



## Equipping & Caring

To equip the saints  
For the Pastoral care



# Participant's Manual



Kenya Africa



# Table of Contents

## INTRODUCTION

EQUIPPING 1.....CONCEPT AND THEOLOGY

EQUIPPING 2.....WHO NEEDS IT

EQUIPPING 3.....COMMITMENTS

EQUIPPING 4.....THE CALL

EQUIPPING 5.....BUILDING A RELATIONSHIP

EQUIPPING 6.....ABOUT LISTENING

EQUIPPING 7.....“BEING” PRECEDES “DOING”

EQUIPPING 8.....KEEPING SPIRITUALITY FIT

EQUIPPING 9.....ANATOMY OF A VISIT

EQUIPPING 10.....BEING PROFESSIONAL

EQUIPPING 11.....CONFIDENTIALITY...

EQUIPPING 12.....DIFFICULTIES

FINAL SEMINAR MOMENTS.....

SEMINAR EVALUATION.....

LAY PASTOR APPLICATION.....

# Lay Pastors Equipping Seminar

Equipping Lay people with the basic principles, policies and skills to give one-on-one, grass-roots pastoral care to every member of the church.

## INTRODUCTION

### Welcome

### Worship

### Ministry Overview

The Lay Pastors Ministry is a system of Congregational care by \_\_\_\_\_. It is a one-on-one, hands-on, grass-roots, ongoing \_\_\_\_\_ ministry.

### The Lay Pastors Ministry in brief:

\* Lay Pastors are \_\_\_\_\_. They are equipped and commissioned.

•Members are \_\_\_\_\_. Each Lay Pastor is given a "flock" of between five and ten households.

\* Lay Pastors are \_\_\_\_\_. Their task is defined by the acronym PACE.

P\_\_\_\_\_ for their people faithfully,  
A\_\_\_\_\_ to their people,  
C\_\_\_\_\_ their people regularly, and  
E\_\_\_\_\_ of Christian faith and life.

•The ministry is \_\_\_\_\_. It is organized so as to make it an integral part of the life of our church.

### This Seminar:

\* Our text: ***Can The Pastor Do It Alone?***

- Our schedule

- Our expectations:

- \* \_\_\_\_\_ - You will know how to be a Lay Pastor.

- \* \_\_\_\_\_ - You will know and relate to one another.

- \* \_\_\_\_\_ - Your call to be a Lay Pastor will be clarified.

- \* \_\_\_\_\_ - You will experience spiritual growth.

**•The format: Lecture and LAB. Expect to participate.**

**Get Acquainted Event**

**Choose A Learning Partner**

# EQUIPPING MODULE 1

## CONCEPT & THEOLOGY (PP. 25–44\*)

### A. NEW TESTAMENT SCRIPTURES

1. I Peter 5:1–4. The Magna Carta of the Lay Pastors Ministry.

To the elders among you, I appeal as a fellow elder, a witness of Christ's sufferings and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers - not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away.

I Peter 5:1-4

2. John 21:15–17. Peter was the first \_\_\_\_\_.

3. Ephesians 4:11–12. What kind of "works of service" (ministry) will:

- a. \_\_\_\_\_ the Body (v. 12)?
- b. Promote \_\_\_\_\_ (v. 13a)?
- c. Advance \_\_\_\_\_ (v. 13b)?

NOTE: The answer is \_\_\_\_\_

### B. OLD TESTAMENT SCRIPTURE

#### THE MOSAIC MODEL, Exodus 18 (PP. 42–43)

1. The leaders will be able to use their \_\_\_\_\_.

2. The people will be adequately \_\_\_\_\_.

\* Throughout the manual, page numbers (pp.) refer to pages in the text,  
*Can The Pastor Do It Alone?*

3. Moses is released to fulfill his task of spiritual leader.

- a. He is to \_\_\_\_\_ the decrees and laws of God.
- b. He was to show them the way to \_\_\_\_\_ and the \_\_\_\_\_ they are to perform.
- c. He was to select capable \_\_\_\_\_.
- d. He was to deal with the more \_\_\_\_\_ matter.
- e. The people will \_\_\_\_\_ with him.

NOTE: This is a general ministry description for the " \_\_\_\_\_ " of every church.

## C. LAY PEOPLE CAN PASTOR

Look, what the experts say (PP. 32-34):

1. **Robert Carcuff** (psychologist):

"For many purposes and problems, laypeople can be as \_\_\_\_\_ or more effective than credentialed helpers."

2. **Oscar Feucht** (Lutheran theologian and pastor):

"The church is a \_\_\_\_\_ of all who have Christ in their hearts."

3. **Samuel Southard** (Baptist seminary professor):

"Many persons can do \_\_\_\_\_ of what we pastors do . . . . The task of pastors is to \_\_\_\_\_ these persons for ministry and \_\_\_\_\_ them through administration and example."

4. **Alastair Campbell** (Scottish theologian):

"Pastoral care is not correctly understood if it is viewed within the framework of professionalism . . . . Pastoral care is a relationship founded upon the \_\_\_\_\_ of the individual. Such a relationship does not depend upon the acquisition of knowledge or the development

of skill. Rather, it depends on a \_\_\_\_\_ toward others which comes from our own experience of pain, fears, and loss, and our own release from their deadening grip."

## D. YOU ALREADY HAVE THESE ESSENTIAL PASTORAL QUALITIES:

Empathy \_\_\_\_\_

Availability \_\_\_\_\_

Caring Attitude \_\_\_\_\_ (bearing with)

Genuineness \_\_\_\_\_

Ability to encourage

## E. GOD WILL USE WHAT YOU DO

"Whatever he does prospers" (Ps. 1:3c).

- God uses what you can do to accomplish what *you* never could have one.

- \* God uses what you have to fill a need *you* never could have filled.

- \* God uses where you are to take you where *you* never could have gone.

- God uses who you are to let you become what *you* never could have been.

•(Tim Hansel in his book, *Holy Sweat*)

## F. DEFINITIONS OF PASTORAL CARE:

1. Love with skin on

"Mommy, I'm afraid!! I'm afraid!" cried the little girl who was awakened in the middle of the night by the storm. The rain beating against the window frightened her, the lightening and thunder terrified her. "Mommy, where are you? Where are you?"

Her mother hurried into her room. She sat on the side of the bed and held her daughter tightly to comfort her. "Honey, when you're frightened like this, you can know that God is with you and loves you," she assured her daughter. "Yes, Mommy, I know that," she sobbed, "but I need love with skin on."

2. \_\_\_\_\_ for another by \_\_\_\_\_ one's self  
in Christian \_\_\_\_\_ to a \_\_\_\_\_ in times  
of \_\_\_\_\_ and in times of \_\_\_\_\_.

LAB \_\_\_\_\_



# EQUIPPING MODULE 2

## WHO NEEDS IT? (PP. 45–52)

### A. EVERYONE NEEDS PASTORAL CARE (P. 46)

1. WHAT DOES "PASTORAL" MEAN?

2. WHAT DOES "CARE" MEAN?

### B. GOD WOULD HAVE EVERY ONE OF HIS CHILDREN INTENTIONALLY \_\_\_\_\_, \_\_\_\_\_, AND \_\_\_\_\_ BY ANOTHER.

**SP #3**

Agree? The "another" is the \_\_\_\_\_ in the traditional church. But the traditional way has never worked except for a \_\_\_\_\_ select members. The new and workable way is for \_\_\_\_\_ to give pastoral care. The following words should never be uttered by any member of our church:

"I look to the right and watch, but there is none who takes notice of me, no refuge remains to me, no man cares for me."

(Psalm 142:4 RSV)

The church is in a new era, "The Second Reformation." In the 16th century Reformation, the church gave the \_\_\_\_\_ to the people. In this Second Reformation, the church is giving the \_\_\_\_\_ to the people. This is a new day for the church.

**SP #4**

### C. PASTORING INCLUDES NURTURING (P. 50)

### D. ANOTHER KIND OF NEED: PEOPLE WITH PASTORAL GIFTS NEED TO USE THEM. (P. 51)

# EQUIPPING MODULE 3

## COMMITMENTS (PP. 63–68)

### A. THE BASIC OPERATIONAL COMMITMENTS IS TO P A C E

P \_\_\_\_\_ for five to ten households.

Be A \_\_\_\_\_ to your people.

C \_\_\_\_\_ each one on a regular basis.

Be an E \_\_\_\_\_.

P \_\_\_\_\_ – Lay Pastors commit themselves to pray faithfully for their people, the five to ten households. In addition to the fundamental purpose of prayer, prayer does four things:

1. Prayer builds concern for your people.
2. Prayer unexpectedly builds a relationship.
3. Prayer deepens your sense of responsibility.
4. Prayer is a creative time.

A \_\_\_\_\_ – Let your people know you are available by telling them you are available, and then follow through by being available.

Two cautions:

1. No one can be available all the time. Explain this to your people. It will make sense to them. Your commitment is to be available as much as you can. Often this will call for a \_\_\_\_\_ of your own plans.

2. Some people with great needs such as physical, financial, social, or psychological will take undue advantage of your "love with skin on." The solution is to be honest with them, be assertive, and explain that you cannot continue giving that much time. Decide what is reasonable and tell them you can give that much time but no more. You may need to refer some people with deep needs to a professional.

C \_\_\_\_\_ – This commitment is to:

a. Make a " \_\_\_\_\_ " within one to six weeks after receiving your list of households and being commissioned.

b. Make a minimum of \_\_\_\_\_, two of which are to be home visits in a year's time. The other ten contacts can be phone calls, faxes, e-mail, cards, letters, an intentional greeting at church or at the grocery store.

E\_\_\_\_\_ – God calls us to be \_\_\_\_\_. Being an example is one of the three \_\_\_\_\_ in the Magna Carta of the Lay Pastor Ministry (I Peter 5:3). Two additional scriptures are I Timothy 4:12 and Titus 2:7.

**SP #5, 6**

We can be examples in the same way Jesus was:

- a. One who \_\_\_\_\_ the Father.
- b. One who \_\_\_\_\_ people.
- c. One who \_\_\_\_\_ his or her church.
- d. One who \_\_\_\_\_ and \_\_\_\_\_.

## B. SEVEN ADDITIONAL COMMITMENTS (PP. 66–67)

1. Commitments of \_\_\_\_\_ to Jesus Christ.
2. Commitment of \_\_\_\_\_ and \_\_\_\_\_.
3. Commitment of \_\_\_\_\_ or \_\_\_\_\_ as long as the Lord leads.
4. Commitment to continue being \_\_\_\_\_.
5. Commitment to being \_\_\_\_\_ (pp. 71–77)

**SP #7**

There will be three means of accountability:

- a. Regular reports
  - b. Telling about your ministry at the Lay Pastors meetings
  - c. Pastoral supervision
6. Commitment to the church and your \_\_\_\_\_.
7. Commitment to the church and your \_\_\_\_\_ of the Lay Pastors.

C. YOU ARE NOT COMMITTING TO DISCIPLING OR PROBLEM SOLVING.  
YOU ARE COMMITTING YOURSELF TO \_\_\_\_\_,  
AND \_\_\_\_\_ WITHIN THE BORDERS OF P A C E.

You are " \_\_\_\_\_ " not a discipler or counselor.

LAB

# EQUIPPING MODULE 4

## The call (PP. 79–92)

### A. GOD TAKES THE INITIATIVE (P. 81)

1. Biblical examples:

\_\_\_\_\_ (Ex. 3 & 4) \_\_\_\_\_ (I Sam. 3) \_\_\_\_\_ (Matt. 4:18–20)

2. When God uses another's voice, as with Samuel. He will confirm it in the person's spirit by His Spirit (Rom. 8:16).

3. We must distinguish between "call" and send. In every case God first \_\_\_\_\_ a person to Himself, then \_\_\_\_\_ them out to do their ministry. Jesus \_\_\_\_\_ His disciples, \_\_\_\_\_ them, and then \_\_\_\_\_ them out as apostles.

4. No arm twisting (p. 82). Don't say \_\_\_\_\_ until you've \_\_\_\_\_ about it; don't say \_\_\_\_\_ until you've \_\_\_\_\_ about it.

### B. GOD GIVES GIFTS WITH WHICH TO DO MINISTRY (P. 85)

1. He gives gifts to every Christian (I Cor 12:4–7, 11). Romans 12:6–8 informs us that each Christian is uniquely gifted for ministry. The nature of this uniqueness is illustrated by the following story:

**SP #8**

### THE ANIMAL SCHOOL

One time the animals had a school. The curriculum consisted of running, climbing, flying and swimming, and all the animals had to take all the subjects.

The duck excelled in swimming and he made passing grades in flying, but he was practically hopeless in running. Because he was having to stay after school to spend extra hours in running, he injured his webbed feet. This slowed his swimming to average.

The eagle was considered a problem pupil and was disciplined severely. In the climbing class he beat all the others to the top of the tree. He had used his own way of getting there.

The rabbit started at the top of the class in running, but he had a nervous breakdown and had to drop out of school on account of so much make-up work in swimming.

The squirrel led the class in climbing but his flying teacher made him start his flying lessons from the ground up instead of from the top of the tree down. He developed charley horses from over-exertion at the take-off and began getting C's in climbing and D's in running.

The practical prairie dog apprenticed her offspring to a badger when the school authorities refused to add digging to the curriculum.

2. Our gifts are to be used (I Pet. 4:10).

3. The two pastoring gifts are \_\_\_\_\_ and \_\_\_\_\_ (Read Rom. 12:8).

a. Mercy: An inward feeling of \_\_\_\_\_, sympathy for, and empathy with a desire to help another.

b. Encouragement: To \_\_\_\_\_ with courage, confidence and hope, \_\_\_\_\_, stimulate or help. The Greek word translated "encourage" combines (1) exhorting, (2) comforting, and (3) encouraging.

4. Six steps which help one to find his or her gift and place of ministry: (p. 86)

- \* Open yourself to God as a channel for His use.
- \* Examine your aspirations for Christ in service.
- \* Identify the needs you believe to be most crucial.
- \* Evaluate the results of your efforts to serve
- \* Following the guidance of the Holy Spirit as He leads you into obedience to Christ.
- \* Remain alert to the response of other Christians.

## C. GOD CALLS ORDINARY PEOPLE TO BE LAY PASTORS

1. Ordinary Christians often think they are neither \_\_\_\_\_ nor \_\_\_\_\_ to minister to others.

a. No one is worthy. The greatest apostle, Paul, saw himself as "the least of the apostles," "undeserving," and even confessed, "I am nothing" (I Cor. 15:9, II Cor. 12:11). He did not see himself as a "trained speaker" (II Cor. 11:6). He accomplished what he did, not because he was extraordinary or perfect, but because of the \_\_\_\_\_ (I Cor. 15:10). So it is us with us!

### *WHO IS EQUAL TO SUCH A TASK?*

A study of II Corinthians 2:14 through 3:12

#### THE TASK

**Paul:** Spread the Gospel (2:14-16a).

**Me:** Care for God's people (I Peter 5:1-4).

#### THE RELUCTANCE

**Paul:** "Who is equal to such a task?" (1:16)

**Me:** "Who is equal to such a task?"

#### THE INCOMPETENCE

**Paul:** "Not that we are competent in ourselves" (3:5).

**Me:** "Not that I am competent in myself."

#### THE COMPETENCE

**Paul:** "He has made us competent as ministers" (3:6).

**Me:** "He makes me competent as a Lay Pastor."

#### THE SUCCESS

**Paul:** Ministered like a man sent from God (2:17b). Ministered with boldness (3:12).

**Me:** I will care for God's people like a minister sent from God. I will be a Lay Pastor who is bold in ministry.

\* If we do the task we are equal to, what we do will be far less than God expects. We will be "equal to such a task" to the extent we depend on the Spirit of God. We too can reach Paul's conclusion: "Therefore, since through God's mercy we have this ministry, we do not lose heart" (II Cor. 4:1).

- b. No one is competent to do God's work. Again, Paul declares that he is not competent in himself, but attributes his competence to \_\_\_\_\_ - "Our competence comes from God" (II Cor. 3:5). His words are: "God has made us competent as ministers" (11 Cor. 3:6).
- c. Jesus knows that, by ourselves, we are neither worthy nor competent, for he said that if we are to bear fruit we must \_\_\_\_\_ in him. He also taught, "Apart from me you can do \_\_\_\_\_" (John 15:4-5).

Ability to minister is neither an issue of worthiness nor competence, it is an issue of gifts, call, and remaining in Jesus. No Christian is without God's gifts and call. His Spirit enables us to "remain" in Jesus.

2. God uses ordinary Christians to do the extraordinary.
- a. Gideon was a "mighty man of valor," not because of his outstanding ability but because of his \_\_\_\_\_.
- b. Amos was an ordinary shepherd when God called him to be a prophet. His effectiveness was not in his great insights and oratory, but in his \_\_\_\_\_.
- c. A layperson, Robert Slocum, wrote in his book, *Maximizing Your Ministry*, "I am convinced the effective church for the twenty-first century will be the church that mobilizes, equips, empowers and supports \_\_\_\_\_ Christians in ministry" (p. 171 in *The Lay Driven Church*).

Ability to be a Lay Pastor is not an issue of being an extraordinary person, but an issue of discerning the call of God and being obedient to it.

3. There are standards of accepting ordinary people
- a. Biblical models of required standards:
- 1) Moses was to select capable men who \_\_\_\_\_ God and were

\_\_\_\_\_ (Ex. 18:21).

2) The Jerusalem church was to "choose seven men from among you who are known to be full of the \_\_\_\_\_ and \_\_\_\_\_" (Acts 6:3).

b. What would you suggest the standards for a Lay Pastor should be?

## **D. SOME PAY OFFS FOR GOING WHEN GOD SENDS YOU TO CARE FOR HIS PEOPLE ARE:**

1. Accelerated spiritual \_\_\_\_\_.
2. The joy of new friendships and ever-deepening \_\_\_\_\_.
3. An inner sense of \_\_\_\_\_ which comes from using your gifts in significant ministry.
4. The caring person is \_\_\_\_\_ in the act of caring.
5. The future benefit: "the crown of glory" (I Pet. 5:4).



# EQUIPPING MODULE 5

## BUILDING A RELATIONSHIP (PP. 33,48-49)

A. "PASTORAL CARE IS A \_\_\_\_\_."

Read again the full quote by Alastair Campbell on page 6 of this manual.(below)

SP #10

B. HOW TO BUILD A RELATIONSHIP

C. RELATIONSHIP MAKES PASTORAL CARE POSSIBLE

1. Care is recognized as \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
2. It makes it easier to ask for \_\_\_\_\_.
3. Needs can be \_\_\_\_\_ before people have to bring themselves to ask for help.

Pastoral care is \_\_\_\_\_.

**Alastair Campbell** (Scottish theologian):

"Pastoral care is not correctly understood if it is viewed within the framework of professionalism . . . . Pastoral care is a relationship founded upon the Integrity of the individual. Such a relationship does not depend upon the acquisition of knowledge or the development of skill. Rather, it depends on a Caring Attitude toward others which comes from our own experience of pain, fears, and loss, and our own release from their deadening grip."

# EQUIPPING MODULE 6

## ABOUT LISTENING (PP. 114–119)

SP #11

### A. THERE ARE TWO KINDS OF LISTENING

1. Passive: Not \_\_\_\_\_ only \_\_\_\_\_. This means that you must be present and interested. Give a smile, a friendly nod of the head, or other gesture of concern that tells people you are with them.

#### The Listener's Prayer

"God, keep your arm around me and your hand over my mouth."

2. Active: Reflecting what you think the other person is intending to say by \_\_\_\_\_ what you have heard. This assures both you and the other person talking that you are understanding what he or she is saying. If you have misunderstood, the other person has a chance to correct you.

I know you believe you understand what you think I said, but I am not sure you realize that what you heard is not what I meant.

3. Both kinds of listening achieve these three ends:

- a. People feel loved and helped because someone has \_\_\_\_\_ their struggles, pains, fears, joys, and problems. Listening is a \_\_\_\_\_ form of love.
- b. People are \_\_\_\_\_ when you "hear" them. They feel that they have been taken seriously.
- c. Acquaintance is transformed into a \_\_\_\_\_ when people feel they have been heard, thereby opening the window of opportunity for ongoing pastoral care.

## B. THREE HELPFUL LISTENING SKILLS

1. Listen for what is \_\_\_\_\_ being said. Often these things are more important than what \_\_\_\_\_ being said.
2. Listen over \_\_\_\_\_. You will hear some topics repeatedly. This indicates that these are very important matters to the speaker.
3. Listen for \_\_\_\_\_ as well as words. Social communication is 7% words, 38% tone of voice, 55% body language. When you have "heard" the feelings, you are able to give pastoral care.

## C. FIVE BASICS ABOUT LISTENING

1. While we are listening we can be giving ourselves to understanding what we are \_\_\_\_\_.
2. While we are listening we can be learning. Ask yourself, "Why is this person telling me \_\_\_\_\_ and why is he or she telling me this \_\_\_\_\_?"
3. While we are listening we can be thinking. We can listen to \_\_\_\_\_ or \_\_\_\_\_ words per minute, while a person can only speak \_\_\_\_\_. This creates what is called "lag time," time for you to be understanding what they are saying, to listen for what is not being said, and to listen for feelings.
4. By listening we are \_\_\_\_\_ the person to talk about what they need or want to tell. Our good listening assures them that we are interested in what they are saying. We all have a deep need to be heard, but there are more speakers than listeners in every community, even the church.
5. By listening we can be sure we are understanding what they are \_\_\_\_\_ to say. What they intend is often different from what they are saying.

LISTENING IS MORE IMPORTANT  
THAN SPEAKING

SP #12

# EQUIPPING MODULE 7

## "BEING" PRECEDES "DOING" (PP. 97-102)

### A. WE NEED TO BE EQUIPPED ON TWO LEVELS: \_\_\_\_\_ & \_\_\_\_\_

1. "Being" focuses on what we are. "Doing" focuses on what we do.
2. The following powerful thoughts establish the priority of "being":
  - a. Success in marriage is not so much finding the right person as \_\_\_\_\_ the right person.
  - b. People don't care how much you \_\_\_\_\_ until they know how much you \_\_\_\_\_.
  - c. God is more concerned about your relationship \_\_\_\_\_ Him than in your ministry \_\_\_\_\_ Him.
  - d. We cannot reach out to people until we first reach \_\_\_\_\_ to God.
  - e. "No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless \_\_\_\_\_" (John 15:4).
  - f. "The things that come out of the mouth come from the \_\_\_\_\_" (Matt. 15:18).
  - g. The sequence in Matt. 22:37-38 establishes the priority: \_\_\_\_\_ \_\_\_\_\_ is first, then \_\_\_\_\_.

### B. A SYNONYM FOR "BEING" IS \_\_\_\_\_ (See Psalm 101:2c RSV).

1. To possess integrity is to be \_\_\_\_\_ of compromising that which we believe to be true.
2. To possess integrity is to have a kind of \_\_\_\_\_ which prevents us from bending to the influence of what is thought expedient or fashionable.
3. It is to be \_\_\_\_\_ and utterly \_\_\_\_\_ because of

constancy of purpose.

4. It consists of \_\_\_\_\_ to an inner truth which cannot be denied whatever the cost.

5. It is the inner \_\_\_\_\_ and an outward \_\_\_\_\_, and suggests a wholeness upon which such consistency is founded.

From Alastair Campbell in *Rediscovery of Pastoral Care*

## ASK GOD REPEATEDLY TO HELP YOU BE:

- \* A loving person rather than just to love at times;
- \* A patient person rather than just to show patience;
- \* A compassionate person rather than just to project compassion;
- \* A servant rather than just to serve at times;
- A generous person rather than just to give conveniently.

## NOTE:

Jesus is our model. He was a servant. He was not just performing a servant's task when He washed His disciples' feet. He was a loving person; He did not merely love certain people to a certain degree at a certain time.

# EQUIPPING MODULE 8

## KEEPING SPIRITUALLY FIT (PP. 102–107)

### A. THERE ARE TWO IMPERATIVES FOR SPIRITUAL FITNESS

1. Spend time daily with God. This will include at least three disciplines:  
a. \_\_\_\_\_ – The central purpose of reading the Bible is neither to achieve doctrinal purity nor to amass information, but to \_\_\_\_\_.

b. \_\_\_\_\_ – This is a time of \_\_\_\_\_, sort of daydreaming on what was read, thinking of its connection to one's total life. It provides the opportunity for God's Spirit to speak to our spirit (Rom. 8:16).

c. \_\_\_\_\_ – We need to be intentional, rhythmic, specific, and persistent in talking with God, both in making requests and in expressing our gratitude. Visualizing how God's answer would look will give specificity, practicality, excitement, and expectancy to our praying.

2. Be \_\_\_\_\_ with the Holy Spirit.

a. Pastoring integrates human and divine participation. God is not going to do it without \_\_\_\_\_, and you cannot do it without \_\_\_\_\_.

"Not by might nor by power, but by my Spirit,"  
says the Lord Almighty (Zechariah 4:6).

b. The Holy Spirit lives \_\_\_\_\_ you and \_\_\_\_\_ you (John 14:17b).

c. We are expected to be \_\_\_\_\_ with the Spirit (Eph. 5:18).

### B. TO KEEP SPIRITUALLY FIT TAKES COMMITMENT, INTENTION AND \_\_\_\_\_

\_\_\_\_\_  
LAB  
\_\_\_\_\_

**SP #13**

## ANATOMY OF A VISIT (PP. 107-111)

### **A. THE PROCESS FROM NOW TO THE COMPLETION OF YOUR FIRST VISIT**

1. Fill out an application form at the end of the seminar.
2. Be commissioned.
3. Receive your pastoring group.
4. Letter sent from the pastor to your pastoring group, informing them that you are now their Lay Pastor.
5. Phone your people for an appointment to visit.
6. Make your First Visits.
7. Turn in your First Visit reports (use SP #14 here).

### **B. THE STRATEGIC IMPORTANCE OF THE FIRST VISIT**

1. It \_\_\_\_\_ the way for your relationship to develop.
2. It makes your following "light touch" contacts \_\_\_\_\_, contacts such as phone calls, cards, chance meeting at church, etc.
3. It provides the opportunity for you to \_\_\_\_\_ by explaining what you will do, especially **P A C E**.
4. It establishes a definite \_\_\_\_\_ of your relationship.

### **C. THERE ARE 12 COMPONENTS OF THE FIRST VISIT (PP. 108-109)**

1. \_\_\_\_\_ prior to the phone call to set a time for the visit.

2. \_\_\_\_\_ prior to making the visit.
3. \_\_\_\_\_ yourself at the door and the purpose of your visit.
4. \_\_\_\_\_ about weather, pets, plants, pictures, etc.
5. \_\_\_\_\_ about family, community, church experiences, etc.
6. \_\_\_\_\_ common interests such as job, hobbies, church, etc.
7. \_\_\_\_\_ of the Lay Pastors Ministry, especially P A C E.
8. \_\_\_\_\_ before leaving, if appropriate.
9. \_\_\_\_\_ graciously, not overstaying your time (15 to 45 minutes).
10. \_\_\_\_\_ and sensitivity to their interests, needs, life situation, and spiritual state.
11. \_\_\_\_\_ the visit, making it possible to connect your contacts.
12. \_\_\_\_\_ your First Visit Report and submit it.

\_\_\_\_\_  
LAB  
\_\_\_\_\_

**SP #7, 14, 15**



# EQUIPPING MODULE 10

## BEING PROFESSIONAL (PP. 95-97)

Note that the unit is not titled BEING \_\_\_\_\_ PROFESSIONAL. You are non-professional people, doing your ministry with quality \_\_\_\_\_ and quality \_\_\_\_\_. Without being a professional you can be professional. The goal is, "\_\_\_\_\_ in all things and all things to \_\_\_\_\_ glory."

1. \_\_\_\_\_.
2. \_\_\_\_\_.
3. \_\_\_\_\_.
4. \_\_\_\_\_.
5. \_\_\_\_\_.
6. \_\_\_\_\_.
7. \_\_\_\_\_.
8. \_\_\_\_\_.
9. \_\_\_\_\_.
10. \_\_\_\_\_.

## CONFIDENTIALITY (PP. 119-121)

After having read this Module, or having heard it read, discuss the following questions, making notes of what you want to remember as the discussion progresses.

1. What is the definition or description of "Confidentiality?"
2. Why is it essential to keep confidential those things which are told to you in private?
3. How and why is confidentiality broken?
4. What damage is done by telling confidential information to another (breaking confidentiality)?
5. What do you do about "grey" areas, uncertainties about whether some information can be shared with other people such as the pastor or a prayer group?
6. What part does relationship play in disclosing confidential matters?
7. What does the self-disclosure of private matters do for the person who trusts you to keep them confidential?

NOTE: In logging information after visiting with your people so you can connect the visits, never log any confidential information. Experts say there is no need to log this kind of data because you will have no trouble remembering it.

# EQUIPPING MODULE 12

## TURNING DIFFICULTIES INTO POSSIBILITIES (PP. 127-140)

No ministry is without challenges to its effectiveness and threats to its existence. If managed positively, challenges and threats become \_\_\_\_\_ rather than liabilities. Discouraging experiences, when prayerfully and intentionally managed, make one's ministry \_\_\_\_\_. A Lay Pastor may be challenged to deal with one or more of the following difficulties in such a way as to turn them into \_\_\_\_\_.

1. Some people \_\_\_\_\_ they do not need a Lay Pastor.
  - a. Every Christian needs pastoral care just as every pre-Christian needs the Gospel. \_\_\_\_\_ they do not need it isn't the same as \_\_\_\_\_ not needing it. Jesus mandates his Church go to all the membership with \_\_\_\_\_ just as He mandates his Church to go to all the world with the gospel (I Pet. 5:1-4, Matt. 28:19-20).
  - b. Until people open their homes and hearts to pastoral care, the formula MP/MC (maximum \_\_\_\_\_ minimum \_\_\_\_\_) is the formula.
  - c. You can **P A C E** people who do not receive you. God would have someone there for reluctant people as well as for receptive people. In fact, the reluctant may need your prayer, love, and care \_\_\_\_\_ than the receptive.
2. Some people are very \_\_\_\_\_ and therefore difficult to contact.
  - a. Realize that some people are very busy and respect that.
  - b. This calls for patience and persistence with sensitivity.
  - c. A balance between respect for people's time and obedience to being sent by God to "shepherd" (pastor) them needs to be struck.
3. Lay Pastor get busy and neglect their people.
  - a. You must distinguish between busyness and \_\_\_\_\_.

- b. This is one reason for being held accountable by your ministry leaders. \_\_\_\_\_ helps committed Christians do their ministry faithfully.
- c. Some Lay Pastors may need to prayerfully \_\_\_\_\_ their priorities so as to have time to use the gifts God gave them for the ministry He sends them to do.
4. People have problems you cannot \_\_\_\_\_.
- a. Your task is not to save, rescue, and solve people's problems. Your ministry is one of \_\_\_\_\_ (to be there for them), \_\_\_\_\_ (to "hear" them), and \_\_\_\_\_ ("love with skin on"). Most people need someone who will \_\_\_\_\_ to them, not give advice.
- b. By \_\_\_\_\_, most of us want to rescue people. Just being there, listening and caring, doesn't seem to us that we are doing anything.

Often the greatest appreciation is reserved for the one who was present through a person's struggle, rather than the one who offered advice or tried to solve their problem.

5. Lay Pastors experience differing degrees of acceptance and effectiveness.
- a. These variances are the \_\_\_\_\_ of pastoral care whether given by layperson or clergy. Do not make the false assumption that \_\_\_\_\_ are to blame for their aloofness, lack of positive response, or outright rejection.

Lay Pastor: "I'm a failure. I get no response from two of my people."

Clergy Pastor: "Do they know that you care about them?"

Lay Pastor: "O yes, they know that very well."

Clergy Pastor: "Then you are a success."

- b. Continuing aloofness by one, a negative response from another and resistance by another \_\_\_\_\_ our obedience to God who sent us to love these "wandering sheep." \_\_\_\_\_ kind of love is called for: desiring the

\_\_\_\_\_ for another, regardless of their response or cost to me.

6. There are no \_\_\_\_\_ needs or crises.

a. Your caring has to be in a non-crisis \_\_\_\_\_.

Let's compare a non-crisis mode with a crisis mode:

1) A crisis mode involves four ready-made elements:

\* \_\_\_\_\_; in some way you were alerted to the state of affairs.

\* \_\_\_\_\_; the situation is focused on a need.

\* \_\_\_\_\_; you need to take action now.

\* \_\_\_\_\_; what you need to do is clear.

2) A non-crisis mode involves the same four elements, but the \_\_\_\_\_ has to create and initiate them.

\* Notification: You cannot \_\_\_\_\_ for people to ask you to contact them. \_\_\_\_\_ must take the initiative.

It's like a young man in love. He doesn't wait for his girlfriend to request a contact. And you are in love with your people; in fact, you are "love with skin on."

\* Purpose: \_\_\_\_\_ have to establish the purpose. It may be as simple as getting to know a person better, just to share some moments, or to make a phone call only to tell them you are thinking of them.

\* Time: Without procrastinating, \_\_\_\_\_ have to decide when it is time to make the contact and what kind of contact it will be \_\_\_\_\_ contact each \_\_\_\_\_.

\* Agenda: \_\_\_\_\_ will have to set the agenda, keeping in mind that love will lead you to their agenda. Logging your visits and other contacts will enable you to \_\_\_\_\_ at the point of \_\_\_\_\_ interests and

struggles, not yours.

b. Contacting your people in a non-crisis mode is the ideal way to build your relationship in a natural way. Know that the \_\_\_\_\_ of your lives in Christ is taking place in every contact, crisis or non-crisis. Know that Pastoral care is needed in both crisis and non-crisis situations.

7. Some people do not \_\_\_\_\_ pastored unless the ordained clergy contacts them.

a. Your genuine \_\_\_\_\_ in them and your authentic \_\_\_\_\_ for them, added to your faithfulness in regularly \_\_\_\_\_ them will bless them in such a way that they will \_\_\_\_\_ pastored.

b. The usual experience is that people, particularly older people, are "weaned" from the clergy pastor by the pastoral attention of the Lay Pastor.

c. To \_\_\_\_\_ rather than \_\_\_\_\_ some people, the Lay Pastor and clergy pastor may have to double-pastor them for a period of time. The two pastors will be able to discern together when the clergy pastor's frequency of contacts should \_\_\_\_\_.

# FINAL SEMINAR MOMENTS

YOUR TASK AS A LAY PASTOR

P \_\_\_\_\_  
A \_\_\_\_\_  
C \_\_\_\_\_  
E \_\_\_\_\_

## COMMITMENTS:

1. A minimum of one contact each month, two of which are to be home visits each year.
2. First Visit report followed by a monthly report.
3. Meet for Pastoral Supervision regularly.
4. Attend the Lay Pastors' meetings faithfully.
5. Continue until the Lord leads you into another ministry.

## STRUCTURE:

1. A Lay Pastor cares for five to ten households.
2. Each Lay Pastor has a Lay Pastor.
3. The Ministry Leadership Group leads the ministry.

## NEXT STEPS (Time Line):

1. Be commissioned on \_\_\_\_\_.
2. Receive the names of your households by \_\_\_\_\_.
3. Phone to make appointments, then make your First Visits.
4. Turn in your First Visit report by \_\_\_\_\_.

APPLICATION FORM: Pray, then fill it out and leave it with the Seminar Leader.

EVALUATION FORM: Fill it out and leave with the Seminar Leader.

# SEMINAR EVALUATION

## ADMINISTRATION:

Room set-up \_\_\_\_\_.

Length (check one) \_\_\_\_\_ too short \_\_\_\_\_ too long \_\_\_\_\_ just right.

Lunch and refreshment breaks \_\_\_\_\_.

## THE EXPECTATIONS WERE FULFILLED:

Trained: (Equipped to be a Lay Pastor)

\_\_\_\_\_ adequately \_\_\_\_\_ mostly \_\_\_\_\_ somewhat \_\_\_\_\_ not at all

Loved: (Felt cared-for, accepted, and that I belonged)

\_\_\_\_\_ perfectly \_\_\_\_\_ mostly \_\_\_\_\_ somewhat \_\_\_\_\_ not at all

Call clarified: (An inner sense of what God wants me to do)

\_\_\_\_\_ totally \_\_\_\_\_ mostly \_\_\_\_\_ somewhat \_\_\_\_\_ not at all

Growth: (Advancement in knowledge, skills, spirit)

\_\_\_\_\_ substantial growth \_\_\_\_\_ some growth \_\_\_\_\_ no growth

## TEACHING:

Lectures: \_\_\_\_\_ too much \_\_\_\_\_ not enough \_\_\_\_\_ just right

Learning Partners: \_\_\_\_\_ too frequent \_\_\_\_\_ not enough \_\_\_\_\_ just right

Manual: \_\_\_\_\_ great \_\_\_\_\_ helpful \_\_\_\_\_ fairly helpful \_\_\_\_\_ not much help

WHAT I LIKED BEST ABOUT THIS SEMINAR: \_\_\_\_\_

WHAT I LIKED LEAST: \_\_\_\_\_

MY SUGGESTIONS FOR THE NEXT SEMINAR: \_\_\_\_\_

**MY PERSONAL EXPERIENCE:** On a scale of 1 to 10 this seminar moved me to do the ministry God sends me to do.

Not moved   **1 2 3 4 5 6 7 8 9 10**   Totally moved  
(circle the appropriate number)



# LAY PASTORS APPLICATION

Name \_\_\_\_\_ Phone \_\_\_\_\_  
Address \_\_\_\_\_  
Number of years as member of this church \_\_\_\_\_  
Ministries and/or offices held in the past \_\_\_\_\_  
Ministries and/or offices currently held \_\_\_\_\_  
How I have been equipped for being a Lay Pastor \_\_\_\_\_  
\_\_\_\_\_

Briefly describe the history of your Christian walk  
\_\_\_\_\_

Because God's Spirit is at work within me  
\_\_\_\_\_ I confess Jesus Christ to be my Lord and Saviour.  
\_\_\_\_\_ I will be faithful in this ministry.  
\_\_\_\_\_ I will seek ongoing equipping as it is available and to the extent that I am able.  
\_\_\_\_\_ I commit myself to continuous personal spiritual growth.

Signed \_\_\_\_\_  
Date \_\_\_\_\_

You may , if you choose, request up to 50 percent of your "flock." There is no assurance that your request can be honored but it will be given special consideration.

Names of people I (we) request:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

The end

Sungkyul University (B.A)  
McMaster University (M.Div)  
Methodist Graduate School (Th.M)  
Graduate Theological Foundation (Ph.D)  
Oxford University (Wycliffe, VS)  
Yale University (Divinity, VS)  
Adjunct professor at Sungkyul University  
Director of LPMKorea (since 1999)  
Leader of PACE Intl Fellowship (since 2013)  
President of PACE Intl Seminary, Nagaland (2015-2020)  
President of Melvin University, Kenya (since 2021)



[www.melvinuniv.org](http://www.melvinuniv.org)