
Student Guide

Supervised Ministry Experience

Partnering with the Local Church



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

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Series Foreword

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

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

In God's own wisdom He calls some persons to fulfill the ministry of proclaiming the gospel and caring for God's people, in a form referred to as the ordained ministry. God is the initial actor in this call, not humans. In the Church of the Nazarene we believe God calls and persons respond. They do not elect the Christian ministry. All persons whom God calls to the ordained ministry should continue to be amazed that He would call them. They should continue to be humbled by God's call. The *Manual* of the Church of the Nazarene states, "We also affirm Christ calls some men and women to a specific and public ministry even as He chose and ordained His 12 apostles." It adds, "When the church, illuminated by the Holy Spirit, recognizes such a divine call, the church endorses and assists the individual's entry into a lifetime of ministry." (*Manual*, Church of the Nazarene, paragraph 500).

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

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

In fulfilling this commission, there is plenty of room for diligence and alertness, but no room for laziness or privilege (Titus 1:5-9). Good stewards recognize that they are stewards only, not the owners, and that they will give an account of their stewardship to the master. Faithfulness to one's charge and to the Lord who issued it is the steward's principal passion. When properly understood, the Christian ministry should never be thought of as a "job." It is ministry—uniquely Christian ministry. No higher responsibility or joy can be known than to become a steward of the Story of God in Christ's Church. The person who embraces God's call to the ordained ministry will stand in the company of the apostles, the Early Fathers of the Church, the Reformers of the Middle Ages, the Protestant Reformers, and many persons around the world today who joyfully serve as stewards of the gospel of God.

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

Hence, the Church of the Nazarene believes "the minister is to be an example to the church: punctual, discreet, diligent, earnest, in purity, understanding, patience, kindness, love, and truth by the power of God (2 Corinthians 6:6-7)" (*Manual, Church of the Nazarene*, paragraph 502.3). The minister of Christ "must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, ⁸but hospitable, loving what is good, sensible, just, devout, self-controlled, ⁹holding fast the faithful word which is in accordance with the teaching . . . able both to exhort in sound doctrine and to refute those who contradict." (Titus 1:7-9, NASB).

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

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

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

moral, personal, and professional standards. We are not reluctant to expect those standards to be observed from the time of one's call until his or her death. We believe Christian ministry should first be a form of worship. The practice of ministry is both an offering to God and a service to His Church. By the miracle of grace, the work of the ministry can become a means of grace for God's people (Rom 12:1-3). One's education for ministry is also a form of worship.

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

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

Acknowledgments

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

Preparation for ordination in the Church of the Nazarene requires intentional partnering of the educational provider with a local church to direct students in ministerial practices and competency development. The contributors wish to thank Reverend Bruce Alder, Director of Supervised Ministry Experience and the faculty at Nazarene Theological College in Queensland, Australia for sharing the manual on which this module is based to help fulfill this requirement.

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

The contributors also wish to give special thanks to Reverend Clair MacMillan for the material on mentoring. Rev. MacMillan wrote this material for the Canadian Sourcebook for Ministerial Development and it is used by permission.

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

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Syllabus

Supervised Ministry Experience

Educational Institution, Setting, or Educational Provider:

Location of the Course:

Course Dates:

Name of the Instructor:

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

Module Vision Statement:

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

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

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

Preparation for ordination as prescribed in *Manual* ¶1529.3 requires "partnering of the educational provider and a local church to direct students in ministerial practices and competency development..." The purpose of this module is to direct candidates in developing competency through practical ministry experiences in a real world setting. Candidates will be matched with practicing ministers in a local church to coach them in these ministry experiences.

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

Foundation Principles and Goals

Supervised Ministry Experience is a competency-based module. The term competency is used in a broad sense to include all aspects of ministry performance and not just simple, trained behaviors. Our understanding of competency recognizes that performance is underpinned not only by skill but also by knowledge and understanding, and that competence involves both the ability to perform in a given context and the capacity to transfer knowledge and skills to new tasks and situations.

It is important that the student be fully committed to the theological principles behind his or her actions, as well as to gaining skills of understanding. The development of competency in ministry requires an intentional balance between a “hearts on” commitment as well as “heads on” understanding and “hands on” skills.

The following are the foundation principles upon which the Supervised Ministry Experience Module is designed:

1. It is responsive to the needs of the range of Nazarene churches and the people our churches seek to reach.
2. It allows students to experience a wide range and responsibility of church ministry.
3. It is flexible enough to accommodate the differing needs and capacities of a range of individual students.
4. The processes of coaching and the relationship-building associated with coaching are foundational to successful Supervised Ministry.
5. It is competency-based with an emphasis on attaining actual ministry-related skills.
6. Progression through the course of study is based on the achievement of competencies.
7. Learning strategies in the workplace—as elsewhere—must give due sensitivity to the unique character of adult learning styles.

Educational Assumptions

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

Outcome Statements

This module contributes to the development of the following abilities as defined in the *U.S. Sourcebook for Ministerial Development*. Other modules in the program may also address the same outcomes. *Supervised Ministry Experience* offers students the opportunity to test and develop ministry skills in practical situations. The list of outcomes is long because of the variety of experiences in which the student should participate. The specific outcomes that relate to this module are:

PROGRAM OUTCOMES

- CN18: Ability to list and explain the Nazarene Articles of Faith
- CN29: Ability to identify the directives of the *Manual* of the Church of the Nazarene that pertain to the organization and ministry of the local church and to the responsibilities of the pastor at local and district levels
- CP3: Ability to speak coherently and cogently in the modes of discourse appropriate for the various ministry contexts
- CP5: Ability to provide oversight ones ministry using management skills including servant leadership, conflict resolution, and administration
- CP6: Ability to manage resources of ones ministry (time, human, financial, etc.) in a way consistent with a church's size and characteristics
- CP7: Ability to conceive and articulate purpose, mission, vision, and to develop strategic plans in a local church
- CP8: Ability to develop team-building skills, identify and cultivate spiritual gifts, recruit volunteers, diagnose and intervene in problems
- CP9: Ability to appropriately manage personal and church finance
- CP22: (Elder) Ability to prepare, organize, and deliver biblically sound sermons in culturally appropriate ways, using appropriate techniques and skills
- CP12: Ability to appropriately express pastoral care and concern for individuals and families in crises, passages, and the normal routines of life
- CP13: Ability to offer spiritual counseling and to discern for referral counseling needs beyond the minister's ability
- CP21: Ability to envision, order, participate, and lead in contextualized theologically grounded worship, and to develop and lead appropriate services for special occasions (i.e., wedding, funeral, baptism, and the Lord's Supper)
- CP15: Ability to think globally and engage cross-culturally for the purpose of mission
- CP16: Ability to communicate evangelistically and to be engaged with and equip others in personal and congregational evangelism
- CP17: Ability to lead the church in discipling and assimilating new converts into the church
- CP18: Ability to identify social and congregational factors that influence church growth
- CP19: Ability to describe the stages of human development and apply that knowledge in leading people to Christian maturity
- CP20: Ability to envision Christian education most appropriate for a local church and to assure the development and empowerment of those serving it
- Personal Growth: The development of a portfolio for assessing personal growth in character. This portfolio would include periodic self-assessment and assessment by significant others. These assessments would evaluate the minister with the "BE" categories
- CH2: Ability to discern and make theologically based ethical decisions in the midst of a complex and/or paradoxical context
- CH3: Ability to teach and model sexual purity

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

GENERAL GOALS

- To involve students fully in a structured field learning situation, facilitated by pastors and church lay mentors.
- To enable students to share experiences from a wide range and responsibility of church ministry.
- To provide a sound basis upon which students can develop a practical model for their own ministry functions.
- To nurture in students, participation pastors and church laity the ability to think theologically about the practical tasks of ministry.
- To develop in students, pastors, and laity a biblical view of ministry with a proactive orientation to the future.

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

Recommended Reading

See the bibliography and the resource section of each ministry experience for suggested reading. Your mentor, church, or local library may have some of these books. The bibliography lists resources you may wish to add to your personal library.

Course Requirements

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

be acknowledged. If two or more classes are missed, the student will be required to repeat the whole module.

Planning and Progress Meetings should be held biweekly 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.

Congregational Support Team Meetings should be held as needed. You are generally responsible for seeking advice and assistance from the team. The team can help you reflect on and evaluate decisions and actions taken in completing ministry experiences. They will be asked to submit a report at the end of the module that addresses student growth, the learning environment, and general comments as shown in the forms section of this guide. You should include a copy of each Congregational Support Team—Meeting Report in your portfolio.

2. Completion of Supervised Ministry Experiences

This Student Guide contains detailed descriptions of 53 ministry experiences. You must satisfactorily complete and report on 45 of the 53 experiences during this module. Thirty-five experiences are prescribed and must be completed by every student. An additional 10 will be selected by you and your pastor-coach from the remaining experiences to make a total of 45.

Prescribed Experiences: Satisfactory completion of the following experiences is required for all students. Satisfactory completion includes engaging in the experience under the supervision of your pastor-coach and submitting a signed Ministry Function Report to the facilitator. 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 Ministry Function Report (see page 140).

The sequence of experience opportunities within the life of a local congregation will vary from location to location. There is no predetermined order in which the 45 experiences need to be completed. The coach and the student should produce a module plan so the student can complete all required and optional experiences within the module time frame.

Prescribed Experience (Complete all 35) <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
3. C103 Ministry to New Members
4. C104 Sunday School/Small-Group Ministry
5. C105 Conflict Management
6. C106 Ministry to Former and Inactive Members*
7. C107 Pastoral Compassion*
8. C108 Chaplaincy
9. W101 Worship Service
10. W102 Dedications and Installations*
11. W103 Reception of Church Members*
12. W104 Preaching
13. W105 Baptism*
14. W106 Communion Service
15. W107 Funeral Service*
16. W108 Wedding Ceremony*
17. O101 Equipping and Assimilating Members
18. O102 Facilitating Personal Decisions
19. O103 Evangelism
20. O104 Effective Communication
21. M101 Time Management
22. M102 Church Strategic Planning
23. M103 Local Church Administration
24. M104 Local Church Financial Management
25. M105 Church Board Meeting
26. M106 Denominational Administration
27. M107 Leadership Ability
28. M108 Pastoral Team Relationships
29. P101 Personal Devotions
30. P102 General Education
31. P103 Health
32. P104 Call to Ministry
33. P105 Role Expectations
34. P106 Ministerial Ethics
35. P107 Spouse and Family Relation to Ministry

Optional Experiences: To complete a total of 45 experiences you will need to choose 10 additional ones from this list. Your list may differ from other students because of the experiences available in your congregation.

Optional Experiences: (Select 10 of these 18)
C201 Pastoral Visitation
C202 Sunday School/Small-Group Ministry
C203 Ministry to Erring Members*
C204 Marriage Counseling*
W201 Teaching
W202 Evangelistic Preaching

O201 Involving the Church in the Community
O202 Social Justice Issues
O203 Media Promotion
M201 Filing and Library Systems
M202 Evaluation
P201 Personal Devotions
P202 General Education
P203 Health
P204 Call to Ministry
P205 Role Expectations
P206 Ministerial Ethics
P207 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 bimonthly class sessions you will have an opportunity to share ideas for completing experiences with other students.

A Ministry Function Report must be submitted to the facilitator for each experience completed by the student. Include one report for each experience and include it with your monthly progress report to the facilitator. The report should follow the format shown in the forms section, and be signed and dated by the student and the pastor-coach. A copy of the Ministry Function Report should be included in your portfolio along with your detailed report of the experience.

4. Ministry Experience Portfolio: A record of ministry experience

In any outcome-based educational experience like the Modular Course of Study, the challenge for the learner is to document the experiences and skills he or she has mastered. The Ministry Experience Portfolio will help provide evidence for your District Ministerial Studies Board and others who must determine your readiness for ordination. During this module you will prepare a notebook (portfolio) of your ministry experiences.

Students are required to keep a portfolio of their ministry experiences and to submit completed portfolios for assessment to the facilitator by _____. Portfolios are intended to document important facets of ministry experience so students can learn from the experience and integrate it into their own belief and practice.

The portfolio is a vehicle for helping students reflect about the tasks of ministry and the process of their own growth in ministry, and to clarify their feelings about particular ministry events. The application of theological understanding to practical situations is enhanced through the formal process of recording factual data and matching that record with the reflected feelings and beliefs of the student.

In their Ministry Experience Portfolio, students focus on raising their own self-awareness of their performance of ministry skills; on the insights they develop into

their capacity to serve God through pastoring His people; and on the theological basis for their belief and action.

Design of a Portfolio

Portfolios should be designed primarily to suit the ministry needs of each student—the fact that portfolios are assessed should not affect their practical value to students.

Since portfolios will be returned to students following assessment, the student should design them in the most user-friendly way for further use. This may well be a loose-leaf folder arrangement so the various records of the portfolio may be filed into an existing filing system, or it may be a “bound” booklet format or even a scrapbook style. Students need to plan their portfolio design to suit their own systems of records and referencing.

Portfolio Contents

The portfolio is intended to contain items of genuine value to students, both for their current growth in ministry experience and for their future reference.

As a minimum the portfolio should contain:

- the module planner
- weekly planners for each week of the module
- written reports as prescribed for each function (see details which follow on Ministry Observation Reports and Ministry Action Reports)
- an updated Ministry Functions Guide showing progression through the Supervised Ministry module
- a Ministry Function Report for each Ministry Function completed during the year
- samples and examples, etc., of useful, practical information for each of the Ministry Functions completed

Examples

For the Ministry Function, Funerals (which will most likely be observed rather than experienced), the portfolio may contain

- a written report of the pastoral visit to the bereaved (observed)
- the order of service
- details of arrangements with the funeral director
- details of planning with family/church organist, etc.
- information on funeral service formats
- the prepared notes of the pastor’s homily

For the Ministry Function, Conflict Management, the portfolio may contain

- a written report of an actual conflict situation
- observation notes of the pastor dealing with conflict
- details of conflict management strategies

These are examples only and are not intended in any sense to be complete.

Time Spent on the Portfolio

The proportion of Supervised Ministry time spent on planning, reflecting, and writing should be no more than 40% of the time allowed for Supervised Ministry.

Length of the Portfolio

No length is specified for the portfolio or for written reports. Portfolios should contain what is useful to the student and should not be repetitive or time wasting.

Confidentiality of the Portfolio

Information in the portfolio is confidential and 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. **Due date for the Portfolio is _____.**

Evaluation of the Portfolio

The satisfactory completion of a portfolio is a necessary condition for completion of this module within the Modular Course of Study.

The criteria used in assessing portfolios are

- ability to demonstrate an integration of theoretical knowledge and practical ministry situations
- ability to self-evaluate and to raise self-awareness
- evidence of spiritual development

The Written Reports

Central to the Ministry Experience Portfolio are the written reports of significant ministry experiences. Their purpose is to indicate clearly whether the student was observing the church pastor (or another church leader) performing a ministry task or was engaged in the actual performance of the task. They are

- Ministry Observation Report (MOR) and
- Ministry Action Report (MAR)

Ministry Observation Report (MOR)

The following outline will help organize the reporting of observations of ministry experiences.

Background Information

- identify the persons involved in the experience, their roles, and pertinent data, such as age, sex, race, vocation, marital status, socioeconomics, etc.
- identify the conditions under which the experience was observed (e.g., time, place, agenda, who initiated, emotional states of those involved, etc.)
- identify the relationships which exist among/between those involved in the experience

Reporting the Observation

**See later for specific genre which may be used.*

- determine in advance which aspects of the incident should be observed and reported
- report fully and chronologically, using actual words spoken and actions taken
- code events and people to make report easily understood (e.g., E2, P3)
- note significant body language and expression of feelings

Personal Reflections

Analyze the observation using probes such as

- What was the outcome of the experience?
- What were the underlying reasons/causes?
- What roles did people play?

- What were the turning points?
- What would have happened if . . . ?
- What skills did you observe?
- Which of these skills do you need to practice?
- What did you learn about the participants?
- What did you learn about yourself?

Theological Reflections

- What theology did you observe? (grace, mercy, love, judgment, revelation, etc.)
- What were the theological positions taken by participants?
- What was the relationship between theological position and actual actions?
- What biblical models and/or traditions did you observe?

Personal Future

- What more do you need to know about this kind of experience?
- What do you need to do now? In the near future? What are your alternatives?
- How will you minister in this kind of situation?

Genre for MORs

It is rarely possible to record everything observed during a ministry experience. The following are a few different techniques for observing, which may be useful.

Selective verbatim

Select a category of concern and record, verbatim, what happens in that area. For example, you may be interested in the use of open and closed questions in a counseling situation, and so may just record all questions asked by the counselor. You may be interested in the responses to questions, so you may record, verbatim, the questions and responses. For example, if you wish to examine the methods of self-disclosure, record statements of disclosure.

Global scan

Global scan is an observation of the overall effectiveness of the implementation of the initial plan. The observer matches the plan against the actual experience, and records brief notes on what happens over time, with comments on effectiveness. Global scanning can be used to review plans and as a basis for restructuring future plans.

Script-taping

The purpose of script-taping is to make a sequential record of what actually happened. The observer records the "events" in order, with as much detail as possible. Script-taping can be varied depending on the experience and the observer's needs. A prepared record sheet can be very useful (e.g., Observation of team of people working on church strategic planning might use a record sheet as below).

Topic _____
 Date _____

Time	Plan, Proposal	Proposers	Acceptance by Team

Students are encouraged to develop their own script-taping observation sheets.

Audio-video taping

Audio and/or videotapes can be very useful records, allowing the student to revisit the experience many times. The use of audio/video taping, however, should be restricted to situations where their use will not intrude on the experience (e.g., Audiotaping a counseling session will almost certainly inhibit the free disclosure of sensitive information—videotaping a visiting evangelist preaching probably would not).

Ministry Action Report (MAR)

The following outline will help organize the reporting of actual involvement in ministry.

Background Information

- identify the persons involved, including yourself, and the various roles. Pertinent data such as age, sex, race, vocation, marital status, socio-economics, etc., should be recorded.
- identify the conditions under which the experience was observed (e.g., time, place, agenda, who initiated, emotional states of those involved, etc.).
- identify the relationships you have developed with those involved in the experience.

Reporting the Experience

**See later for specific genre that may be used.*

- report fully and chronologically, using actual words spoken and actions taken
- note significant body language and expression of feelings
- be factual about your own role, record your actions. "blunders and all"
- code events and people to make report easily understood (e.g., E1, P2)

Personal Reflections

Analyze the experience using probes such as

- What were the outcomes of the experience?
- What roles did others play?
- What role did you play?
- What were the turning points?
- What were the underlying influences on others? On you?
- What skills did you practice?
- How did you perform these skills?
- Which of these skills do you need to practice?
- What did you learn about others?
- What did you learn about building relationships?
- What did you learn about yourself?

Theological Reflections

- What theology did you practice? (grace, mercy, love, etc.)
- What theological position was taken by others? By yourself?
- What was the link between your theological position and your actions?
- What biblical models/characters/traditions did you follow?
- What theological background/knowledge do you need to strengthen?

Personal Future

- What further practice do you need for this kind of experience?
- What do you need to do now? In the near future? What are your alternatives?
- How will you minister when next you meet this kind of experience?

Genre for MARs

Ministry Action Reports may cover a wide range of actual ministry experience, of which the following are examples

- *A pastoral visit.* It is important to reflect on the facts of pastoral visits, as well as what is learned and how theology relates to the experience.
- *A critical incident.* Incidents which are particularly gratifying or cause anxiety should be documented and used as a learning exercise. Critical incidents may happen informally (e.g., Talking after church or at a social outing); or more formally (e.g., During teaching, or as part of a business meeting).
- *A case study.* When you have continued contact with a person or family or small group, it may be profitable to record these experiences as a case study. The report section Reporting the Experience may well be longer for a case study and may include further details.
 - the general appearance of the person(s)
 - family background, relevant childhood or adolescent experiences
 - information about schooling, work, hobbies, interests
 - the personal, social, professional goals of the person(s)
 - any other details of help the person(s) have been receiving

Conclusion

Students should not be inhibited by the formats and other guides given in this section, and should feel free to record ministry experiences in ways that are most useful to them. The important criteria remain:

- The event is a significant ministry experience.
- Recording the event and reflecting on it is a maturing experience for the student will assist in developing improved ministry skills.

Course Outline and Schedule

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
- 7. Celebration (optional)

Course Evaluation

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

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

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

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

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

Additional Information

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

Instructor’s Availability

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

Bibliography

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

Lesson 1: Coaching and Supervised Ministry Experience

Due This Lesson

None

Learner Objectives

At the end of this lesson, participants should

- describe the roles as outlined in the Supervised Ministry Experience
- be able to prepare the written reports required of the student and the pastor
- understand the requirements for the portfolio
- understand the difference between coaching and mentoring
- know the scriptural models of coaching
- review the ministry functions of the course
- have a realistic view of the time commitment needed for this course over the next 12 months

Homework Assignments

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

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

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

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

Pastor-coach: read Resource 1-9 and Resource 1-10, "Mentoring," by Wesley G. Campbell, and "Calling Distance," by Kenneth Clair MacMillan.

Supervised Ministry Experience Participant Information

Name _____

Student _____ Pastor-Coach _____

Address _____

Phone numbers:

Home _____

Work _____

Cell _____

Email address _____

The Learning Team

Introduction

Supervised Ministry is a cooperative enterprise involving:

- a student
- a pastor-coach
- a congregational support team
- the facilitator

With such a range of participants contributing to the conduct of Supervised Ministry, and with the likelihood of quite disparate expectations across the participants, it is imperative that we develop systems which will bring a high level of commonality to the subjects. Put simply, what the students learn in the field, and how this learning is assessed should be comparable across the churches. Difficult as this is to achieve, it is important that we are united in making the effort.

The many and various processes and procedures used throughout Supervised Ministry need to feature the following management principle:

A Predictable Degree of Uniformity

All participants in Supervised Ministry should be able confidently to expect the systems and processes used will be predictably uniform. While the actual learning experiences across many churches may not be the same, they should however, contribute in predictably similar ways to the achievement of predictably uniform sets of skills.

Achieving a predictable degree of uniformity in Supervised Ministry will be managed within the following three-fold structure

- unity of purpose
- consistency of roles
- commonality of procedures

The Pastor-Coach

Unity of Purpose

The foundation principles and goals for Supervised Ministry are stated in the syllabus. It is important for the pastor-coach to be conversant with the principles and goals and to be committed to a faithful implementation of them.

The specific goals for pastor-coach state:

- To work in a key partnership with the educational provider in the motivation and equipping of students for ministry
- To initiate the building of a true working partnership with students
- To promote the convergence of the student's theological education and practical field experience
- To reflect jointly with students on the theological basis for everyday ministry experience
- To facilitate the student's spiritual and personal growth

Clearly these goals establish the role of pastor-coach as a major influence on the student's life and future ministry, and indeed critical to future success.

A Future's Orientation

If there is anything about these goals which implies that the good practice of Supervised Ministry lies in the sharing of status quo skills and beliefs, then they need to be read again in conjunction with the general goal which purposes the development of "A biblical view of ministry with a proactive orientation to the future."

The Bible teaches that Jesus Christ is the same yesterday, today, and forever; the message of salvation does not change with time. However, the skills needed to communicate this message in an age dominated by rapid growth of knowledge and information are constantly changing.

We have the message (which does not change); we need to ensure the skills of ministering the message to a needy world meet the quality demanded by that world. Yesterday's methods are simply not adequate.

The Uniqueness of Students

It is not the purpose of effective coaching to produce a clone of the pastor-coach. Rather the purpose is to facilitate a move towards that uniqueness of personhood under God which individual gifts and graces make possible.

Action and Reflection

We learn when we reflect on our experiences. This sequence of action and reflection operates most effectively when there is support from an empathetic person who can be trusted; hence the vital role of a pastor-coach in leading the action and reflection process. This may be seen as the natural extension of a pastoral ministry.

Pastor-coaches are uniquely placed to provide the practical field experiences ministry students need; to do so in the environment of their church; at the same time, to meet the goals approved for this course of study. Pastor-coaches become a part of the educational system, without abdicating their church role; they provide a bridge between the classroom and the church.

Consistency of Role

The role of pastor-coach is clearly expressed in the name. Pastor-coaches are always pastors, caring for the student as a child of God; and always coaches, seeking to impart knowledge, wisdom, and experience.

The definition of coaching developed for Supervised Ministry is as follows:

Coaches are influential people who significantly help others, both personally and professionally, to reach major life goals. Coaching is evaluative in nature. Pastor-coaches, above all else, are helpers of students; the role is primarily one of support.

The relationships between pastor and student which develop during the coaching process enhance the feelings of mutuality and compatibility, and encourage the development of respect, while building a climate of professionalism and creativity. Pastor and student work as a team, sharing aspirations, consulting for ideas, developing joint ownership of a shared ministry. The pastor believes the growth of the student in ministry is the goal to be achieved, and supports and challenges the student to achieve that end.

The following four characteristics of coaching are essential to the success of the process:

- It is **relational**. Jesus appointed His disciples that "they might be with him." Coaching builds caring, loving relationships which are the foundation of mutual growth.
- It is **planned**. Jesus demonstrated the learning experiences to His disciples, increased their knowledge with His teaching, and involved them in carefully planned Supervised Ministry.
- It leads to **independence**. The training Jesus gave was based on co-operation, but not co-dependency. He encouraged individual initiative by building trust. Remember He said, "You will do greater things than these."
- It is **evaluative**. Following learning experiences, Jesus led the disciples in evaluative discussions.

From the many published lists of the qualities of a good coach, the following have been distilled:

- Desirous of being a coach
- A role model
- A guide, an adviser, a supporter
- A leader, initiator, a networker
- Knowledgeable, experienced, interested
- A friend, shows affection
- A trusted counselor, a listener, observes confidentiality
- Accessible, shows mutual respect
- Shares resources

They are, in fact, the qualities to which most of us aspire, and qualities those who minister the gospel are well experienced in.

Role Statement for Pastor-Coach

- Collaborate with the student to develop an agreed set of Ministry Functions to be studied.
- Meet biweekly with the student to reflect on the progress being made.
- Assist students in finding appropriate practical experiences, which meet their needs.
- Provide opportunities for students to engage in actual ministry situations, through observation and participation.
- Collaborate with students in planning and preparing for their ministry experiences.
- Assist students to evaluate the strengths and weaknesses of their ministry performance, while leaving the student in control of subsequent action and learning.
- Model the ministry functions and demonstrate the component skills.
- Collaborate with the student, the lay supporters, and facilitator to assess the student's achievements.

Commonality of Procedures

The procedures for pastor-coach are set out below:

Time Period	Task	Responsibility for Completion
First month	Assist the student to plan the year's work: <ul style="list-style-type: none"> • complete Ministry Functions Planning Guide • complete Module Plan • complete the first Weekly Planner • establish a Congregational Support Team 	Student Student Student Student
During the year	Coach the student's development: <ul style="list-style-type: none"> • meet biweekly for at least 1 hour • build relationship • review progress • reflect on performance • plan ministry tasks • plan observations • review Written Reports • review Ministry Function Reports • review Weekly Planners 	Student Pastor Pastor Pastor Pastor Pastor Student Student Student
During last month	Assess the student's progress: <ul style="list-style-type: none"> • meet for at least 2 hours • reflect on progress and performance • update Ministry Functions Planning Guide • complete Course Assessment Report 	Student Pastor Student Student
End of year	Evaluate the year's module: complete the Pastor-Coach's Evaluation Report	Pastor

The Student

Unity of Purpose

The foundation principles and goals for Supervised Ministry are stated in the syllabus. It is important for students to be conversant with these principles and goals and to be committed to a faithful implementation of them.

The specific goals for students are:

- To acquire skills in ministry functions
- To determine purpose in ministry, becoming intentional rather than reactive
- To learn to evaluate experiences and to gain from the evaluation
- To learn to think theologically about the practical tasks of ministry, and to reflect theologically on everyday ministry experiences
- To use the experiences gained as a basis for examining one's call and vocation

Clearly these goals establish the place of Supervised Ministry as a major component of preparation for ministry.

A close adherence to the principles of Supervised Ministry and to the specific goals for students is essential in achieving a unity of purpose.

Most students will commence their educational experience (including Supervised Ministry) with a great deal of vision and idealism. The transition from vision to practice faced in Supervised Ministry can be quite traumatic, as the realities of real-life ministry are balanced against the ideal. The inspiration and dedication which characterize the lives of students entering ministry is bathed in liberal amounts of sweat and tears.

To achieve the fulfilling rewards of ministry demands that students develop both adequate skills and correct attitudes. We will address skill development later in this statement, but turn our attention to attitudes at this stage.

Openness to Growth

It is essential that the student have an open attitude to growth, both personally and professionally. A genuine commitment to learning as much as possible from the field experiences will bring its own rewards.

Openness to growth requires that we accept ourselves as persons, based on our worth in the sight of God. even when we fail (or perhaps succeed less well). The value of field experience, with all its achievements and shortcomings, is affirmed by the insights which emerge and by the incorporation of experience into further acts of ministry.

Remember that we are justified, not by works, but by grace; an open commitment to God in the whole of a student's field experience is possible through His grace.

Future's Orientation

One of the general goals for Supervised Ministry proposes the development of: "A biblical view of ministry with a proactive orientation to the future."

Students in Supervised Ministry need to develop an open and welcoming attitude to the future and the changes ahead.

The Bible teaches that Jesus Christ is the same yesterday, today, and forever; the message of salvation does not change with time. However the skills needed to communicate this message in an age dominated by rapid growth of knowledge and information are constantly changing. We have the message (which does not change); we need to ensure that the skills of ministering the message to a needy world meet the quality demanded by that world.

A Sense of Call

The sense of being called of God is basic to the assurance that a student is correctly placed in life as God's servant, doing His work in the right place and at the right time. Students need to develop a belief in the sovereignty of God, despite the shortcomings of those involved in His work. Clarification of this sense of a call from God will enable a student to change doubts to certainties, crises to opportunities, and negatives to positives.

Spiritual Substance

Ministry of the gospel is spiritual work. A student cannot give what is not first possessed; the spoken word will lack conviction if it does not come from first-hand experience.

Establishing and maintaining a close and personal, spiritual relationship with God is of primary importance in ministry. No matter how demanding the course of study and field experience becomes, a student must protect that priority time of prayer, Bible study, and meditation.

Common attitudes among students to open growth, a future's orientation, a sense of call and spiritual substance will be a major influence towards unity of purpose.

Consistency of Role

Students are at all times students, learning by applying God's Word to everyday experience; and also protégés, relating as disciples to those of mature Christian faith and practice with growth towards that position.

The relationships between student and coach that develop during the coaching process enhance the feelings of mutuality and compatibility, and encourage the development of respect, while building a climate of professionalism and creativity. Student and pastor-coach work as a team, sharing aspirations, consulting for ideas, and developing joint ownership of a shared ministry.

The following four characteristics of being a student/protégé are basic to the success of this process:

- **Expectations should be realistic.** No one is able to master all the diverse skills of ministry needed to meet the needs of people in our complex and

pluralist society. The Supervised Ministry program allows students to build on their giftedness and to gain experience in less gifted areas.

- **Learning is planned.** The disciples of Jesus were involved in careful planning and given clear directions before their field experience.
- **Responsibility starts at home.** The student has primary responsibility under God for his or her own personal and professional learning.
- **Progress is based on shared reflection.** The process of reflecting spiritually on all ministry experiences will encourage growth from failure towards fruitfulness.

Role Statement for Students

- Collaboratively design an agreed set of ministry functions to be studied.
- Meet biweekly with the coach to reflect on the progress being made.
- Provide written and other reports to the coach to assist the process of reflection.
- Observe the coach and other nominated leaders in the conduct of their ministry responsibilities.
- Participate in planned practical experiences, which contribute to the ministry functions being studied.
- Collaborate with the coach and other leaders in planning and preparing for ministry responsibilities.
- Establish a Congregational Support Team; plan meetings and agenda for the CST.
- Reflect collaboratively on ministry skill and the theological basis of ministry experiences.
- Evaluate personal achievement of ministry skill.
- Report experiences and achievements to the facilitator of Supervised Ministry.

Implicit in the above role statement is the understanding that the student is the manager of his or her Field Experience.

Commonality of Procedures

The procedures for student are set out below:

Time Period	Task	Responsibility for Completion
First month	PLAN the course in collaboration with the pastor/coach: <ul style="list-style-type: none"> • Complete Ministry Functions Planning Guide • Complete Module Plan • Complete the first Weekly Planner • Establish a Congregational Support Team 	Student Student Student Student
During the year	PRACTICE ministry skills: <ul style="list-style-type: none"> • Meet biweekly for at least 1 hour with pastor-coach • Meet at least 3 times with CST • Practice the actual skills listed on the Ministry Function sheets • Observe the skills of others • Reflect on performance • Compile Written Reports (from the Written Reports details) and discuss these with pastor-coach • Compile a Portfolio which contains all planners, written reports, notes, sample details of ministry tasks experienced or observed • Complete Ministry Function Reports and discuss 	Student Student Student Student Student Student Student

	<p>these with pastor-coach</p> <ul style="list-style-type: none"> • Complete Weekly Planner and discuss with pastor-coach 	<p>Student</p> <p>Student</p>
End of year	<p>ASSESS progress:</p> <ul style="list-style-type: none"> • Meet for at least 2 hours with pastor-coach • Reflect on progress and performance • Update Ministry Functions Planning Guide • Complete Course Assessment Report • Submit Portfolio to facilitator of Supervised Ministry 	<p>Student</p> <p>Student</p> <p>Student</p> <p>Student</p> <p>Student</p>

The Congregational Support Team

Unity of Purpose

The foundation principles and goals for Supervised Ministry are stated in the syllabus. It is important for members of the Congregational Support Team to be conversant with these principles and goals and to be committed to a faithful implementation of them.

The specific goals for CSTs are:

- To encourage and assist students in meeting the practical learning goals for ministry
- To initiate discussion of practical ministry skills with students
- To assist students to reflect on their performance in identified skill areas
- To guide students in developing successful interpersonal relationships

Clearly these goals establish the role of CST members as a major influence on the student's present development and future ministry. The successful preparation of students for Christian ministry depends in no small measure on the degree of sincerity and dedication CST members bring to their role.

The Bible teaches that Jesus Christ is the same yesterday, today, and forever; the message of salvation does not change with time. However, the skills needed to communicate this message in an age dominated by rapid growth of knowledge and information are constantly changing.

Congregational Support Team members are reminded that the students training now will be ministering during the 21st century. To meet the demands of the future, we need a future's orientation to the skills learned today.

Members of CSTs are uniquely placed to support and advise students throughout their practical field experiences; to hold a mirror to students, reflecting how they are seen by those being ministered to; and at the same time engage in local church ministry of their own. CST members become an active arm of the educational provider in training students for pastoral ministry without abdicating their own role as church members. Adherence to the principles and goals of Supervised Ministry is the essential component of **Unity of Purpose**.

Consistency of Role

The role of CST members is clearly expressed in the name. Congregational Support Team members are at all times members of their congregation, engaging cooperatively in gospel ministry to their particular church area; and at the same time exercising special support to students in training.

The support role should be characterized by mutual reflection rather than direction; the student bears responsibility for his or her own actions and decisions, the CST assists in the processes which lead to actions and decisions and which reflect on them.

In the normal course of events the responsibility for seeking assistance belongs to the student; however members of CSTs should not hesitate to be proactive in organizing and giving feedback when it is necessary.

Composition of CST

A CST should have 3-4 members to allow for the development of close bonds with the student. The team should represent both women and men, with a range of ages if possible. The pastor-coach should not be a member of the CST.

Role of Congregational Support Team Members

- Support the development of successful ministry skills by the student.
- Meet regularly with the student, using a planned agenda which allows for open feedback and mutual reflection.
- Give feedback voluntarily to the student on informal occasions and in incidental ways.
- Critique constructively specific skills of ministry for the student.
- Reflect mutually with the student on his or her spiritual giftedness.

COMMONALITY OF PROCEDURES

The procedures for Congregational Support Teams are set out below:

Time Period	Task	Responsibility for Completion
First month	Meet the student: <ul style="list-style-type: none"> • Form a Congregational Support Team • Familiarize with student's plans 	Student Student
During the year	Support the student: <ul style="list-style-type: none"> • Meet regularly with the student • Feedback on ministry skills • Complete CST Meeting Reports 	Student CST CST
End of year	Evaluate the course: <ul style="list-style-type: none"> • Complete CST Evaluation Report 	CST

Facilitator/Module Leader

Unity of Purpose

The foundation principles and goals for Supervised Ministry are stated in the syllabus. It is important that the facilitator/module leader is thoroughly conversant with these principles and goals and is committed to a faithful implementation of them, as it is through a united application of common beliefs and goals that our purposes will become one. It is the function of the facilitator both to practice and model the principles and goals—to be an example of unified purpose to all people involved in Supervised Ministry.

The convergence of work and learning. The facilitator has the lead role in managing the convergence of work and learning. Fostering a unity of purpose, clear roles for everyone, and common procedures will help build the level of trust required for a genuine convergence of work and learning. The educational provider and the churches have the joint responsibility to train pastors for the future; the facilitator/module leader leads the processes of convergence which make this a reality.

A Future's Orientation As has been indicated for other members of the learning team—student, pastor-coach, and CST members—it is imperative that we train pastors for the future and not the past. The facilitator has the ultimate responsibility to ensure that the needs of the future are addressed.

Consistency of Role

Clearly the role of the facilitator is to be the leader; that is, **to give direction** to everything that happens in Supervised Ministry.

Role Statement for the Facilitator

- Administer the daily operations of Supervised Ministry.
- Organize the placement of students in churches.
- Organize training for pastor-coaches and members of Congregational Support Teams.
- Maintain up-to-date information and records of experiences completed.
- Evaluate the Supervised Ministry module on a yearly basis.
- Be prepared for the lectures for each of the lessons.
- Collaborate with pastors and CST members to ensure the level of trust needed for successful convergence is fostered.
- Process the reports and assessments of students from the churches, assess student portfolios, and award final assessments.
- Collaborate with the educational provider in an ongoing program of review and reflection with regard to Supervised Ministry.

Commonality of Procedures

The procedures for the facilitator are set out below:

Time Period	Task	Responsibility for Completion
Pre-first lesson	Plan the module for Supervised Ministry <ul style="list-style-type: none"> • train pastors • make training available to CSTs • place students in churches • organize supplementary lectures • communicate regularly with all participants 	Facilitator Facilitator Facilitator Facilitator Facilitator
During the year	Administer the program <ul style="list-style-type: none"> • consult with students/pastors/CSTs • organize site visits • prepare for lectures • communicate regularly with all participants • build trust levels • ensure that all records/forms are received from students 	Facilitator Facilitator Facilitator Facilitator Facilitator Facilitator
End of year	Finalize individual records and assessments <ul style="list-style-type: none"> • assess student portfolios • finalize individual assessments • send letter of appreciation to pastor-coach 	Facilitator Facilitator Facilitator
End of year	Review the Supervised Ministry subjects and procedures <ul style="list-style-type: none"> • conduct a review of processes and procedures • review the module content and update the manual 	Facilitator Facilitator

Learning Teaching Strategies

Before the specific skills of ministry are listed in detail, it is necessary to discuss the learning and teaching strategies to be used during Supervised Ministry.

The foundation principles and goals of Supervised Ministry state a commitment to three significant learning teaching strategies:

1. Flexibility

To cater for the differing needs and capacities of students and churches, the course is structured on a core plus electives basis. Required ministry functions have been identified with a set of skills specific to each function. The extent to which elective functions are studied will be negotiated between the student and pastor-coach.

2. Coaching

Coaches are influential people who significantly help others in a management style of leadership, both personally and professionally, to reach major life goals. The relationships developed in coaching enhance the feeling of mutuality and compatibility, resulting in outcomes of respect, creativity, and professionalism. Furthermore, coaches walk with their people, teaching as much by their actions as by their words.

The learning and teaching which takes place in Supervised Ministry flows most naturally and productively within the attitudes and practices developed within the coaching process. Some of the reasons for this are:

- Coaching encourages a participative approach to leadership.
- Characteristics of trust, loyalty, and affection are developed.
- Team skills are enhanced.
- Productivity of both coach and student usually improves.

Students involved in Supervised Ministry will form coaching relationships with a church pastor and with a small Congregational Support Team.

It is important that pastor-coaches involved in the Supervised Ministry courses are trained in the processes involved. To this end, sections of the Student Guide are devoted to the roles of pastor-coach and congregational support team members.

3. Adult Learning Styles

As students in Supervised Ministry are all adults with, in most cases, experience and education in some other vocation, it is important that the principles of adult learning are adhered to. The more important of these principles are:

- The purpose of Supervised Ministry must be clear to students and acceptable to them.
- Supervised Ministry needs to be overtly practical and seen to be useful.
- Freedom to make choices and negotiate pathways should be available to students at all stages.

Students are valued participants in the decision-making process of the course.

Coaching vs. Mentoring

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.

Mentoring as defined by Paul Stanley and Robert Clinton *is a relational experience where one person empowers another by sharing God-given resources.*

Small Group

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

What components helped make it a good experience?

What factors should have been avoided?

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

Calling Distance

By
Kenneth Clair MacMillan

Chapter 1

Pastor Sam Duncan was at his desk shortly before noon on an October Friday. His office work completed, he was putting things away to head out for an afternoon of visiting. Just as he closed his briefcase the phone rang.

"Hello! Pastor Sam, this is Mike Wilson. I need to see you right away."

"Hi, Mike. What a surprise to hear from you today. I didn't realize you were back in town. Is everything OK?"

"Yes, it's never been better. But I need to see you as soon as possible."

"Well, Mike, I'm heading over to the hospital to see someone in just a few minutes. Why don't I stop by on my way and bring you along. I'll be having lunch when I finish there. Let me buy you lunch and we'll talk. Where can I meet you?"

"My new apartment is just across from the hospital. Why don't I meet you out front when you're done? Hospitals make me uncomfortable. We can go for lunch from there."

"Sure," said Sam. "I expect to be about 45 minutes. I'll meet you at the front entry to the hospital at 12:30. See you there."

Pastor Sam, as the people of the community had come to know him, had known Mike—or more accurately, known of Mike—for just over six years. Mike had grown up in the church here in Hilburn, Ontario. His mother and father were lifelong members of the church, as their parents had been. Mike had caused his share of grief, both to his parents and to the church. Sam had vivid memories of long evenings praying, counseling, and encouraging Bill and Kathy Wilson, Mike's parents. It had been a relief to everyone four years ago when Mike had quit the university in the middle of his third year and joined the Armed Forces. Now he was back. Why?

Sam Duncan was in the seventh year of his pastorate in Hilburn. He had come to this community of 7,000 residents, after serving four years in his first pastorate in Alberta. Most of the dreams which had fueled his activity in the earliest years of his ministry had been diluted with a giant dose of reality. At age 38 he was already feeling he would never pastor a large, city congregation and be able to do the things for which his seminary education had prepared him.

Several of his seminary classmates already had made senior pastor at churches larger than this entire district. Two had been recently appointed as district superintendents. The prospect of a move to a congregation that would advance his career seemed to dwindle each day he stayed in Hilburn. And the prospect of this congregation growing much larger than its current 63 seemed even more remote.

"Is this what God called me to?" he wondered. In his most private, inner thoughts he found himself questioning it more and more. He feared to talk about it with anyone, even—or especially—with his wife, Cindy. What would she think of him if she knew? "The Call" and their love for one another were the only things that had not been shaken in the 14 years of their marriage. Was he really doubting his call?

Inwardly he dreamed of getting more education. He felt he needed to know more to work successfully, even in this little place. The problems in the church families, in the community, in the province were ever so much more complex than he had realized when he started. At 38 he suddenly had more questions than answers. But the thought of going back to school, even part time, was out of the question. It took every dollar he made to just get by from week to week. As his three children moved toward and into their teen years, their education became more and more an urgent matter. At this moment, with these thoughts racing through his mind, it took all the spiritual energy he could summon to hang up the phone, close his briefcase, and prepare to go to the hospital for this visit.

Why was Mike back? Why did he want so desperately to see him on such short notice? Knowing Mike and his past, could it be anything other than trouble? Sam sighed, closed the office door, set the burglar alarm, closed the main church door, and trudged to his car.

Sam looked critically at his nine-year-old Hyundai. It seemed to embody his whole life. It seemed as weary and dreary as he did. The broken shock absorber made the driver's side sag. He was trying to decide whether to get it repaired or trade it in. Canadian Tire wanted \$600 to replace the struts. They said it needed several other repairs to be licensed again. He and Cindy had talked it over. They hated to go \$10,000 into debt again for a car, but frankly, it was easier to come up with a \$300 monthly payment on a new car than to find \$600 to fix the old one. Money!

Forty-five minutes later, as he walked out the front door of the hospital, Sam saw Mike striding quickly toward him. Same old Mike. He'd recognize that smile anywhere! No matter how many hearts were breaking because of his shenanigans, Mike could always pull off the winning smile. Sam sized him up as he approached.

At six-foot-three, with his tanned complexion and shock of unruly blonde hair falling over his forehead, Mike was impressive. Military life had changed him some. The roll of fat that had crept around his middle during his undisciplined university years had disappeared. His shoulders no longer drooped, his beard was gone, as was his ponytail. His stride had a soldier's self-assurance to it. Same old Mike, yet somehow different.

Sam's mind flashed quickly back to their last encounter. At the station four years ago, as he boarded the bus for Toronto, Sam had watched Mike reject his father's hug and spurn his mother's kiss. When Sam had offered to pray at the departure, Mike told him to do whatever he wanted, but to leave him out of it! Then he was gone.

Sam had tried to keep in touch, first at Cornwallis, then later when he heard Mike was transferred to Cold Lake, Alberta. He had written, as he did to all the young people from the church who left Hilburn, but he had never received a response. True to his promise, he prayed every day for Mike. But Sam had held little hope that his prayers would make any difference. Mike was bad news! He didn't even write or call his

parents. But now, out of the blue, a phone call and a sense of urgency. The only thing Mike had ever been urgent about before was getting out of Hilburn. What could be up?

These thoughts flashed through Sam's head more quickly than it took for Mike to get to him. Sam reflexively held out his hand in greeting. Mike grasped it and shook it warmly.

Mike spoke first, "I guess I owe you an apology for the way I acted the last time we were together. I could have handled that parting a little better, I guess."

"I guess you could have. But you know it was much harder for your mother and father than it was for me. Have you talked to them yet?" inquired Sam.

"Yeah," replied Mike, "I spent some time with them earlier this week. You probably noticed they weren't at prayer meeting Wednesday night. My bus arrived at 5:30. By the time we had supper, it was too late for them to get to church, so we talked. We kinda patched things up then. It'll take time, I know, but I think we're on the right track."

They started walking side by side toward the A&W across the street.

"Well, Mike, what brings you back to Hilburn?" said Sam as they sat down in the corner booth by the front window. "When you left you made it pretty clear you wanted nothing to do with this place ever again. What changed your mind?"

"That's what I want to talk to you about, Pastor. God is calling me into the ministry. I've finally prayed through on it. I've been running from His call for years, so now I have come back so I can get started on the right foot. I guess I need your help to know where to go from here."

Sam couldn't have been more shocked if Mike had told him he had just returned from Mars! Mike Wilson called to the ministry? Impossible! Preposterous! Monstrous! What word would be right to describe such a travesty? After all he had put his loved ones through!

Sam "bit his tongue." Eleven years in the pastorate had taught him there are times when you don't speak your mind. This was one of them.

He answered, "Well, Mike, that's very interesting. How did this happen? I mean, I didn't think you were living anywhere within calling distance to God."

"I thought you might say that," replied Mike. "I do remember you saying a few things over the years. One of them is that God doesn't talk very loudly. The truth is I've known for years that God was calling. I've kept Him at a distance because I didn't want to do what I know He wanted me to do."

"What happened to make you change?"

"I guess I've had time to think, to grow up, if you will. The army has a way of doing that, you know. There was an accident on the artillery range. This young guy from Nova Scotia was a little too curious about what was going on. They warned us again and again that there were real bullets flying overhead. He forgot: he died, not two feet from where I was. I thought to myself, that could have been me!"

"I didn't sleep for a week. I listened to God more during those days and nights than I have since I was in high school. I went to the chaplain first, then to my commanding officer. I told him I wanted to resign my commission. When I told him why, he granted it immediately. That was two weeks ago. I got home Wednesday evening. And came to see you as soon as I got things on the right track with Mom and Dad."

Sam was silent. He had never expected anything like this! With all his professed belief in God's power to change the direction of people's lives, he had never thought seriously about it applying to anyone he knew. Especially troubled young people like Mike. Where had he lost that, he wondered?

Mike broke into his reverie. "Well, Pastor? Where do I go from here?"

Sam had prepared a thousand imaginary speeches for Mike since that scene at the bus station. He had thought out a dozen imagined scenarios in which they met again, and he had a script prepared for each. Except this one! Mike Wilson called to the ministry?

"Well, Mike," began Sam, "I guess the first thing is to get an accurate picture of where 'here' is for you. It has all happened to you so suddenly, I think you need to slow down and do some assessing of the entire circumstance. Where you go from here depends largely on where you are now."

"I don't understand," responded Mike impatiently, "what do you mean by 'where I am now'? I'm sitting across from you at a restaurant in Hilburn, Ontario." Same old Mike, thought Sam ruefully. Always too quick for his own good.

"I guess if you feel God is calling," Sam replied with deliberate tone, "you need to make sure it is God who is doing the calling, and not someone else. Second, if it is God, you need to get a clear idea of what He's calling you to do; and third, you need to find out how to get to the place where you have gained the character and skill to be able to do what He's calling you to do."

Mike looked crestfallen for a moment. "You make it sound awfully complicated," he faltered. "I thought all I had to do is surrender."

"That's the right place to begin," continued Sam, touched by Mike's sudden vulnerability. "Surrender is the hardest part spiritually, but it's only the first step in a journey that covers many miles. It's a step you have to take every day. Surrender to God's will and plan must be renewed constantly if you are to survive in the ministry."

Sam suddenly felt himself growing uncomfortable, as his words reminded him of his own thoughts as he left the office only an hour before. He breathed a silent prayer, then continued.

"Do you understand what I'm talking about, Mike?"

"Yes, Pastor, I think I do. I still get uneasy when you start preaching like that. What I was hoping is that you would show me what I need to do to take the next step. I have surrendered spiritually, and I know I have to go further. But I don't think I can surrender for tomorrow until tomorrow comes. All I know is the only thing I want to do for the rest of my life is whatever God wants me to do! Can you show me what I need to do today to make that possible?"

Suddenly Sam's head was spinning. How long had it been since he, Sam Duncan, had been able to say with such conviction what this young prodigal before him was saying?

Mike took Sam's hesitation as a sign of reluctance and continued. "For the past two weeks I have known God's presence in a way I haven't experienced since the first year you were here as our pastor. Life for me was so simple back then. I had stopped believing I could ever get it back. But now that God is this close again I don't ever want to run away from Him again. Help me, Pastor. I want to do what God is calling me to do."

Sam, moved by Mike's earnestness, cleared his throat and responded. "I think we should go to the church and pray together. I have some things there I should give to you right away. Then I'd like for you to come with me while I go out to the jail and make a call. Let's eat our lunch quickly and be on our way."

An hour later they were driving into the church parking lot. Their talk over lunch had subsided into less serious matters. Sam, for the first time, was listening to Mike without preparing his next "speech" to straighten him out. Several times as they chatted, Sam thought of himself at age 24. Where had the enthusiasm, the simple faith, the love of God, and love of life gone? Could he say today that all he wanted to do in life was what God wanted him to do? He could rationalize all his priorities, his values, and his hopes and connect them to his service to God. But could he, in half-honesty, say that was his passion?

Their prayer at the altar of the church left Sam feeling even more uncomfortable. Mike prayed with fervor, lacking any degree of self-consciousness. Again, this time to God himself, he professed his total abandonment to what he perceived to be God's will. Sam, on the other hand, prayed with caution, carefully choosing his words to try to make sure Mike was unaware of the discomfort he was feeling within. Sam knew in his heart he had to spend some time alone with God before his prayer could be as simple and unabashed as was Mike's.

But Sam's time at the altar was not wasted. As Mike prayed aloud, Sam's silent prayer was probably the best he could have prayed. It consisted of two phrases: "Father, forgive me" and "Please keep me from letting this young man down."

When they went to the study Sam knew immediately what he needed to get Mike to do to take the next step to prepare to serve God. Sam suddenly felt inspired as he started to speak.

"Mike, I believe God has called you to serve Him. When we met earlier, I wasn't sure He could use you—or even that I wanted Him to! I need you to forgive me for that attitude. Will you forgive me?"

It was Mike's turn to be shocked!

"Of course," he stammered, "I don't blame you for being cautious."

Sam's voice faltered momentarily as he prepared to go on. "We've all prayed so long that you would again listen to God. I guess I had given up hope that you would. I guess I wasn't being cautious. I was unbelieving, and I'm sorry. But I am glad you proved me wrong. I have three things I think you should do to start to prepare for a life of ministry."

"Only three," said Mike, excitedly, "what are they?"

"These three are for starters," continued Sam. "One of them you should be able to complete in a couple of days. The second will take you probably three or four years. The third will take you a lifetime. But it's a start."

Mike's curiosity was piqued. Cautiously, he said, "Go on."

"The first is fairly easy," said Sam. "You could probably do it in a couple of hours, but I think it would be better not to rush. Take a couple of days and write your spiritual autobiography."

"Spiritual autobiography?" queried Mike, bewildered. "You mean my personal testimony? I could probably do that in two minutes. Why take two days?"

Same old impatience, thought Sam, but this time not unkindly. That's one he'll have to work on. His words were more to the point. "I guess it's something like a testimony—only more."

"More? How, more?" returned Mike.

"I guess you could start with your first consciousness that God was speaking to you. Try to remember when it was, how old you were, what you believed He was saying. What did you feel, how did you respond, what was the outcome?"

"When you have finished dealing with your first encounter with God, go on to other meetings where you knew God was speaking to you. You might want to try to remember them all. It would be more helpful, I think, if you just choose ten or fifteen significant events."

"Wow," returned Mike, "I don't know if my memory is that good. What if I can't remember any? This seems pretty hard."

"You'll remember, all right," chuckled Sam. Then, more seriously he added. "When you're stuck, ask God to help you. He will."

Suddenly Mike was more serious. After a moment of silence he asked, "This sounds pretty scary. There's some stuff I'd rather not remember. Do I have to show it to you after I write it? I'm not sure I could do that."

"No, Mike, you don't need to show it to me or to anyone else. God knows it all already. You need to write it so you will know how it looks to Him. I think it's safe to say you've lived it all, but you've never looked at it, as something outside yourself."

Mike gulped, "How long should it be?"

"Just long enough for you to see who you've been, up to now, in your relationship with God. You need to see that just because you didn't listen to Him, He didn't abandon you. He has been there, talking to you all along. You just weren't living within calling distance."

"Remember," Sam continued, "when you were a kid and your mother would call you in? If it was for supper, you were always close enough to hear. But if it was to do your homework or to do your chores or to go to church, you always managed to be far enough away to be able to say, 'Sorry, Mom, I didn't hear you.' I guess you need to remember enough to see how you've done that to God."

Mike, looking troubled, hung his head as he asked, "What is the second assignment. You say it may take three or four years?"

"I'm guessing," answered Sam. "I really don't know how long it will take. A lot depends on you and how you want to go about it. I'd like you to talk to a lot of people about what we've talked about today—about your becoming a minister."

"That seems easy enough," replied Mike, somewhat relieved. "Why should that take several years?"

"What I have in mind is this," continued Sam. "As Nazarenes we believe the Bible teaches that all people are called to do ministry."

"Yeah, so you've been saying at the church for seven years. Too bad no one takes it seriously," interjected Mike wryly.

Ignoring the interruption, Sam went on. "As I was saying, we believe all people are called by God to do ministry. That means laypeople and pastors. We also believe God calls some people—like me, and as you believe, like you—to be leaders in the church, to be pastors. We believe the church's responsibility is to examine people who profess to be called by God, to see if that call is validated by gifts and usefulness. There are two stages in that validation process. The first is by the laity, in a local church. The second is by the people who are already pastors."

"That makes sense," replied Mike. "I had a sociology professor at the university who used to say 'a leader who has no followers only thinks he's a leader.' Seems to me you're saying the same thing."

"I hadn't thought of it in those terms, but I guess I am!" laughed Sam.

"I want you to go to a hundred people over the next three or four years and ask them what they think about your prospects for becoming a minister. Keep track of what they say, how you respond to what they say, and what you think you should do about it."

"Whew," groaned Mike, "I don't think I know a hundred people. I'm sure I don't know a hundred people who I'd trust to make a judgment on something this important. Gimme a break!"

"You'd probably be surprised how many people you know," returned Sam.

"Our whole church only has sixty—on a good day! Where will I find a hundred?"

"God will provide the people. You just need to provide the will power to do it."

"Where would I begin?" moaned Mike.

"I'll print up a form on the computer before you leave. I'll make a hundred copies and staple them into a booklet. Take it with you wherever you go. Just start talking to people: ask your family, your friends, people you used to work with, people you were in the army with. You have to talk to people about something if you're going to be a leader. You might just as well start with this." Suddenly Sam was excited. "I think you'll find, Mike, that once you get started you won't quit at a hundred. I believe this is what God wants you to do."

"What if people talk me out of my call?" worried Mike.

"I hate to say it," answered Sam wistfully, after a moment's reflection, "but if they can, they should! If they can talk you out of it, the sooner they do it the better for you and for the church."

It was Mike's turn to fall silent. He hadn't expected that response at all.

Sam, sensing the spiritual significance of the moment, spoke softly. "Every day you live in the ministry of obedience to God's will you will be faced with the temptation to take an easier way than what He's calling you to. Sometimes what God calls you to do is pleasing to people. Sometimes it is not. Mike, you have to live with that fact. God does not call us to cultivated, unnecessary opposition, but He does want to prepare us to be strong when it does come."

"I'll work at it. I think I see why I need to. What is the third assignment?"

"It is a little less specific, but much bigger than the other two. I'd like you to make a commitment to spend your life learning everything you can learn about God and the way He works with people. This is a life's work! Start with the Bible. Get to know everything you can about God's dealings with people. Keep a notebook. Start tonight discovering everything you can in the Bible about God calling people. Buy a stack of notebooks. Come back in a week and tell me what you've found to that point. We'll look at your notes, discover the answer to your questions, and look for more leads. Is it a deal?"

This assignment excited Mike. As much as he feared and dreaded the other two, he anticipated this one.

"Let's put a booklet together for your assignment. Then we have a call to make!"

Half an hour later Sam and Mike were pulling out of the church parking lot. Mike grasped in his hand a newly made booklet. Inside were three sections, one for each of his first three assignments.

Chapter 2

Essex County jail always held a dreadful fascination for Sam. Something about the building, the façade, the fence, the gate—so closed to those most interested in it—had an almost hypnotic effect on Sam every time he approached. Something about the place made him shiver, even on a warm fall afternoon like today.

Mike had fallen silent since their initial, brief conversation when they got in the car. In the 30 miles and minutes which followed he seemed lost in the inner workings of his

mind. Sam was not offended. He cherished the moments he spent in the car, away from telephones, from unscheduled intrusions. He prayed his most lucid prayers in times like this.

Mike had been reluctant to come. His protests, that he didn't know what to say in a jail, that he wasn't dressed to visit, that the guards wouldn't let him in because he wasn't a minister yet, left Sam unmoved. Inwardly he was convinced if God was really calling Mike to the ministry, there was no time to lose in getting involved in ministry. The assignments he had made were necessary to get Mike's mind moving in the proper direction; but Sam had been in the church long enough to know that ministry is not a matter of the mind. Ministry is activity, and no matter how well the mind is prepared to do ministry, it is the activity of ministry which gets things done for the kingdom of God.

"What would I say if I went with you?" pressed Mike. "I only told you two hours ago that God was calling me. Already you expect me to have something to say to criminals? That's not fair."

"Ministry, in essence, has very little to do with what you say," returned Sam. "I don't want you to say anything today. Be pleasant and friendly. If someone asks you something, answer softly. I'll do the talking. I want you to observe, to pray silently, and try to get a feeling for what the prisoners are experiencing. Ministry is much more a matter of who and what you are than what you say."

"Yeah. I've heard that line before," sulked Mike. "What you are speaks so loud that I can't hear what you say. That's what bothers me. I know what I am! I'm not sure I want other people, especially prisoners, to know! God has a lot of work to do on me before I'm ready for people to see the real me."

For the second time in just a few hours Sam sensed the spiritual significance of the moment. He spoke gently, but decisively, "I know your fear, Mike, and I understand it fully. It's a fear—or a temptation—you'll have to face every time God wants you to do something for Him. The closer you get to God, the more you will realize you will never be ready to do ministry if you wait to be content with yourself before you do it. Every fault and flaw the enemy can bring to your mind, he will use to delay your practice of ministry. There is no better time to confront it than today."

Mike dug his heels in deeper. "Why can't I wait until tomorrow?" he protested. "There are people I can see and talk to then. Let's go back to the church and pray some more. I'm learning to be comfortable doing that. What's the rush?"

Sam was immovable. He knew the battle Mike was fighting. If he lost it today, he would have taken the first step in developing a habit.

"The rush," returned Sam, "is simply that you have professed that God has called you to be a minister. He didn't call the person you might be tomorrow, he called the person you are today, to do, under Him, what you can do today. Whatever your preparation will be in the future, this fact remains constant: your activity must drive your learning, not vice versa. God called you, as you are, to do what you can now and to prepare to do better tomorrow. If you don't do what you can today, more learning will be wasted."

Mike fell into sullen silence for a few minutes. Sam was worried he had pushed too hard. Would he be in the ministry today if someone had pushed him this hard the day he professed his call? Who knows?

Mike broke the silence. "I know you're right. My football coach used to say the same thing. He'd look us in the eyes just before a game and tell us, 'You don't know everything you should know about this game. You don't even know all you could know. But you won't be tested today on what you don't know; you'll be tested on how well you do what I've taught you to do today! Just go out and do it.' I guess I never connected what he said with anything in real life."

Sam looked kindly at Mike, sensing the struggle going on within. He breathed a silent prayer, then turned to him and said, "You'll do fine."

Those were the last words that passed between them before they came over the crest of the hill and caught the first glimpse of the jail.

Mike gasped, then shuddered. He had never seen a prison this close before, had never even thought of walking through the doorway of one!

"Is this what ministers have to do?" he stammered. "How often do you come to places like this?"

"Today is fairly routine," answered Sam. "I've been visiting this particular prisoner for over a year. His family is from the church I served back in Alberta. When he was arrested in London and sent here his father called and asked me to come and see him. I've called every week since. We'll be here about an hour."

"What did he do?" asked Mike, wide-eyed.

"It wouldn't be appropriate for me to discuss that," responded Sam. "If he wants to tell you, let him bring it up. It's best not to be too curious in prison ministry. It is better to know too little than too much."

"You say this is routine. I would have thought going to the office and preparing sermons was routine! This seems, like, really heavy! Do you come here for other things too?"

"Our outreach group from the church helps with the chapel service when our turn comes up. That happens about three times a year," answered Sam.

"Why bother," pursued Mike, offhandedly, "you do the crime, you can do the time. I don't have much patience with them. They're getting what they deserve, if you ask me."

Sam pulled the car into the parking space reserved for visitors. He turned to Mike, ignoring his last comment, and said, "We should take a moment to pray in the chapel before we go up to see Nathan. He's fighting a difficult battle today. We need to be prepared if we're going to be able to help him."

In the chapel Sam opened the large desk Bible to Matthew 25 and pointing to the text he asked Mike to read aloud from verse 31. In the unfamiliar phrases of Elizabethan English Mike read, first uncertainly, then with growing confidence.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

As the last word reverberated into silence in the hollow space of the bare chapel Mike sensed something he could not put words to: a sense of awe, reverence mingled with humility, something new and foreign in his being. Why had he never heard these words before? He had read the gospel often enough, but right now it seemed as if someone else were speaking the words to him, rather than through him.

Sam, touched by the closeness of God's Spirit, prayed more briefly than ever before, "Father," he began, "use us just as we are to help Nathan just as he is today. Amen."

An hour later, as they headed back toward the main entrance, they walked in silence. Nathan had been so glad they came. Sam had hardly finished introducing Mike, when Nathan began to empty his heart before them. There was no awkward moment of questioning who Mike was and why he was here. Nathan simply accepted it and went on. Mike listened, still basking in the glow of God's touch, and prayed silently. Sam was compassionate and understanding. His words were gentle, full of forgiveness and mercy. Mike found it hard to reconcile this Sam with the image he had of a preacher, decrying sin and raging for justice. Is doing this a part of what God was calling him to do? How could he, hard-hearted Mike Wilson, learn to speak so tenderly to a criminal? God would have some real work to do on him if it was ever to happen! The humility he felt in the chapel returned, full force.

As they passed a cellblock in the west wing Mike, lost in his thoughts, was startled to hear his name called. He jumped, almost knocking Sam down.

"Mike Wilson?" the voice queried.

Mike looked into the cell at his right, where the voice seemed to come from. He stepped back in surprise.

"Stere? Is that you?"

"Yeah, Mike, it's me. What are you doing here? I thought you were in the army or the air force, or something like that."

"I was," returned Mike, "until two weeks ago."

"Well what brings you here, to the jail? You're the last person I would ever have thought of seeing here. Hi, preacher," he continued, "I didn't mean to ignore you. I just noticed Mike before I saw you."

Mike hadn't seen his friend, Stere, since he had left for the university—it seemed a lifetime ago. Mike James, known to Mike Wilson and his friends as Stere, had been Mike's best friend throughout school. They had met in preschool, their friendship continued in grade school, junior high, and high school. They were always together.

The nickname Stere had come sometime in junior high. Someone had seen them coming and quipped, "Here come the two Mikes." Someone else had added, "Just like Stereo—two mikes." Everyone laughed and the name stuck, Mike Wilson, the larger and more popular of the two was Mike; Mike James, the sidekick, was Stere—short for Stereo.

Later, when they played football, Stere started to use a performance-enhancing drug. He called it his equalizer; it made up for his lack of size. The name took on a double meaning. Stere was short for steroid, and stuck. Sam never knew he had any other name when Stere was referred to in the church or community. He was the town bad guy.

"Hello, Stere," he replied. "I hadn't heard you were here, or I would have been in to see you."

"The old man has kept it quiet, I guess," answered Stere. "He always was ashamed of me."

Sam, not knowing what to say, let the friends pick up the conversation.

"Well, Mike," continued Stere, "what brings you here, if it's not to see me?"

When Stere had asked the first time, a moment before, Mike was hoping he could let it drop and not have to answer. No such luck. He swallowed hard and responded.

"I believe God is calling me to the ministry. I'm here with Pastor Sam because he thinks I should be."

"You mean God talked to you?" returned Stere, amazed.

"Well, let's just say, I think that's what He wants me to do with my life," said Mike. "It's a long story. I guess I'm just checking it out."

Sam was pensive. Mike was taking his assignment seriously already. He breathed a silent prayer and remained still.

"I wish He'd say something to me," replied Stere, wistfully. "You always were the lucky one!" he added, just matter-of-fact, with no hint of bitterness.

"What do you mean?" inquired Mike. He was caught totally off guard. "Me, the lucky one?"

"That's just the way it was. Everybody knew it, Mike Wilson, born under the lucky star. Practically everybody in the school wished they were like you. It doesn't surprise me at all that God speaks to you. He always did, so it seems."

This response was completely unexpected. This conversation was not going where Mike had expected it to when he answered Stere's question. All he wanted to do was make a quick response and a quicker exit. Suddenly he was in the middle of a conversation which made him terribly uneasy. Where could he hide?

He thought, consciously for the first time, of the assignment sheet Sam had given him earlier in the day. What was the first question? It came to him.

"Stere," he began, "I'm considering the possibility of preparing to become a minister. From your personal knowledge of me, do I have what it takes to be one?"

"You're asking me?" returned Stere. "I guess I never thought you'd be anything else. Yeah, you have what it takes. All the guys knew you were better than us! Funny thing is, you're the only one who didn't think so. You worked so hard at being 'ordinary,' while we worked so hard at being extraordinary, like you. I never thought of it that way until just now. That's why everybody loves you! You were better than us, but didn't act like you thought so!"

Sam stared in stunned wonder! Could Stere be talking about the same Mike Wilson the church people thought they knew so well?

Again Mike was "knocked back on his heels"! Another answer he hadn't prepared for. He continued with his second question.

"Are you aware of anything about me, Stere, that would make me unsuitable to be a minister of the gospel?"

"You're really serious about this, aren't you? I mean about asking my opinion. I'm not qualified to comment on that, Mike."

"You've been my best friend for years," answered Mike, moved by Stere's earnestness. "I value your opinion."

"Remember the year we won the county football championship?" began Stere, seeming to change the subject.

"Could we ever forget?" laughed Mike. "Great days!"

"Remember what happened after we won Essex County? How Coach Johnson set up the game with the city champions from Windsor? We went into the game as champions and came out as whipped puppies! We weren't in the same league! We never should have played them. Coach Johnson said as much on the bus, on the way home. We should have finished the season when we won our league. We couldn't compete at that higher level."

"That was a downer, wasn't it?" answered Mike.

"You may not know it, Mike, but you're like that. You're in a different league from the rest of the guys that were our friends. You had fun with us. You played the games with us. You were one of us, up to a point. But you never got dirty!"

Stere paused for a moment, thinking. Neither Sam nor Mike hurried to interrupt his muse. Finally, he continued.

"You had a nickname too, you know."

Mike didn't know! He remained silent while Stere continued.

"One day when we were about fifteen, you were at our house. After you left, my mom got on my case real bad. 'Why can't you be like him?' she said, referring to you. 'Mike this and Mike that,' she was always saying. She used to say you were like Pat Boone, this singer from the fifties. Some of the guys heard about it and used to call you Pat behind your back. One day Mom said Pat Boone had left singing to become a minister, and you'd probably do the same someday. You might start out doing something else, but eventually you'd come to it."

"You asked me my opinion," concluded Stere, "this is it. There's nothing in the world you're more suited for! You're a natural."

It was all so unexpected, Mike hardly knew whether to continue the conversation or get out. How could Stere, his best friend for so many years, have thought this way, and given no hint to him about it? Had he, Mike Wilson, been so self-centered that he didn't know how his friend was thinking and feeling?

One more question, he thought, then I can try to change the subject, "Is there any advice you would want to give me about becoming a minister?" His voice was quiet, thoughtful.

Stere paused for a moment, before he answered. "I was never very good at taking advice. Maybe that's why I'm here, on this side of the bars, while you're there. I guess I'm afraid to give what I never could take! There is one thing. I've wanted to talk to you about it for years, but the time just never was right."

Mike braced himself. He'd been feeling pretty good about himself up to this point. What was coming now? He held his breath, almost, as Stere continued.

"When I was little I used to cry myself to sleep about it sometimes. Our home was so different from yours; our life, our world, everything about it was so empty, while yours seemed so complete. It's not that you were richer or anything. We had the biggest house in the subdivision. Dad made the best salary around, so I hear. We went to the biggest church, had all the right social connections.

"I don't know how to put it exactly," he continued, "but I connect it to your church life, your faith. We only prayed in church, and we only went there at Christmas and Easter. At your house it seemed you were always praying and always going to church. It was like God was part of your family. He was included in everything.

"You say you know God, that He talks to you? I have no reason to doubt it. Would you mind asking Him something, for me? I don't expect you to know the answer yet. You're just starting out! But when you become a full-fledged minister, perhaps you

could ask Him if there's a way for someone like me to change and become someone like you? If there is, come back and tell me about it. If there is a way, then become the kind of minister that shows people like me how it's done."

Mike was speechless with dismay. All this time, he had never known what was going on inside Stere's mind. Those years of emptiness Stere lived, while he, Mike, was trying to escape the fullness of his own faith. God, forgive me, he thought, that I never, even once, shared my faith with Stere. I hoarded it, like a miser, despising it even as I had it.

It was Sam who seized the moment. Pressing a gospel tract into Stere's hand, he asked if he could pray for him right there and then. Just as he said amen, he heard the warden's voice on the intercom announcing the end of visiting hours. Pledging to return next week, Sam and Mike made their way to the exit.

Chapter 3

The drive back to Hilburn was far different from the ride to the jail. The first five minutes was like a stunned silence. It would be hard to tell who was the more surprised by the direction the visit had taken, Sam or Mike.

Sam was confused. Everyone in Hilburn Church of the Nazarene believed Mike Wilson was a wicked, hard-hearted reprobate! He had earned the reputation throughout a lifetime of rebellion against his parents, his church, his community. The thought that it could be otherwise had never occurred to Sam, or apparently to the church.

Mike's friendship with Stere James was confirmation enough to sustain the reputation. Everyone, inside and outside the church, believed Stere was a drug addict, and probably a thief. Stere and Mike ran together, and enough voices had repeated the old "birds of a feather . . ." adage, that it was taken as self-sufficient truth! Neither of them would ever amount to anything. But now, this!

Stere's matter-of-fact statement that Mike was better than the other guys, that he never got dirty, was given with such a simple conviction, it seemed undeniable. Had people misjudged Mike? Had he, Sam Duncan, misjudged him too?

Mike was confused. He had always felt he didn't measure up to people's expectations of him. Sunday after Sunday, he had gone to church and come away feeling guilty and dirty. He had felt the sting of church people's disapproval since he was in junior high. He had never thought of where it had started; it had just always been there!

He had assumed Stere and the other people he had gone to school with had the same attitude toward him. They were always into mischief of some kind, and every escapade had left him with a deeper conviction of his own badness. Now to discover that Stere, and apparently all his high school friends, had thought of him in a completely different way seemed unthinkable! Had he, Mike Wilson, misjudged himself, or had they misjudged him? Who was he, really? The Mike he and the church people thought he was, or the Mike his friends thought he was? Suddenly, he didn't know, and the lack of certainty was unsettling.

To further complicate things, which Mike was God calling?

Sam broke the silence. "Well, Mike," he began, "what do you think of your first pastoral call?"

"I really don't know what to think," Mike answered. "I feel more uncertain about what God wants for me than I have in weeks."

"What do you think about what Stere said," returned Sam. "Does he know what he's talking about? I mean, do you think he speaks accurately for your other friends?"

"I don't know," said Mike slowly. "Stere always seemed to know what people were thinking. He paid attention better than most, I guess. We used to joke about that a lot. Stere never said much, but when he did say something, people were amazed at how quickly he got to the heart of a matter. I don't know what to think right now."

"How many of your friends still live in Hilburn?" inquired Sam. He had a brain wave.

"I've been gone for almost four years," returned Mike. "I wouldn't have any idea!"

"Can you find out?" pursued Sam. "Earlier today you said you didn't know a hundred people. How many were on your high school football team? 25? Maybe 30?"

"Actually," answered Mike, "there were 44. Not a big team, by some standards, but pretty good for a small town."

"How many people were in your graduating class?" continued Sam.

"A hundred and twenty-eight, as I remember. What are you getting at?"

"You were the star player, both in football and in hockey, right?"

"Yeah, I guess you could say that," said Mike, a little flattered by the remembrance.

"How many teachers are there at the school?" Sam persisted.

"Something like 35, counting the principal and office staff," answered Mike, somewhat uncertain what Sam was getting at.

"It would be a safe bet that most everybody in town would know you, or at least know about you back in those days."

"What are you driving at?"

"I think you have some work to do, Mike. You seemed to be taken totally off guard by Stere's answers to your questions. I have to admit I was too! I was surprised you even thought to ask them. I only gave you the assignment this afternoon. His answers make me believe you have a lot to learn about who you've been, up to this point in your life. There's no better place to start than with the people I've mentioned."

"That's the problem! I don't want to go digging back into those relationships. There's a lot I'd rather forget. Stere was my best friend; he might be a little prejudiced in my favor. I had some enemies too; they might have a different set of answers!"

"I have no doubt of that," replied Sam, "that's life; especially public life! A minister is a public figure and every public figure has both friends and enemies. Some of your friends and enemies arrive quite late on the scene—you pick them up as you do your work. Some you earn, others you inherit. That's part of living in the public eye."

"Every child, every youth," continued Sam, "makes a lot of mistakes. I did. You did too. Many of these mistakes are trivial, or seem to be. Some mistakes, though, may have had painful or even devastating effects on people around us. I guess the best time to discover them is when they happen. The second best time is now! It's better to dig them up now and make restitution, if possible, than to have them come up later, when they would be an embarrassment to you, your family, and if you're a minister, to your church. The best place to start is at home, with the people who know you best."

Mike grew quiet and pensive. Stere was right, he thought. I never got into anything real bad. There's nothing I can't handle.

Aloud, he responded. "I'll start tomorrow. I know God is leading me, so I can't fail. I need your help, though. I never would have come with you today if you hadn't insisted. Do you find that happens a lot?"

"What?" answered Sam, not following the connection Mike had made.

"You seemed to know God wanted me to go with you today. I did go, and now I know it was what God wanted. Does that happen a lot, when you're a minister?"

It was Sam's turn to grow uneasy! In his heart he knew the real reason he insisted was much more petty than Mike gave him credit for. At least part of his motivation was that he had wanted Mike to realize right at the start how hard it was to be a minister. It's not all glory and power and prestige! It's doing a lot of things you'd rather not do, just because they have to be done. What better way to show him than in a jail visit? It had never really occurred to him to question whether it was what God wanted. His answer was modest.

"I guess it rarely happens looking ahead. Things like this always become evident looking back. I didn't know ahead of time how dramatically God would show that I made the right choice. I just felt, for a lot of reasons, that you had to get started in pastoral activity right away. I knew the only way to be fair to you was to include you in what I was doing. I had to make this call today—it's not my favorite part of pastoring—I had made a commitment to do it. So the only way to do both was to have you come along. Turns out, looking back, it was God's appointment. That part always happens!"

"I remember once you preached on that," replied Mike, "from somewhere in Romans, I think. You said that "in all things God works for the good of Christians" or something like that. I was impressed, and believed it! For a while it seemed to work that way. Then some things went pretty bad for me and I quit thinking about it. Perhaps I should take a second look now."

"Romans 8:28," offered Sam, helpfully. "Read it again tonight and let's talk about it tomorrow."

The trip back to Hilburn had passed so quickly it seemed like only an instant. Sam pulled into the parking space in front of Mike's apartment building as he gave the scripture reference.

Mike scrambled for a pencil, scribbled the reference on the top of the first sheet in Assignment #3 and turning to Sam asked, "You can make time for me tomorrow, then? I sure would appreciate it if you could! I have so much I need to learn."

"Why don't you stop in at 7:30 in the morning and join me in my prayer time. I'll be in the office. We can try to make some plans then."

"Seven-thirty! I'll be there," said Mike, opening the car door. "See you then!"

Sam had issued the invitation before he really thought about it. He had the feeling he was being drawn into something which would lead, he knew not where. Was he prepared to accept the implications of that?

He liked to have control over his schedule. His seven years of pastoring in Hilburn had allowed him to develop a fairly comfortable routine. He worked efficiently and got a lot done by planning his days carefully, and ruthlessly protecting his hours. Open-ended meetings, even with boards or committees, were out of the question; Sam had worked out a timetable for all kinds of sessions, right down to his prayer life! The cornerstone of his life—after the Bible of course—was his appointment book. How much time would Mike demand?

The sun was setting as he pulled into the driveway at the parsonage. He was a few minutes late for supper. Cindy would be understanding, especially since it was such a rare occurrence. He lived by his timetable. How would today's events fit that schedule, or perish the thought, change it?

Chapter 4

When the children had gone to bed and were finally asleep, Sam and Cindy finally had a chance to talk. Cindy was in the living room, curled up with a book on the end of the sofa when Sam came in carrying two cups of coffee. Their evening treat, when the house had fallen silent and the busyness of the day had ceased, was to share the final moments of the day with coffee and solitude.

Cindy had been unusually quiet during the evening, as if something were troubling her. Sam had to her seemed preoccupied, and perhaps even troubled. Becky and Mark, at seven and nine years, didn't seem to notice but Sarah, at twelve, sensed the tension.

As Sam tucked her in after her story and prayers, she had asked if everything was okay. Sam kissed her lightly and assured her it was.

"Just Friday," he had explained, smiling warmly. "Your work week is finished. Mine doesn't wind down until Sunday night. I didn't get everything done today that I needed, so I guess I'm a little on edge. It's nothing to worry your pretty head over." Sarah had accepted his explanation without further question and settled down to sleep. Twenty minutes later the coffee was brewed and Sam was bringing it to Cindy. Their time of day!

"I hear Mike Wilson is back in town," began Cindy after her first sip of coffee. "I heard he spent the afternoon with you. Trouble?"

Sam was startled! How could Cindy have heard that? And who would have planted the idea that, because Mike was back, there was some kind of trouble?

"Is that what was worrying you at supper?" asked Sam.

"Partly, I guess," answered Cindy, "but partly, I was concerned about you. You seemed so preoccupied. I thought there must be something to it. Is there?"

"Well, Mike is back, and yes, I spent some time with him today; but I don't think it means trouble that he came to see me."

"Mrs. Moors called about midafternoon. She said she saw you pick Mike up in front of the hospital at lunchtime, and that her sister, out on County Road 41, saw him with you when you went by on your way to the jail later. She said she knew you were on your way to the jail because that's where you go every Friday afternoon. She said Mike was with you because he got kicked out of the army for some criminal act and was being sent to jail for it and you volunteered to take him. Oh, Sam, what will Bill and Kathy do? He's caused them such grief already!"

Mrs. Moors again! Unbelievable! Sam roared with laughter, almost spilling his precious coffee into his lap!

He caught his breath and turned to Cindy. "I'm sorry, Hon, but that is so like Mrs. Moors! One part observation to nineteen parts speculation! The only exercise she gets is jumping to conclusions! Yes, she saw Mike and me in front of the hospital, and yes, her sister probably did see Mike with me on the way to the jail, but it's nothing at all like she said."

"Why don't you do something about that woman?" said Cindy with disgust. "She's always watching but never sees anything the way it really is. We can hardly make a move in this town without her or one of her cronies seeing it and twisting it up to make it seem like something that it isn't. I'm fed up with her!"

"She can be a bit of a pain sometimes," admitted Sam. "But she's really not all that bad. Sometimes she is very helpful—and she does almost worship the ground you walk on!"

"Why can't she just ignore me, like most of the people do?" continued Cindy. "My life isn't all that interesting. I just get annoyed the way she's always spying on you too."

"It isn't exactly spying," laughed Sam. "She is very supportive in the church, and I do find her information helpful at times. That night the Thompson boy was in the accident, I knew nothing about it until she called; said she saw the ambulance pull in at the hospital. I managed to get to the emergency room before Jim and Brenda Thompson got there. You've heard them say often enough how much that meant to them. They've never missed a Sunday since. I wouldn't have heard about it until the next day if Mrs. Moors hadn't been 'snooping.' We've got to take the bad with the good, and there is more good than bad with her."

"I know," pouted Cindy, "I should be more tolerant. What's Mike doing back here, then?" asked Cindy, returning to the original subject. She was somewhat relieved, but still a little perturbed that her afternoon of worry had been for nothing.

Sam told his story, starting with Mike's phone call that morning and concluding with the promise to meet for prayer the next morning. Cindy listened wide-eyed and disbelieving. Mike Wilson called to the ministry? What kind of joke would that be?

As Sam reached the end of his tale, he became more serious.

"God is in this, Cindy. I have no way of knowing yet whether Mike will pay the price to do what God has called him to do; but I'm sure he has a call! Something deeply spiritual is going on within Mike Wilson. It seems bizarre, but it's real, nonetheless. I couldn't be more sure!"

"How can you be so sure after just one day," protested Cindy. "The fact that he's back here is proof that he can never stick to anything very long. First university, then the military; what makes you think he'll not drop this as soon as something doesn't go his way?"

"I pushed him pretty hard today," confessed Sam, "I was just as skeptical as you are when he called; but something is going on, and I think God is in it."

"You're taking this seriously, aren't you?" responded Cindy, all stridence gone from her voice. "Tell me why?"

"You remember last week when we were talking about some of the problems we have here in the church?" stated Sam. "We were wondering if it was time to think about leaving Hilburn and accepting a church elsewhere. We agreed we didn't really want to go, but we both recognized there are signs that a change might not be bad, both for us and the church?"

"How could I forget?" answered Cindy. "I haven't slept straight through a night since. You know how much I hate change."

"That night," Sam continued, "we asked God to give some clear indication about whether we should stay put. We talked about what 'clear indication' might mean and agreed on a few things. Do you recall what they were?"

"Of course," retorted Cindy. "The first was some sort of relief for our financial troubles; a salary increase, a rich uncle dying and leaving some money, a miraculous healing for our car . . . that kind of thing. I'm not holding my breath."

Sam chuckled at the grim humor of it. Neither of them had any uncles, to say nothing of rich ones! No sense praying for your "ship to come in" if you haven't sent any out.

"The second," she continued, "was an opportunity for you to take some continuing education without having to lay out any money. The third was some new project arising in the church or community that would give you a definite sense of accomplishment; some kind of proof you are not just spinning your wheels."

"We also thought about the other side of it," continued Sam. "Some indication we should move. We agreed an unsolicited call to another church might be a sign we should leave. We pretty well left it at that, didn't we?"

"Does Mike's return seem like any of those things to you?" asked Sam after a few moments of silence.

"It could be a new opportunity in the community," returned Cindy. "It would be stretching to call it an opportunity in the church; I doubt they'll be waiting with open arms to take Mike back in. They aren't ready to receive a returned prodigal, especially if it's Mike Wilson."

"Well, perhaps that's the point," answered Sam. "I've thought for a long time now that the greatest hindrance to growth in this church is its unforgiving spirit. Perhaps God has brought Mike back, with this call on his heart, to force the church to make a change in its attitude."

Cindy grew thoughtful. They fell silent again for a few moments before she spoke.

"This whole thing could mean trouble, you know. Bill and Kathy will be pleased, eventually, if it all works out to be God's plan. I hate to say it, though, but a lot of people won't want to believe their dire predictions about Mike's future are wrong. I don't want to be a pessimist, but there will be trouble either way! Are you sure you want that?"

Sam hesitated, choosing his words carefully. "The only thing I'm not sure about right now is if I'm ready to make the changes necessary to be able to help him. It will mean changing the way I do things, changing my schedule, changing my work habits, to make time for Mike. Having a disciple is a time-consuming activity. He'll never make it without my help. I'm not sure I'm up to it."

Sam lapsed again into silence. Cindy waited a moment before speaking.

"I guess no one can make that decision for you. If you believe it's the right thing to do, I don't see that you have a choice. That's your calling, isn't it, to help people become what God wants them to become? If Mike can prove what he's doing is because God is calling, that he's not just running away from another responsibility, I think you have to help him!"

"I know," returned Sam, "but I'm wondering if it might be better for him to begin someplace else, somewhere where he doesn't have a reputation, where people don't know him and haven't prejudged him. Perhaps the best way for me to help him would be to encourage him to go away to school and finish his degree. That way he would get a fresh start. I don't think the church people will give him a chance."

"Are you saying that because you believe it's best for him or because it would get him out of your hair and let you continue in your rut?" pursued Cindy.

Sam was startled that Cindy would put it so bluntly. It was uncharacteristic frankness that hit him like a linebacker's tackle! They had never used that word before, applying it to their life in Hilburn, but the starkness of its sound jolted him. Was he in a rut? Was he trying to avoid the opportunity to get out of it? "Am I in a rut?" asked Sam, more troubled than hurt.

"You're really good with words, Sam," returned Cindy, gently but firmly. "You used to use words to reveal your heart, your passion, to people. When you spoke you would glow with the fire of the things you believed in. Your words would flow, and people would know what drives you, what makes you tick. The last couple of years, though, you seem to have changed. It's like you are still good with words, but you use them to build a suit of armor to protect your heart from being hurt. You've started to hide your feelings in your preaching rather than reveal them."

"You remember that picture of your grandfather," she continued, "the one taken in the trench in France during World War II? We used to laugh at how much you looked like him; he was the same age in it, as you were when we got married."

"It was the day the war ended," said Sam. "I couldn't see the resemblance then as clearly as I can now. Yeah, I remember, but what has that to do with Mike and me?"

"Remember how he was laughing with the men in the trench, celebrating that the war was over? He had his hands outstretched, like an umpire in a baseball game. He had scribbled the word 'safe' on the bottom before he sent it home to his mother. Sometimes, Sam, when I look at you in the pulpit now, I think of that picture. Your whole being seems to convey the message that you would rather be safe than open your heart and try anything new. You guard your words to hide your dreams. You're good at it so most people don't notice. But, Sam, I think you're in a 'trench' fighting to protect yourself from getting hurt."

Sam was stung! Cindy's words rang too true! Why had he not seen it before? Had it crept into his life so subtly that he hadn't noticed it? When had his dream faded? He couldn't remember exactly, but he could recognize now that it was gone.

"I believe the church people will change their minds about Mike eventually, as long as he proves he deserves it," continued Cindy. "I hate to say it, but being a leader is not at all like being a Christian. Being a Christian is a matter of grace, without works; being a leader is, for the most part, works without grace! You have to earn the right to lead; you have to prove yourself each step of the way. Mike has a lot of earning to do, just to get back to 'square one' with the church people."

"I guess I never heard it put that way," answered Sam, defensively, "but you are right. Maybe that's why I've become so cautious."

"If he works hard at it," Cindy continued after another pause, "I think there is enough grace in their hearts to give him a chance. The question is, Sam, will you? Are you willing to take that risk, to change your priorities and schedule, to help him become what you think God is calling him to? If you aren't, he won't make it; it's that simple!"

"That's putting a lot of responsibility on me, isn't it?" replied Sam, somewhat defensively. "If God called him, it's God's job to prepare him. I can help, but I won't take the responsibility for him."

"I don't think you are responsible for him exactly," said Cindy. "But I do think you have a responsibility to him. There is a difference. It seems to me you already started to act on that responsibility when you made the assignments and took him with you to the jail today. What you're questioning now is whether or not you will follow through on it. Only you can answer that. Will you pay the price to help him?"

Lesson 2: Pastoral Care Experience

Due This Lesson

8-10 ministry reports submitted
Presentation of one report
Module Plan
Up-to-date Ministries Function Guide

Learner Objectives

At the end of this lesson, participants will be able

- 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

Homework Assignments

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

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

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

Desired Outcomes of Educational Preparation

For the minister **"to be,"** the desired outcomes are expressed in:

1. loving God with all the heart, soul, mind, and strength and the neighbor as oneself as expressed in Christian holiness
2. a deep spirituality with an abiding sense of God's call
3. existence as a person in relationship to the community of faith
4. unquestioned integrity and honor
5. compassion, patience, and perseverance
6. self-discipline and self-control
7. humility, gentleness, and sensitivity to others
8. passion and courage
9. wisdom and discernment
10. vision and commitment

For the minister **"to know,"** the desired outcomes are to have:

1. a thorough knowledge of the holy Scriptures and methods of interpretation
2. a clear understanding of Christian theology and especially the place of Christian holiness within it
3. a solid grasp of the history of the Christian church and its mission through the centuries
4. a knowledge of the Wesleyan theological heritage and traditions
5. a working knowledge of the disciplines of the spiritual life
6. an understanding of the significance, forms, and place of Christian worship in the community of faith
7. a firm understanding of Christian personal and social ethics
8. a knowledge of communication theory and skills, especially preaching and including teaching and interpersonal skills
9. a clear understanding of the dynamics of Christian servant leadership, local church administration, and models of mission and ministry, and the similarities to and distinctions from secular models of leadership and management
10. an awareness of the brokenness of the human condition—both personal and societal
11. an understanding of the dynamics of the human life, groups within the local church and society, including marriage and family
12. a grasp of the span of human history and culture, particularly of the minister's own context
13. an awareness of cultural trends and influences in contemporary society, including religious pluralism
14. a knowledge of the operation of the polity and practice of the Church of the Nazarene
15. an awareness of the legal framework in the society in which the congregation functions

For the minister **"to do,"** desired outcomes are to:

1. model a godly life and vital piety
2. think prayerfully about personal, familial, and congregational development
3. act with integrity and honor in all relationships
4. respond to others with the love of God
5. lead the people of God in worship, mission, and service
6. equip the saints for the work of ministry
7. preach the Word of God with clarity in a culturally appropriate fashion
8. teach by word and example
9. evangelize the lost, feed the flock
10. articulate clearly the mission of the congregation and the Church
11. minister to the brokenness of persons and society
12. communicate the truth in love
13. listen with care and discretion
14. facilitate the ministry of all the people of God at the local level
15. organize the local congregation as needed and appropriate
16. assess the effectiveness of programs and plans
17. acquire skills in information technology and other media essential for ministry and mission
18. pursue lifelong learning

Pastoral Care

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

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

Scriptural models of pastoral care:

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

Lesson 3: Worship Experience

Due This Lesson

8-10 ministry reports submitted
Presentation of one report
Updated Ministries Function Guide

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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

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

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

Definitions of Worship

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 our response to that revelation

Genuine Congregational Worship

- It has to happen in the heart of the worship leader. The leader cannot draw worship out of the congregation. The leader must lead in worship by worshiping God as he or she leads.
- God-centered worship is when God is the audience, the congregation becomes the actors, and the worship leader becomes the prompter for us to worship God.
- Person-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.

Sample Altar Call

Resource for Ministry Function W-202

1. End of message on Rev. 3:20
2. "Please stand, and bow your heads, as we pray . . . Amen."
3. Invitation

Immediately	"In your hymn books, turn reverently and quietly to #466, 'Jesus, I Come' for our final hymn, #466. Tonight, you have heard Jesus Christ knock at your heart's door and now you know you need to open the door. Walk across the rooms of your heart right now and invite Him in. To show you really mean it, I ask you to step from your seat, walk to this altar (point), kneel, saying in the words of our song, #466, 'Jesus, I Come to Thee. I open the door for you.' Understand you are not coming to join this church. Though church membership is important, you are coming to open the door of your heart to Christ. Simply step out into the aisle, come to this altar, kneel, and pray. Your prayer doesn't have to be fancy or use big words; just right from your heart, 'O God, I'm sorry I've disobeyed you and neglected you. I turn from that. I open the door. Come in, Jesus, just now.' And Jesus said, 'If any man . . . open the door, I will come in.' Come to Christ now as we sing the first verse." (Motion to song leader as you say this last sentence.)
Authoritatively	
Specifically	
Urgently	(Sing one verse.)
Positively	"Several have come to the altar, saying, 'Jesus, I come.' You want to come to Christ too, don't you? Your prayer at this altar can be simple: 'O God, forgive me. I turn from sin. I receive you, Jesus Christ.' As we sing the second verse, come, kneel, pray." (Sing second verse.)
Positively	"You know you ought to come, yet you are a bit shy. He went all the way to the Cross for you. Is it too much for you to go to the altar for Him? All the disciples Jesus called, He called publicly and expected them before loved ones and friends to follow Him. We understand this—many of us here have publicly accepted Christ. This altar is a place where you can pray and where we will help you pray so you can know Jesus Christ is in your heart. This will be our last verse, so if you're coming to Christ tonight, come now!"
Proudly	(Sing third verse.) - Prayer
Closing Note of Victory	"Thank you for your attention. Many have come to pray. Many others will go from here tonight thinking of Christ's knock on the door of their hearts. God bless you. You are dismissed. Please slip out reverently as people are praying at the altar." ¹

¹ Charles Shaver, "Evangelistic Preaching E40," Nazarene Theological Seminary, 1984.

Lesson 4: Outreach Experience

Due This Lesson

8-10 ministry reports submitted
Presentation of one report
Updated Ministries Function Guide

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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

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

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

Stages of Evangelism

Cultivation

Witnessing

Opportunities for invitation

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

Persuasion

Discipleship

Attractiveness

The facilities must be attractive and clean.

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

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

The people must be friendly and the program attractive.

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

Lesson 5: Management Experience

Due This Lesson

8-10 ministry reports submitted
Presentation of one report
Updated Ministries Function Guide

Learner Objectives

At the end of this lesson, participants will

- 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

Homework Assignments

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

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

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

The Church Board

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

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 127.

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

*Where there is no vision, the people perish.
Proverbs 29:18*

Research specialist George Barna says, "In every one of the growing healthy churches I have studied, there is a discernible link between the spiritual and numerical growth of those congregations and the existence, articulation, and widespread ownership of God's vision for ministry by the leaders and participants of the church."

The vision is meant to be shared if it is to be effective.

How then is a vision to be shared? It's important first to understand how the vision is to be developed.

There are significant steps to developing a shared vision.

Problem or Opportunity

Ownership by Leader

Prayer

Analysis

Sharing the Vision

Paying the Price

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?

Personal Mastery

The Major Points:

Personal Mastery requires an ***understanding of people skills.***

Personal Mastery requires an ***understanding of technical leadership skills.***

Personal Mastery requires an understanding of how to ***develop ministry skills in others.***

“Your church will grow when you do.”

—John Maxwell

Understand People Skills

- We need to know how to *love people* and *relate to them* effectively.
- These are *steps to influence* with others. If you want more leadership influence with a friend, family, or board, etc., *climb these steps in order:*
 - Position
 - Permission
 - Production
 - Personnel
 - Person

Understand Technical Leadership Skills

- What a true leader does
- A leader is different from a worker

For a church to grow, a pastor must invest 80% of his or her time into the 20% who produce 80% of the work!

Understand How to Develop Ministry Skill in Others

- Understand Vision
- Discover Spiritual Gifts
- Training
- Deployment
- Qualify and Train Leaders

Responsibility Areas for the Lay Ministry Principle:

- The pastor/staff set the vision and provide passion.
- The pastor/staff also recruit and train leaders.
- Leaders recruit and train workers.
- Workers perform the ministry.
- Pastor/staff and leaders establish accountability.

Discussion Questions—Personal Mastery

What is the fundamental difference between a leader and a worker? How can we help our pastor become a stronger leader? How can we help others become stronger leaders in the church?

Concerning the “Five Steps to Influence with Others,” how can I improve my leadership potential with others?

What are three specific areas we should target to improve effectiveness in developing ministry skills in others? When will we begin?

On a scale of 1 to 10, how is our church doing in regard to deploying people in ministry? In what areas do we need to focus more energy?

Change

“What today’s members should be oriented toward is not what makes me happy but what reaches more people for Jesus Christ. And that should be a theme that just runs through the whole value system.”

—Dr. Lyle E. Schaller

Develop Strategies Involving Change to Produce Growth

- Without any kind of plan for the future, or strategy, churches are simply drifting from crisis to crisis to issue to question. Their strategy is to react.
- How do we select change that will produce growth?
- Who is the “client of the local church?”

Why Is Change So Necessary in Any Church?

- Because of new conditions, new generations of people, new **expectations**
- You either change or you grow older in the age of the people and **smaller** in numbers.
- There are three lines facing each one of us—**death, retirement, obsolescence.**
- Growth always means change. Growth doesn’t happen without change. And change is always in one way or another **disruptive.**

Discontent with the Status Quo: A Catalyst for Change

- First of all, unless there is **discontent** with the status quo, there is no change.
- In every church the minister needs some **allies**, two or three or four widely respected, influential people, who along with a minister, say here’s a vision of a new tomorrow and the minister doesn’t carry it alone.
- Many churches must make some fairly substantial **changes** in how they do business.
- How does a pastor gather support for change?

Dr. Schaller’s Counsel to Pastors

- Understand that numerical growth will come at the cost of change.
- Initiate changes to which you are best gifted and would be appropriate for your church.
- Don’t let size be a limitation for innovative change.
- Challenge your allies and the congregation to develop new strategies that will produce growth

Discussion Questions—Change

Who is our church's audience? Who are we trying to reach? Do we know? Are we agreed? Are we serious about reaching them for Christ? How do our strategies and ministries show our concern for the unchurched (tomorrow's new members)?

If growth does not happen without change, and change is always disruptive to the status quo, how can pastor and people work together to make it a "positive disruption"?

Discontent with the status quo is best derived from a vision of what could be, a preferred future. What does God want the future of this church to be? How can we move toward that "calling"? What changes are necessary for us to move toward that preferred future?

Ask yourselves, "Do we have the vision and courage to allow the appropriate changes to happen so growth can occur and more people can come to Christ?"

Lesson 6: Personal Learning Experience

Due This Lesson

8-10 ministry reports submitted
Presentation of one report
Updated Ministries Function Guide

Learner Objectives

At the end of this lesson, participants will

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

Homework Assignments

Submit all reports.

Complete the Portfolio.

Small Groups

In groups of three discuss the following:

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

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

Bible Study

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

What will prayer do?

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

Lesson 7: Celebration (optional)

Due This Lesson

All reports and evaluation

Learner Objectives

Homework Assignments

Supervised Ministry

Functions

MINISTRY FUNCTIONS

CARE	WORSHIP	OUTREACH	MANAGEMENT	PERSONAL/ LEARNING
C101 Relationship Building C102 Pastoral Visitation C103 Ministry to New Members C104 Sunday School/Small Group Ministry C105 Conflict Management C106 Ministry to Former & Inactive Members C107 Pastoral Compassion C108 Chaplaincy	W101 Worship Service W102 Dedications & Installations W103 Reception of Church Members W104 Preaching W105 Baptism W106 Communion Service W107 Funeral Service W108 Wedding Ceremony	O101 Equipping & Assimilating Members O102 Facilitating Personal Decisions O103 Evangelism O104 Effective Communication	M101 Time Management M102 Church Strategic Planning M103 Local Church Administration M104 Local Church Financial Management M105 Church Board Meeting M106 Denominational Administration M107 Leadership Ability M108 Pastoral Team Relationships	P101 Personal Devotions P102 General Education P103 Health P104 Call to Ministry P105 Role Expectation P106 Ministerial Ethics P107 Spouse & Family Relation to Ministry
C201 Pastoral Visitation C202 Sunday School/Small Group Ministry C203 Ministry to Erring Members C204 Marriage Counseling	W201 Teaching W202 Preaching Evangelistically	O201 Involving the Church in the Community O202 Social Justice Issues O203 Media Promotion	M201 Filing & Library Systems M202 Evaluation	P201 Personal Devotions P202 General Education P203 Health P204 Call to Ministry P205 Role Expectation P206 Ministerial Ethics P207 Spouse & Family Relation to Ministry

100s Required
200s Electives

Supervised Ministry—Care

REQUIRED MINISTRY FUNCTION: C101, RELATIONSHIP BUILDING

Ministry Skills	Pointers
Listens with interest; listens empathically	<ul style="list-style-type: none"> • The speaker’s message is clearly understood. • Body messages are open and welcoming. • Interruptions are ignored.
Responds to others in a caring, supportive, nonjudgmental way	<ul style="list-style-type: none"> • Careful listening and thinking precedes replies. • Encouragement and reassurance are given. • Understanding of other’s message is expressed. • Probing questions are used to gain more information.
Shares from the “heart” as well as from the “head”	<ul style="list-style-type: none"> • Personal feelings are carefully disclosed. • Emotions are related to God’s truth. • Trust in others is modeled and related to God’s truth.
Values people individually	<ul style="list-style-type: none"> • A genuine interest is shown in each person. • Acceptance of others is modeled on God’s acceptance.
Demonstrates warmth, openness, and approachability	<ul style="list-style-type: none"> • Welcomes time with others. • Interest in the needs of others is shown. • Acceptance of others as persons is evident.
Builds an atmosphere of love, acceptance, and forgiveness	<ul style="list-style-type: none"> • Love is genuinely expressed and modeled. • Forgiveness for wrong is sought and given readily. • Friendships are developed throughout the community.

SOME PRACTICAL RESOURCES:

- Bolton, R. *People Skills: How to Assert Yourself, Listen to Others, and Resolve Conflicts*. East Roseville, NSW: Simon & Schuster, 1986.
- Borchers, T. *Interpersonal Communication*.
<http://www.abacon.com/commstudies/interpersonal/interpersonal.html> (1999).
- Brown, Stephen W. *How to Talk So People Will Listen*. Grand Rapids: Baker Book House, 1993.
- Doyle, T. A. *The Interpersonal Web*. <http://novaonline.nv.cc.va.us/eli/spd110td/interper/> (18 March 2001).
- Savage, John S. *Listening and Caring Skills in Ministry: A Guide for Pastors, Counselors, and Small Groups*. Nashville: Abingdon Press, 1996.
- Montgomery, B. *Living and Loving Together: A Practical Manual for Better Relationships*. Melbourne: Thomas Nelson, 1983.
- Wakefield, N. *Listening: A Christian's Guide to Loving Relationships*. Waco, TX: Word, 1981.
- Weaver, R. L. *Understanding Interpersonal Communication*. Dallas: Scott, Foresman, 1978.

Supervised Ministry—Care

REQUIRED MINISTRY FUNCTION: C102, PASTORAL VISITATION

Ministry Skills	Pointers
Initiates pastoral visitation	<ul style="list-style-type: none"> • Reasons for pastoral visits are clarified. • Plans for visits are systematically made, and records kept. • People needing visits are identified and targeted.
Prepares for visit	<ul style="list-style-type: none"> • Pastoral content of visit is planned.
Uses modern communication methods when appropriate	<ul style="list-style-type: none"> • Telephone contacts are made regularly. • Other electronic communications are used when suitable.
Recognizes when the timing of visit is appropriate	<ul style="list-style-type: none"> • Timing of arrival is suitable. • Length of visit is appropriate. • Closure of visit ensures purposes are met.
Establishes friendship and trust	<ul style="list-style-type: none"> • Home hospitality is used as a vehicle for pastoral care. • Interest in the “tasks of the day” is shown. • Personal and spiritual needs are ascertained.

SOME PRACTICAL RESOURCES:

Arnold, W. V. *Introduction to Pastoral Care*. Philadelphia: Westminster Press, 1982.

Benner, D. G. *Care of Souls: Revisioning Christian Nurture and Counsel*. Carlisle: Paternoster, 1998.

Oden, T. C. *Pastoral Theology: Essentials of Ministry*. New York: Harper & Row, 1983.

Swinton, John. *Building a Church for Strangers*. Edinburgh: Contact Pastoral Trust, 1999.

Supervised Ministry—Care

REQUIRED MINISTRY FUNCTION: C103, MINISTRY TO NEW MEMBERS

Ministry Skills	Pointers
Initiates meeting and welcoming new members	<ul style="list-style-type: none"> • Records of visits to new members and prospective members are kept. • Systems are in place to involve others in the welcome.
Plans and prepares for ministry to new members	<ul style="list-style-type: none"> • The care needs of new people are ascertained. • Plans to meet the needs are made. • Involvement of congregation members is planned.
Shows hospitality to new members	<ul style="list-style-type: none"> • Planned home hospitality is featured for newcomers. • Bonding of newcomers to congregational groups is achieved.

SOME PRACTICAL RESOURCES:

- Corney, P. *The Welcoming Church*. Sydney: Anglican, 1996.
- Kuhne, G. W. *The Dynamics of Personal Follow-up*. Grand Rapids: Zondervan, 1976.
- McIntosh, G. *Finding Them, Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church*. Nashville: Broadman, 1992.
- Rainer, T. *High Expectations: The Remarkable Secret for Keeping People in Your Church*. Nashville: Broadman & Holman, 1999.
- Richards, Kel. *Hospitality Evangelism: A Practical Step-by-Step Handbook*. Sydney: Beacon, 1994
- Richter, P. J. *Gone but Not Forgotten: Church Leaving and Returning*. London: Darton, Longman and Todd, 1998.

Supervised Ministry—Care

REQUIRED MINISTRY FUNCTION: C104, SUNDAY SCHOOL/SMALL GROUP MINISTRY

Ministry Skills	Pointers
Involvement in a small group in the local church	<ul style="list-style-type: none"> • Faithful attendance at the group meetings • Displays good listening skills as a member of the group
Works comfortably with the dynamics of small groups	<ul style="list-style-type: none"> • Relationships with people in small groups is relaxed and informal. • Operations in small groups are characterized by empowerment of others.
Encourages group participation and involvement	<ul style="list-style-type: none"> • Group members participate in the worship and other aspects of the group and the congregation.

SOME PRACTICAL RESOURCES:

Henderson, D. M. *John Wesley's Class Meeting: A Model for Making Disciples*. Nappanee, IL: Evangel, 1997.

Leslie, R. C. *Sharing Groups in the Church: An Invitation to Involvement*. Nashville: Abingdon, 1979.

McBride, N. F. *How to Lead Small Groups*. Colorado Springs: NavPress, 1990.

Schwanz, F. L. *Growing Small Groups*. Kansas City: Beacon Hill Press of Kansas City, 1985.

Small Groups.Com. <http://smallgroups.com/> (11 January 2002).

Webminister.com. *Group Dynamics and Small Groups*. <http://webminister.com/growth01/home.htm> (11 January 2002).

Supervised Ministry—Care

REQUIRED MINISTRY FUNCTION: C105, CONFLICT MANAGEMENT

Ministry Skills	Pointers
Is actively aware of the sensitivities, needs, and feelings of others	<ul style="list-style-type: none"> • Awareness of the expressions of feeling and need from others is developed. • Voice tone and body language is interpreted for feelings and needs.
Assesses situations for conflict	<ul style="list-style-type: none"> • Knowledge of the conflict managing strategies of self and others is understood. • Interpersonal conflicts are seen as potential for growth. • The problem solving/decision making potential through conflict is constructively realized.
Identifies tension	<ul style="list-style-type: none"> • Tension-reducing language and actions are used. • Solutions which produce win-win situations are found.
Resolves disagreements and conflicts effectively	<ul style="list-style-type: none"> • Communication channels are always kept open. • Mutual trust is always maintained. • An agreement which is honorable to God and to all people involved is reached. • Improved capacity to grow constructively through conflict is developed.

SOME PRACTICAL RESOURCES:

- Augsburger, D. W. *Caring Enough to Confront*. Revised edition, Ventura, CA: Regal Books, 1981.
- Bolton, R. *People Skills: How to Assert Yourself, Listen to Others, and Resolve Conflicts*. East Roseville, NSW: Simon & Schuster, 1986.
- Conflict Resolutions in Church. <http://www.resolvechurchconflict.com/index.htm> (11 January 2002).
- Conflict Resolution Information Source. <http://www.crinfo.org/> (11 January 2002).
- Dale, R. D. *Surviving Difficult Church Members*. Nashville: Abingdon, 1984.
- Gangel, K. O. *Communications and Conflict Management in Churches and Christian Organizations*. Nashville: Broadman Press, 1992.
- Lowry, R. L., and R. W. Meyers. *Resources for Christian Counseling*. Vol. 29, *Conflict Management and Counseling*. Dallas: Word, 1991.

Supervised Ministry—Care

REQUIRED MINISTRY FUNCTION: C106, MINISTRY TO FORMER AND INACTIVE MEMBERS

Ministry Skills	Pointers
Is proactive to identify inactive and nonparticipating members	<ul style="list-style-type: none"> • Records of attendances and absences are checked regularly • After consultation with the pastor, a program of visitation is developed.
Is proactive in meeting with former members	<ul style="list-style-type: none"> • After consultation with the pastor, plans and preparation for meeting are made in advance.
Gives clear messages of love and concern	<ul style="list-style-type: none"> • Approaches are made in love, valuing the persons even as God does. • Expression of the concern of God’s fellowship is made. • A visitation report is made to the pastor and further visits are arranged in consultation with the pastor.

SOME PRACTICAL RESOURCES:

Association of Nazarene Social Researchers. *Resource Information from ANSR on Congregational Attrition*.
<http://www.nazarene.org/cg/research/ansr/articles/t9.html> (11 January 2002).
 Gibbs, E. *Winning Them Back: Tackling the Problem of Nominal Christianity*. Tunbridge Wells, UK: Monarch, 1993.
 McIntosh, G. *Finding Them, Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church*. Nashville: Broadman, 1992.
 Randell, R. L. *What People Expect from Church: Why Meeting People’s Needs Is More Important than Church Meetings*. Nashville: Abingdon Press, 1992.
 Rainer, T. *High Expectations: The Remarkable Secret for Keeping People in Your Church*. Nashville: Broadman & Holman, 1999.
 Richter, P. J. *Gone but Not Forgotten: Church Leaving and Returning*. London: Darton, Longman and Todd, 1998.

NOTE: The level of involvement by the student is to be approved by the pastor of the church.

Supervised Ministry—Care

REQUIRED MINISTRY FUNCTION: C107, PASTORAL COMPASSION

Ministry Skills	Pointers
Is proactive to recognize the unspoken needs and to meet them	<ul style="list-style-type: none"> • Awareness of the hurts of others is evident. • Consultation with and reporting to the pastor before and after visiting. • Congregational systems are in place to recognize and care for hurting people.
Empathizes with those suffering pain, bereavement, etc.	<ul style="list-style-type: none"> • Bereaved, hospitalized, seriously ill, etc. are cared for expediently. • Involvement of congregation members in caring role is organized. • Awareness is shown of special needs of bereaved, etc., on Mother's Day, Father's Day, family times, etc. • The comfort of God's presence is extended.
Recognizes urgent needs and attends to them	<ul style="list-style-type: none"> • Hurting people—rebellious youth, single parents, cross-cultures, etc., are ministered to with God's love. • Records kept and sympathies extended for anniversaries of bereavements, etc.

SOME PRACTICAL RESOURCES:

Oates, W. *Pastoral Care and Counseling in Grief and Separation*. Philadelphia: Fortress, 1991.
Contemporary Christian Counseling Series. Dallas: Word.
Resources for Christian Counseling Series. Dallas: Word.

NOTE: The level of involvement by the student is to be approved by the pastor of the church.

Supervised Ministry—Care

REQUIRED MINISTRY FUNCTION: C108, CHAPLAINCY

Ministry Skills	Pointers
Is proactive in planning and preparing for contacts	<ul style="list-style-type: none"> • Plans and preparations are made appropriately.
Ministers to a range of chaplaincy situations	<ul style="list-style-type: none"> • Hospital • Prison • School • Workplace

SOME PRACTICAL RESOURCES:

Arnold, W. V. *Introduction to Pastoral Care*. Philadelphia, PA: Westminster Press, 1982.

Church of the Nazarene Chaplaincy Ministries. <http://www.nazarenechaplains.org/> (17 January 2002).

Coalition Of Prison Evangelists [COPE]. *COPE Resource Documents*. <http://www.copeministries.org/Resources.html> (14 January 2002).

Hospital Chaplaincy Gateway. <http://www.hospitalchaplain.com/> (14 January 2002).

Prison Fellowship. <http://www.pfi.org/default.htm> (14 January 2002).

Reimer, L. D. *The Hospital Handbook: A Practical Guide to Hospital Visitation*. Revised edition, Wilton, CT: Morehouse-Barlow, 1988.

Williams, L. M. *Nursing Home Ministries*. Kansas City: Beacon Hill Press of Kansas City, 1981.

Supervised Ministry—Care

ELECTIVE MINISTRY FUNCTION: C201, PASTORAL VISITATION

Ministry Skills	Pointers
Ability to train others in pastoral visitation	<ul style="list-style-type: none">• Training seminar for pastoral visitors planned and taught.• People gifted in visiting and relating the love of God to others are selected and trained for visitation.

SOME PRACTICAL RESOURCES:

Arnold, W. V. *Introduction to Pastoral Care*. Philadelphia, PA: Westminster Press, 1982.

Pyle, William T. *Experiencing Ministry Supervision*. Nashville: Broadman & Holman, 1995.

Supervised Ministry—Care

ELECTIVE MINISTRY FUNCTION: C202, SUNDAY SCHOOL/SMALL GROUP MINISTRY

Ministry Skills	Pointers
Plans a comprehensive ministry program for small groups	<ul style="list-style-type: none"> • Small group plans meet the belonging needs of people. • Small group plans involve congregational input. • Small group plans are integral to church strategic plan.
Able to train others to implement the small groups ministry program	<ul style="list-style-type: none"> • The training program is planned and coordinates with other church training. • The training involves developing unity across the church. • The practices and expectations of small-group ministries are understood and accepted.

SOME PRACTICAL RESOURCES:

- Hughes, Bryn. *Small Group Know How: Practical Tools for Home and Cell Groups*. London: Monarch Books, 2001.
- George, Carl F. *The Coming Church Revolution: Empowering Leaders for the Future*. Grand Rapids: Fleming H. Revell, 1994.
- Kendrick, Michael. *Supper Club: Creative Ideas for Small-group Fellowship*. Grand Rapids: Baker Books, 1994.
- Leslie, R. C. *Sharing Groups in the Church: An Invitation to Involvement*. Nashville: Abingdon, 1979.
- McBride, N. F. *How to Lead Small Groups*. Colorado Springs: NavPress, 1990.
- Schwanz, F. L. *Growing Small Groups*. Kansas City: Beacon Hill Press of Kansas City, 1985.
- Shoemaker, N. *Small Groups, Big Ministry! A Leader's Guide for Covenant Groups*. Kansas City: Beacon Hill Press of Kansas City, 1988.
- Small Groups.Com. <http://smallgroups.com/> (11 January 2002).
- Turner, J. *Small Groups That Catch the Wind: Using Small Groups for Community and Mission in the Local Church*. Adelaide, SA: Open Book, 2000.

Supervised Ministry—Care

ELECTIVE MINISTRY FUNCTION: C203, MINISTRY TO ERRING MEMBERS

Ministry Skills	Pointers
Is proactive to identify erring members and sensitive to develop a love and concern for their souls	<ul style="list-style-type: none"> • Wisdom and care are exercised in identifying errancy. • Consults the pastor at every stage of contact with the members and their families. • Approaches to erring members are made in accepting them as persons, but rejecting their actions.
Gives clear messages of hope and assurance	<ul style="list-style-type: none"> • Nonjudgmental attitudes are expressed. • The love of God for all who sin is expressed and modeled. • Confidentiality is maintained.
Copes effectively with aberrant behaviors	<ul style="list-style-type: none"> • People involved in sexual/physical abuse, substance abuse, occultism, alcoholism, etc., are cared for as children of God.
Knows when to refer to other agencies	<ul style="list-style-type: none"> • Complies with mandatory reporting requirements of the state government. • Knowledge of suitable referral agencies available. • Referrals are made when expert help is needed.

SOME PRACTICAL RESOURCES:

Contemporary Christian Counseling Series. Dallas: Word.

Dale, R. D. *Surviving Difficult Church Members.* Nashville: Abingdon, 1984.

Resources for Christian Counseling Series. Dallas: Word.

White, J., and K. Blue. *Church Discipline That Heals: Putting Costly Love Into Action.* Downers Grove, IL: Intervarsity Press, 1992.

NOTE: The level of involvement by the student is to be approved by the pastor of the church.

Supervised Ministry—Care

ELECTIVE MINISTRY FUNCTION: C204, MARRIAGE COUNSELING

Ministry Skills	Pointers
Is proactive in building strong and healthy marriages	<ul style="list-style-type: none"> • A positive family ministry centered on God’s plan for marriage is developed. • Effective marriage enrichment experiences are planned and organized.
Is proactive in counseling pre-marriage couples	<ul style="list-style-type: none"> • A positive, Bible-based, premarriage counseling program is planned. • Premarriage couples are involved in appropriate counseling.
Is proactive in counseling failed marriage partners	<ul style="list-style-type: none"> • Partners in failed marriages are counseled using God’s plan for marriage as the basis.
Counsels partners in troubled marriage situations	<ul style="list-style-type: none"> • Troubled marriages—De facto, non-Christian partners, adulterous unions, etc. are counseled with a basis of Christian marriage beliefs.

SOME PRACTICAL RESOURCES:

Contemporary Christian Counseling Series. Dallas: Word.

Deasley, A. R. G. *Marriage and Divorce in the Bible and the Church.* Kansas City: Beacon Hill Press of Kansas City, 2000.

Forster, G. *Cohabitation and Marriage: A Pastoral Response.* London: Marshall Pickering, 1994.

Resources for Christian Counseling Series. Dallas: Word.

Storkey, R. *Marriage and Its Modern Crisis: Repairing Married Life.* London: Hodder & Stoughton, 1996.

Virkler, H. A. *Broken Promises.* Dallas: Word, 1992.

Worthington, E. L. *Marriage Counseling: A Christian Approach to Counseling Couples.* Downers Grove: InterVarsity Press, 1989.

Wright, H. N. *Premarital Counseling.* Chicago: Moody, 1982.

NOTE: The level of involvement by the student is to be approved by the pastor of the church. At the pastor’s discretion, this competency may be completed wholly or in part by appropriate role-playing.

Supervised Ministry—Worship

REQUIRED MINISTRY FUNCTION: W101, WORSHIP SERVICE

Ministry Skills	Pointers
Plans and prepares comprehensively for worship	<ul style="list-style-type: none"> • All preparation is completed fully before service. • Others involved in leading worship are fully briefed in advance. • All resources used in worship are tested and ready for use.
Develops and works with a worship leading team	<ul style="list-style-type: none"> • Worship team members work collaboratively with the pastor to plan the worship service.
Develops a strategy for worship	<ul style="list-style-type: none"> • Preaching themes are a focus of worship. • Worship is planned to integrate with the church vision.
Leads the worship service	<ul style="list-style-type: none"> • Voice is clear and well modulated. • The worship atmosphere is honoring to God. • All readings, prayers, music, etc., contribute to the worship of God.
Incorporates worship techniques appropriate for desired objectives	<ul style="list-style-type: none"> • Drama, object lessons, puppets, etc., are used as part of worship.
Focuses all attention on God and on His work through Christ and the Holy Spirit	<ul style="list-style-type: none"> • Worshiping God is central to all worship. • Adoration, confession, thanksgiving, and supplication are featured in worship.

SOME PRACTICAL RESOURCES:

- Lavergne, A., and W. Grahlman. *Lift Up Your Heart—Sites Devoted to Worship and Liturgy* (September 1999). <http://www.jwainc.com/~grahl/sec4.html> (14 January 2002).
- Ray, David R. *Wonderful Worship in Smaller Churches*. Cleveland, OH: Pilgrim Press, 2000.
- Schwanz, K. *Resources for Worship Planning: A Companion to the Hymnal Sing to the Lord*. Kansas City: Lillenas Publishing Company, 1993.
- Webber, R. E. *Blended Worship: Achieving Substance and Relevance in Worship*. Peabody, MA: Hendrickson Publishers, 1996.
- Weems, A. *Searching for Shalom: Resources for Creative Worship*. Louisville, KY: Westminster/John Knox, 1991.

Supervised Ministry—Worship

REQUIRED MINISTRY FUNCTION: W102, DEDICATIONS AND INSTALLATIONS

Ministry Skills	Pointers
Plans and prepares infant dedications, installation of church officers and persons for church ministries	<ul style="list-style-type: none"> • Services are fully planned and rehearsed. • Services are spiritually challenging to the lives of those involved.
Prepares participants fully for service	<ul style="list-style-type: none"> • Participants understand the Bible teaching relative to their situation. • Participants are prepared for the service procedures.
Conducts or observes services	<ul style="list-style-type: none"> • Service knowledge and procedures are clearly understood.

SOME PRACTICAL RESOURCES:

Manual, Church of the Nazarene. Kansas City: Nazarene Publishing House, 2017.
Middendorf, Jesse C. *The Church Rituals Handbook.* Kansas City: Beacon Hill Press of Kansas City, 1997.

NOTE: The level of involvement by the student is to be approved by the pastor of the church. At the pastor’s discretion, this competency may be completed wholly or in part by appropriate role-playing.

Supervised Ministry—Worship

REQUIRED MINISTRY FUNCTION: W103, RECEPTION OF CHURCH MEMBERS

Ministry Skills	Pointers
Plans and prepares church membership services	<ul style="list-style-type: none"> • Services are fully planned and rehearsed. • Services are spiritually challenging to the lives of those involved.
Prepares participants fully for service	<ul style="list-style-type: none"> • Participants understand the Bible teaching relative to their situation. • Participants are prepared for the service procedures.
Conducts or observes services	<ul style="list-style-type: none"> • Service knowledge and procedures are clearly understood.

SOME PRACTICAL RESOURCES:

Church of the Nazarene. *An Introduction to Membership: Welcome to the Church of the Nazarene*. [Video] 5 sessions. Kansas City: Nazarene, n.d.

Manual, Church of the Nazarene. Kansas City: Nazarene Publishing House, 2017.

McCant, J. *The Meaning of Church Membership*. Kansas City: Beacon Hill Press of Kansas City, 1973.

Middendorf, Jesse C. *The Church Rituals Handbook*. Kansas City: Beacon Hill Press of Kansas City, 1997.

Parrott, Richard L. *Welcome to the Church of the Nazarene: An Introduction to Membership: Leaders Guide*. Kansas City: Nazarene, 1988.

NOTE: The level of involvement by the student is to be approved by the pastor of the church. At the pastor’s discretion, this competency may be completed wholly or in part by appropriate role-playing.

Supervised Ministry—Worship

REQUIRED MINISTRY FUNCTION: W104, PREACHING

Ministry Skills	Pointers
Plans, prepares, and delivers a minimum of three sermons fully	<ul style="list-style-type: none"> • Sermons are prepared and rehearsed in advance of delivery.
Plans a curriculum for the preaching ministry	<ul style="list-style-type: none"> • Preaching ministry is congruent with the church strategic plans. • The range of Christian beliefs and practices are addressed by sermon topics.
Structures sermons logically and coherently	<ul style="list-style-type: none"> • Syntax, grammar, etc., are appropriate. • Sermon structure is clear, rational, and contributes to good understanding.
Delivers sermons pleasantly and compellingly	<ul style="list-style-type: none"> • Presentation skills, voice modulation, tonal qualities, body language, etc., are appropriate. • Apt illustrations are used. • The gospel is proclaimed with a conviction that leaves no alternatives.
Preaches to elicit a response	<ul style="list-style-type: none"> • Sermons are structured to point people to the truth. • Challenges to respond to the truth are issued.
Preaches to affirm the faith of those who are Christians	<ul style="list-style-type: none"> • God’s Word is clearly expounded. • The message of assurance is adequately addressed.
Preaches from a needs-oriented perspective	<ul style="list-style-type: none"> • The spiritual needs of people living in the contemporary world are addressed. • Issues of today are given a theological perspective.

SOME PRACTICAL RESOURCES:

- Anderson, K. C. *Preaching.org: A forum for discussing preaching and culture* (November 21, 1998). <http://www3.bc.sympatico.ca/areopagus/home.html>. (September 25, 2020).
- Brown, S. W. *How to Talk So People Will Listen*. Grand Rapids: Baker, 1993.
- Chapell, B. *Christ-centered Preaching: Redeeming the Expository Sermon*. Grand Rapids: Baker, 1994.
- Dunning, H. R. *Biblical Resources for Holiness Preaching: From Text to Sermon*. Kansas City: Beacon Hill Press of Kansas City, 1990.
- Locsalzo, C. A. *Apologetic Preaching: Proclaiming Christ to a Postmodern World*. Downers Grove, IL: IVP, 2000.
- MacArthur, J. F. *Rediscovering Expository Preaching*. Dallas, TX: Word Books, 1992.
- McDill, W. *The 12 Essential Skills for Great Preaching*. Nashville: Broadman & Holman, 1994.
- Wiersbe, W. W. *Preaching and Teaching with Imagination*. Wheaton, IL: Victor, 1994.

Supervised Ministry—Worship

REQUIRED MINISTRY FUNCTION: W105, BAPTISM

Ministry Skills	Pointers
Plans, prepares the baptismal service	<ul style="list-style-type: none"> • Baptismal services are planned and rehearsed in advance. • The Bible teachings and practices for baptism are the foundation of the service. • Others contributing to the service are fully aware of the procedures.
Prepares adult candidates fully for baptism Prepares family sponsors for infant baptism	<ul style="list-style-type: none"> • Candidates and sponsors understand the Bible teaching on baptism. • Candidates and sponsors are prepared for the baptismal procedures.
Conducts or observes baptismal service(s)	<ul style="list-style-type: none"> • Baptismal knowledge and procedures are clearly understood.

SOME PRACTICAL RESOURCES:

Manual, Church of the Nazarene. Kansas City: Nazarene Publishing House, 2017.
 Fink, Peter E. *The New Dictionary of Sacramental Worship.* Collegeville, MN: Liturgical Press, 1990.
 Middendorf, Jesse C. *The Church Rituals Handbook.* Kansas City: Beacon Hill Press of Kansas City, 1997.
 Staples, R. L. *Outward Sign and Inward Grace.* Kansas City: Nazarene Publishing House, 1991.

NOTE: The level of involvement by the student is to be approved by the pastor of the church. At the pastor’s discretion, this competency may be completed wholly or in part by appropriate role-playing.

Supervised Ministry—Worship

REQUIRED MINISTRY FUNCTION: W106, COMMUNION SERVICE

Ministry Skills	Pointers
Plans and prepares Communion service	<ul style="list-style-type: none"> • Communion services are planned and rehearsed in advance. • The Bible teachings and practices on the Lord’s Supper are the foundation of the service. • Demonstrates awareness of the richness of liturgical resources available • Others contributing to the service are fully aware of the procedures.
Conducts Communion service	<ul style="list-style-type: none"> • Bible knowledge and practices are clearly implemented. • Appropriate liturgy is utilized. • Directions for the communicants are clearly given.

SOME PRACTICAL RESOURCES:

Manual, Church of the Nazarene. Kansas City: Nazarene Publishing House, 2017.
Middendorf, Jesse C. *The Church Rituals Handbook.* Kansas City: Beacon Hill Press of Kansas City, 1997.

Supervised Ministry—Worship

REQUIRED MINISTRY FUNCTION: W107, FUNERAL SERVICE

Ministry Skills	Pointers
Plans and prepares for or observes the planning of a funeral service	<ul style="list-style-type: none"> • Funeral services are fully planned and rehearsed in advance. • The special circumstances of family and close friends are considered in service planning. • Responsibilities are attended to: contact of family members, arrangements with the funeral director, preparing the obituary, arranging the music, etc. • Bible teaching on death and the resurrection are foundational to service planning. • Demonstrates awareness of the richness of liturgical resources available.
Comforts those who are sad	<ul style="list-style-type: none"> • Appropriate liturgy is utilized. • A sense of the comforting presence of God is brought to those who mourn. • Family members and close friends are visited and ministered to. • The living are ministered to in terms of their own mortality and destiny.
Conducts or observes funeral service	<ul style="list-style-type: none"> • Knowledge and procedures are clearly understood.

SOME PRACTICAL RESOURCES:

Manual, Church of the Nazarene. Kansas City: Nazarene Publishing House, 2017.
Funeral Services Information Portal and Directory.

<http://www.thefuneraldirectory.com/> (15 January 2002)

Middendorf, Jesse C. *The Church Rituals Handbook.* Kansas City: Beacon Hill Press of Kansas City, 1997.

Poovey, W. A. *Planning a Christian Funeral: A Minister's Guide.* Minneapolis, MN: Augsburg, 1978.

NOTE: The level of involvement by the student is to be approved by the pastor of the church. At the pastor's discretion, this competency may be completed wholly or in part by appropriate role-playing.

Supervised Ministry—Worship

REQUIRED MINISTRY FUNCTION: W108, WEDDING CEREMONY

Ministry Skills	Pointers
Plans and prepares for or observes the planning of a wedding ceremony	<ul style="list-style-type: none"> • Wedding ceremonies are planned and rehearsed in advance. • Demonstrates awareness of the richness of liturgical resources available. • The special circumstances of family and close friends are considered in the ceremony planning. • Responsibilities are attended to: legal requirements, marriage certificate, choice of vows, etc.
Counsels the intending married couple	<ul style="list-style-type: none"> • Premarriage counseling features Bible teaching on marriage.
Conducts or observes a wedding ceremony	<ul style="list-style-type: none"> • Appropriate liturgy is utilized. • Knowledge and procedures are clearly understood. • Legal responsibilities are fulfilled.

SOME PRACTICAL RESOURCES:

Manual, Church of the Nazarene. Kansas City: Nazarene Publishing House, 2017.
Middendorf, Jesse C. *The Church Rituals Handbook.* Kansas City: Beacon Hill Press of Kansas City, 1997.

NOTE: The level of involvement by the student is to be approved by the pastor of the church. At the pastor’s discretion, this competency may be completed wholly or in part by appropriate role-playing.

Supervised Ministry—Worship

ELECTIVE MINISTRY FUNCTION: W201, TEACHING

Ministry Skills	Pointers
Plans and prepares all lessons fully	<ul style="list-style-type: none"> • Lessons are prepared and rehearsed in advance. • Teaching ministry is congruent with church strategic plan.
Identifies the needs of different groups and plans teaching accordingly	<ul style="list-style-type: none"> • Teaching to elderly, disadvantaged ethnic groups, youth, etc., meets their level of understanding and needs.
Uses media and other resources effectively	<ul style="list-style-type: none"> • Audiovisual and other technology are used to enhance teaching process. • Print resources complement the teaching process.
Encourages self-directed learning where appropriate	<ul style="list-style-type: none"> • Learners are self-motivated to learn independently.
Able to train others to teach	<ul style="list-style-type: none"> • Training programs are planned and implemented.

SOME PRACTICAL RESOURCES:

- Brookfield, S. D. *Understanding and Facilitating Adult Learning*. Oxford: Jossey-Bass, 1991.
- Downs, P. G. *Teaching for Spiritual Growth*. Grand Rapids: Zondervan, 1994.
- Griggs, D. L. *Teaching Teachers to Teach: A Basic Manual for Church Teachers*. Nashville: Abingdon, 1982.
- Hendricks, H. G. *Teaching to Change Lives*. Portland: Multnomah, 1987.
- _____. *The 7 Laws of the Teacher: Applied Principles of Learning*. 7 video-cassettes. Atlanta: Walk Through the Bible Ministries, 1988.
- Lawrence, G. *People Types and Tiger Stripes: A Practical Guide to Learning Styles*. Second edition, Gainesville, FL: Center for Applications of Psychological Type, 1983.
- O'Connell, T. E. *Making Disciples: A Handbook of Christian Moral Formation*. New York: Crossroad, 1998.
- Steele, L. L. *On the Way: A Practical Theology of Christian Formation*. Grand Rapids: Baker, 1990.
- Wilkinson, B. H. *The 7 Laws of the Learner: Textbook Edition*. Sisters, OR: Multnomah Press, 1992.

Supervised Ministry—Worship

ELECTIVE MINISTRY FUNCTION: W202, EVANGELISTIC PREACHING

Ministry Skills	Pointers
Incorporates illustrations that move people to decision	<ul style="list-style-type: none"> • Master illustration sums up the message. • Illustrations clarify truth. • Illustrations are necessary for persuasion. • Illustrations hold the attention of the hearer.
The text and the body of the sermon engages the hearer	<ul style="list-style-type: none"> • The text should confront: <ul style="list-style-type: none"> • The unsaved with lostness and powerlessness • Backslider with coldness • Unsanctified with impurity • Challenge the will. • Use pause to emphasize, not volume. • Keep the message simple but not shallow.
Focuses the message on the needs of seekers within the congregation	<ul style="list-style-type: none"> • Most people will not be moved by “ought to” or “should.” • Be specific in how God can bring purity to character. • Use testimonies of real people to illustrate transformation. • Questions must be used to challenge everyone.
Calls for decision or response at the close of the message (see Resource 3-3 for a sample altar call)	<ul style="list-style-type: none"> • Plan your invitation as thoughtfully as the illustrations. • Careful transitions will put your hearers at ease and build on your sermon strengths. • Be positive. • Be confident and speak with authority. • Offer specific instruction to those you feel should respond.
The spirit of evangelistic preaching is a communication of love and not condemnation	<ul style="list-style-type: none"> • The pastor is under commission to win lost people. • Include evangelistic preaching as needed. • Evangelistic preaching enables hearers to respond to God’s grace. • Evangelistic preaching causes the minister to be dependent upon the Holy Spirit. The persons who respond make a life commitment to follow God.

Supervised Ministry—Outreach

REQUIRED MINISTRY FUNCTION: O101, EQUIPPING AND ASSIMILATING MEMBERS

Ministry Skills	Pointers
Identifies the spiritual gifts of others	<ul style="list-style-type: none"> • Church members are guided to discover their gifts. • Laity are assisted in finding their God-given ministry.
Motivates others to serve God fully	<ul style="list-style-type: none"> • The intrinsic need to serve God is modeled and taught. • Service is God-ordained—not human-centered.
Equips others with ministry skills	<ul style="list-style-type: none"> • Training retreats, etc., are planned and conducted. • Materials and resources are made available. • Ministry roles are clearly delineated.
Encourages others in using their gifts for God	<ul style="list-style-type: none"> • Empowerment of others in ministry is practiced. • Opportunities for others to minister are created.

SOME PRACTICAL RESOURCES:

- Barna, G. *Turn-Around Churches: How to Overcome Barriers to Growth and Bring New Life*. Ventura, CA: Regal, 1993.
- Bugbee, B., et al. *Network: The Right People in the Right Places for the Right Reason*. Grand Rapids: Zondervan, 1994.
- Garlow, J. L. *LITE: Lay Institute to Equip*. Kansas City: Beacon Hill Press of Kansas City, 1980.
- Richards, L. O. *Lay Ministry: Empowering the People of God*. Grand Rapids: Ministry Resources Library, 1981.

Supervised Ministry—Outreach

REQUIRED MINISTRY FUNCTION: O102, FACILITATING PERSONAL DECISIONS

Ministry Skills	Pointers
Develops a firsthand experience of the power of salvation through Christ	<ul style="list-style-type: none"> • Personally and confidently witnesses to the transforming power of Christ.
Develops a compassion for those who are spiritually needy	<ul style="list-style-type: none"> • The spiritual needs of others are listened to and understood. • People’s needs are cared for individually as befitting God’s care.
Expresses God’s good news readily and with clarity	<ul style="list-style-type: none"> • The gospel is explained with gentleness and respect. • The gospel is made relevant to personal situations in a simple and clear way.
Facilitates the change in people from “knowing in the mind” to “deciding as an act of will”	<ul style="list-style-type: none"> • Knowledge of the facts of the gospel is laid as a foundation for decision making. • The options for future living and their consequences are clearly explored. • Decisions to follow God’s way—to turn to Him in repentance and faith—are compellingly encouraged.

SOME PRACTICAL RESOURCES:

Aldrich, J. C. *Gentle Persuasion: Creative Ways to Introduce Your Friends to Christ*. Portland: Multnomah, 1988.

Campolo, A. *Fifty Ways You Can Share Your Faith*. Eastbourne, UK: Kingsway, 1994.

Carson, D. A. *Telling the Truth: Evangelizing Postmoderns*. Grand Rapids: Zondervan, 2000.

Engel, J. F., and H. W. Norton. *What’s Gone Wrong with the Harvest?* Grand Rapids: Zondervan, 1975.

Felter, D. J. *Evangelism in Everyday Life: Sharing and Shaping Your Faith: Leader’s Guide*. Kansas City: Beacon Hill Press of Kansas City, 1998.

Hybels, B., and M. Mittelberg. *Becoming a Contagious Christian*. Grand Rapids: Zondervan, 1994.

Seamands, J. T. *Tell It Well: Communicating the Gospel Across Cultures*. Kansas City: Beacon Hill Press of Kansas City, 1981.

Stiles, J. M. *Speaking of Jesus: How to Tell Your Friends the Best News They Will Ever Hear*. Downers Grove: IVP, 1995.

Strobel, L. P. *Inside the Mind of Unchurched Harry & Mary: How to Reach Friends and Family Who Avoid God and the Church*. Grand Rapids: Zondervan, 1993.

Towns, E. L. *Winning the Winnable: Friendship Evangelism*. Lynchburg, VA: Church Growth Institute, 1987.

Tuttle, R. G. *Can We Talk? Sharing Your Faith in a Pre-Christian World*. Nashville: Abingdon, 1999.

Supervised Ministry—Outreach

REQUIRED MINISTRY FUNCTION: O103, EVANGELISM

Ministry Skills	Pointers
Focuses ministry on the evangelism of the lost	<ul style="list-style-type: none"> • The call to do “the work of an evangelist” is heeded.
Plans and prepares for proactive involvement in evangelism	<ul style="list-style-type: none"> • Gospel outreach is an integral part of ministry planning. • The Bible teachings on reaching “the world” are understood and implemented.
Creates opportunities for personal evangelism; participates in personal evangelism	<ul style="list-style-type: none"> • Personal testimony is readily shared. • Home and family situations are utilized for evangelism. • Meet-the-people programs, door-knocking, planned visitation, etc., are utilized for personal evangelism.
Participates in programs of public evangelism	<ul style="list-style-type: none"> • Opportunities for public evangelism—crusades, special services, etc., are planned and utilized effectively. • Facilitates appropriate response to evangelistic message. • Provides appropriate spiritual guidance.
Participates in programs of seminar evangelism	<ul style="list-style-type: none"> • Opportunities for seminar evangelism—camps, retreats, etc., are planned and utilized effectively.
Meets the needs and interest of the variety of people who need salvation	<ul style="list-style-type: none"> • Salvation of the needs is a major ministry focus. • Outreach programs capture people’s interest and needs.
Able to train others in the methods of evangelism	<ul style="list-style-type: none"> • People are trained in winning others to Christ.

SOME PRACTICAL RESOURCES:

- Aldrich, J.C. *Life-style Evangelism: Crossing Traditional Boundaries to Reach the Unbelieving World*. Portland, OR: Multnomah, 1981.
- Barna, G. *What Evangelistic Churches Do: The Common Traits of Churches That Reach People for Christ*. [Video]. Gospel Light, 1996.
- Carson, D. A. *Telling the Truth: Evangelizing Postmoderns*. Grand Rapids: Zondervan, 2000.
- Henderson, D. W. *Culture Shift: Communicating God’s Truth to Our Changing World*. Grand Rapids: Baker, 1998.
- Hunter, G. *The Celtic Way of Evangelism: How Christianity Can Reach the West Again*. Nashville: Abingdon, 2000.
- _____. *How to Reach Secular People*. Nashville: Abingdon, 1992.
- Logan, J. C. *Theology and Evangelism in the Wesleyan Heritage*. Nashville: Kingswood, 1993.
- McIntosh, G. *Finding Them, Keeping Them: Effective Strategies for Evangelism and Assimilation in the Local Church*. Nashville: Broadman, 1992.
- Metzger, W. *Tell the Truth: The Whole Gospel to the Person by Whole People*. Downers Grove: InterVarsity Press, 1981.
- Nichols, A., ed. *The Whole Gospel for the Whole World*. Ventura, CA: Regal, 1989.
- Prior, K. F. W. *The Gospel in a Pagan Society*. Scotland: Christian Focus, 1995.

Supervised Ministry—Outreach

REQUIRED MINISTRY FUNCTION: O104, EFFECTIVE COMMUNICATION

Ministry Skills	Pointers
Develops incisive skills of written communication	<ul style="list-style-type: none"> • Written expression is succinct, clear, and maintains interest. • Different reader groups—local newspaper, newsletter, letters, etc.—are addressed in appropriate forms.
Develops compelling skills of oral communication	<ul style="list-style-type: none"> • Oral expression is coherent and pleasant. • Different audiences—lecture groups, small groups, local radio, etc.—are addressed with appropriate language and tone.
Communicates effectively with a variety of audiences	<ul style="list-style-type: none"> • Audience composition is a guiding factor in all communication planning and delivery.
Accesses local media for gospel communication	<ul style="list-style-type: none"> • Gospel presentations in the local media, newspapers, radio, TV, handouts, etc., are actively sought.

SOME PRACTICAL RESOURCES:

- Barna, G. *Church Marketing: Breaking Ground for the Harvest*. Ventura, CA: Regal, 1992.
- Beebe, S. A. and S. J. *Public Speaking: An Audience-centered Approach*. Englewood Cliffs, NJ: Prentice-Hall, 1991.
- Brown, S. W. *How to Talk So People Will Listen*. Grand Rapids: Baker, 1993.
- Byrns, J. H. *Speak for Yourself: An Introduction to Public Speaking*. Third edition, New York: McGraw-Hill, 1994.
- Lucas, S. E. *The Art of Public Speaking*. Fifth edition, New York: McGraw-Hill, 1995.
- Powell, J., and L. Brady. *Will the Real Me Please Stand Up? So We Can All Get to Know You: 25 Guidelines for Good Communication*. Allen, TX: Argus Communications, 1985.

Supervised Ministry—Outreach

ELECTIVE MINISTRY FUNCTION: O201, INVOLVING THE CHURCH IN THE COMMUNITY

Ministry Skills	Pointers
Attends public functions as a representative of the church	<ul style="list-style-type: none"> • Public functions—civic receptions, public awards and presentations, school functions, etc.—become opportunities to meet the community.
Invites civic dignitaries to church functions	<ul style="list-style-type: none"> • Local dignitaries—mayor, council members, police, major community leaders, etc.—are involved in special church functions.
Participates in public ceremonies	<ul style="list-style-type: none"> • Gospel ministry representations are made at public ceremonies: Veteran’s Day, Flag Day, Memorial Day, etc. • Public ceremonials are featured as a part of church life.
Encourages the involvement of the church in local welfare projects	<ul style="list-style-type: none"> • Local welfare needs—abuse centers, homeless centers, rescue missions, food banks, etc.—are supported.

SOME PRACTICAL RESOURCES:

Barna, G. *User Friendly Churches: What Christians Need to Know About the Churches Peoples Love to Go To*. Ventura, CA: Regal, 1991.

Berkley, J. D., ed. *Leadership Handbooks*. Vol. 2, *Outreach and Care*. Grand Rapids: Baker, 1992.

Campolo, A., W. Rice, and B. McNabb. *Ideas for Social Action*. El Cajon, CA: Youth Specialties, 1993.

Christensen, M. *City Streets, City People: A Call for Compassion*. Nashville: Abingdon, 1988.

Kysar, R. *Called to Care: Biblical Images for Social Ministry*. Minneapolis: Fortress, 1992.

Logan, R. E., and L. Short. *Mobilizing for Compassion: Moving People into Ministry*. Grand Rapids: Fleming H. Revell, 1994.

Nees, T. G. *Compassion Evangelism: Meeting Human Need*. Kansas City: Beacon Hill Press of Kansas City, 1996.

Powers, E. M. *Building a Caring-sharing Community of Believers*. Kansas City: Beacon Hill Press of Kansas City, 1983.

Truesdale, A. L. *Evangelism and Social Redemption: Addresses from a Conference on Compassionate Ministries*. Kansas City: Beacon Hill Press of Kansas City, 1987.

Supervised Ministry—Outreach

ELECTIVE MINISTRY FUNCTION: O202, SOCIAL JUSTICE ISSUES

Ministry Skills	Pointers
Plans and prepares a proactive ministry to reach those who are especially needy	<ul style="list-style-type: none"> • People and groups of people with special needs are identified and ministered to.
Develops a caring ministry to those in poverty	<ul style="list-style-type: none"> • People who have insufficient food, clothing, or shelter are targeted for practical assistance. • The gospel is shown in both word and action to the poor.
Develops a caring ministry to those suffering from discrimination	<ul style="list-style-type: none"> • Groups of people—racial and ethnic groups, elderly, children, handicapped, etc.
Develops a balanced and caring attitude to the role of women in the church and community	<ul style="list-style-type: none"> • The role of women in the church and community is valued.

SOME PRACTICAL RESOURCES:

- Campolo, A., W. Rice, and B. McNabb. *Ideas for Social Action*. El Cajon, CA: Youth Specialties, 1993.
- Christensen, M. *City Streets, City People: A Call for Compassion*. Nashville: Abingdon, 1988.
- Kysar, R. *Called to Care: Biblical Images for Social Ministry*. Minneapolis: Fortress, 1992.
- Logan, R. E., and L. Short. *Mobilizing for Compassion: Moving People into Ministry*. Grand Rapids: Fleming H. Revell, 1994.
- Meeks, M. D., ed. *The Portion of the Poor: Good News to the Poor in the Wesleyan Tradition*. Nashville: Kingswood, 1994.
- Nees, T. G. *Compassion Evangelism: Meeting Human Need*. Kansas City: Beacon Hill Press of Kansas City, 1996.
- Powers, E. M. *Building a Caring-Sharing Community of Believers*. Kansas City: Beacon Hill Press of Kansas City, 1983.
- Sider, R. J. *Rich Christians in an Age of Hunger*. London: Hodder & Stoughton, 1990.
- Stackhouse, M. L. *Mutual Obligation as Covenantal Justice in a Global Era*. Zadok Papers: S102 Spring/Summer 1999/2000. Hawthorn, VIC: Zadok Papers, 1999.
- _____, et al. *Christian Social Ethics in a Global Era*. Nashville: Abingdon, 1995.
- Truesdale, A. L. *Evangelism and Social Redemption: Addresses from a Conference on Compassionate Ministries*. Kansas City: Beacon Hill Press of Kansas City, 1987.

Supervised Ministry—Outreach

REQUIRED MINISTRY FUNCTION: O203, MEDIA PROMOTION

Ministry Skills	Pointers
Plans and prepares promotional opportunities for the church	<ul style="list-style-type: none"> • Orderly processes of promotion are deliberately planned. • Specific tactics to promote the church mission are planned.
Develops a clear articulation of the real “product” of the church—the core relationship with Jesus Christ	<ul style="list-style-type: none"> • Word of mouth advertising is fostered. • Personal testimonies of trusted people are featured. • Existing personal relationships with God are modeled for others. • Media releases center on the church’s mission to the community.
Develops a vision for an alive and growing ministry—worthy of promoting	<ul style="list-style-type: none"> • The church vision is clear and widely promulgated.

SOME PRACTICAL RESOURCES:

Barna, G. *Church Marketing: Breaking Ground for the Harvest*. Ventura, CA: Regal, 1992.

_____. *The Power of Vision*. Ventura, CA: Regal, 1992.

Kenneson, P. D., and J. Street. *Selling Out the Church: The Dangers of Church Marketing*. Nashville: Abingdon, 1997.

Miglone, R. Henry. *Church and Ministry Strategic Planning from Concept to Success*. New York: Haworth Press, 1994

Oster, J. C. *Communication and Growth: How a Church Can Reach Its Community*. Kansas City: Beacon Hill Press of Kansas City, 1978.

Supervised Ministry—Management

REQUIRED MINISTRY FUNCTION: M101, TIME MANAGEMENT

Ministry Skills	Pointers
Plans effectively on a long-term and short-term basis	<ul style="list-style-type: none"> • Long term plans—six months—one year are in accord with strategic plan and goals. • Long-term plans are promulgated to church congregation. • Short-term plans—weekly, conform to long-term and strategic plans.
Allocates time to ministry tasks in a planned way	<ul style="list-style-type: none"> • Priority time—preparation time, reflection time, visitation time is allocated on short-term plans. • Appointments are kept; deadlines are met; functions run to time.
Prioritizes ministry tasks for efficient use of time	<ul style="list-style-type: none"> • Priority tasks are done first.
Organizes information system for efficient use of time	<ul style="list-style-type: none"> • Modern technology is used to save time. • Information systems are structured for efficient use.

SOME PRACTICAL RESOURCES:

Engstrom, T. W., and R. A. MacKenzie. *Managing Your Time: Practical Guidelines on the Effective Use of Time*. Grand Rapids: Zondervan, 1967.

Leas, S. B. *Time Management: A Working Guide for Church Leaders*. Nashville: Abingdon, 1978.

MacDonald, G. *Ordering Your Private World*. Crowborough, UK: Highland, 1984.

Toler, S. *Stewardship of Time*. Kansas City: Beacon Hill Press of Kansas City, 1998.

Supervised Ministry—Management

REQUIRED MINISTRY FUNCTION: M102, CHURCH STRATEGIC PLANNING

Ministry Skills	Pointers
Involves church members in church goal setting and planning	<ul style="list-style-type: none"> • Church members participate in the whole strategic planning process. • Church members develop ownership of plans.
Thinks creatively and laterally about church growth	<ul style="list-style-type: none"> • Church plans are forward thinking and relate to the future.
Prioritizes the church goals and develops action plans for the goals	<ul style="list-style-type: none"> • The needs of the people are measured and used for priority planning. • Action plans involve the church people achieving their goals.
Develops teamwork across the church membership	<ul style="list-style-type: none"> • Team skills of others are identified and measured.

SOME PRACTICAL RESOURCES:

- Barna, G. *The Habits of Highly Effective Churches: Being Strategic in Your God-Given Ministry*. Ventura, CA: Regal, 1999.
- Callahan, Kennon L. *Effective Church Leadership*. San Francisco: Harper and Row, 1990.
- _____. *Twelve Keys to an Effective Church: The Planning Workbook*. Revised edition, San Francisco: Harper San Francisco, 1990.
- Dale, Robert D. *Leadership for a Changing Church: Charting the Shape of the River*. Nashville: Abingdon Press, 1998.
- George, C. F. *The Coming Church Revolution: Empowering Leaders for the Future*. Grand Rapids: Fleming H. Revell, 1994.
- McNamarra, C. *Strategic Planning (in nonprofit or for-profit organizations)*. (1999) http://www.mapnp.org/library/plan_dec/str_plan/str_plan.htm (16 January 2002).
- Miglone, R. H. *Church and Ministry Strategic Planning from Concept to Success*. New York: Haworth, 1994.
- Schaller, L. E. *Create Your Own Future*. Nashville: Abingdon, 1991
- _____. *The Pastor and the People: Building a New Partnership for Effective Ministry*. Nashville: Abingdon, 1981.

Supervised Ministry—Management

REQUIRED MINISTRY FUNCTION: M103, LOCAL CHURCH ADMINISTRATION

Ministry Skills	Pointers
Understands the administrative structures of the local church and their functions	<ul style="list-style-type: none"> • Annual Church Meeting • Church Board • Sunday School Ministries • NMI • NYI
Understands and uses the appropriate decision making structures of the church	<ul style="list-style-type: none"> • Decisions are made collaboratively and in the appropriate forum.
Understands and uses the appropriate consultative structures of the church	<ul style="list-style-type: none"> • Consultation is broadly based and appropriate.
Understands and uses the church reporting procedures	<ul style="list-style-type: none"> • Reports on ministry functions are acceptable by appropriate groups. • Familiar with the report forms used by the local church in reporting to the District Assembly.

SOME PRACTICAL RESOURCES:

Cousins, D., et al. *Mastering Church Management*. Portland, OR: Multnomah, 1990.

Croucher, Rowland. *John Mark Ministries: Leadership and Practical Theology*.

<http://www.pastornet.net.au/jmm>. (19 April 2001)

George, C. F. and R. E. Logan. *Leading and Managing Your Church*. Old Tappan, NJ: Fleming H Revell, 1987.

Manual, Church of the Nazarene. Kansas City: Nazarene Publishing House, 2017.

"Seven Concerns of the Church Board." 7 videos. Kansas City: Nazarene Publishing House, n.d.

Webminister.com. Church Leadership and Administration.

<http://www.webminister.com/homel.htm> (19 April 2001).

Weems, L. H. *Church Leadership: Vision, Team, Culture, Integrity*. Nashville: Abingdon, 1993.

"What Every Nazarene Church Board Needs to Know." Kansas City: Nazarene Publishing House.

Supervised Ministry—Management

REQUIRED MINISTRY FUNCTION: M104, LOCAL CHURCH FINANCIAL MANAGEMENT

Ministry Skills	Pointers
Understands the financial structure of the local church and its auxiliaries	<ul style="list-style-type: none"> • Unified Treasury System
Understands the church financial management procedures	<ul style="list-style-type: none"> • Development of a local church budget • Preparation of financial reports • Accountability and reporting structures for handling all church monies
Understands the legal, taxation, and finance sector requirements as they affect the local church	<ul style="list-style-type: none"> • Aware of legal requirements affecting church property, finances, and staffing • Aware of taxation requirements • Aware of the procedures in dealing with the finance sector for insurance, bank accounts, loans, etc.
Computerized finance management tools	Financial management is soundly based utilizing appropriate software (use of MYOB "Nazarene Customized" software).

SOME PRACTICAL RESOURCES:

Church of the Nazarene Stewardship Development Ministries.

http://www.nazarene.org/hfo/sdm/sdmresources/resources_index.html (17 January 2002).

_____. District Budget: The Doors to Development.

http://www.nazarene.org/hfo/sdm/sdmresources/stewardship/district_budget.html

Cousins, D., et al. *Mastering Church Management*. Portland, OR: Multnomah, 1990.

George, C. F. and R. E. Logan. *Leading and Managing Your Church*. Old Tappan, NJ:

Fleming H. Revell, 1987.

Mind Your Own Business "Nazarene Customized" software.

Supervised Ministry—Management

REQUIRED MINISTRY FUNCTION: M105, CHURCH BOARD MEETING

Ministry Skills	Pointers
Plans and prepares for proactive agenda, based on church strategic plans	<ul style="list-style-type: none"> • Meeting agendas contribute to forward action planning. • Meeting details are planned in advance; reports and presentations are prepared in advance.
Understands meeting procedures and applies them effectively using "Robert's Rules of Order"	<ul style="list-style-type: none"> • Meetings and committees feature consistent procedures.
Reacts sensitively and constructively to conflict situations	<ul style="list-style-type: none"> • Tension-reducing language and actions are used. • People are guided to win-win situations.
Able to train others for leadership	<ul style="list-style-type: none"> • Training for suitable people is organized.

SOME PRACTICAL RESOURCES:

- Bunker, M. L. *Helps for Church Business Meetings*. Kansas City: Beacon Hill Press of Kansas City, 1982
- Gangel, Kenneth O. *Communications and Conflict Management in Churches and Christian Organizations*. Nashville: Broadman Press, 1992.
- Johnson, B. E. *Refereeing the Meeting Game: The Management of Business Meetings*. Kansas City: Beacon Hill Press of Kansas City, 1979.
- Robert, H. M. *Robert's Rules of Order*. New York: Bantam, 1982.
- Rules Online.Com. <http://www.parlipro.org/robert/welcome.htm> (16 January 2002).
- Robert's Rules of Order: <http://www.constitution.org/rror/rror--00.htm>
<http://www.robertsrules.org/>.

Supervised Ministry—Management

REQUIRED MINISTRY FUNCTION: M106, DENOMINATIONAL ADMINISTRATION

Ministry Skills	Pointers
Understands the denomination's administration structure	<ul style="list-style-type: none"> • The management structure and function of the denomination at district and general levels is understood. • The roles of the district superintendent and the various district boards are understood. • The structure and function of the District Assembly is understood. • Appropriate contact is made when help and advice is needed.
Is conversant with services provided by the denomination	<ul style="list-style-type: none"> • Services to the community and churches are known and understood. • Good use of suitable denominational services is encouraged.
Understands the role of local churches in the denomination's structure.	<ul style="list-style-type: none"> • The local church commitment to the denomination and to other members of the family of churches is supported. • The accountability and reporting mechanisms to the district are clearly understood.

SOME PRACTICAL RESOURCES:

- Manual, Church of the Nazarene.* Kansas City: Nazarene Publishing House, 2017.
- "Seven Concerns of the Church Board." 7 videos. Kansas City: Nazarene Publishing House, n.d.
- "What Every Nazarene Church Board Needs to Know." Kansas City: Nazarene Publishing House.

Supervised Ministry—Management

ELECTIVE MINISTRY FUNCTION: M107, LEADERSHIP ABILITY

Ministry Skills	Pointers
Develops a vision for the church future	<ul style="list-style-type: none"> • Church vision is clearly understood and articulated.
Exercises a leadership role in church management	<ul style="list-style-type: none"> • Management decisions are made in collaboration with others. • Management processes are consistent with church goals.
Understands how to implement change	<ul style="list-style-type: none"> • The timing and pace of change are handled sensitively. • Change is preceded by commitment of the people involved.
Develops trust in others and builds mutual trust	<ul style="list-style-type: none"> • Relationships with others are built on trust. • Trust in others mirrors our trust in God.
Coordinates and organizes major projects and programs	<ul style="list-style-type: none"> • Major projects—seminars, camps, special programs—are effectively organized.
Delegates ministry tasks to gifted and willing people.	<ul style="list-style-type: none"> • Opportunities for other people to engage in ministry are carefully planned. • Gifted people are engaged in ministry.
Able to train and develop others in leadership skills.	<ul style="list-style-type: none"> • Opportunities are organized to develop the knowledge and skills of others in ministry.

SOME PRACTICAL RESOURCES:

- Bennett, D. W. *Metaphors of Ministry: Biblical Images for Leaders and Followers*. Second revised edition, Carlisle, UK: Paternoster Press, 1993.
- Church Leaders' Guide. <http://www.churchservicesdivision.com/index.html> (19 April 2001).
- Covey, S. R. *Principle-Centered Leadership*. New York: Summit Books, 1991.
- Dale, R. D. *Pastoral Leadership: A Handbook of Resources for Effective Congregational Leadership*. Nashville: Abingdon, 1986.
- George, C. F. *The Coming Church Revolution: Empowering Leaders for the Future*. Grand Rapids: Fleming H. Revell, 1994.
- Jones, B. W. *Ministerial Leadership in a Managerial World*. Wheaton, IL: Tyndale, 1988.
- McIntosh, G. *Overcoming the Dark Side of Leadership: The Paradox of Personal Dysfunction*. Grand Rapids: Baker, 1997.
- Oswald, R. M. *Personality Type and Religious Leadership*. Washington, D.C.: Alban Institute, 1998.
- Webminister.com. *Church Leadership and Administration*. <http://www.webminister.com/homel.htm> (19 April 2001).
- Wright, W. C., and E. Peterson. *Relational Leadership: A Biblical Model for Leadership Service*. Cumbria, UK: Paternoster Press, 2000.

Supervised Ministry—Management

ELECTIVE MINISTRY FUNCTION: M108, PASTORAL TEAM RELATIONSHIPS

Ministry Skills	Pointers
Develops a participative lay leadership team	<ul style="list-style-type: none"> • The contributions of others are listened to with genuine respect. • Responses to others are supportive and considerate. • Teams are guided toward effective decisions. • Compromise skills enhance win-win decisions.
Clarifies the role of team members	<ul style="list-style-type: none"> • Team members are aware of their own role and the role of others. • Team members are empowered to work independently within their role.
Understands the function of delegation	<ul style="list-style-type: none"> • Delegation of task or function is within the agreed role statements. • The task or function delegated is clearly understood. • The methods of completing the task of functions are clear and agreed.
Understands reporting and accountability relationships in the team	<ul style="list-style-type: none"> • Accountability relationships are clearly defined in the role statement. • Reports of progress, etc., are presented on time and to the appropriate person or team.

SOME PRACTICAL RESOURCES:

- Carter, W. J. *Team Spirituality: A Guide for Staff and Church*. Nashville: Abingdon, 1997.
- Galloway, D. E. *Building Teams in Ministry*. Kansas City: Beacon Hill Press of Kansas City, 2000.
- _____. *On-Purpose Leadership: Multiplying Your Ministry by Becoming a Leader of Leaders*. Kansas City: Beacon Hill Press of Kansas City, 2001.
- Myers, Isabel Briggs. *Gifts Differing: Understanding Personality Type*. Palo Alto, CA: Davies-Black Publishing, 1995.
- Nuechterlein, A. M., and C. A. Hahn. *The Male-Female Church Staff: Celebrating the Gifts, Confronting the Challenges*. New York: Alban Institute, 1990.
- Sankey, J. L. *A Multiple Staff Handbook*. Kansas City: Beacon Hill Press of Kansas City, 1985.
- Schaller, L. E. *The Multiple Staff and the Larger Church*. Nashville: Abingdon, 1992.
- Toler, S., and L. Gilbert. *The Pastor's Playbook: Coaching Your Team for Ministry*. Kansas City: Beacon Hill Press of Kansas City, 2000.

Supervised Ministry—Management

ELECTIVE MINISTRY FUNCTION: M201, FILING & LIBRARY SYSTEMS

Ministry Skills	Pointers
Plans and develops a filing system for sermons, lessons, notes, etc.	<ul style="list-style-type: none">Filing system operates effectively.
Establishes an efficient index system for the files	<ul style="list-style-type: none">Indexing system operates effectively.
Establishes an index system for personal library and other resources	<ul style="list-style-type: none">Library is well organized and effectively used.
Uses appropriate technology to gain efficiencies in filing and indexing	<ul style="list-style-type: none">Computer systems, etc., are applied to enhance effectiveness.

SOME PRACTICAL RESOURCES:

Barber, C. J. *The Minister's Library: Essentials for Building and Organizing an Orderly and Useful Library*. Grand Rapids: Baker, 1974.

Church Related Online Software Systems. *Library 1.7*. (4 January 2001).

<http://www.cross-products.com/> (16 January 2002).

Wilkie, O. *The Minister's Good News Filing Systems*. Springfield, MO: Raymond House, 2001. <http://raymondhouse.org> (16 January 2002).

Supervised Ministry—Management

REQUIRED MINISTRY FUNCTION: M202, EVALUATION

Ministry Skills	Pointers
Plans an effective evaluation of church programs and progress	<ul style="list-style-type: none"> • Feedback on processes is organized, collated, and used in future planning. • Measurement of the outcomes of programs is planned and evaluated.
Evaluates the work of church personnel in ministry	<ul style="list-style-type: none"> • Work is evaluated, not persons. • Work evaluations are made against the agreed action plans. • Work evaluations are used for future planning.
Evaluates own ministry process and performance	<ul style="list-style-type: none"> • An ongoing process of self-evaluation is adhered to. • Congregational Support Team is involved in formally evaluating ministry performance. • Ministry evaluations are used for future planning.

SOME PRACTICAL RESOURCES:

Barna, G. *Turn-around Churches: How to Overcome Barriers to Growth and Bring New Life*. Ventura, CA: Regal, 1993.

Chadwick, N. *Church Ministry Evaluation Survey*.

<http://www.webedelic.com/church/paseval2f.htm> (18 January 2002).

Supervised Ministry—Personal Learning

REQUIRED AND ELECTIVE MINISTRY FUNCTION: P101 & 201, PERSONAL DEVOTIONS

Ministry Skills	Pointers
Develops a sound prayer base for all ministry and personal life	<ul style="list-style-type: none"> • Prayer to God is: Regular Planned and spontaneous With others and alone Private and public
Retreats for meditation are regularly planned	<ul style="list-style-type: none"> • God is met for extensive periods alone. • Relationship with God is reflected upon and renewed.
Involved in extensive study of God's Word	<ul style="list-style-type: none"> • The Bible is studied regularly and in depth. • The Bible is studied both alone and with others.
Regularly journals	<ul style="list-style-type: none"> • The journal is used for devotions. • The journal is used as a tool for study. • The journal records growth in personal relationship with God.
Participates in an Accountability Group	<ul style="list-style-type: none"> • Establishes an appropriate Accountability Group. • Meets regularly with the group. • Is responsive to their input.

SOME PRACTICAL RESOURCES:

Bond, R. *Journey into Prayer: A Resource for Prayer Ministry*. Kansas City: Beacon Hill Press of Kansas City, 1990.

Drury, K. W. *Spiritual Disciplines for Ordinary People*. Grand Rapids: Zondervan, 1991.

Foster, R. *Celebration of Discipline: The Path to Spiritual Growth*. San Francisco: Harper & Row, 1978.

Issler, K. D. *Wasting Time with God: A Christian Spirituality of Friendship with God*. Downers Grove: InterVarsity Press, 2001.

Johnson, B. C., and A. Dreitcer. *Beyond the Ordinary: Spirituality for Church Leaders*. Grand Rapids: Eerdmans, 2001.

Tracy, W. D. *The Hunger of Your Heart: Finding Fulfillment through a Closer Walk with God*. Kansas City: Beacon Hill Press of Kansas City, 1998.

_____. *The Upward Call: Spiritual Formation and the Holy Life*. Kansas City: Beacon Hill Press of Kansas City, 1994.

Willard, D. *The Spirit of the Disciplines: Understanding How God Changes Lives*. San Francisco: Harper & Row, 1991.

Supervised Ministry—Personal Learning

REQUIRED AND ELECTIVE MINISTRY FUNCTION: P102 & 202, GENERAL EDUCATION

Ministry Skills	Pointers
Enhances an understanding of God and His Word	<ul style="list-style-type: none"> • A desire to grow continually in knowledge of God is evident. • Learning about God and His Word is a continuing, lifelong process.
Reads, consults, and studies widely	<ul style="list-style-type: none"> • Knowledge and understanding of a wide range of topics is pursued—science, history, psychology, etc. • Continuous learning involves widespread media use—books, periodicals, films, newspapers, TV, seminars, Internet, etc.
Enhances understandings of life and people	<ul style="list-style-type: none"> • Life experiences are seen as learning experiences. • Other people are seen as a source of learning.
Updates knowledge and skills of ministry	<ul style="list-style-type: none"> • Learning in areas of Caring and counseling Worshiping and preaching Evangelism Management and leadership

SOME PRACTICAL RESOURCES:

Charry, Ellen T. *By the Renewing of Your Minds: The Pastoral Function of Christian Doctrine*. Oxford: Oxford University Press, 1997.

Perrine, L., et al. *Adventures in Appreciation*. New York: Harcourt, Brace, Jovanovich, 1973.

Sire, J. W. *Habits of the Mind: Intellectual Life as a Christian Calling*. Downers Grove: IVP, 2000.

Supervised Ministry—Personal Learning

REQUIRED AND ELECTIVE MINISTRY FUNCTION: P103 & 203, HEALTH

Ministry Skills	Pointers
Balances time spent on ministry with spouse, with family, and with God	<ul style="list-style-type: none"> • Time is shared in a planned way across all responsibilities.
Participates in recreational pursuits	<ul style="list-style-type: none"> • Activities—sport, cultural activities, hobbies, exercise, etc.—form a part of each week’s program.
Incorporates personal disciplines in health	<ul style="list-style-type: none"> • Proper exercise and diet.
Guards emotional stability	<ul style="list-style-type: none"> • Periods of relaxation are preserved. • Burdens are shared with others for emotional relief.

SOME PRACTICAL RESOURCES:

Alcorn, R. C., and N. Alcorn. *Women Under Stress*. Portland, OR: Multnomah, 1986.

Cloud, Henry. *Boundaries: When to Say Yes, When to Say No to Take Control of Your Life*. Grand Rapids: Zondervan, 1992.

Hart, A. D. *Coping with Depression in the Ministry and Other Helping Professions*. Waco, TX: Word, 1984.

Hull, J. D., and L. Hull. *Fully Alive: Discovering the Adventure of Health and Holy Living*. Kansas City: Beacon Hill Press of Kansas City, 1997.

London, H. B., and N. B. Wiseman. *Pastors at Risk: Help for Pastors, Hope for the Church*. Wheaton, IL: Victor, 1993.

National Church Life Survey. *Church Life: Burnout Resources*.
<http://www.ncls.org.au/topic.asp?topic=26> (18 January 2002).

Powell, C., and G. Barker. *Unloading the Overload: Stress Management for Christians*. Sydney: Strand, 1998.

Supervised Ministry—Personal Learning

REQUIRED AND ELECTIVE MINISTRY FUNCTION: P104 & 204, CALL TO MINISTRY

Ministry Skills	Pointers
Develops and confirms a clear call to ministry	<ul style="list-style-type: none"> • Confidence in the call of God to minister is openly expressed. • Seeking God’s direction is the priority in ministry.
Reflects on personal faith and on God’s calling	<ul style="list-style-type: none"> • Reflection is an integral part of ministry experience. • Reflection addresses the call of God to ministry.
Refines beliefs about ministry	<ul style="list-style-type: none"> • Self-motivation in understanding the needs of ministry is evident.
Develops an accountability relationship with one or more wise people	<ul style="list-style-type: none"> • Assistance in confirming and clarifying the call of God is sought. • Advice from others on the call of God is accepted.

SOME PRACTICAL RESOURCES:

Barna, G. *The Power of Vision*. Ventura, CA: Regal, 1992.

Belleville, L. L. *Women Leaders and the Church: 3 Crucial Questions*. Grand Rapids: Baker, 1999.

Dawn, M. J., et al. *The Unnecessary Pastor: Rediscovering the Call*. Grand Rapids: Eerdmans, 2000.

Dittes, J. E. *When the People Say No: Conflict and Call to Ministry*. New York: Harper & Row, 1979.

Grenz, S., and D. M. Kjesbo. *Women in the Church: A Biblical Theology of Women in Ministry*. Downers Grove, IL: InterVarsity Press, 1995.

MacArthur, J. F. *Rediscovering Pastoral Ministry: Shaping Contemporary Ministry with Biblical Mandates*. Dallas, TX: Word, 1995.

Peterson, E. H. *Under the Unpredictable Plant: An Exploration in Vocational Holiness*. Grand Rapids: Eerdmans, 1992.

Willimon, W. H. *Calling and Character: Virtues of the Ordained Life*. Nashville: Abingdon, 2000.

Supervised Ministry—Personal Learning

REQUIRED AND ELECTIVE MINISTRY FUNCTION: P105 & 205, ROLE EXPECTATIONS

Ministry Skills	Pointers
Develops an awareness of personal spiritual gifts	<ul style="list-style-type: none"> • Spiritual giftedness is identified. • Spiritual gifts are developed through training and experience. • Weaknesses are identified and given special attention.
Develops a service orientation to ministry	<ul style="list-style-type: none"> • Serving others, as Jesus did, is the priority orientation of ministry.
Maintains a balance across the many demands of ministry	<ul style="list-style-type: none"> • God’s calling in ministry remains an open issue. • Openness to change and adaptation is evident. • Ministry changes reflect a needs basis.
Develops realistic expectations and goals for self	<ul style="list-style-type: none"> • Goals and expectations are achievable related to church goals within the scope of time and capacity

SOME PRACTICAL RESOURCES:

Bratcher, Edward B. *The Walk-on-the-Water Syndrome: Dealing with Professional Hazards in the Ministry*. Waco, TX: Word, 1984.

Cedar, Paul A. *Mastering the Pastoral Role*. Portland, OR: Multnomah Press, 1991.

Cloud, H. *Boundaries: When to Say Yes, When to Say No to Take Control of Your Life*. Grand Rapids: Zondervan, 1992.

Kesler, Jay. *Being Holy, Being Human: Dealing with the Expectations of Ministry*. Waco, TX: Word, 1988.

Kuhne, G. W. *The Change Factor: The Risks and Joys*. Grand Rapids: Zondervan, 1986.

Weese, C. *Eagles in Tall Steeples: Insights into Pastors and the People They Pastor*. Nashville: Oliver Nelson, 1991.

Zaccaria, J. S. *Facing Change: Strategies for Problem Solving in the Congregation*. Minneapolis: Augsburg, 1986.

Supervised Ministry—Personal Learning

REQUIRED AND ELECTIVE MINISTRY FUNCTION: P106 & 206, MINISTERIAL ETHICS

Ministry Skills	Pointers
Practices a moral Christian life	<ul style="list-style-type: none"> • The reality of sexual temptation is understood. • Strategies to remain sexually faithful have been developed.
Practices the truth	<ul style="list-style-type: none"> • Honesty in speech, relationships, and business dealings is evident.
Practices confidentiality	<ul style="list-style-type: none"> • Information of a private nature and from counseling sources is never revealed.
Upholds the rights of personhood	<ul style="list-style-type: none"> • Persons are respected as individuals, their rights to privacy preserved. • Persons are not criticized when their actions are under scrutiny.
Treats fellow pastors ethically	<ul style="list-style-type: none"> • Consultations with fellow pastors are initiated when pastoral duties may overlap <ul style="list-style-type: none"> ▪ questionable transfers of members ▪ visiting former pastorate ▪ funerals and weddings in another pastorate

SOME PRACTICAL RESOURCES:

Balswick, J. O., and J. K. Balswick. *Authentic Human Sexuality: Finding Wholeness in a Sexually Saturated Society*. Downers Grove, IL: IVP, 1999.

Fortune, M. M. *Is Nothing Sacred? When Sex Invades the Pastoral Relationship*. San Francisco: Harper & Row, 1991.

Guinness, O. *Time for Truth: Living Free in a World of Lies, Hype, and Spin*. Grand Rapids: Baker, 2000.

Harmon, N. B. *Ministerial Ethics and Etiquette*. Second edition, Nashville: Abingdon, 1987.

Mosgofian, P., and G. W. Ohlschlager. *Contemporary Christian Counseling*. Vol. 10, *Sexual Misconduct in Counseling*. Dallas: Word, 1995.

Supervised Ministry—Personal Learning

REQUIRED AND ELECTIVE MINISTRY FUNCTION: P107 & 207, SPOUSE AND FAMILY RELATION TO MINISTRY

Ministry Skills	Pointers
Develops a supportive role for spouse and family	<ul style="list-style-type: none"> • Personal love and support are given readily. • Support is given both publicly and privately <ul style="list-style-type: none"> in confirming call to ministry in being open and welcoming in being united as a family team
Develops a knowledge of an interest in ministry	<ul style="list-style-type: none"> • The home is a welcoming environment. • People are listened to with care and respect. • Confidences are strictly kept.
Plans family relaxation times	<ul style="list-style-type: none"> • Family benefits from relaxing together.

SOME PRACTICAL RESOURCES:

Hunt, R. A. *Ministry and Marriage*. Dallas: Ministry Studies Board, 1976.

Langford, D. L. *The Pastor's Family: The Challenges of Family Life and Pastoral Responsibilities*. New York: Haworth Pastoral Press, 1998.

Perkins, P. H., and F. J. Perkins. *Together in Ministry: With Hearts Set on Pilgrimage*. Kansas City: Beacon Hill Press of Kansas City, 1992.

Supervised Ministry

Charts and Forms

Ministries Function Guide

Prescribed Experience (Complete all 35)	Experience Completed	Report Submitted
1. C101 Relationship Building		
2. C102 Pastoral Visitation		
3. C103 Ministry to New Members		
4. C104 Sunday School/Small-Group Ministry		
5. C105 Conflict Management		
6. C106 Ministry to Former and Inactive Members*		
7. C107 Pastoral Compassion*		
8. C108 Chaplaincy		
9. W101 Worship Service		
10. W102 Dedications and Installations*		
11. W103 Reception of Church Members*		
12. W104 Preaching		
13. W105 Baptism*		
14. W106 Communion Service		
15. W107 Funeral Service*		
16. W108 Wedding Ceremony*		
17. O101 Equipping and Assimilating Members		
18. O102 Facilitating Personal Decisions		
19. O103 Evangelism		
20. O104 Effective Communication		
21. M101 Time Management		
22. M102 Church Strategic Planning		
23. M103 Local Church Administration		
24. M104 Local Church Financial Management		
25. M105 Church Board Meeting		
26. M106 Denominational Administration		
27. M107 Leadership Ability		
28. M108 Pastoral Team Relationships		
29. P101 Personal Devotions		
30. P102 General Education		
31. P103 Health		
32. P104 Call to Ministry		
33. P105 Role Expectations		
34. P106 Ministerial Ethics		
35. P107 Spouse and Family Relation to Ministry		

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

Optional Experiences: (Select 10 of these 18)	Experience Completed	Report Submitted
C201 Pastoral Visitation		
C202 Sunday School/Small-Group Ministry		
C203 Ministry to Erring Members*		
C204 Marriage Counseling*		
W201 Teaching		
W202 Evangelistic Preaching		
O201 Involving the Church in the Community		
O202 Social Justice Issues		
O203 Media Promotion		
M201 Filing and Library Systems		
M202 Evaluation		
P201 Personal Devotions		
P202 General Education		
P203 Health		
P204 Call to Ministry		
P205 Role Expectations		
P206 Ministerial Ethics		
P207 Spouse and Family Relation to Ministry		

Weekly Planner

STUDENT NAME: _____ WEEK BEGINNING: _____

Note: Weekly planners are to be completed each week in advance.

Day	Morning	Afternoon	Evening
Monday			
Tuesday			
Wednesday			
Thursday			
Friday			
Saturday			
Sunday			

Ministry Function Report

Supervised Ministry

STUDENT NAME _____

PASTOR-COACH _____

MINISTRY FUNCTION _____

NOTES:

- This report is to be completed when the Ministry Function has been assessed as satisfactory.
- Other reports relevant to this Ministry Function—observations, verbatims, etc., should be attached to the Ministry Function Report and filed in the Portfolio.

SECTION A

Ministry Function	Date Commenced	Date Completed	Number of Hours	Supplementary Reports Attached

SECTION B

You may wish to use additional space.

What was your learning purpose in selecting this Ministry Function?

How did you prepare?

Outline what happened during your study of this Ministry Function.

What went well?

What did not go well?

What did you learn about yourself as a person in this Ministry Function?

How do you make sense of this Ministry Function theologically?

What follow-up plans do you have?

SIGNED
STUDENT _____

PASTOR-COACH _____

DATE _____

Student's Evaluation Report

Supervised Ministry

Notes

1. This Evaluation Report is to be submitted to the facilitator along with the Portfolio and other reports within 30 days after the last lesson.
2. Evaluation reports are an integral part of Supervised Ministry, enhancing the learning that takes place and assisting the process of reflection.
3. You are asked to write your evaluation under each of the four headings indicated below. The questions included are for your guidance only.
4. Copies of your evaluation are to be provided to your pastor-coach and your CST. The original is to be included as part of your Portfolio.
5. The evaluation report should include your name, pastor-coach, and church placement.

Evaluation Topics

Ministry Growth

- How have you functioned in your placement?
- What skills have you learned?
- What skills should you have learned?
- What insights have you gained into ministry?
- How have you incorporated the new skills into your ministry?
- How do you rate your progress?
- Which of the Ministry Functions do you need to revisit?
- What gifts of ministry do you believe God has given you?

Relationship Building

- What kind of relationship have you developed with your pastor-coach?
- What kind of relationship have you developed with your CST?
- What kind of relationship have you developed with members of the congregation?
- What relational skills have you learned?
- How have you initiated the building of relationships?
- What team skills have you developed?
- How have you incorporated the new skills into your ministry?
- How do you rate your progress in learning relational skills?
- Evaluate your interpersonal skills.

Reflections

- What strengths have you discovered?
- What weaknesses have you discovered?
- In what areas have you grown?
- What are your immediate goals? Your long-range goals?
- What is your understanding of your calling from God?
- What do you understand by acceptable performance?
- What do you understand by quality performance?
- What discoveries have you made about your relationship with God?

Summary and the Future

- How does your theological conviction find expression in the above statements?
- How has your field placement clarified your understanding of ministry?
- What do you need for future ministry training?
- How has your recent experience affected your future plans?

Pastor-Coach Evaluation Report

Supervised Ministry

Notes:

1. This Evaluation Report is to be submitted to the facilitator at the end of the year of placement.
2. Evaluation reports are an integral part of Supervised Ministry, enhancing the learning that takes place and assisting the process of reflection.
3. You are asked to write the evaluation under the three headings indicated below. The questions are included for guidance only.
4. Copies of your evaluation should be provided to the student and the CST. The original should be forwarded to the facilitator.
5. The evaluation report should include your name, church, the year of study, and the student's name.

Evaluation Topics

Student Growth

- How has the student developed towards ministry? (Use the Ministry Functions as a guide.)
- What professional growth have you observed?
- What personal growth has the student made?
- In what ways has the student integrated knowledge about ministry with the performance of ministry?

The Learning Environment

- How has the mentoring relationship developed?
- How has the student facilitated building this relationship?
- How have you facilitated building this relationship?
- How might the coach-student relationship be improved?
- What has been the effectiveness of the CST?
- What are the strengths of your church as a teaching church?
- What are the weaknesses of your church as a teaching church?
- What plans are necessary to improve the learning environment for student pastors at your church?

General Comments

- How do you evaluate the effectiveness of the Supervised Ministry program?
- How do you evaluate the role of the educational provider?
- How do you evaluate the role of the facilitator?
- Any related issues?

Congregational Support Team Meeting Report

Supervised Ministry

Notes

1. Members of the CST should complete this report immediately after the CST meeting.
2. Copies should be distributed to:
 - the student
 - the pastor-coach
 - the facilitator
3. Copies should be sent as soon as possible after the meeting.

CST Meeting Date _____ **Time** _____ **Place** _____

Student Name _____

CST Members Present _____

1. What items were discussed?
Presented by the student:

Presented by CST members:

2. Reflections on the session:

3. Recommendations to the student:

4. Recommendations to the pastor-coach:

Signed for the CST: _____

Congregational Support Team Evaluation Report

Supervised Ministry

Notes

1. This evaluation report is to be submitted to the facilitator at the end of the **year** of placement.
2. Evaluation reports are an integral part of Supervised Ministry, enhancing the learning that takes place, and assisting the process of reflection.
3. You are asked to write the evaluation under the three headings indicated below. The questions are included for guidance only.
4. Copies of your evaluation should be provided to the student and the pastor-coach. The original should be forwarded to the facilitator.
5. The evaluation report should include your names, church, the year of study, and the student's name.

Evaluation Topics

Student Growth

- How has the student developed towards ministry during this year?
- What professional growth have you observed?
- What personal growth have you observed?
- In what ways has the student integrated knowledge about ministry with the performance ministry?
- What growth areas should the student give attention to in the near future?

The Learning Environment

- How has the relationship between the student and the CST developed during the year?
- How has the student facilitated the development of this relationship?
- What are the strengths of your church as a teaching church?
- What plans are necessary to improve the learning environment for student pastors at your church?
- How can the role of CSTs be improved in the Supervised Ministry process?

General Comments

- How do you evaluate the effectiveness of the Supervised Ministry program?
- How do you evaluate the role of the educational provider in Supervised Ministry?
- How do you evaluate the role of the facilitator?
- Any other related issues?