been any wake-up calls in your life recently that reemphasized the need for a healthy balance?

The Minister's Family

My daughter played soccer. She was not a star athlete, but she was our athlete and I tried to make it to every game. When I interviewed at the church where I served I said, "I only have one shot at being a dad. There will be times I will put my family first and go to events that demonstrate my love and support for them. I believe my family is a gift from God and if I do not cherish and protect that gift, the Lord will hold me accountable. I will attend soccer games and travel to see my son play baseball. I will attend band concerts and on holidays I will be with my mom and dad and

the greatest in-laws in the world. As much as I love you and the Church of the Nazarene, I am going to take care of my family." I raised my index finger and continued, "For you see, God has only given me one shot with my wife Karen, and my three children. I will put my family ahead of the church."

What happened next surprised me. The entire congregation gave a standing ovation of support and approval. Congregations want their pastors to have strong family relationships. Communicate early how you will love and serve your family. That communication will do two things.

1. It does something special for your wife and children. They know your public declaration of priorities places them ahead of the strong passion of service in your life.
2. It helps the congregation know the game plan. They will come to know that you have come to serve them in a functional capacity and not a co-dependency.

Putting the family first does not mean the church is last on the priority list. It means your family is a precious gift from God and you will be treating those entrusted to your care with great dignity, love, and respect. There will be times you will not be able to be in two places at once. Sometimes a church family will have a crisis and will need the services of their minister. As long as you are consistent with the love you give your family, they will most likely understand your need to respond to emergencies within the church.

The Minister's Marriage

When Dr. Donald Owens was elected general superintendent in 1989, his wife accompanied him to the platform. He was overwhelmed with emotion, gratitude, and humility all at the same time. Then he turned to his wife. In that single moment the entire ministry they shared across the years came together: the pioneer missionary work in Korea, the educational role at Nazarene Theological Seminary and college president of Mid America Nazarene College. Dr. Owens briefly reviewed his assignments and said, "I would like to say that none of this ministry would have been possible without the love and support of my wife. I married better than I deserved."

Scripture teaches that the marriage and family unit must be strong:

Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) (1 Tim 3:2-5).

For those who are married now, let me encourage you to maintain a consistent prayer time with your spouse. The practices and disciplines you have in place today will most probably be the practices you will put in place in the years ahead. If you are not praying together, start today. Have weekly dates for diversion or discussing ministry opportunities today, or it will be doubtful those practices will be incorporated when you enter the pastorate. Do everything you can to establish strong disciplines that will keep your relationship strong. Read together, retreat together, and develop a plan for your marriage and guard your hearts.

I hope this does not come across as advice; advice is only subjective and optional at its best. I would much rather share with you what I have learned and declare this has also been substantiated through my colleagues. Are you ready? LISTEN TO YOUR SPOUSE! Although your spouse may not have your training and seat-time in the classroom, your spouse is God's partner in ministry and a very special gift to you. The spouse will sometimes sense danger you will not sense. In my case, my wife was perceptive of other women in the church who were "sending out signals." So when counseling was taking place in my office at night, Karen, my wife, would be in the building setting up a display for children's ministry. Karen and I both took deliberate steps to safeguard our marriage relationship. If Karen was not available, I made sure I was not seeing someone of the opposite sex for counseling alone.

Allow for student response and discussion.

What are some safeguards that can be placed upon a counseling or calling situation for a pastor?

Name the various ways the minister's family can come under assault by the enemy.

How can a minister safeguard his or her marriage from burnout?

How are you prepared to handle the "confidentiality" issues of marriage? What can you share?

How many hours per week do you imagine yourself being involved in ministry?

The Minister's Devotional Life

Throughout the modular curriculum you have and will be asked to journal. Journaling and spiritual formation are essential for those who are seeking to gain insight through introspection. There will be times you will want to be alone in the prayer closet and the God who sees you praying privately will reward you openly. There will be times you will need an accountability partner to challenge your thinking and encourage your spirit. There will be times of prayer and fasting that will stretch you and help you gain fresh insight and direction as you desperately seek the Lord's leading.

The devotional life of ministers will vary from household to household. There are no magic formulas, but maintaining an active, vital relationship with God will require your best efforts.

"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future. Then you will call upon me and come and pray to me, and I will listen to you. You will seek me and find me when you seek me with all your heart" (Jer 29:11-13).

I talked to the owner of a large manufacturing company in Indiana one day and he told me his company was experiencing some difficult days. When I asked him what happened, he told me a truth that will not only apply to big companies but also hold true for the personal devotional life of church leaders. He said,

"Our company did not suffer immediately from poor decisions and sloppy work ethic. It happened a little at a time and imperceptibly we slowly lost ground. When the Bible says you reap what you sow, it is true for factories too. What we are reaping today is the result of the failure to care for details. My managers, my office workers, and my online employees were riding the wave of success of the past. Now we are losing money every day because of the decisions made two and three years ago."

When you apply the law of harvest to prayer, you most certainly will reap what you sow.

Lloyd Ogilvie said,

From Lloyd J. Ogilvie, Ask Him Anything (Carmel, NY: Guideposts, 1981).

Successful prayer is not measured by how much we get from God, but how much of Him gets into us from our daily circumstances and relationships. Prayer is not a 'gimme game' but a grace gift. It is not being able to convince God of what we ought to have, but allowing Him to convince us of what we need and He is ready to give.

Refer to Resource 6-2 in the Student Guide.

If time does not allow for this study to be done in class, you can give it as homework.

Bible Study

In most cases, we do not need to learn anything new. We already know more than we are doing. The only thing the disciples asked for was how to pray. The spectacular came from the overflow of prayer.

What will prayer do?

- Our growth in Christ is in proportion to our prayer life. Jer 29:13; Jas 5:16
- Every spiritual blessing comes through prayer.
- Our hearts are revealed. Eph 1:3; Ps 139:24
- Prayer keeps us from secret sins. Ps 19:12-13
- Prayer is the meditation of the heart. Ps 19:14
- Prayer guides us. Ps 25:4-5
- Prayer keeps us in times of temptation: Mt 6:13
- Prayer is linked to the gift of the Holy Spirit. Lk 11:13
- Prayer is the key. Mt 7:11
- Prayer helps us to reflect the nature of God. 2 Cor 3:18
- Prayer brings the power of God into our work. Is 40:31

The Call of God

Relate your own experience if possible.

When God called me to pastoral ministry I was attending Olivet Nazarene University working on a business major. Before I did anything rash, I knew I needed to seek the counsel of someone much wiser, so I visited one of my professors and told him what I was sensing. "How do you know for sure if the Lord is calling you?" I asked. He told me something I will always remember. There are four ways to know you are called:

1. When you are reading the Word of God, Scripture comes alive and certain verses speak directly to you about your future. Sometimes God will reveal His call through His written Word and also through prayer.

2. Through other people—It may surprise you that some people will come up to you and say, “Have you ever thought about becoming a minister?” Or “You would make a great minister.” Sometimes God will reveal His plan through others.
3. Experience—Sometimes we will find that God will use us in effective ways and there can be tremendous result. After those experiences and encounters of service conclude, a person can have a sense this would be something he or she could do for the rest of his or her life. There is great joy in serving the Lord and God can sometimes work through our experiences.
4. The inner self can also speak to us. This is a bit more difficult to describe, but you simply know in your heart of hearts that God is calling you to be a minister. It is often that inner voice we call the “wooing of the Spirit.”

I said, “Doctor, all of these things have happened to me. And now I cannot escape the call of God.”

In my 20s my wife and I were willing to go anywhere the Lord would open the door. We were called to a small, home mission church in the suburbs of Chicago. People laugh today when the D.S. said it was “an opportunity.” But my what an opportunity it was. There were only a handful of churches in the area to minister to a community of 80,000 people. We stayed five years and learned so much! Great churches are not measured by the size of the congregation but by the effective ministry that takes place through the Body of Christ.

The call of God will teach you contentment and hold you steady during difficult days. Hebrews 13:5 says:

Keep your lives free from the love of money and be content with what you have, because God has said, “Never will I leave you; never will I forsake you.” So we say with confidence, “The Lord is my helper; I will not be afraid. What can man do to me?”

Your faith will be tested when there is little money, when there are few people, and/or an illness hits your family. There will be times you want to quit the ministry. What holds a minister in place is the call of God: not just upon his or her life to minister, but a special call upon a minister’s life to a local congregation. One prayer will not be enough. Maintain an active commitment of self to the living God as you serve the Lord through His church.

I remember one time I was empty. I was asking God to reveal himself to me. I was at the altar of the church on a Friday night and I was simply pouring my heart out to the Master. I was confused, broken, and empty. I said, "O Lord, I need a sign that you still know I am here. The church is not growing, those who come will not follow you, and I need you tonight."

The door to the back of the sanctuary opened and in walked a man who was a close Christian brother. "Pastor, I was driving around tonight and I felt like the Lord wanted me to come by. How are you doing?"

Wow! Talk about an immediate answer . . . the Lord provided an immediate answer to my impassioned plea. He revealed himself through a trusted friend. I wish I could report that all my prayers were answered that quickly. But God is an on-time God. You must learn contentment in your first church. Your contentment will not be found in the people but in the God who called you to serve a special people.

Summary Thoughts

Your character matters in good times and your character matters when you are under fire. Integrity is not something you will be able to turn off and on like a switch. Either you have integrity or you don't. How you live when no one is watching really matters. There is a family counting on you as well as an entire congregation.

A missionary from South America came to our church. He said, "We have been out of the country for ten years and what we have observed is alarming! Everywhere we go it seems the pastors' families are under attack. There is unrest within many of the churches we speak to for deputation services and there is a lot of physical illness in the parsonage families. Pastors are ready to quit and they are leading congregations with no joy or zeal in their own souls. What you have in this congregation is special, pastor. To what do you attribute the health and life of your congregation?"

My answer was, "Prayer!"

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the

spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes you may be able to stand (Eph 6: 10-13b).

Small Groups: Ministry Experiences

(45 minutes)

Divide the class into groups of three.

These may be permanent groups for all the lessons or new groups for each lesson.

In your group each member is to present a report of one of the ministry experiences you worked on during the last two months.

Each person should take 8-10 minutes for the presentation and then allow about 5 minutes for questions and discussion on that experience.

After all the presentations have been given, the group needs to choose one of the three reports to be presented to the whole class.

Break

(15 minutes)

Allow time for the students to stretch and take a break.

If possible have beverages available.

Class Presentations: Ministry Experiences

(45 minutes)

The student selected by each small group will present his or her report to the class.

Throughout this module make sure the same students are not selected each time for this class presentation. Every student should present to the class at least once and no more than three times during the year.

Depending on the size of the class the time allowed for this section may need to be adjusted.

Open Discussion: Question Exchange

(30 minutes)

This is the last class session. Use this time to ask the students about their experiences.

You may want to have them write out an evaluation of this module,

giving their thought about what was most beneficial and what they viewed as unnecessary.

Ask how they might change the module for future students to make it better.

Lesson Close

(5 minutes)

Review

What has been the most valuable lesson you have experienced during the last two months?

Assign Homework

Direct students to the Homework Assignments in the Student Guide.

Complete any remaining experiences listed in the Syllabus and submit the corresponding report for each.

Update the Ministry Function Guide (pp. 134-35).

Submit the portfolio.

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Lesson 7

Celebration

Optional Lesson

Lesson Overview

Schedule

Start Time	Task or Topic	Learning Activity	Materials Needed
0:00	Welcome/Thanks		
0:10	Lunch/Dinner/Dessert	Celebration	
1:10	Close	Prayer of Dedication	

Lesson Introduction

(10 minutes)

Welcome/Thanks

Welcome and thank all the participants who have worked together to make this year a worthwhile and valuable experience.

Allow students to introduce spouses if they have not had an opportunity to get acquainted.

Lesson Body

Celebration

(60 minutes)

This is an optional lesson but certainly a worthwhile finish for a year of hard work and commitment.

Plan an event that celebrates the work and accomplishments for all of the participants. This could be a luncheon, a dinner, or a dessert event.

Students, spouses, and pastor-coaches should be invited.

Awards for various achievements could be given—most creative student, most difficult experience, hardest working student, funniest experience, etc.

Lesson Close

(15 minutes)

Close

Have a closing time of prayer and dedication for each student and his or her future ministry.

You may even want to include a Communion service.