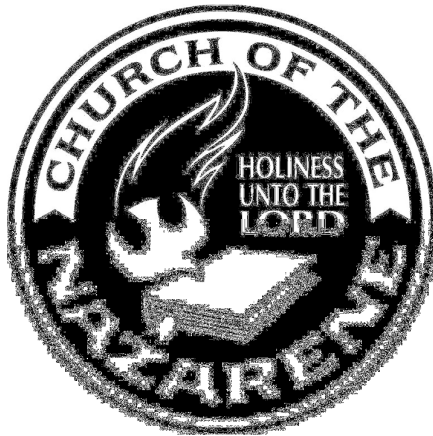


**FP 302 – Supervised Ministry
FP 205 – Student Seminar**



Student Workbook

Certificate and Diploma Levels

**Nazarene Theological Institute
Africa Region**

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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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Contents

	Page
<i>Syllabus, FP 302 – Supervised Ministry</i>	5
Lesson 1: Coaching and Supervised Ministry Experience.....	12
Resource 1-1 – The Learning Team.....	13
Resource 1-2 – The Pastor-Coach.....	14
Resource 1-3 – The Student.....	18
Resource 1-4 – Facilitator/Teacher.....	22
Resource 1-5 – Learning and Teaching Strategies.....	24
Lesson 2: Pastoral Care Experience.....	27
Resource 2-1 – Desired Outcomes of Educational Preparation.....	28
Resource 2-2 – Pastoral Care.....	30
Lesson 3: Worship Experience	31
Resource 3-1 – Definitions of Worship.....	32
Resource 3-2 – Sample Altar Call.....	33
Lesson 4: Outreach Experience.....	35
Resource 4-1 – Stages of Evangelism.....	36
Resource 4-2 – Attractiveness.....	37
Lesson 5: Management Experience	38
Resource 5-1 – Church Board.....	39
Resource 5-2 – Shared Vision.....	41
Resource 5-3 – Personal Mastery.....	43
Resource 5-4 – Change.....	45
Lesson 6: Personal Learning Experiences.....	47
Resource 6-1 – Small Groups.....	48
Resource 6-2 – Bible Study.....	49
Supervised Ministry Charts/Forms	50
<i>Syllabus, FP 205 – Student Seminar</i>	62
Case studies (scenarios).....	64
Writing your own scenario, with final discussion activity.....	75
Appendix: Ceremony of Affirmation of Faith by those baptized as infants or young children.....	77

Nazarene Theological Institute
Church of the Nazarene
Africa Region

FP 302 Supervised Ministry

Certificate and Diploma Levels
Syllabus

Course Authors

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Course Description

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

Course Rationale

Narration

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

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

Program Outcomes

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

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

Course Outcomes

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

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

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

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

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

Course Requirements

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

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

- 2. Completion of Supervised Ministry Experiences**

This *Student Workbook* and the *Guide to Ministry Experiences and Journaling* contain detailed descriptions of 35 ministry experiences. You must satisfactorily complete and report on 30 of the 35 experiences during this course. Twenty-five experiences are prescribed and must be completed by every student. An additional 5 will be selected by you and your pastor-coach from the remaining experiences to make a total of 30.

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

There is no predetermined order in which the 30 experiences need to be completed. The coach and the student should produce plan so that the student can complete all required and optional experiences within the module time frame. (See form in Appendix of the *Guide to Ministry Experiences and Journaling*).

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

Optional Experiences: To complete a total of 30 experiences you will need to choose 5 additional ones from this list. Your list may differ from other students because of the experiences that are available in your congregation.

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

3. Reports

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

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

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

Each student should receive two documents:

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

Included in the *Guide* are:

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

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

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

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

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

Course Schedule

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

in small groups with others in the course and will accommodate discussions surrounding the 6 functional areas of practical ministry. These classes are to help hold the student accountable to the tasks so they do not fall behind in completing their 30 ministry functions in the allotted time.

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

Session Date	Session Time

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

Vision Statement

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

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

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

Preparation for ordination as prescribed in *Manual* ¶424.3 requires “partnering of the educational provider with a local church to direct students in ministerial practices and competency development.” The purpose of this module is to direct candidates in developing competency through practical ministry experiences in a real world setting.

Candidates will be matched with practicing ministers (pastor-coach) in a local church to mentor them in these ministry experiences.

Course Evaluation

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

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

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

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

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

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

Lesson 1: Coaching & 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 Supervised Ministry Journal
- understand the difference between coaching and mentoring
- know the scriptural models of coaching
- review the ministry functions of the course
- have a realistic view of the time commitment needed for this course over the next 3 months

Homework Assignments

Complete five or six of the ministry experiences listed in the syllabus and submit the corresponding report for each.

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

Complete and turn in a copy of the Module Plan for completing the requirements for this module. 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, showing which experiences you have completed.

Pastor-coach—read Resource 1-9 and Resource 1-10, "Mentoring," by Wesley G. Campbell.

The Learning Team

Introduction

Supervised Ministry is a cooperative enterprise involving:

- a student
- a pastor-coach
- the facilitator

With such a range of participants contributing to the conduct of Supervised Ministry, and with the likelihood of various expectations among the participants, it is important that what students learn in the field, and how this learning is assessed be consistent across the churches. Difficult as this is to achieve, it is important that we are united in making the effort.

The many 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 to confidently expect that 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 predictable, 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 vision for Supervised Ministry is stated in the syllabus. It is important for the pastor-coach to be conversant with the philosophy presented in that section, and to be committed to faithfully carry out his or her role.

The specific goals for the pastor-coach are:

- 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 Orientation

If there is anything about these goals that seems to promote satisfaction with present ministry skills, then they should be re-read. The general goal of Supervised Ministry remains 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 which are 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. 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 which 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 that 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 of unhealthy 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 discussions that reflected upon them in a critical way.

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 that most of us desire for ourselves when one day we, too, will be experienced ministers of the Gospel.

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.

Procedures for the Pastor-Coach

Time Period	Task	Responsibility for Completion
First Week	Assist the student to: Plan the year's work: <ul style="list-style-type: none"> • complete Ministry Functions Planning Guide • complete Monthly Module Plan 	Student Student Student
Every Month	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 Monthly Planners 	Student Pastor Pastor Pastor Pastor Pastor Student Student Student
During the 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 Course	Evaluate the module: <ul style="list-style-type: none"> • complete the Pastor-Coach's Evaluation Report 	Pastor

The Student

Unity of Purpose

The vision for Supervised Ministry is stated in the syllabus. It is important for the student to be conversant with the philosophy presented in that section, and to be committed to faithfully carry out his or her role.

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 start their educational experience (including Supervised Ministry) with a great deal of vision and idealism. The transition from vision to practice which is 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.

Achieving 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 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 that are 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

It is the sense of being called of God which 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 walk with God is of primary importance in ministry. No matter how demanding the course of studies and field experience become, a student must protect that priority time of prayer, Bible study, and meditation.

Common attitudes among students to open growth, a future orientation, a sense of call and spiritual substance will be major influences toward 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 toward 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 of 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.
- 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.

Procedures for the student

Time Period	Task	Responsibility for Completion
First Week	<p>PLAN the course in collaboration with the pastor/coach:</p> <ul style="list-style-type: none"> • Complete Ministry Functions Planning Guide • Complete Monthly Module Planner 	<p>Student Student Student</p>
During each Month	<p>PRACTICE ministry skills:</p> <ul style="list-style-type: none"> • Meet biweekly for at least 1 hour with pastor-coach • 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 Ministry Journal which contains all planners, written reports, notes, sample details of ministry tasks experienced or observed • Complete Ministry Function Reports and discuss these with pastor-coach • Complete Monthly Planner and discuss with pastor-coach 	<p>Student Student</p> <p>Student Student Student</p> <p>Student</p> <p>Student</p> <p>Student</p>
End of module	<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 Ministry Journal to facilitator of Supervised Ministry 	<p>Student Student Student Student Student</p>

Facilitator/Teacher

Unity of Purpose

The vision for Supervised Ministry is stated in the syllabus. It is important that the facilitator/module leader is thoroughly conversant with this vision and the philosophy of Supervised Ministry and is committed to a faithful implementation of them. It is the function of the Facilitator/Teacher both to practice and model the principles and goals of Supervised Ministry

The convergence of work and learning. The Facilitator/Teacher 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 Nazarene Theological Institute (NTI) and the churches have the joint responsibility to educate pastors for the future. The Facilitator/Teacher leads the processes of convergence which make this a reality.

A Future Orientation As has been indicated for other members of the learning team—namely, the student and the pastor-coach—it is important that we equip 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 of the Facilitator/Teacher

- Administer the daily operations of Supervised Ministry
- Organize the placement of students in churches
- Organize training and orientation for pastor-coaches
- 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 until the level of trust needed for successful convergence is fostered
- Process the reports and assessments of students from the churches, assess student ministry journals, and award final assessments
- Collaborate with the NTI in an ongoing program of review and reflection with regard to Supervised Ministry

Procedures for the Facilitator/Teacher

Time Period	Task	Responsibility for Completion
Pre-first lesson	Plan the module for Supervised Ministry <ul style="list-style-type: none"> • train and orient pastor/coaches • place students in churches • organize supplementary lectures • communicate regularly with all participants 	Facilitator Facilitator Facilitator Facilitator
During the module	Administer the program <ul style="list-style-type: none"> • consult with students/pastors • 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 module	Finalize individual records and assessments <ul style="list-style-type: none"> • assess student ministry journals • finalize individual assessments • send letter of appreciation to pastor-coaches 	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 and 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.

Supervised Ministry has a commitment to three significant learning and teaching strategies:

1. Flexibility

To meet the various needs and capacities of students and churches, this course is structured around required and optional experiences. Required ministry functions have been identified with a set of skills specific to each function. The extent to which optional 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 flow most naturally and productively within the attitudes and practices which are 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 their congregation.

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 Workbook* are devoted to the roles of pastor-coach.

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 be 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.*

Resource 1-6

Small Group

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

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

What were the factors that should have been avoided?

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

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

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

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

Lesson 2: Pastoral Care Experience

Due This Lesson

Five to six 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 discipling of God's people in the most holy faith

Homework Assignments

Complete five or six of the ministry experiences listed in the Syllabus and submit the corresponding report for each.

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

Update the Ministries Functions Guide.

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: Ezekiel 34:1-10
- Caring for the needy: Matthew 9:11-13
- Care expressed through love: 1 Corinthians 13:1-7
- Preparation and admonition to care: 2 Timothy 4:1-5
- Care for the Body of Christ: Ephesians 4:11-16
- Genuine care will bear fruit: Matthew 7:18-23
- Care in reaching the wayward: James 5:19-20
- Care expressed through our character and conduct: Philippians 2:1-16a
- Care expressed through pastoral prayer: 1 Thessalonians 3:10, 13; 5:19-24
- Pastoral care: Acts 20:27-31

Lesson 3: Worship Experience

Due This Lesson

Five to six 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 five to six of the ministry experiences listed in the syllabus and submit the corresponding report for each.

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

Update the Ministries Function Guide.

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

Authoritatively

Specifically

Urgently

Positively

Positively

Proudly

"As the music plays and we sing I invite you to respond to the call of the Holy Spirit on your life. 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 take a step of faith, I ask you to step from your seat, walk to this altar (point), kneel, saying in your heart the words, 'Jesus, I Come to you this hour. 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 my sin. 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." (Motion to song leader as you say this last sentence.)

(Sing one verse.)

"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.)

"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 that 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!"

(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. (adapted)

Lesson 4: Outreach Experience

Due This Lesson

Five or six 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 5 - 6 of the ministry experiences listed in the Syllabus and submit the corresponding report for each.

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

Update the Ministries Function Guide.

Resource 4-1

Stages of Evangelism

Cultivation

Witnessing

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

5 - 6 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 5 - 6 of the ministry experiences listed in the Syllabus and submit the corresponding report for each.

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

Update the Ministries Function Guide.

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 39.

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

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

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

Shared Vision

*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 to first understand how the vision is to be developed.

There are significant steps to developing a shared vision. The birth of a vision:

Intimacy

Conception

Gestation

Labor

Birth

Facing Change

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
 - People Development
 - Personhood

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 that are 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

5 - 6 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 Student Ministry Journal.

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?
- Has 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

Supervised Ministry

Charts and Forms

MINISTRY FUNCTIONS LIST

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

100s Required
 200s Elective

Ministries Function Guide

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

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

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

Monthly Supervised Ministry Experience Module Plan

Student Name: _____ Pastor-Coach: _____ Location : _____

Number of Ministry Hours Planned for Module: _____ weeks x _____ hours = _____ hours

Arrangements for Pastor-Student Conferences: Biweekly: Day of the week: _____ Time: _____ Place: _____

Ministry Functions to Be Studied

Function No. and Name	No. of Hours Allocated	Major Events Planned	Important Deadlines	Reports Planned

Signed: Student: _____ Date: _____

Pastor-Coach: _____ Date: _____

Bring a signed copy of this plan to the second class meeting to be held on

Ministry Function Report
Supervised Ministry

STUDENT NAME _____

PASTOR-COACH _____

MINISTRY FUNCTION _____

SECTION A

NOTES: ___ Ministry Function Observed ___ Ministry Function Activity

Ministry Function	Date Commenced	Date Completed	Number of Hours

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?

Background Information

Identify the persons involved in the event including such details as age, sex, vocation, marital status, roles of the individuals within the ministry involved, etc. Identify the conditions, locations, and time of the events and the relationships that were developed through the experience.

Personal Reflections

Analyze the experience by detailing facts about the outcome of the event. Remember to include details about the roles you observed or played and what were the turning points in the event. What was the most memorable or significant thing that happened? What skills did you observe were needed and did you learn these skills through this experience? What did you learn about yourself or others through the event?

Theological Reflections

Summarize the spiritual implications of the event. What spiritual gifts were evident? Did the actions that were taken reflective of the character of God? (grace, mercy, love) What biblical models/traditions did you follow? What kind of theological knowledge do you need to strengthen in order to be more effective in this area?

Personal Future

Critically evaluate your abilities, skills, and knowledge in this particular area of ministry. What further practice do you need for this kind of experience? What do you need to do in order to gain those skills or find an alternative for ministry application? How will you minister differently the next time you face this experience?

SIGNED:
STUDENT _____

DATE _____

PASTOR-COACH _____

DATE _____

Student's Evaluation Report

Supervised Ministry

Notes

1. This Evaluation Report is to be submitted to the facilitator along with the Student Journal 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 Journal.
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?

FP 205: Student Seminar

Syllabus

Certificate and Diploma Levels syllabus

Course Author

Rev. Paul Martin, missionary, Sierra Leone

Course Description

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

Program Outcomes

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

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

Course Outcomes

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

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

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

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

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

Course Resources

TP 205 Formation in Ministry: Student handbook
The Bible

Course Requirements and Evaluation

Learning Assignment #1

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

Learning Assignment #2

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

Case Studies (Scenarios)

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

Doctrinal

Practical

Nazarene Worship *

Evangelism & Church Planting *

Discipleship

Tithing

Fellowship *

Service (Social Holiness) *

Pastoral Care *

Nazarene Administration

Pastor's Weekly Schedule *

Deployment/mobilization of the laity into fulfilling ministry

African Issues (contextualization)

* Areas that are not covered in the scenarios below

Case Studies

Scenario # 1

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

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

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

One Sunday morning before church, a person who had been converted from another

world religion two and a half months before approached the pastor. This thoughtful and fine appearing middle-aged man, still excited about his newfound relationship with Christ the Savior and Messiah, shared with the pastor that as he listened to a radio preacher that week, he heard him at the end of the broadcast announce that he had a great discipleship course that he was making available to anyone who would write in and give an offering of 5,000 or more. The new convert said he wasn't exactly sure how this, his new church, selected their discipleship courses for new people coming into the faith, but this gentleman thought this sounded like a good preacher and the course surely would be a good course.

Questions:

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

Scenario #2

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

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

As the service progressed, Pastor Solomon observed that the service indeed was well planned and that a number of people were involved: ushers (at the compound gates, at the doors of the church building greeting pleasantly, inside making sure people were seated comfortably), at the start of the service two or three people gave brief portions of a meaningful call to worship, the associate pastor prayed the prayer of invocation (invoking and inviting God's presence), the main music leader led the choruses of worship along with a worship team of several people. Following the choruses of worship one young gentleman read the first Scripture reading from the Old Testament. The congregation was then invited to stand while again the worship music leader assisted by the worship team led in "All Hail the Power of Jesus Name" and "Holy, Holy, Holy." The worship team was accompanied by someone playing a keyboard and by one young man playing one set of drums and a young lady playing a shegbureh. The senior pastor prayed the pastoral prayer. A middle-aged lady read the second Scripture passage. A group ministered with a special song that spoke deeply to the spirit.

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

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

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

Questions:

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

Scenario #3

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

increased to match his doubled income. The pastor takes pause to ponder, to consider.

Questions:

- How should a pastor work with a core member (especially a board member) who is not tithing?
- How can the bringing of tithes and offerings to God be made a *celebrative, joyful act of worship* in the Sun A.M. service? How can a church develop a *spirit of giving*?
- What will happen to a church that has a joyful spirit of giving to God and to the work of the Kingdom?

Scenario #4

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

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

One young adult lady, Mariama, seemed to seek the experience for a number of weeks, but then seemed to withdraw from seeking. Pastor Solomon and his wife observed that

her withdrawal seemed to be almost simultaneous with her close friend being elected in the annual church meeting to the president of the women's ministry. Since that time about three months ago it seems that a spirit of jealousy has filled the inner life and at times the outward expressions of Mariama. She now manifests this spirit every week at church. The pastor and wife and the people of the church love Mariama. She, in general, is a sweet and lovable person. But this spirit is now manifesting itself. The people want to help her, but feel at a loss. In the meantime, she is spreading an ugly, carnal spirit in the church.

Question:

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

Scenario #5

Elizabeth has come some months back from another church in the area and seems to be a bold Christian, and is enthusiastic and very gifted. She is already involved in some ministry activities in the church, and shows great potential to be a special asset to the church's outreach and growth. She has just completed the membership training, and the plan is to take in a group of new members a week from now. During her personal interview with the membership committee, it is discovered that she is living with the father of their three children, but they are not actually married (traditionally or legally).

Question:

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

Scenario #6

Pastor Solomon's wife comes to understand that the child of a lady in the church, has been very sick for several days and is getting seriously worse. This mother is a convert of about one and a half years ago, and is growing strong spiritually, and has recently

been elected as one of the board members of the church. The father of the child is not a Christian, and is a Muslim. The family is quite poor with no money to take the child to the hospital or clinic in their area, and the extended family is putting pressure on the parents of the sick child to take the child to the herbalist who is known to understand medicinal plants very well, and who has cured many people of their illnesses. They say they will pay for the cures, if the child will just be taken for the healing herbs. The father agrees, but the mother also knows that the herbalist not only uses medicinal plants, but also uses various rituals and ceremonies to “empower” the herbs to heal. The next day, the mother of the sick child comes to you crying and asking for counsel.

Question:

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

Scenario #7

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

Questions:

- How should Pastor Solomon respond to the constant urging of his pastor friend?
- What Scriptural support should he give for his positions?

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

Scenario #8

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

Question:

How should Pastor Solomon deal with this situation?

Scenario #9

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

Questions:

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

Scenario #10

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

The church is God’s grand design as a means of grace for every individual who responds to God’s prevenient grace. The church’s role is to invite people into God’s kingdom, lovingly urging them to be transformed by God’s amazing grace, and formed (spiritually formed) by opening all the windows

and avenues of that grace into every individual's life. This means the church becomes a vital community for the growth and development of every person's spiritual life. Discipleship is absolutely vital. Preaching and teaching God's call to "holiness of heart and life" is absolutely scripturally and experientially essential. God's desire and expectation for men and women, families, and churches to "live the holy life" is non-negotiable. And God's desire that persons find their place of fulfilled and meaningful service in the greatest of all works on this earth—Kingdom work—is a must for God and for each person.

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

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

As Pastor Solomon seeks to encourage and develop his church to be an instrument to accomplish these objectives, he embraces the philosophy that all ministries of the church, including his preaching and teaching, should be aimed at accomplishing these objectives. Thus in the church, he views its ministry to people as seeking to bring them through this cycle:

- From prevenient grace to saving grace
- From saving grace to growing in grace
- While growing in grace--discipleship training (formal/taught and informal/caught)

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

Questions:

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

Learning Activity #2: Writing Your Own Scenario

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

Criteria

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

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

Final Discussion Activity

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

Their minds, their spirits, drawing out their deep enthusiasm and excitement, *engaging* their lives with God and for God, and in Kingdom life and service?

Engaging them with vital worship and relationship with Christ in meaningful experience of the active power and glory of God. Engaging them so really, so wonderfully they have no desire to look elsewhere. Engaging them so really and with such enthusiasm, with such content that they have enough to keep them busy and growing for several lifetimes.

APPENDIX

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

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

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

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

The child: I do

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

The child: I do

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

The child: He does

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

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

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