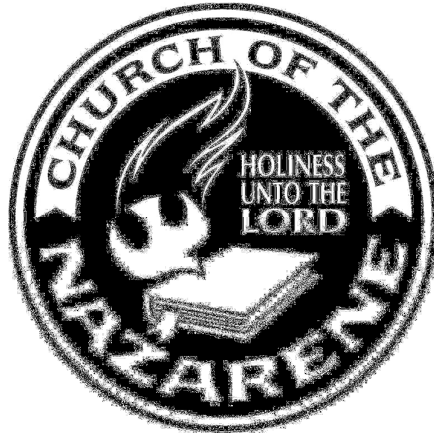


FP 302 – Supervised Ministry
FP 205 – Student Seminar



Teacher's Handbook

Certificate and Diploma Levels

Nazarene Theological Institute
Africa Region

Acknowledgment

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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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Nazarene Theological Institute
Church of the Nazarene
Africa Region

FP 302 Supervised Ministry

Certificate and Diploma Levels
Syllabus

Course Authors

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Course Description

A well-structured supervised ministry program will give students an opportunity to practice ministry skills in a local church setting under the supervision of a “coach” or senior pastor who has been equipped to serve in this program.

Course Rationale

Narration

The *Manual* of the Church of the Nazarene indicates clearly that the formation of Christian ministers has several aspects, including classroom education and practical training. Practical training is an integral part of the educational preparation of the student within the local church, in which even a new Christian can hear the call of the Lord for ministry. God-called ministers offer themselves to the ministry of the Church under the direction of a pastor who will mentor them during a period of supervision. This guided experience in ministry will help the new minister to develop competence and character necessary for fulfilling the objectives for life in ministry.

Tied to the program for equipping pastors to coach and mentor new ministers, this course offers only part of the practical formation of a minister near the end of their formal studies. (See also the syllabus for *FP 205 – Student Seminar*, which follows later in this booklet). Through the course outcomes and particular activities, the student will exercise the capacity for ministry that they have been learning and will evaluate her or his competency for further development in ministry. This practicum will occur in a local church under the direction of a senior pastor who will “coach” and mentor the student pastor.

Program Outcomes

The following program outcomes assigned to this course are identifiable competencies required of the student in this course.

CN 7	Appreciation of the mission, history, and government of the Church of the Nazarene and its place in the larger Christian community
CN 8	Appreciation of the position and teaching of the Church of the Nazarene concerning spiritual doctrines
CP 4	Ability to teach the Word of God and make disciples who can make other disciples
CP 5	Ability to plan and lead worship services
CP 7	Ability to evangelize in public and private
CP 8	Ability to provide pastoral care through visiting the sick, important rites of passage, and give biblical counselling
CP 14	Ability to manage personal finances as well as those of the church, including the preparation of reports with integrity
CR 4	Ability to allow Christ's character to form the attitudes and actions of one's daily life
CR 9	Ability to engage in continuing formation and education
CX 2	Ability to understand the context within which he or she lives with objectivity
CX 6	Ability to understand the rights and legal responsibilities of the local church and its workers

Course Outcomes

For achieving the competencies listed above, this course organizes several learning activities and requirements around the following intended learning outcomes for this course.

At the end of this course, students will be able to:

1. Conduct a meeting of the local church council, establishing and executing local vision, mission, objectives, strategy and tactics (CN 7);
2. Conduct a Biblical study in the local church setting (CP 4, CR 9);
3. Teach catechism courses for children or new believer classes for adolescents and adults, culminating in a public profession of faith ceremony for those baptized as infants, or a water baptism ceremony for those still unbaptized (CP 4, CP 7);
4. Learn the administrative and financial responsibilities found in the local church setting (CP 14, CX 2);
5. Develop a positive relationship with the principal pastor and lay leaders (CP 7, CR 4);
6. Prepare a list of legal rights and responsibilities for the local church, such as pastor's salary, vacation, retirement, rental agreements, property rights and agreements, etc.) (CX 2, CX 6);
7. Be able to practice pastoral care, including the proper use of the altar, and becoming familiar with the problems found in the local church (CN 8, CP 8, CR 4, CX 2)
8. Plan several worship services on certain themes, including services that focus on the Lord's Supper, baptism, and evangelization. (CP 5, CP 7).

The following sessions and exercises of this course offer the following percentages of the four Cs:

Content	15%
Competence	55%
Character	15%
Context	15%

Course Requirements

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

Planning and Progress Meetings should be held weekly with your pastor-coach. You should reflect and evaluate completed experiences, discuss progress toward fulfilling current experiences, plan further actions to complete all experiences within the time parameters of the module, and review monthly reports to be submitted to the facilitator. At this time you and the pastor-coach should approve and sign Ministry Function Reports.

- 2. Completion of Supervised Ministry Experiences**

The student *Guide to Ministry Experiences and Journaling* contains detailed descriptions of 35 ministry experiences. The student must satisfactorily complete and report in a journal on 30 of the 35 experiences during this module. Twenty-five experiences are prescribed and must be completed by every student. An additional 5 will be selected by you and your pastor-coach from the remaining experiences to make a total of 30. (Note: The student should also have the *Student Workbook* for this course, which is combined with the student seminar).

Prescribed Experiences: Satisfactory completion of the following experiences is required for all students. This includes engaging in the experience under the supervision of your pastor-coach and making a signed journal entry, following the Ministry Function Report (MFR) model contained in the Appendix of the *Guide to Ministry Experiences and Journaling*. The level of student involvement in some activities may be limited at the coach's discretion. The coach and student may need to discuss, plan, and then role-play some experiences like communion and baptism. If an experience was completed in this manner, it should be noted in the journal.

There is no predetermined order in which the 30 experiences need to be completed. The coach and the student should produce plan so that the student can complete all required and optional experiences within the module time

frame. (See form in Appendix of the *Guide to Ministry Experiences and Journaling*).

Prescribed Experience (Complete all 25) <i>Note: The level of student involvement in experiences with an * is at the coach's discretion.</i>
1. C101 Relationship Building
2. C102 Pastoral Visitation & Ministry to Members
3. C103 Sunday School/Small-Group Ministry
4. C104 Conflict Management
5. C105 Pastoral Compassion*
6. W101 Worship Service
7. W102 Special Worship Events – Dedications/Installations
8. W103 Preaching
9. W104 Administering Sacraments*
10. W105 Formal Events - Weddings/Funerals/Ceremonies*
11. W106 Teaching (may include <i>Discovering my Faith</i> class)
12. O101 Equipping and Assimilating Members
13. O102 Facilitating Personal Decisions
14. O103 Evangelism
15. O104 Effective Communication
16. O105 Discipleship Development
17. M101 Church Strategic Planning
18. M102 Local Church Administration & Finance
19. M103 Church Board Meeting
20. M104 Denominational Administration
21. M105 Leadership Ability
22. P101 Personal Devotions
23. P102 Call to Ministry
24. P103 Role Expectations & Family Relation to Ministry
25. P104 Ministerial Ethics

Optional Experiences: To complete a total of 30 experiences you will need to choose 5 additional ones from this list.

Optional Experiences
1. C201 Ministry to Erring Members*
2. C202 Marriage Counseling*
3. W201 Evangelistic Preaching
4. O201 Involving the Church in the Community
5. O202 Social Justice Issues
6. O203 Media Promotion
7. M201 Local Church Financial Management
8. M202 Evaluation
9. P201 Health
10. P202 Spouse and Family Relation to Ministry

3. Reports

Monthly Progress Report. Each student must submit a monthly progress report to the facilitator. The report should include a brief description of current and planned experiences showing how you will complete all course requirements within the allotted time. You may also address questions or concerns to the facilitator. During monthly class sessions, you will have an opportunity to share ideas for completing experiences with other students.

A Ministry Function Report is made in the student journal, and should be briefly shown to the teacher/facilitator at the regularly scheduled monthly meeting. Make one journal entry for each experience, following the model MFR at the back of the *Guide to Ministry Experiences and Journaling*. The journal entry should be signed and dated by the student and the pastor-coach.

4. *Student Workbook and Guide to Ministry Experiences and Journaling*

Each student should receive two documents:

1. FP 302/FP 205 – Supervised Ministry and Student Seminar (Workbook)
2. FP 302 – Supervised Ministry – *Guide to Ministry Experiences and Journaling*

Included in the *Guide* are:

- the module planner
- weekly planners for each week of the module
- written reports as prescribed for each function (see details which follow on Ministry Function Reports)
- samples and examples of useful practical information for each of the Ministry Functions completed

The student journal is created by the student throughout the course of the six month supervised ministry. *See more details in the previous section.*

The instructor for the course will explain how to use these tools. Information in the journal must be treated as such by the student and by the facilitator. Initials or assumed names may be used in reports where this is deemed appropriate.

While the teacher/facilitator will briefly look at the student journals at each monthly meeting, the final due date to complete the journal is _____.

The satisfactory completion of a journal is a necessary condition for completion of this NTI course.

Course Schedule

It is suggested that the director of the supervised ministry program conduct a class of not less than 2 hours once per month to review the progress of the students and allow them to present some of their Ministry Function Reports. This will be a time of

working in small groups with others in the course and will accommodate discussions surrounding the 6 functional areas of practical ministry, as well as give the teacher/facilitator a chance to see that students are working on their journals. These classes are to help hold the student accountable to the tasks so they do not fall behind in completing their 30 ministry functions in the allotted time.

The class will meet for 18-21 hours according to the following schedule:

Session Date	Session Time

1. Coaching and Supervised Ministry Experience
2. Pastoral Care Experience
3. Worship Experience
4. Outreach Experience
5. Management Experience
6. Personal Learning Experience

Vision Statement

This module is different from others in the NTI curriculum. 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 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 life-long learning in the Christian minister.

Preparation for ordination as prescribed in *Manual* ¶424.3 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 mentor them in these ministry experiences.

Course Evaluation

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

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

1. Carefully observing the small-group work, noting the competence of reports, the balance of discussion, the quality of the relationships, the cooperation level, and the achievement of assigned tasks
2. Noting in-class assignments
3. Careful reading of reports
4. Journal review
5. Pastor-coach's recommendation

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

Some evaluation cannot be made during the class itself. Certain objectives will not be measurable for years to come. If students encounter the transforming power of God at deeper levels than ever before, learn devotional skills and practice them with discipline, and incorporate the best of this course into their own ministries, the fruit of this educational endeavor could go on for a long time. In truth, that is what we expect.

N.B. – No letter grade is assigned to *FP 302 – Supervised Ministry*. Either "pass" or "fail" will appear on the student transcript.

About This Teacher's Handbook

The teacher's handbook has been written to guide an instructor as he or she prepares to teach this course. 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 that are intended to be answered or discussed by the students are in italic type. A thorough review of the ministry experiences in each topical category will allow the facilitator to share examples from his or her culturally based experience.

A two-column format was chosen for the teacher's handbook. 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 teacher handbook has three major components: the teacher handbook 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 Workbook. You are reading the teacher handbook introduction now. It provides a teaching philosophy for adult learners, background information for organizing the course, and ideas about conducting the lessons.

Each section of the teacher handbook 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.

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 three lesson elements follow a model presented by Michael Berger from Vanderbilt University. The key to the model is the Motivator and Punctuate the Finish. These two elements bracket the entire lesson just like capitalizing the first letter of a sentence and placing a punctuation mark at the end. The Motivator should grab the learner's attention and Punctuate the Finish should seal the main idea of the lesson.

The Lesson Introduction should get participants' attention, orient them to the place this lesson holds in the overall course, 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.

A variety of learning activities are used to present information and allow learners to experiment with their new knowledge. Each individual has a set of preferred methods of learning and he or she has different life-experiences that can color or filter what he or she 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. Homework in this course generally consists of preparing oral and written reports of supervised ministry experiences that contribute to the student's ministry journal.

It is your responsibility as the instructor for this course 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 how well the teaching-learning process is succeeding.

NTI courses usually are assigned a letter grade. However, for FP 302 and FP 205, a simple grade of "pass" or "fail" is assigned. 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 Workbook*. 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 *Student Workbook* for this course contains the series foreword, acknowledgments, syllabus, copies of all resources, lesson objectives, and assignments. Additional resources define the ministry experiences to be completed by the students and forms for tracking progress and completing reports. A copy of the Student Workbook should be made available to each student.

Lesson 1

Coaching and Supervised Ministry Experience

Lesson Introduction

Orientation

(15 minutes)

Welcome the students and the pastor-coaches.

*Because students will only meet bi-monthly, collect complete contact information—
Resource 1-1 in the Student Workbook, page 13.*

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 course 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 Workbook.

Restating the objectives for the learners serves as an advanced organizer for the lesson and alerts learners to key info 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 journal
- 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 6 months

Lesson Body

Presentation: Syllabus

(45 minutes)

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

Ask questions along the way so that 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.

Talk through the Student Workbook.

- *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.*

Lecture: Coaching

(30 minutes)

Key Individuals in the Supervised Ministry Experience

Refer to Resource 1-2 in the Student Workbook, p. 14

At first glance, it may seem like too much—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 course is unique in that it involves a partnership among 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 1-2 in the Student Workbook.

The Pastor-Coach

The pastor-coach is key to the success of this course. 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 course, 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.

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.

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.

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.

The Student

Refer to Resource 1-3 in the Student Workbook, p. 18

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

Refer to Resource 1-4 in the Student Workbook, p. 22

The Facilitator

The facilitator has been asked to teach this course 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. 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.

Coaching vs. Mentoring

Refer to Resource 1-5 in the Student Workbook, p. 24

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, p 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.

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

Coaches participate in the training, have a vested interest in victories, and like a *paraclete*, they walk by the side of their team. W. E. Vine defines *paraklētōs* 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 course. 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

From Wright, p. 47 the leader has the follower's permission to guide him or her along a career path. There is a voluntary aspect to mentoring that is not seen in coaching. Both coaching and mentoring empower people, but Wright says that "in some ways, coaching is more a style of management than an individual relationship."

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 his skills as a master craftsman 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, course 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 that this course 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 6-month course. 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 course 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 journal, they will serve as a tool for the DMSB to affirm the student’s qualifications for ordination.

Pastors

The forms for the reports are in the Supervised Ministry—Charts and Forms section at the back of the Student Workbook

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 6-month Supervised Ministry Experience the pastor will submit an evaluation report. Please note that the *final* report of the pastor *will be* incorporated into the student’s journal.

Student

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

The course planner will allow the pastor and student to chart the anticipated schedule for the period of ministry. 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.

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

The student will need to complete 30 of 35 possible ministry functions. 25 are required and 5 will be selected from 10 options. It will be necessary to work out the strategy for completion with the pastor-coach. Submit 30 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 Function Reports are reports that describe the student’s observations and actions. There are guidelines

offered on pages 14-17 in the syllabus describing the content needed for the MFRs.

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 Workbook. 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 course.

Build your journal 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.

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 course.

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

The Journal

The journal is more than a record of ministry experiences; it is an extension of ministry reflection and synthesis. The journal 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 your ministry function reports and also use great care in communicating with your 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 journal reports. The syllabus outlines the importance of the journal on pages 14-17.

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.

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

What were the components that helped make it a good experience?

What were the factors that should have been avoided?

Refer to Resource 1-6 in the Student Workbook.

The pastor will serve as an assigned coach. *What other influences have shaped your life and have 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

(15 minutes)

Review

Are there questions about this course and the requirements?

Assign Homework

Direct students to the Homework Assignments in the Student Workbook.

Complete 5-6 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 that you select. Include why you chose this experience.

Complete and turn in a copy of the Course Plan for completing the requirements for this course. The functions do not have to be completed in any particular order.

Lesson 2 Pastoral Care Experience

Lesson Introduction

(10 minutes)

Accountability

Collect the copy of students' course plan and verify they are on track with their completion of Ministry Function Reports

Orientation

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

Have the students hand in a copy of their Course 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.

Refer to Resource 2-1 in the Student Workbook.

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 that is woven into the fabric of pastoral duties as stated in the *Manual*.

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

You may wish to have the students refer to the Manual, paragraphs 412-13.8.

Learner Objectives

Instruct students to locate objectives in the Student Workbook.

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

Include your own illustration if possible.

From W. E. Vine, An Expository Dictionary of New Testament Words. Old Tappan, NJ: Fleming H. Revell Company, 1966, p. 167.

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, Reverend, Rev., and Father. 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.”

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.

Although the role of the pastor has already been reviewed in the introduction of this lesson, it cannot be emphasized enough that those 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 responsibilities 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, there will be some ministry functions that are easier to do than others. Some people will warmly receive your words, sincerely compliment your work, 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.

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.

*From Bill Hybles,
Making Church
Relevant. Kansas
City: Beacon Hill
Press of Kansas
City, 1999, p. 47.*

Bill Hybles 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."

Discussion

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 in the related paragraphs of the Nazarene *Manual*, we are given solid goals with clearly defined expectations. 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 bi-vocational 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.

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 people for whom Christ died. There are men and women who 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.

Addendum: *Discovering My Faith*

Note: This section was added by Dr. Crofford as a reflection upon the importance of providing Christian education to the children of the church as a way of helping them understand the meaning of baptism as initiation into the Body of Christ. It qualifies as W 106, "Teaching," in the "Ministries Function Guide" chart.

In her book, *Christian Holiness: The Heart of Wesleyan Holiness Theology* (Kansas City, Missouri: Beacon Hill Press, 2010), Diane LeClerc observes: "When it came to children, (John) Wesley advocated strongly for Christian education, not childhood conversion experiences" (p. 190). The "Anglican model" practiced infant baptism with an opportunity for the child to publicly affirm Christian faith when the child was older. LeClerc notes that there are some who "have always known themselves to be Christian" (p. 191). We should leave room in our thinking for this experience, particularly among children who have grown up in the church and have never strayed from the Lord's precepts.

Accordingly, we believe that the holy desire that our children should live and die Christian, never departing from the faith, is symbolized by infant baptism. Baptism is the sign of the new covenant, equivalent to circumcision in the Old Testament (see Colossians 2:11-12), marking us off as belonging to the people of God. On the Day of Pentecost, Peter explained that the baptism was for the adult listeners, but also for their children (Acts 2:38). Following this admonition, entire households were baptized, including the jailer and his family (see Acts 16:33).

Nazarene Article of Faith 12, "Baptism" explains:

"Baptism, being a symbol of the new covenant, young children may be baptized, upon request of parents or guardians who shall give assurance for them of necessary Christian training."

Likewise, *Manual* paragraph 800.2, the ritual for the baptism of infants or young children, notes: "We believe that Christian baptism signifies for this young child acceptance within the community of Christian faith on the

basis of prevenient grace.” Parents publicly commit to bring up their children “in the nurture and admonition of the Lord.” Likewise, the congregation promises to “assist by nurturing his (or her) growth toward spiritual maturity.”

Historically, many Protestants have used question and answer teaching as a useful tool to educate children in the Christian faith. For example, John Calvin in 16th century Geneva required all pastors connected with him to hold a weekly session with children, asking them questions about God and faith, and hearing from them memorized answers. In our time, many Protestant denominations, including Presbyterians and Methodists, have maintained this teaching tool.

The Church of the Nazarene has long recognized the value of providing specialized faith instruction to children around the age of twelve. In the 1970s, for example, CST (Christian Service Training) published a workbook for Nazarene children, explaining with questions and answers the Articles of Faith of our church. More recently, in 1999, the Nazarene Publishing House released *Discovering My Faith*. While the form of this specialized teaching may vary, the principle behind it does not. Children who have grown up in the church, as well as new ones who are coming in, both need grounding in the Christian faith. The *Discovering My Faith* course is designed especially for children between the ages of ten and twelve.

Ceremonies of completion

As a final step to mark the completion of the *Discovering my Faith* class, children should be encouraged to make a public affirmation of Christian faith in one of the following two ways:

1. *Unbaptized children* – A special **ceremony of baptism**, whether by immersion, pouring, or sprinkling should be planned. The ritual contained in Manual paragraph 800.1, “The Baptism of Believers,” should be followed.

2. *Children already baptized* - For children who were baptized as infants in the Church of the Nazarene or any other Christian community of faith, baptism is not to be repeated, since the Bible teaches “one baptism” (Ephesians 4:5). Circumcision, the initiatory sign of the old covenant, was never repeated. Likewise, baptism is

the initiatory sign of the new covenant (Colossians 2:11-12) and is not to be repeated. However, this is a wonderful time for children already baptized to participate in a **ceremony of affirmation**. This ceremony allows children to publicly acknowledge the validity of the sacrament of baptism they received when they were babies or very young children.

An example of such a ceremony is included in Appendix 1 of this *Teacher's Handbook*.

Ceremonies as outreach

Following these two ceremonies, a new Bible or Scripture portion should be presented to each child completing the catechism course. The Bible may be inscribed in one of two ways, depending upon in which ceremony the child participated:

_____ on this ____ day of the month of _____, in the year 2_____, has completed the course, *Discovering My Faith*, and publicly confessed his/her faith in Jesus Christ, affirming the sacrament of baptism already administered to them in infancy.

Signed _____
Pastor

_____ on this ____ day of the month of _____, in the year 2_____, has completed the course, *Discovering My Faith*, and publicly confessed his/her faith in Jesus Christ, receiving the sacrament of Christian baptism.

Signed _____
Pastor

In cases where the parents and relatives of a child are not regular attenders at the church, they should be invited to attend the *Discovering My Faith* completion ceremony. This is a wonderful opportunity for outreach in the community.

Small Groups: Ministry Experiences

(45 minutes)

Divide the class into groups of three.

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

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

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.

Lesson Close

(5 minutes)

Review

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

Assign Homework

Direct students to the Homework Assignments in the Student Workbook.

Complete 5-6 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 that you select. Include why you chose this experience. Update the Ministries Function Guide.

Lesson 3 ***Worship Experience***

Lesson Introduction (15 minutes)

Accountability *Have students hand in any ministry function reports that have not already been 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 man 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 worshipping 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 literature 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 the Book of Revelation, 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? 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 contemporary society to find truth and have an encounter with the Living God.

Learner Objectives

Instruct students to locate objectives in the Student Workbook.

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

In the New Testament 1 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 practices. 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 that 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 that 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. 2 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."

From Howard G. Hendricks Say It with Love. Wheaton: Victor Books, 1972, p. 69.

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.

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, 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:

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

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 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.

Worship Must Be Genuine and Authentic

*Refer to Resource
3-1 in the Student
Workbook.*

*You may have
other definitions to
add to these three.*

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 man's response to that revelation

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 worshipping God as He leads.
- God-centered worship is when God is the audience,

Refer to Resource 3-2 in the Student Workbook.

the congregation becomes the actors, and the worship leader becomes the prompter for us to worship God.

- Man-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.

Laitry Must Be Involved in Worship

The best way to move from man-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.

Discussion

From a videotape discussion on Worship, Intermediate Church Initiative, Michael Cork, Barth Smith, and John Williamson. Kansas City: Church Growth Division, Church of the

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

- Contemporary
- Traditional
- Blended
- Gospel

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

Nazarene, 1993.

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

Celebrating Rituals and Ceremonies

Refer to the Guide for Rituals in the Manual of the Church of the Nazarene. Each ritual is clearly printed in section VII of the manual called Rituals. Guide students into how to use this manual effectively in these formal 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 the silver was 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 complimented my mother and said that 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. The events can be very special with forethought and planning. You can arrange the pieces so that your guests experience the presence of God in a fresh and dynamic way. You can be creative without appearing over dramatic. 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." 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 that the faith you offer will encourage others to believe that you have 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 as a servant leader in your role. Weep with those who weep as a priestly role. 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 to connecting with their hearts and lives.

When Joseph encountered the Lord in a dream he was not living in all the light that he had. Yet, God had arranged the pieces for him and revealed himself in a way that 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.

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

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

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 (25 minutes)

Allow students to ask questions about problems that they have encountered with

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

Ask about communication difficulties with pastor/coaches.

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

some of the different experiences.

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

Lesson Close (5 minutes)

Review

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

Assign Homework

Direct students to the Homework Assignments in the Student Workbook.

Complete 5-6 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 that you select. Include why you chose this experience.

Update the Ministries Function Guide.

Lesson 4 ***Outreach Experience***

Lesson Introduction (15 minutes)

Accountability *Have students hand in any reports that have not been 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 occasional programs in the market place, how can a pastor raise the bar of awareness within a congregation to witness to the lost?

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, key lay people in the local church will rarely exceed the pastor's passion and vision for reaching others through evangelism and compassion. It is at this juncture that 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 come to know Christ. 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 Workbook.

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 as well, demonstrating a lifestyle.

- Has a seller who wants to sell you something ever

approached you in the market? They learn your name quickly but may not pronounce your name correctly. They call you friend but you know they are saying that only so that they can try to sell you something you don't really need or want. Their happy voice did not match their "pitch" or message. The seller 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 that are involved in evangelism.

Refer to Resource 4-1 in the Student Workbook.

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).
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 that are commonly known as the Great Commission. The main challenge of the commission is not "go," the emphasis is "make disciples."

Story Illustration:

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

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 more blunt 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.

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 it is 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 our home, to our church, and to a place they will hear the good news and respond to the gospel.

Invitation

Statistics tell us that

- One or two percent of people come to church because of a typical visitation program.
- Five to six percent may come because of the pastor.
- Seventy-five to ninety 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

Refer to Resource 4-2 in the Student Workbook.

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!

Small Groups: Ministry Experiences

(45 minutes)

Divide the class into groups of three.

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

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

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

(25 minutes)

Allow students to ask questions about problems that 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 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 that you have experienced during the last two months?

Assign Homework

Direct students to the Homework Assignments in the Student Workbook.

Complete 5-6 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 that you select. Include why you chose this experience.

Update the Ministries Function Guide.

Lesson 5 ***Management Experience***

Lesson Introduction (15 minutes)

Accountability Have students hand in reports that have not already been 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 that 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 that we will explore in today's lesson.

Learner Objectives

Instruct students to locate objectives in the Student Workbook.

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

Discussing Management Experience

(45 minutes)

The Church Board

Discuss the following details of Management with the local church administration

The major points in this lesson

- A well-defined purpose statement gives direction to a church board.
- The difference between the democratic process and being effective in the church board selection process.
- The necessity of harmony in pastoral/church board relationships.
- The values and benefits of functioning and effective committees.
- How to change board meetings from merely business to dreams.

Boardmanship

The purpose of the church board is to represent the congregation in working with the pastor, clarify the vision of the church, identify its goals and priorities, develop the organizational structure, create the atmosphere for fulfilling the values and priorities of the congregation.

Dr. Les
Parrott, Sr.

Selection Process

Democratic

- Pass out a sheet of paper
- Allow anyone to be nominated
- Take twice the number to be elected
- Have the election

Effective

- Start with a profile of the kinds of people to be elected
 - Attend regularly
 - Fair-minded and not judgmental
 - Supportive of the pastor and staff
 - Systematic givers
 - Involved in ministry
 - Know the vision of the church

Discuss different forms of handling church elections and appointments in the local church

Pastor/Board Relationships

Intimidation brings gridlock!

- Fear
- Suspicion
- Manipulation
- Lack of trust

Intimacy brings effectiveness!

- Recognizing every person as a minister.
- Effective ministries must be owned by the people.
- Effective ministers empower people.
- Every board member should be disciplined.
- Effective ministries produce healthy relationships, not just goals.

Committee Structures Can Help to Organize the Work of the Board

- Program and Planning Committee
- Christian Education Committee
- Buildings and Grounds Committee
- Pastor's Committee
- Ad hoc committees can effectively function to solve problems, complete projects, and help standing committees. Their efforts allow the standing committees to maintain their primary purposes of establishing vision, clarifying values, developing goals and strategies, and creating an atmosphere to fulfill the priorities and values of the church's ministries.

What Is the Real Business of the Board?

Business?
Planning?
Dreaming?

Discussion Questions

Does our church have a well-defined purpose for being?
Do we ever talk about the vision of our church in a board meeting? Do we even know what we mean when we talk about having a vision of what God wants our church to do?

Does our church board take time to talk about the spiritual, numerical, and financial goals of our church? Do we take time to develop strategies to reach those goals? Do we push all of those things off on the pastor?

Does our church board provide help with an organizational structure for our church that would encourage and allow growth?

In the selection process of nominating and electing persons to our board, are we democratic or effective? Do we nominate the same people over and over without thought or evaluation. Are we afraid of hurting their feelings or offending them? Should we be? What is the right way to select board members if we are really interested in seeing our church grow and new people get saved?

What is the profile of a church board member? Refer to *Manual*, paragraph 39.

Is our church board characterized by intimidation or intimacy? Is there manipulation present? Should there be?

Does our congregation own the ministries of our church, or do they even know what we are about? How can we better communicate our church's vision with them, and help them become involved?

Does our board effectively divide our work by committees? Could we? Should we? How can we? Who can help us? What committees would we need?

Shared Vision

Notes taken from Equip Million Leadership Mandate book 1, Lesson 3.

Refer to 5-2 for extra notes on vision.

Vision is a picture held in your mind's eye of the way things could or should be in the days ahead. Vision is a portrait of a preferred future. The picture is internal and personal. Eventually, you will have to paint this mental portrait inside others if you wish the vision to materialize in your ministry. Just as God has used your imagination to create this view of the future, you will have to help others catch the same vision inside of them – so that they can share in its implementation.

Note the Ingredients of a Divine Vision:

- a. A clear picture.** (It serves as a sort of map on the inside.)
- b. A positive change.** (It improves present conditions by introducing God's Kingdom.)
- c. A future focus.** (It furnishes direction to the unseen future.)
- d. A gift from God.** (It is divinely inspired, not humanly)

manipulated.)

e. A Chosen People and time. (It is for a select leader and group at a given time.)

Question: Have you ever been a part of catching and implementing a vision?

The Birth of a Vision

*Notes taken from
Equip Million
Leadership
Mandate book 1,
Lesson 3.*

For many leaders, their vision begins as an idea, without much detail or clarity. As time passes, the idea turns into a major area of interest and soon becomes a passion. It takes shape and forms inside of their minds and hearts. In many ways, the birth of a VISION is much like the birth of a CHILD. There are various stages it goes through as it matures. Notice these stages below.

1. Intimacy

In the same way that a husband and wife must join together to give birth to a son or daughter, a leader must experience intimacy with God, in order to conceive a vision. People who catch a vision from God have spent time with Him in worship, quietness, solitude and reflection. This union provides God the opportunity to speak and reveal what He wants the leader to do. He plants the vision-seed inside you.

2. Conception

God may not communicate a vision every time you meet with Him. Conception doesn't occur every time a husband and wife come together. However, when God does reveal a vision to you, it comes in seed form and must grow inside of you. He plants the vision in you, and in the beginning it may still seem unclear, not fully formed. Remember this: God is the Husband, you are the bride of Christ. Just as a baby looks like both mom and dad, as the vision grows, it will look like God (it will be big and center around His priorities) and it will look like you (it will match your interests and gifts).

3. Gestation

This is the longest period of time in the process. It takes nine months for a child to be born. A vision from God may take even longer. During this time, the leader identifies with the problem, intercedes for the people, and intervenes in the process. The vision is forming inside the leader. When a baby is forming inside his mother, it

changes the mother dramatically. So it is with a vision.

God's vision will stretch you, and you will never be satisfied again with a man-made idea.

4. Labor

This stage is often the most painful. Just prior to the birth of a vision, the labor becomes hard. Similar to the birth of a child, the labor pains become more frequent and more intense. This is a sign the birth is near. So it is with a God-given vision. The Enemy often comes to steal the vision just before it comes to pass – bringing pain and struggle. The fight intensifies. He wants us to abort the vision. Don't give up. Labor is a good sign that something is about to happen!

5. Birth

Finally, the vision is born. All that has been occurring inside the leader is ultimately realized. Everyone can see the fruit of the prayer, planning, and work. In fact, often many come to celebrate with you at this point, and you may wonder where they were when you were struggling to keep the vision alive! Don't get angry. Let them celebrate with you, and invite them to help you parent the vision. The vision must now grow up and eventually stand on its own.

Question: What stage are you experiencing now?

Discussion Questions—Shared Vision

How important has vision been in the growth process of your church? Should there be more emphasis on understanding God's vision?

How can the pastor and staff work more effectively with our congregation in understanding and communicating God's vision in our church?

What growth producing ministries in other area churches might we want to try?

What are three effective ways our vision may be shared with others in our congregation?

Are we ready to "pay the price" to realize God's vision for our church? What do you think "paying the price" means in your situation?

*Notes taken from
Equip Million
Leadership
Mandate book 3,
Lesson 3.*

Discuss levels of leadership from the lowest level to the highest level and how it determines the effectiveness of a leader's influence

The Five Levels of Leadership (A Look at Why People Follow Their Leaders)

"Then He appointed twelve, that they might be with Him and that He might send them out to preach." (Mark 3:14)

Level 5: PERSONHOOD – RESPECT

People follow because of who you are and what you represent.

NOTE: This step is reserved for leaders who have spent years growing people and organizations. Few make it to this level.

Level 4: PEOPLE DEVELOPMENT REPRODUCTION

People follow because of what you have done for them.

NOTE: This is where long range growth occurs. Your commitment to developing leaders will ensure ongoing growth to the church and to individuals.

Level 3: PRODUCTION RESULTS

People follow because of what you have done for the organization or church.

NOTE: This is where success is sensed by most people. They like you and what you are doing. Problems are fixed with little effort because of momentum. People sense godly success for the church.

Level 2: PERMISSION RELATIONSHIPS

People follow because they want to.

NOTE: People will follow you beyond your stated authority. This level allows work and ministry to be fun and joyful.

Level 1: POSITION RIGHTS

People follow you because they have to.

NOTE: Your influence on this level will not extend beyond the lines of your job description. The only authority you have is what your title gives you. The longer you stay at

this level, the higher the turnover rate and the lower the morale of the people.

Lesson 6

Small Groups: Ministry Experiences

(45 minutes)

Divide the class into groups of three.

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

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

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 that 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.

Review

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

Assign Homework

Direct students to the Homework Assignments in the Student Workbook.

Complete 5 - 6 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 that you select. Include why you chose this experience.

Update the Ministry Function Guide.

MINISTRY FUNCTIONS LIST

CARE	WORSHIP	OUTREACH	MANAGEMENT	
C101 Relationship Building C102 Pastoral Visitation and Ministry to New Members C103 Sunday School/Small Group Ministry C104 Conflict Management C105 Pastoral Compassion	W101 Worship Service W102 Special Worship Events – Dedications/Installations W103 Preaching W104 Administering Sacraments W105 Formal Events - Weddings/Funerals/Ceremonies W106 Teaching	O101 Equipping & Assimilating Members O102 Facilitating Personal Decisions O103 Evangelism O104 Effective Communication O105 Discipleship Development	M101 Church Strategic Planning M102 Local Church Administration & Finance M103 Church Board Meeting M104 Denominational Administration M105 Leadership Ability	P1 P1 P1
C201 Ministry to Erring Members C202 Marriage Counseling	W201 Preaching Evangelistically	O201 Involving the Church in the Community O202 Social Justice Issues O203 Media Promotion	M201 Filing & Library Systems M202 Evaluation	P2 P2

100s Required
 200s Elective

Ministries Function Guide

Prescribed Experience (Complete all 25)	Experience Completed	Report Submitted
1. C101 Relationship Building		
2. C102 Pastoral Visitation & Ministry to Members		
3. C103 Sunday School/Small-Group Ministry		
4. C104 Conflict Management		
5. C105 Pastoral Compassion*		
6. W101 Worship Service		
7. W102 Special Worship Events – Dedications/Installations		
8. W103 Preaching		
9. W104 Administering Sacraments*		
10. W105 Formal Events - Weddings/ Funerals/ Ceremonies*		
11. W106 Teaching		
12. O101 Equipping and Assimilating Members		
13. O102 Facilitating Personal Decisions		
14. O103 Evangelism		
15. O104 Effective Communication		
16. O105 Discipleship Development		
17. M101 Church Strategic Planning		
18. M102 Local Church Administration & Finance		
19. M103 Church Board Meeting		
20. M104 Denominational Administration		
21. M105 Leadership Ability		
22. P101 Personal Devotions		
23. P102 Call to Ministry		
24. P103 Role Expectations & Family Relation to Ministry		
25. P104 Ministerial Ethics		

*Note: The level of student involvement in experiences with an * is at the coach's discretion.*

Optional Experiences: (Select 5 of these 10)	Experience Completed	Report Submitted
1. C201 Ministry to Erring Members*		
2. C202 Marriage Counseling*		
3. W201 Evangelistic Preaching		
4. O201 Involving the Church in the Community		
5. O202 Social Justice Issues		
6. O203 Media Promotion		
7. M201 Local Church Financial Management		
8. M202 Evaluation		
9. P201 Health		
10. P202 Spouse and Family Relation to Ministry		

FP 205: Student Seminar

Syllabus

Certificate and Diploma Levels syllabus

Course Author

Rev. Paul Martin, missionary, Sierra Leone

Course Description

In a group of peers, students will evaluate a case study from their experiences in ministry. Fellow students will respond from the perspective of their own studies and experience. This process seeks to integrate one's study with the local ministry context through interaction with others who are also following God's call to ministry.

Program Outcomes

The following program outcomes assigned to this course are identifiable competencies required of the student in this course.

- CON 13 Understanding the principles of interpersonal relations
- COM 1 Ability to communicate orally and visually according to the culture
- COM 8 Ability to provide pastoral care through visiting the sick, important rites of passage, and give Biblical counseling
- COM 9 Ability to guide people toward reconciliation
- CAR 4 Ability to allow Christ's character to form the attitudes and actions of one's daily life
- CAR 5 Ability to express humility and interdependence in all of one's personal relationships
- CXT 5 Ability to interpret on a scientific and biblical basis the Christian position on magic, spiritism, medicine and traditional healing

Course Outcomes

For achieving the competencies listed above, this course organizes several learning activities and requirements around the following intended learning outcomes for this course:

At the end of the course, the student will be able to:

- 1) Exercise their role as a colleague of other ministers, in seeking others and offering help to one another (CON 13; COM 9; CAR 5)

- 2) Learn to have faith more and more in one's colleagues in ministry (CON 13; CAR 5)
- 3) Recognize the voice of the Holy Spirit in the advice given by a group of other ministers
- 4) Develop the habit of seeing difficult events from one's ministry in a detached manner and approach them in an analytical fashion. (COM 8; CXT 5)
- 5) Develop spiritual formation in comparing one's actions in ministry with those of one's colleagues, especially those with more experience (CAR 4)
- 6) Learn to think in a way that integrates what one learns in various contexts and studies and how that informs one's experience in ministry (COM 8, COM 9; CXT 5)
- 7) Develop a relationship with colleagues for life. (CON 13; CAR 4)
- 8) Know how to write a case study (COM 1)

The following sessions and exercises of this course offer the following percentages of the four Cs:

Content	15%
Competence	40%
Character	30%
Context	15%

Course Resources

TP 205 Formation in Ministry: Student handbook
The Bible

Course Requirements and Evaluation

Learning Assignment #1

To discuss and respond to the questions and exercises contained in the following pages under various scenarios.

Learning Assignment #2

To write at least one scenario of a real-life case study on an assigned aspect of a vital component of practical church ministry.

Case Studies (Scenarios)

The case studies for this course are designed to address these levels of ministry:

Doctrinal

Practical

Nazarene Worship *

Evangelism & Church Planting *

Discipleship

Tithing

Fellowship *

Service (Social Holiness) *

Pastoral Care *

Nazarene Administration

Pastor's Weekly Schedule *

Deployment/mobilization of the laity into fulfilling ministry

African Issues (contextualization)

* Areas that are not covered in the scenarios below

Case Studies

Scenario # 1

Three years ago Pastor Solomon graduated from the diploma of theology program of the Church of the Nazarene. Eight months prior to his graduation, he, along with a lay person from his home church in the capital city, planted a prayer cell that grew into a church. It was three miles outside the city in an area that was rapidly developing. The demographics of the area reveal that most of the people moving to this area are families with adults ranging between 30 and 50 and in most families at least one of the adults has a steady job or business.

Pastor Solomon gave diligent attention to his leadership and his pastoral ministry. Six months after planting the church, through prayer, faith, and fasting, as well as through dedicated attention to his preaching and to leading his people to develop services rich in spirit with spiritual content, and to minister as under-shepherds, the church was averaging 125 adults in Sunday morning worship services. By this time in his ministry in this church (three years later), the members have supported his vision in the planting of five other prayer cells and the church is averaging 285 in worship services. On special event Sundays, they easily reach 350, and sometimes more in attendance.

The pastor has based his ministry on the philosophy that the people are naturally hungry for the Word of God, that they desire the reality of God's presence, and they desire to experience God being God (i.e. His doing His mighty and authentic works) among them.

One Sunday morning before church, a person who had been converted from another world religion two and a half months before approached the pastor. This thoughtful and fine appearing middle-aged man, still excited about his newfound relationship with Christ the Savior and Messiah, shared with the pastor that as he listened to a radio preacher that week, he heard him at the end of the broadcast announce that

he had a great discipleship course that he was making available to anyone who would write in and give an offering of 5,000 or more. The new convert said he wasn't exactly sure how this, his new church, selected their discipleship courses for new people coming into the faith, but this gentleman thought this sounded like a good preacher and the course surely would be a good course.

Questions:

- How can the pastor respond to this new convert with care, wisdom, and thoughtful guidance?
- What is involved in a sound discipleship course?
- What do churches of the Nazarene use for discipleship?
- Is discipleship only taught? Are there additional means of discipling new converts?

Scenario #2

On one of Pastor Solomon's annual leaves (vacations) as granted him by his church board each year, he desired to visit another church he had heard of. He had been aware of the church's pastor that had served another congregation for eight years. This pastor had the reputation of being very likeable. People seemed drawn to him. From time to time Pastor Solomon had overheard others speak of what a wonderful preacher he was—that he was somehow a 'great communicator.'

Since that church was running a fairly large attendance, Pastor Solomon decided to slip in the back on this Sunday of his vacation to worship, while he also was interested to observe how the service was planned and implemented and to hear the preacher's sermon.

As the service progressed, Pastor Solomon observed that the service indeed was well planned and that a number of people were involved: ushers (at the compound gates, at the doors of the church building greeting pleasantly, inside making sure people were seated comfortably), at the start of the service two or three people gave brief portions of a meaningful call to worship, the associate pastor prayed the prayer of invocation (invoking and inviting God's presence), the main music leader

led the choruses of worship along with a worship team of several people. Following the choruses of worship one young gentleman read the first Scripture reading from the Old Testament. The congregation was then invited to stand while again the worship music leader assisted by the worship team led in "All Hail the Power of Jesus Name" and "Holy, Holy, Holy." The worship team was accompanied by someone playing a keyboard and by one young man playing one set of drums and a young lady playing a shegbureh. The senior pastor prayed the pastoral prayer. A middle-aged lady read the second Scripture passage. A group ministered with a special song that spoke deeply to the spirit.

The pastor rose to preach. Pastor Solomon prepared to listen to a sound sermon to feed his spirit from the Holy Word. The pastor did indeed have a fine way in the pulpit. He seemed quite confident in standing before a relatively large congregation. Pastor Solomon listened. The pastor read a passage of Scripture. The visiting pastor kept waiting for the first point to be made directly from the Word. But . . . where was this going? There were a couple of fine quotations—one from a church leader of the past, another from a well-known pastor in Britain. Before long, Pastor Solomon felt as though he was somehow sitting in front of a counselor, getting some good, some OK encouragements for living. The pastor spoke of looking within you, of getting in touch with your true self to become the great person you really are meant to be. If you just fan the spark of nature, you can build a fire of passion for living life as it was designed to be. If you will pray for deliverance from the curse that has been cast upon your family by an enemy of your ancestors, you can be a new person with a whole new outlook and a brand new freedom to become that "true you that you were meant to be."

The service closed with the pastor praying a strong prayer, joined by the associate pastors and some of the 'elders' rebuking the curses in Jesus' name. Soon Pastor Solomon observed that the pastor was moving into a stronger and higher pitched voice, and soon he had raised the level of praying to the degree that those on the platform with him were almost pulsating in some kind of an ecstatic gibberish and the congregation joined in. But after this gibberish rose to a feverish pitch for about five minutes, the pastor moved to "in Jesus name," and everybody stopped the

feverish gibberish as though on cue.

The congregation sang a chorus, the pastor prayed a prayer of dismissal, led in “the grace,” and the service ended.

Questions:

- As regards preaching, what is the deep need of the human spirit?
- What is expository preaching?
- What is involved in preparing an expository sermon?
- How can the pastor be well prepared to preach a sound, biblical, expository, well illustrated, well applied sermon?
- To what degree is the tone and level of spiritual life and the glory of God present in our services related to the way the pastor prepares and preaches in his church?
- What kind of work and discipline is required to regularly preach such sermons that will feed his congregation?

Scenario #3

One of the main board members is a husband and father of three children who is the main breadwinner of the family. He has worked for some years as a baker in a major bakery in the city. A year ago, however, he began his own bakery and within six months he shared with some friends in the church and with the pastor that his income was already double what he was making when he worked for his previous employer. The pastor, on a periodic review of the treasurer’s records showing which members are tithing and the amount of their tithe, noted that this board member’s tithe had not increased to match his doubled income. The pastor takes pause to ponder, to consider.

Questions:

- How should a pastor work with a core member (especially a board member) who is not tithing?

- How can the bringing of tithes and offerings to God be made a *celebrative, joyful act of worship* in the Sun A.M. service? How can a church develop a *spirit of giving*?
- What will happen to a church that has a joyful spirit of giving to God and to the work of the Kingdom?

Scenario #4

Pastor Solomon believes that for the church to be a place of transformation and spiritual formation it will need to give serious attention to teaching and preaching sound Biblical doctrine, and that it will need to address the profound need of every human being to be a person *whole in Christ*. To achieve this “wholeness” he understands that every person needs to be led to that abundant life in Christ that can only come by being entirely surrendered to the whole will of God and that in turn, God graciously responds by entirely sanctifying the heart, cleansing from *all* sin, including original sin, and filling the individual’s inner being with the “fullness of Himself,” thus also empowering this believer for a victorious spiritual life, for rich spiritual growth, and for productive service in God’s kingdom.

Deep in his own heart Pastor Solomon knows that he came to the point when he made a total surrender of his entire life, his family, his material possessions, his hopes, dreams, and ambitions to God. He knows and testifies to the fact that the Holy Spirit “got all of him,” graciously filled him, and he has preached the glad message of holiness with the reality of the experience. God has wonderfully visited their services, has anointed his preaching, and has given their church a goodly number of people who have testified to entering the experience of holiness.

One young adult lady, Mariama, seemed to seek the experience for a number of weeks, but then seemed to withdraw from seeking. Pastor Solomon and his wife observed that her withdrawal seemed to be almost simultaneous with her close friend being elected in the annual church meeting to the president of the women’s ministry. Since that time about three months ago it seems that a spirit of jealousy has filled the inner life and at times the outward expressions of Mariama. She now manifests this spirit every week at church. The pastor and wife and the people of the

church love Mariama. She, in general, is a sweet and lovable person. But this spirit is now manifesting itself. The people want to help her, but feel at a loss. In the meantime, she is spreading an ugly, carnal spirit in the church.

Question:

What should the pastor and wife do? How should they lead in dealing with this situation?

Scenario #5

Elizabeth has come some months back from another church in the area and seems to be a bold Christian, and is enthusiastic and very gifted. She is already involved in some ministry activities in the church, and shows great potential to be a special asset to the church's outreach and growth. She has just completed the membership training, and the plan is to take in a group of new members a week from now.

During her personal interview with the membership committee, it is discovered that she is living with the father of their three children, but they are not actually married (traditionally or legally).

Question:

How should Pastor Solomon and the membership committee work with this lady in this situation?

Scenario #6

Pastor Solomon's wife comes to understand that the child of a lady in the church, has been very sick for several days and is getting seriously worse. This mother is a convert of about one and a half years ago, and is growing strong spiritually, and has recently been elected as one of the board members of the church. The father of the child is not a Christian, and is a Muslim. The family is quite poor with no money to take the child to the hospital or clinic in their area, and the extended family is putting pressure on the parents of the sick child to take the child to the herbalist who is known to understand medicinal plants very well, and who has cured many people of their illnesses. They say they will pay for the cures, if the child will just be

taken for the healing herbs. The father agrees, but the mother also knows that the herbalist not only uses medicinal plants, but also uses various rituals and ceremonies to “empower” the herbs to heal. The next day, the mother of the sick child comes to you crying and asking for counsel.

Question:

How will you counsel her and guide her in this desperate situation?

Scenario #7

Pastor S has a pastor friend who believes and preaches that the “package of salvation” includes healing from all sickness, living with plenty financially and materially, and they will be “blessed” with all good things throughout life. His church averages 1,600 every Sunday. This friend urges him to lay aside his preaching about the Gospel as God’s transforming power to save and to bring fallen humankind back into proper relationship with Him. His friend tells him that if He will preach prosperity, signs, and wonders His church will grow even faster (as in very fast!) and he can live a much more comfortable life, because more people will offer him gifts, and as the church treasury will be filled with plenty of money. Pastor Solomon is aware that his friend has graduated from a “Bible school” that offered six weekends of training, and after graduation was “ordained.”

Questions:

- How should Pastor Solomon respond to the constant urging of his pastor friend?
- What Scriptural support should he give for his positions?
- How should Pastor Solomon view ministry as it relates to money?
- How can Pastor Solomon make known the depths and the richness of holiness of heart and life to his pastor friend whom he feels has never studied it deeply and he is concerned that his friend has never experienced it in his heart?

Scenario #8

The church has been growing and new members are taking their place in various roles of ministry, as well as serving on the Church Board. One of these members, Alusine, serves as a steward on the Church Board, and has recently been questioning why their local church has to give so much money away. He sees many areas that this money can help their church to reach out in compassion to their community bringing more people to the church. Alusine can't seem to understand why their church gives so much money to the District Fund, World Evangelism Fund, and to Theological Education on the district. He doesn't see that the district or the international church are bringing any resources to their local church, and he thinks that the Church of the Nazarene is being unreasonable and unfair to expect any local church to give so much of their income away. Pastor Solomon has begun to sense that all of Alusine's questioning and discussing of this issue is raising a stir and agitation among other members of the church.

Question:

How should Pastor Solomon deal with this situation?

Scenario #9

One of the original charter members of the church has served as Youth Pastor for about a year – he is one of the two assistant pastors in the church. From the beginning, he has expressed from time to time, annoyance that the pastors of the church should have more power to make decisions about how the church's money should be spent. In recent weeks, his expressions have become more frequent and with stronger emotion and disturbing attitudes.

Questions:

- How should Pastor Solomon deal with this situation?
- What is the place of the Church Board in such a situation?
- How does the local church work with the District Superintendent in such a situation?

Scenario #10

As Pastor Solomon ponders/considers that every human being is created in the image of God, but understands from the Scriptures that since the Fall, every human being is born into this world with a sinful, depraved nature, he espouses this philosophy of ministry:

The church is God's grand design as a means of grace for every individual who responds to God's prevenient grace. The church's role is to invite people into God's kingdom, lovingly urging them to be transformed by God's amazing grace, and formed (spiritually formed) by opening all the windows and avenues of that grace into every individual's life. This means the church becomes a vital community for the growth and development of every person's spiritual life. Discipleship is absolutely vital. Preaching and teaching God's call to "holiness of heart and life" is absolutely scripturally and experientially essential. God's desire and expectation for men and women, families, and churches to "live the holy life" is non-negotiable. And God's desire that persons find their place of fulfilled and meaningful service in the greatest of all works on this earth—Kingdom work—is a must for God and for each person.

So Pastor Solomon loves this outline that he heard from another minister. It is built on a study of a person's life, their being, their "self":

1. There is a sinful self that must be converted (saved).
2. There is a carnal self that must be cleansed.
3. There is a human self that must be disciplined.
4. There is a sanctified self that must be fulfilled.

As Pastor Solomon seeks to encourage and develop his church to be an instrument to accomplish these objectives, he embraces the philosophy

that all ministries of the church, including his preaching and teaching, should be aimed at accomplishing these objectives. Thus in the church, he views its ministry to people as seeking to bring them through this cycle:

- From prevenient grace to saving grace
- From saving grace to growing in grace
- While growing in grace--discipleship training (formal/taught and informal/caught)
- From the moment of saving grace, the beginning of the lifelong journey of spiritual formation
- While growing in grace led by the Holy Spirit through the church into the experience of entire sanctification
- Even faster growth in grace—more and more spiritual formation
- Discovering one's gifts, talents, and abilities
- Finding a meaningful place of service inside and outside the church (deployed in Kingdom service)

Questions:

- Make a list of as many places of service as you can think of in the work of the church (at this point considering the work of the church and many of the ministries we often think of). This is essentially "inside" church ministries.
- Make a list of as many ways (or ministries) as you can think of that a church may--without financial cost--open doors for (or put in place) and thus engage its people in ministering to the people of its community, to the local sections of its government, and at times in some sense to its nation.

Learning Activity #2

Write one or two different 'real-life' scenarios based on the models above and the following criteria:

Criteria

Write a scenario about the church above, or about a church of your own creation with a length of two to three exercise book pages. These scenarios should address:

- Issues that can (perhaps likely at some point) happen in a real-life church situation
- A challenge for leadership for which there are not easy answers
- No answers, but rather, raising open-ended questions that the pastor/church leadership must wrestle with in dealing with the issue
- With good comprehensive (broad, thorough) thinking, imagination, and creativity

Final Discussion Activity

How will this church (or your church) attract and engage people?

Their minds, their spirits, drawing out their deep enthusiasm and excitement, *engaging* their lives with God and for God, and in Kingdom life and service? Engaging them with vital worship and relationship with Christ in meaningful experience of the active power and glory of God. Engaging them so really, so wonderfully they have no desire to look elsewhere. Engaging them so really and with such enthusiasm, with such content that they have enough to keep them busy and growing for several lifetimes.

APPENDIX

Ceremony of public affirmation of faith by those baptized as infants or young children

Minister: The Bible tells us that when Jesus was just eight days old, his parents brought him to the temple to present him to the Lord. In the same way, when you were an infant or very young child, your parents brought you to the church and presented you for Christian baptism, a sacrament of initiation into the covenant people of Christ.

Today, you are grown, and present yourself before the church once again. As you do, I ask you these questions:

Do you accept as your own the baptism you received? If so, answer "I do."

The child: I do

Minister: Do you promise to reject the devil and to continue to live for God alone? If so, answer "I do."

The child: I do

Minister: Is Jesus Christ your Lord and Savior, and does he save you now? If so, answer "He does."

The child: He does

The Minister will then place a drop of oil on the forehead of the individual, and pray this prayer:

"Lord God, I thank you for _____ (name). Thank you that he (she) is part of the covenant people of Christ, through baptism. Thank you for their testimony of Christian faith given today. Continue to fill him (her) with your Holy Spirit, that he (she) may love and serve Jesus all the days of his/her life. We pray in the name of the Father, Son, and Holy Spirit, AMEN."

Note: For children who have not yet been baptized, but have completed the *Discovering My Faith* course, they are candidates for water baptism. See the ritual in *Manual* paragraph 800.1.