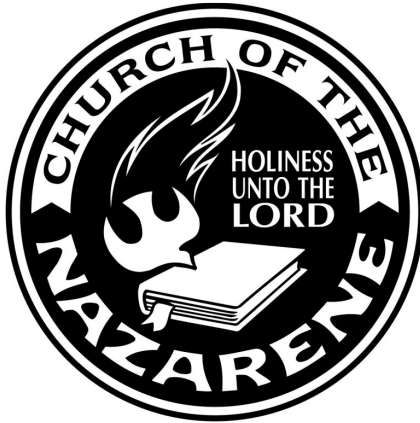


TP 302 – PASTORAL CARE



Certificate and Diploma Levels

**Student Workbook
Nazarene Theological Institute
Church of the Nazarene
Africa Region**

Nazarene Theological Institute
Church of the Nazarene
Africa Region

Syllabus

TP 302 Pastoral Care

Contributors:

Extensive use was made of the following sources:

RIIE Module, *Shepherding God's People*

RIIE Module, *Christian Ministry*

Also, materials taken from the following books:

1. Clinebell, Howard. *Basic Types of Pastoral Care & Counseling: Resources for the ministry of Healing & Growth.* (1984) Abingdon Press: Nashville, TN.
2. Hulme, William E. *The Pastoral Care of Families: Its Tehology and Practice.* (1962) Abingdon Press: Nashville, TN.
3. Oden, Thomas C. *Pastoral Theology: Essentials of Ministry.* (1983) HarperCollins Publishers: New York.
4. Petersen, Bruce L. *Foundations of Pastoral Care.* (2007) Beacon Hill Press: Kansas City.

Compiled by: Sharon Martin

Editors: Monica Carr, Greg Crofford

Note to course leader: To correct mistakes in future editions, please send notice of errors to: admin.itn@gmail.com

Course description

This course will explore various kinds of pastoral care in the life of the church. The Bible will be the principal source for pastoral consultation.

Course rationale

Narration

According to the early leaders of the Church of the Nazarene, their main concern was Entire Sanctification that is summarized by "love God with all your heart, all your soul, and all your strength, love God as you love yourself." To speak of pastoral care in the Church of the Nazarene, it is to speak about how to follow up on the faithful without considering the importance of their ages and background for how to best guide them toward God's love and a holy life.

This course not only puts the emphasis on the aspect of consecration, but also on love for souls. It will help the minister to develop an intuition and discernment in their ministry context, meaning they will know their context and themselves to best care for the well-being of those they serve as ministers of the Gospel.

Program outcomes

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

- CON 5 Realization of the biblical, theological, and practical implications of holiness doctrine when taught from a Wesleyan perspective
- CON 11 Use the principles of evangelism, church growth, planting new churches and the missionary task of the Church in the world
- CON 12 Consider the application of Christian morality in daily life
- CON 13 Learn the principles of interpersonal relations

- COM 8 Ability to provide pastoral care through visiting the sick, important rites of passage, and give Biblical counselling
- COM 9 Ability to guide people toward reconciliation

- CAR 1 Ability to give value to Christian morality and how to apply this ethic to life
- CAR 2 Ability to show sexual purity before and after marriage and apply principles of marriage to the Christian family
- CAR 6 Ability to give value to relationships through openness, righteousness, and honesty
- CAR 12 Ability to exert self-control

- CXT 5 Ability to interpret on a scientific and biblical bases the Christian position on magic, spiritism, medicine and traditional healing
- CXT 6 Ability to understand the rights and legal responsibilities of the local church and its workers

Course outcomes for this module

For achieving the competencies listed above, this module 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. Explain the basics involved in pastoral care (CON 11, CON 12, CON 13; CAR 12).
2. Nurture the whole person in Christian life and practice. (CON 5, CON 13, COM 8; CAR 6; CXT 5)

3. Listen, evaluate and guide a person toward a Christian solution concerning a particular problem (CON 13; COM 8, COM 9; CAR 1, CAR 2, CAR 6, CAR 12).
4. Know how to set up appointments and how to prioritize problems for immediate response. (CON 13; COM 8; CXT 6).
5. Show the ability to know how to initiate pastoral care with a member of the church (CON 13; COM 8; CAR 6; CXT 6).
6. Choose the best methods for pastoral care CON 13; COM 9; CAR 2, CAR 6, CAR 12; CXT 5, CXT 6) .
7. Recognize the gifts found in lay members of a local church (COM 8; CAR 6).
8. Know the value and importance and practice of visiting the sick, families in grief, those in crisis, etc. (CON 13; COM 8; CAR 1, CAR 6; CXT 5).

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

Content	35%
Competency	15%
Character	35%
Context	15%

Course recommended reading and resources

1. Arnold, William V. *Pastoral Responses to Sexual Issues*. Louisville, KY: Westminster/John Knox Press, 1993.
2. Benner, David G. *Care of souls: Revisioning Christian Nurture and Counsel*. Grand Rapids: Baker Books, 1998.
3. Cedar, Paul, Kent Hughes, and Ben Patterson. *Mastering the Pastoral Role*. Portland. OR: Multnomah Press, 1991.
4. Clinebell, Howard. *Basic Types of Pastoral Care and Counseling: Resources for the ministry of Healing and Growth*. Nashville: Abingdon Press, 1984.
5. Peterson, Bruce L. *Foundations of Pastoral Care*. Kansas City: Beacon Hill Press, 2007.
6. *Shepherding God's People*. RIIIE Module. Kansas City: Clergy Services, 2003.

Course requirements/assignments

1. **Regular attendance** to all course sessions and preparation of all assignments prior to their deadlines are vitally important to the successful completion of this course. The following minimum attendance standards should be adhered to: Courses should have a minimum of 30 hours of class time and include close to 10 hours of outside work.

Students who miss an entire day of class will receive a minimum of a 10% reduction in their final course grade, with further reductions for additional missed class time. Course credit will not be given to students

who miss over a day and a half of class, or more than 10 instructional hours.

2. **Journaling or sharing**

Diploma level – You will complete journal entries throughout the course. The journal is not a diary. It should be guided thought about what is speaking to you in relation to what you are learning.

Certificate level – Find a partner and verbally complete the journal assignments as listed in the various handbook lessons. The partner will tell the class leader at the end of the week that you have completed the assignments.

3. **Sermon outline** – Students will prepare a sermon outline with the theme of your sermon taken from Galatians 6:2 (course outcomes 1,2,4)

Diploma level – This should be submitted in writing.

Certificate level – Take 3 minutes in front of the class to tell the other students the theme of your sermon and the main points of truth that you want to share in your sermon.

4. **Group activities** – On different days, students will discuss and present to the rest of the class on each of the following topics:

- a. implications of “loving one another” in life of a believer. (course outcomes 2,5,7)
- b. ways the local church can develop a holistic (spiritual-mental-social-physical) response to the needs in their communities. (course outcome 2)
- c. develop and present to the rest of the class an explanation the meaning of Jesus’ command in 21:16: “take care of my sheep” (course outcomes 5,7)

5. **Role play** – In groups of 3 or 4, students will prepare and demonstrate before the entire class a role play of a pastor of a local church showing care in the following ways:

- a. towards a sick person
- b. counseling a pregnant school girl who wants to abort her child
- c. aiding a poverty-stricken home
- d. comforting a family in grief.

Each group will be assigned one of the scenes listed above. (course outcomes 1,5,7).

6. **Drama skit** – Create a dramatic skit showing Christian parents educating their children about good Christian ways of caring for the needy. (course outcomes 1,2,4,5,7)

- 7. **Sing a song** – Outside of class time, students will create a song to sing for the class in your local language that will educate others on the need to show care to the needy. (course outcomes 2,7,8,9)
- 8. **Class trip** – Students will participate in a class trip where they will be able to offer pastoral care to the sick at a medical clinic. (course outcome 7)
- 9. **Quizzes & Final Exam** – After each third session, a summary quiz will be administered. There will also be a final exam.

Grading (out of a total of 100 points)

Class attendance	10%
Journaling	10%
Group activities (participation and presentation)	10%
Role play	10%
Drama skit	10%
Sing a song	10%
Quizzes	10%
Final Exam	30%

Course Outline

- Lesson 1: Shepherding God's People and Pastoral Care
- Lesson 2: Pastoral Soul Care and Spiritual Guidance
- Lesson 3: Pastoral Care by the Laity
- Lesson 4: Pastoral Care in Counseling
- Lesson 5: Pastoral Presence in Conflict and Crisis
- Lesson 6: Pastoral Presence in Human Suffering
- Lesson 7: Pastoral Presence in Sickness and Death
- Lesson 8: Pastoral Care in Celebration and Families
- Lesson 9: The Pastor as a Person
- Lesson 10: The Pastor's Personal Life

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**Lesson 1**

***SHEPHERDING GOD'S PEOPLE AND PASTORAL CARE***

***Objectives for this Lesson***

By the end of this lesson, students should

- understand the roles of pastoral care and counseling in order to nurture the whole person in Christ
- place the care of persons in its proper biblical and historical context
- understand the role of shepherd as modeled by Jesus

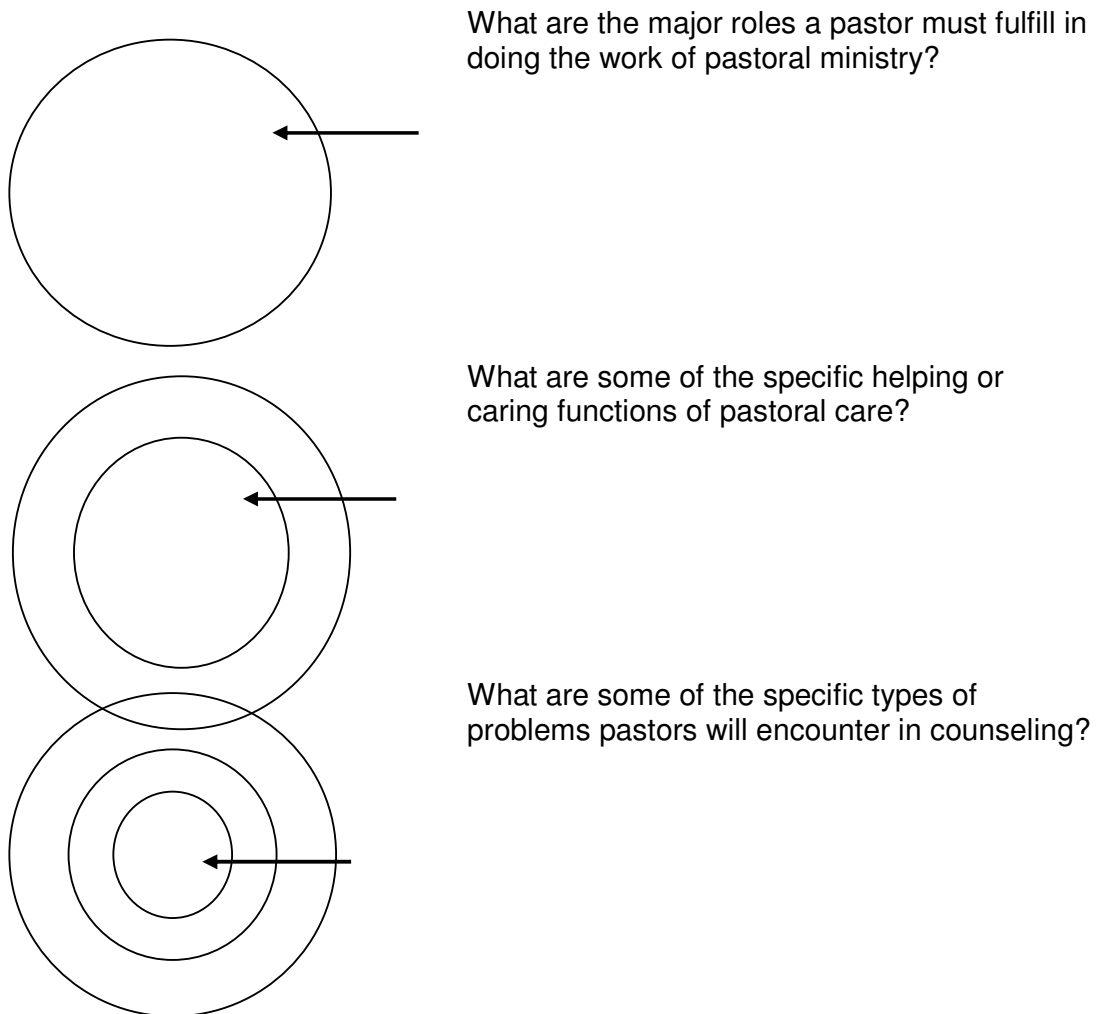
- explain the functions of a shepherd in a church context
- exercise shepherding functions in home and hospital visitation

### **Introduction**

Read John 5:1-26.

- *How did Jesus show the Samaritan woman He cared about her?*
- *How did Jesus counsel the Samaritan woman?*
- *What are some lessons we can learn from Jesus about pastoral care and counseling?*

### **√ The Pastoral Context: What Does a Pastor Do?**



### **√ Historical Pastoral Care & Counseling**

Old Testament – leaders concerned with needs of people under their care.

- Moses
- David,

New Testament – pastoral care focused on needs of the developing church.

- Christ
- Early Church: deacons
- Paul's
- Timothy and Titus

Care throughout the centuries

- The Protestant Reformation – Luther
- John Wesley – Methodist class meetings
- Camp meeting movement

20th Century Developments

## √ Pastoral Care for Today

### **Definition of Pastoral Care**

Pastoral Care is that branch of Christian theology that deals with care of persons by pastors. It is pastoral because it pertains to the offices, tasks, and duties of the pastor. It is care because it has charge of, and is deliberately attentive to the spiritual growth and destiny of persons.

### **Discussion Activity**

In groups of three or four discuss the following questions about pastoral care. Each group needs to select a person who will report back to the entire class.

**Discussion #1:** How important is pastoral care to the individuals of a local church, especially in light of the isolation many feel within their culture?

**Discussion #2:** Is there a problem with the pastor as the only caregiver in the congregation? How many people can one person realistically care for? Does the pastor have ministry responsibilities beyond pastoral care? Does the demand that the pastor be the only caregiver limit the growth potential of a local church?



## √ Pastoral Counseling Today

### **Definition of Pastoral Counseling**

Pastoral counseling, one dimension of pastoral care, is the utilization of a variety of healing (therapeutic) methods to help people handle their problems and crises more growth fully and thus experience healing of their brokenness.

### **Discussion Activity**

In your same groups discuss these questions on pastoral counseling. The group should select another person as reporter.

**Discussion #1:** Why would people turn first to a pastor rather than a trained psychologist for counsel? What advantages and disadvantages do pastors have?

**Discussion #2:** What are some of the helping tools pastors have available when counseling people?

## √ The Church as a Flock of Sheep

Throughout the Bible the people of God are pictured as sheep.

Sheep are defenseless animals. They lack

- the sharp teeth of a wolf
- the slashing claws of a bear
- the outer protection of a turtle
- the speed of a cheetah
- the cunning of a fox

Sheep are defenseless without a shepherd.

Sheep have a natural tendency to \_\_\_\_\_.

They are not always discriminating in what they \_\_\_\_\_.

Sheep are in need of \_\_\_\_\_ treatment when they are scratched by briars or fall upon the rocks.

Sheep need a shepherd. Jesus is the Good Shepherd, the \_\_\_\_\_ and \_\_\_\_\_ Shepherd.

## √ The Job Description of a Pastor/Shepherd

**Feeding:** Psalm 23:2, "He makes me lie down in green pastures, he leads me beside quiet waters."

**Restoring:** Psalm 23:3, "He restores my soul."

**Protecting:** Psalm 23:4, “Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me.”

**Healing:** Psalm 23:5, “You anoint my head with oil; my cup overflows.”

**Nurturing:** Isaiah 40:11, “He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young.”

**Knowing:** John 10:3, “He calls his own sheep by name.”

**Leading:** John 10:3, “He . . . leads them out.”

**Selfless service:** John 10:11, “I am the good shepherd. The good shepherd lays down his life for the sheep.”

**Welcoming:** John 10:16, “I have other sheep that are not of this sheep pen. I must bring them also.”

**Equipping:** Hebrews 13:20-21, “May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will.”

**Modeling:** 1 Peter 5:2-3, “Be shepherds of God’s flock . . . not lording it over those entrusted to you, but being examples to the flock.”

## √ **An Example of Present-Day Shepherding—Visitation**

### **Reasons Pastors Make Fewer House Calls**

1. Fewer adults are at home in the daytime hours
2. People value privacy
3. People value personal time

### **What does a pastor do to reach out to people?**

1. Make an appointment if you know there is a crisis or trouble is brewing.
2. Take daytime opportunities to visit senior adults, and in hospitals.
3. Train laypeople to make additional contacts.

## **Hospital Visitation**

- Go to the hospital as soon as possible in an emergency.
- Try to visit before serious surgeries.
- Remember, you are a professional and important part of the healing team.
- Make hospital visits brief and positive for the patient.
- A hospital visit can be an opportunity for evangelism.
- Recognize the needs of family members and friends.
- Don't hesitate to touch the patient unless there is a medical reason not to.
- Try to assess the patient's emotional needs.
- If there is any question whether you should go to visit in the hospital, go.

### ***Journaling or sharing with your discussion partner***

*Diploma students:* Write a journal entry telling about a time recently where you received care, pastoral or otherwise, from someone. Express your feelings to have received someone else's concern. Then write about an opportunity you took to express care, concern, or counsel to someone else. How did you feel about the experience? Would you do something different next time?

*Certificate students:* Use the same journal prompt (questions above) to begin your three minute oral report to your partner.

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Lesson 2

PASTORAL SOUL CARE AND SPIRITUAL GUIDANCE

Objectives for the lesson

By the end of this lesson, students should:

- appreciate the significance of the soul
- understand the definition of soul care
- know ways to express soul care in the life of the local church
- explain the meaning of spiritual direction
- discover ways to provide spiritual guidance to individuals and groups

Jesus knew the _____ **of the soul**, a person's religious sensitivity and moral awareness.

As pastors and shepherds following the model of Christ, one of our unique tasks is to care for spiritual needs as we lead people to _____ in Christ.

√ **What Is Soul Care?**

David Benner in his book *Care of Souls* writes:

Caring for souls is caring for people in ways that not only acknowledge them as persons but also engage and address them in the deepest and most profoundly human aspects of their lives. . . . In summary, therefore, we can define soul care as the **support** and **restoration** of the well-being of persons in their depth and totality, with particular concern for their **inner** life.

What do we understand about soul care?

Soul care is a _____ function.

Soul care is done in the context of _____.

Soul care is a _____ focus upon others.

Soul care is nurtured through _____ relationships.

Soul care is a holistic _____ of the total individual.

Soul care is a _____ for everyone.

√ **Spiritual Guidance**

“Spiritual guidance is a process of pointing people and groups, small or large, beyond the visible realities to the reality of God as the One without whom we cannot possibly understand our present situation. . . . The pastor, as spiritual guide, assists the whole congregation to discover the presence of God in its corporate life.”

-- Howard Rice, *The Pastor as Spiritual Guide*
(Nashville: Upper Room Books, 1998), 61-62.

Discussion Activity: What is Spiritual Guidance?

- What are the qualities of spirituality a pastor should look for in an individual to determine that person's level of spiritual development?

- What are some ways a pastor can provide spiritual guidance to an individual?
- What are some ways to promote spiritual development within groups or within the entire church?
- How would a pastor benefit from having a spiritual director for his or her own life?
- How can a pastor with limited weekly time be a personal spiritual guide for several individuals in the congregation in a given week?

√ **Characteristics of an Effective Spiritual Guide**

1. Learn to be a good _____.
2. Give helpful _____.
3. Discern the _____ of the Spirit.
4. Be the voice of _____.
5. Lift the person to the Father in _____.
6. Call people to the _____ life.

√ **The Work of the Holy Spirit in Admonition**

Correct and discipline in the context of a ministry of _____.

Not a matter of forcing or manipulating a desired change in a person, but rather a _____ that presents possibilities for the person to voluntarily to change their behavior.

Not all believers have been entirely _____.

The goal of admonition is the _____ concern for the person.

Where pastors are not _____ to their people to clearly preach and teach and counsel according to the principles of holy living and Christlike character development, the church is in _____.

Jesus said that the Church is to be _____ and _____ in the world around it.

√ Pastoral Soul Care and the Means of Grace

Worship as Pastoral Care

- The pastor serves as the priest for the people – God is approachable.
- The pastor has overall leadership responsibility for everything that takes place when the flock gathers to worship together.
- A privilege to lead the congregation to experience the living, speaking God, who is available and anxious to meet all who will call upon his name
- An ideal setting for people to experience the grace of God for all needs
- Individuals become one unit: the Church, the Body of Christ, the family of God.
- Anticipate God's working in our midst.

When God makes his presence known in the midst of the singing, scriptures, prayers, and preaching, the effect can be transforming in the hearts of the worshiping people, creating a sense of hope in the presence of God. In the divine-human encounter of worship God dispenses his grace in ways people can't even anticipate. This should be a natural result of true worship.

Preaching as Pastoral Care

- "Preaching between two worlds" (John Stott) – taking the truths written in an ancient world and making them relevant words for our current context.
- If preaching is the proclamation of the master story (the good news that Jesus was crucified, died, and then rose from the grave in victory), the mere telling of the story has life-changing power.
- Pastors must preach out of the context of their own pain.
- Jesus seemed to have a way of looking into the hearts of his listeners and sensing their concerns.
- When pastors preach from their weakness, people can see Christ and understand that they are truly love.
- People are attracted to stories where they can identify with one or more of the characters as they struggle with the issues of life.
- People are seeking a God they can know and experience – a God who cares for them and their real-life problems.

Scripture as Pastoral Care

- The Bible is one of the most valuable tools pastors can use to help needy people discover God's plan and will for their lives.
- People desperately need to hear about the God of hope for their hurting lives.
- The Bible provides the answer for sin, and thus, it is the ultimate hope for everyone.
- Scriptures bear authority to the human family because its source is the Creator-Redeemer God.

- The stories in the Bible allow people to see themselves and their life situations in the characters and events of the biblical narratives.
- The Bible reveals ways in which God interacted and intervened with grace and mercy to those who sought him by faith.
- The Bible is ultimately a story hope – a means of grace to pastors and to the people of their congregations.

Prayer as Pastoral Care

1. **Invocation.** This prayer at the beginning of the worship service makes people aware that what may have been common space is now sacred space. Any place, no matter how common, becomes a sacred space when God reveals himself to his people in prayer.
2. **Pastoral Prayer.** The pastoral prayer often begins with adoration and thanksgiving, often with a brief scripture of praise. Next come prayers on behalf of the congregation, leading them to confess their shortcomings and their total dependence upon God for all their needs. Then may be prayers for specific needs of the congregation at that particular time. The pastoral prayer often concludes with either acknowledging the Trinity or with the phrase, “in the strong name of Jesus our Lord. Amen.”
3. **Benediction.** A blessing from God proclaimed to the congregation by the pastor. Since the pastor is addressing the people of God, he or she should assure them that God will be with them, that his grace will be at work in their lives. The congregation is going into the world to be the Church scattered. Remind them that they go with the power and blessing of the Holy Spirit.

The Sacraments as Pastoral Care

1. **Communion.** John Wesley referred to it as the “grand channel whereby the grace of the Spirit is conveyed to human souls” (Randy Maddox, *Responsible Grace*, p. 202).
2. **Baptism.**
 - a. It is a tangible, physical ritual signifying that a person has become a part of a community of believers, the Church.
 - b. Baptism provides many implications for pastoral care. One is found in the renunciation of the evil practices of the past.
 - c. Believers who watch often relive their own personal baptismal experiences, and the Body of Believers are strengthened by a new resolve to be faithful to the baptismal promises.
 - d. A reminder to everyone who watches that there are others who need to know Christ’s life-changing salvation in their lives.

Journaling or sharing with your discussion partner

Diploma students: Write in your journal an honest appraisal of your spiritual position. Discuss your spiritual growth in the last six months. What have been some of the obstacles to growth? What have been the spiritual victories you have recently experienced? What challenges has God given you to experience growth in the near future?

Certificate students: Prepare to do the above exercise orally with your partner.

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**Lesson 3**

**PASTORAL CARE BY THE LAITY**

**Objectives for the lesson**

By the end of this lesson, students should:

- understand the small-group dynamics of the Early Church in Acts
- appreciate the influence of John Wesley in the modern small-group movement
- realize how small groups can respond to the needs of people
- understand the need for the laity to be involved in caring ministries
- list ways the laity can be active in caring within and outside the church
- develop training opportunities for effective lay ministry
- understand the biblical role of the laity in ministry

√ **Small Groups in the Early Church**

Read Acts 2:42-47. They devoted themselves to:

1. The apostles' \_\_\_\_\_.
2. The \_\_\_\_\_.
3. The breaking of \_\_\_\_\_.
4. \_\_\_\_\_.
5. All \_\_\_\_\_ were together.
6. They \_\_\_\_\_ to anyone as he had a need.
7. Every day they continued to \_\_\_\_\_ in the Temple courts.
8. They broke bread in their \_\_\_\_\_.
9. \_\_\_\_\_ God.
10. Enjoying the \_\_\_\_\_ of all the people.
11. And the \_\_\_\_\_ added to their number daily those who were being saved.



## √ **The History of Small Groups**

John Wesley

Twentieth-Century Development of Small Groups

## √ **Types of Small Groups**

Mutual \_\_\_\_\_ Groups

Sunday School \_\_\_\_\_ Groups

\_\_\_\_\_ Groups

\_\_\_\_\_ *Support Groups*

\_\_\_\_\_ Groups

## √ ***Small Groups as Shepherds***

Small groups function much like a hospital. They provide emergency care, rehabilitative care, long-term care, and wellness care.

-- Bill Donahue and Russ Robinson, *Building a Church of Small Groups (Grand Rapids: Zondervan, 2001)*, 111.

### **Small Group Experience**

#### **Sharing in small groups. Instructions:**

The leader of the group is the person with a birthday closest to today's date.

- Discipleship: Have someone read Galatians 6:2, "Carry each other's burdens, and in this way you will fulfill the law of Christ." Discuss the implications of this verse in your life as a believer.
- Sharing and caring prayer: Each person briefly share with the group the biggest personal problem, family need, or other concern facing that person. The one on the person's right pray briefly for the need. Move clockwise around the circle until all have shared and received prayer.
- Close the session by everyone repeating the Lord's Prayer in unison.

## √ **Pastoral Care by the Laity**

Dr. George Hunter III emphasizes, in his book *Church for the Unchurched*, that one of the characteristics of churches that are effective in ministry, is a willingness to have much of the pastoral care done by lay-people. He states:

Most people in most churches do not, and cannot, get adequate ongoing pastoral care from their pastor; crisis care yes, but ongoing care no. Christians need pastoral care when life is good, as well as when life is hard, but the pastor's expanded job description now makes that impossible for the pastor to be every member's personal chaplain. Few churches have, can afford, or can find enough ordained pastors and staff to go around. Every church has enough people within the church membership with the appropriate abilities and spiritual gifts, to "shepherd a flock". We are learning that many lay people, with training, can do 90 percent of what an ordained pastor does.

-- *George G. Hunter, III, Church for the Unchurched (Nashville: Abingdon Press, 1996), 134*

**Pastoral care is simply  
personal care  
shown to others  
in the name of Jesus.**

### √ **Qualities of Lay Caregivers**

1. Compassion – Luke 15
2. Involvement – Luke 10
3. Affirming – John 9:2-3
4. Encourager – Acts 4:36-37
5. Determination – Mark 2:5
6. Authenticity – John 1:47
7. Being Positive – Psalm 121:1-2

### **Discussion activity: Lay Pastoral Involvement**

In your group make a list of activities lay pastoral care workers could do in each of the categories.

1. Pastoral Care for the Troubled
2. Pastoral Care for the Sick
3. Pastoral Care for the Elderly
4. Pastoral Care for Christians

5. Pastoral Care for Unbelieving Prospects
6. Pastoral Care in the Community

### √ **Developing Lay Pastoral Care**

The most effective way for lay development is to present a class for training. Several issues must be addressed.

1. Open vs. Closed Classes
2. Commitment
3. Conducting Classes
4. Training Materials
5. Lay Leadership
6. Cautions for Lay Pastoral Care
  - Confidentiality
  - Unsuitable helpers
  - Lay burnout
  - Referrals

### √ **EQUIPPING AND EMPOWERING LAY MINISTRY**

John Ed Mathison, "Most churches recruit people to do various tasks . . . we do not recruit anybody to do anything. Rather we say to every member 'As a follower of Jesus, you are expected to volunteer to serve someplace in the life of the church.' Then they are given the opportunity to freely decide where they will serve."

-- John Ed Mathison, "Niche-Pickin'—New Paradigm for Lay Ministry," in *Building Teams in Ministry*, ed. Dale E. Galloway (Kansas City: Beacon Hill Press of Kansas City, 2000), 56.

Frazer Memorial Church has an annual commitment time where a person can volunteer for one of many ministries for one year of ministry service. At the end of the year the volunteer can either revolunteer for the same task or

switch to a new area of service. This provides for a person to leave one ministry for another without feeling burned out or guilty. Individuals can identify their own interests better than anyone else, with guidance from the Holy Spirit. People who volunteer tend to take their responsibility seriously. Even volunteers must be trained. Frazer Memorial trains each January so the volunteers can serve effectively.

- *Do you think this idea of volunteering would work in the church you attend or pastor?*
- *What would be needed to implement this at your church?*

**Where do you begin** the process of developing a volunteer ministry force?

- **Compile a Ministry Inventory** -- List every ministry currently being done in the church.
- **Develop a Ministry Dream List** -- This could include things that should be done or could be done if there were enough volunteers and resources.
- **Matching Ministers to Ministries** – Begin by gathering the church for a prayer time for workers. Then begin the volunteering process.

### √ **Motivating People for Lay Ministry**

Respect them

Train them

Resource them

Communicate with them

Develop a Team Spirit

Build Them Up

Reward Them

Release Them to Minister

### **Discussion Activity: Assessing Gifts and Abilities**

In your group look at Rom 12:6-8; 1 Cor 12:4-11, 28; and Eph 4:11.

List as many spiritual gifts as possible. After you list the spiritual gifts, give at least one present-day expression of that gift.

## √ Retaining the Workforce

One of the best ways to keep people working is to make sure they are well-trained for their task.

Write a job description for the ministry task.

A coordinator of volunteers is a key person to those pastors who believe that the church ministers through the mobilization of lay members. The coordinator of volunteers relieves the pastor of administrative and training activities related to volunteers—freeing the pastor to be the pastor

-- Douglas W. Johnson, *Empowering Lay Volunteers*  
(Nashville: Abingdon Press, 1991), 62.

### **Journaling or sharing with your discussion partner**

*Diploma students:* Write in your journal. Reflect on your own attitudes toward the laity doing pastoral care in the church. What are some ways you can encourage laypeople to become more involved in caring ministries?

*Certificate students:* Use the same journal prompt (questions above) to begin your three minute oral report to your partner.

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Lesson 4

Pastoral Care in Counseling

Objectives for the lesson

By the end of this lesson, students should:

- understand how Jesus worked in the lives of people to bring wholeness
- appreciate the skills needed to be an effective pastoral counselor
- understand the advantages of short-term model of counseling for pastors
- be aware of what takes place in the first session of counseling
- understand how to lead a counselee to make changes to reach the desired goal
- know how to find resources needed for referrals

√ JESUS, THE WONDERFUL COUNSELOR—OUR MODEL

David Benner defines pastoral counseling as “a helping relationship where, through a series of structured contacts, the counselor seeks to alleviate distress and promote growth in the one seeking help. Such counseling aims

to help the person think, feel, and behave differently, and it does this through dialogue within a relationship.”¹

-- David G. Benner, *Strategic Pastoral Counseling* (Grand Rapids: Baker Books, 1992), 18.

Discussion Activity: Jesus, the Model Counselor

In your group, after studying the passages answer this question:

- *What were the qualities or characteristics, mentioned or implied, that made Jesus so effective in working with people?*

Each group is to record the responses with one member reporting when the class reconvenes. There will be 15 minutes for group discussion and 10 minutes for reporting and discussion with the class.

Group 1

Mark 7:31-8:13

John 8:1-11

Group 2

Luke 7:1-17, 36-50

John 5:1-15

Group 3

Mark 9:14-32

John 4:1-26

√ Foundational Principles for Pastoral Counseling

1. A pastor must understand his or her own _____ and _____.

As long as there are people with problems in the church, the pastor will be called upon to counsel.

The role of pastor is usually one with general knowledge and skills, rather than as a specialist.

For these needy people, the pastor may be the first, and sometimes the only one a hurting person will turn to for help.

2. Every person coming for help is _____ in God's image with _____.

The pastor must resist the temptation to devalue people based on social status, personal appearance, or repulsive actions.

3. The primary goal of pastoral counseling is to help the counselee _____ problems and find _____ in Christ.

A pastor's concern is first of all, the care of souls.

4. Every person has the right to _____ to receive help or _____ help.

Part of what makes humans unique in God's creation is the God-given right to make choices.

A pastor can offer help, but the individual in need must be willing to receive it.

5. Pastoral counseling is the _____ work of the pastor and counselee.

Pastoral counseling is more than advice-giving.

Effective counseling involves teamwork,

6. The pastor should make use of the church's _____ resources.

Pastors have the opportunity to use Scripture for insight, instruction, hope, and faith in a counseling setting.

Resources are:

√ **Skills of an Effective Pastoral Counselor**

1. **Listening** – “An occasional head nod, smile, ‘un-huh’ or general question (such as ‘What then?’ ‘How did you feel about that?’ or ‘Anything else?’) can keep the counselee talking.”
-- Gary Collins, *Effective Counseling* (Carol Stream, IL: Creation House, 1972), 25.
2. **Presence** – Counseling is “a structured being-with the person who seeks help.”
-- Benner, *Strategic Pastoral Counseling*, 20.
3. **Empathy** – Empathy is the skill of trying to enter into feelings and emotions of that person’s current experience.
4. **Openness** – The counselee wants to feel the pastor is a real, genuine person.
5. **Acceptance** – “This word implies caring, respecting, or possessing a sincere, non-smothering concern for the counselee regardless of his or her actions or attitudes.”
-- Gary R. Collins, *Christian Counseling: A Comprehensive Guide* (Rev. ed., Dallas: Word Publishing, 1988), 41.

√ **Mistakes in Pastoral Counseling**

1. The pastor who is desperate for human _____.
2. The pastor who tries to solve his or her own _____ problems.

3. The pastor who takes the role of _____ or dictator to the flock.
4. The pastor who is a _____.
5. The pastor who becomes entangled _____ with the counselee.
6. The pastor who takes _____ in a dispute.
7. The pastor who can't keep _____.
8. The pastor tries to be an _____ psychoanalyst.

√ **Short-term Counseling**

The Basis of the Short-term Model is build on the following principles:

1. A focus on a specific _____ the counselee wants to see.
2. A dependency on God's _____ at work.
3. A willingness to _____.
4. A limited _____ frame.
5. A commitment to _____ development.

√ **The First Session**

1. Develop the _____.

You need to begin a relationship of trust.

Taking brief notes as the session begins will help you to keep information accurate.

2. Set the _____.

Early in the session you should address the issue of confidentiality.

The only exceptions to this pledge of confidentiality would be if there is threat of physical harm to oneself or to others.

3. Establish the _____ of the counseling.

Rather than identifying the problem, it is good to help the counselee focus on the desired end result. What solution is the counselee seeking?

You can ask questions such as:

- What goal would you like to see as a result of our working together?
- How would you know this goal has been reached?
- What types of things would need to happen for you to reach your goal?
- As you look ahead, how would you describe this preferable future?

4. Identify and clarify the _____.

Focus on the solution, which brings hope, rather than focusing on the problem.

For a person to change, there must be a good reason to move from the present to a better future.

The future solution needs to be as clear as possible.

The clearer their picture of the solution, the more focused the counseling sessions can be to reach it. Write the solution down. Clarify the wording so you both are clear on it.

5. Examine the _____ already made.

With the decision to seek help, the counselee may already be taking steps to change the situation. People are often aware change starts within, and they begin the process before the first counseling session. Ask questions such as, "What have you done already to make the situation better?"

6. Utilize _____ resources.

You, as a pastor, need to assess the spiritual state of the counselee.

Does this person have a personal relationship with Christ? What is this person's pattern of church attendance and involvement? Is there a consistent practice of prayer and Bible reading? Does the person understand the concepts of grace, faith, and forgiveness?

If the person is a believer, you can draw upon the resources of prayer, Bible reading, worship, and small-group support.

7. Take the first small _____ now.

There is no time like the present to begin to move toward a solution.

The old saying is true: the journey of a thousand miles begins with a single step.

You can ask a question like, "What is something you could do right now that would help you to know that you are on your way?" If the issue involves relationships, you could ask, "What would that person notice that would help them know that you are changing?"

Emphasize that although the change may be small, it shows movement in a positive direction. Sometimes the person may suggest several small changes that will help.

8. _____ the session.

End the session on a positive, hopeful tone by reinforcing the person's strengths, courage, and the progress already made. Emphasize that you, as pastor, are there and will continue to work as a team member.

Assign homework to be done before the next session. It might be important for you to write out the homework. The homework should include the first step the counselee is to take before the next session. Also, include spiritual resources such as Bible reading and church attendance that would be helpful in leading to a successful solution.

Emphasize that continued counseling depends on the person doing the homework assignments to make the solution possible. You can either set a date for the next session or have the counselee make an appointment when it is needed.

Role-playing the First Session

This is a brief, role-playing exercise beginning with establishing the goal of the counseling and going as far as one can in 10 minutes. The counselee is to present the problem as he or she thinks it would be given in a counseling situation.

Scenario 1

The counselee is 32 years old and works in a small factory, tightening the last bolt in an assembly line process. There is no break from the day-after-day, mindless job, and the counselee is really depressed by it all. It is affecting the relationship with the spouse. Maybe a new and different job would help, but jobs are hard to get. There has to be more to life than spending eight hours a day tightening a bolt on an assembly line.

Scenario 2

The counselee is a 32-year-old who has been married for eight years with little desire to be unfaithful. However, recently a very attractive, new employee has come to work in the department. The counselee is not sure the other person has any attraction to the counselee. However, the counselee has become almost obsessed with thinking about this person. The counselee is a Christian and does not want his or her own marriage to be destroyed, but thoughts of this fellow worker persist day and night. The counselee needs help getting past this.

✓ *Who Are the Counselees?*

The _____ seekers.

The _____ lovers.

The _____ participants.

The _____ recipients.

The _____ seekers.

√ **With an Eye on the Goal**

Goals are specific objectives that you and the client develop to define what the end product of treatment will look like. Clearly defined goals answer the question, 'How will we know when the client is done with counseling?'

Effective goals communicate what the client wants to change and sets up ways to recognize when the client has accomplished the goals.

-- *Oliver, Promoting Change, 143.*

Characteristics of a Good Goal

- 1.
- 2.
- 3.
- 4.

Because the goal or solution is central to the counseling process, you must keep it as the focus of each session. Progress means change as the counselee moves toward the goal.

√ **The Second Session and Beyond**

1. Begin with what _____ has taken place since the last session.
2. Affirm and encourage any _____ toward the goal.
3. Maintain the _____.
4. Plan for the next _____.
5. Provide _____.
6. Give _____ assignments.
7. Termination.

Role-playing the Second Session

The counselee will role-play the first scenario as a part of a second session. After 15 minutes, or half the time left, reverse roles with the new counselee taking the second scenario.

Scenario 1

A man or woman, 45 years old, lost a spouse in a tragic car accident about six months ago. The counselee has been having trouble sleeping at night. Going to work has been difficult because the person has not been motivated to do anything. Every night after work the person goes to the cemetery and talks to the dead spouse for an hour or two. In the first session the counselee began focusing on the goal of trying to live with the reality that the spouse is really dead and moving on with life. Since the first session, the person has been able to sleep for six hours without waking up, which was progress over getting only about four hours of sleep a night.

Scenario 2

A single parent of a 14-year-old son has come for help in dealing with the boy's truancy in school. The young man is in real danger of failing his classes because he is absent so often. Much of the situation seems to result from a combination of wanting to have more freedom and anger at his parents for getting a divorce. In the past the parent has tried to deal with the absences by grounding the boy from all activities, including the youth program at church. This was totally ineffective. The parent is focusing on the goal of having the son attend all his school classes and earn a passing grade. There was very slight progress after the initial session.

√ **Community Resources and Referrals**

Howard Clinebell says,

Properly conceived, referral is a means of using a team effort to help a troubled person. It is a broadening and sharing, not a total transfer of responsibility . . . Only by drawing on the specialized helping skills of others can ministers have time and energy to fulfill their unique pastoral function as spiritual growth enablers for an entire congregation.

-- Clinebell, *Basic Types of Pastoral Care*, 310-11.

√ **When to Refer—Pastoral**

1. The limitation of _____

The pastor is a _____

Training

Experience

Giftedness

2. The lack of _____

3. Lack of _____

4. Threat of _____

5. _____ problems

6. _____ issues

√ **Where to Refer—Community Resources**

Private Practice

- Medical doctors
- Psychologists and professional counselors
- Psychiatrists

Community Agencies

Religious Organizations

√ **How to Refer—Making the Connection**

1. Learn the _____ available in your community, and develop a file or notebook with resources.
2. Make a referral to an _____ rather than an agency when possible.
3. Help the counsees feel you are not _____ them.
4. Let the counselee make the _____ when possible.

5. Maintain contact with the _____ after the referral is made.
6. Follow up with the _____ agency on progress.

√ **Problems with Referring**

The lack of _____.

The lack of _____.

The counselee's _____ to go.

Journaling or sharing with your discussion partner

Diploma student: Write in your journal. Spend time reflecting on the way Jesus responded when people came to Him with needs. What are the aspects of counseling you find most difficult to deal with, from present experience or as you anticipate ministry in the future? Reflect on how God can help you in the areas you find most challenging. Read 2 Corinthians 1:3-7 and respond to what the scripture is saying to you about being a comfort to others through counseling.

Certificate students: Use the same journal prompt (questions above) to begin your three minute oral report to your partner.

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**Lesson 5**

***PASTORAL PRESENCE IN CONFLICT & CRISIS***

***Objectives for the lesson***

By the end of this lesson, students should:

- understand the causes of church conflict
- know some of the steps to take to resolve church conflict
- explain the types of crises
- understand how a crisis develops
- know what to do when dealing with a crisis

√ **PASTORAL PRESENCE IN CONFLICT**

***Discussion Activity***

Look at the church in Corinth (1 Cor. 3-6). Select two conflicts and answer the following questions for each conflict.

1. What was the nature of the conflict?
2. What were the causes of the conflict?
3. What had been done to resolve the conflict?
4. What was Paul's suggestion to resolve the conflict?

## √ **Persons in Conflict**

### ***Jesus' Model for Resolving Personal Conflict***

Even Jesus understood that conflicts will sometimes develop when you have a group of people together. Matthew records Christ's teachings on dealing with conflict between two or more people within a local church. We need to hear them today as well.

Read Matthew 18:15-17. The fact Jesus uses the word "sins" in verse 15 would lead us to believe this was a pattern for addressing church discipline in the local church. However, in a situation of conflict one or more people may well feel they have been sinned against by the other party. There are four steps that should be followed in order that all parties will be treated with dignity and with a goal of quick resolution.

**Step 1.** Personal \_\_\_\_\_ (v. 15)

- 1 Corinthians 13:4-7
- James 5:16

**Step 2.** Small-Group \_\_\_\_\_ (v. 16)

**Step 3.** Public \_\_\_\_\_ (v. 17a)

**Step 4.** Public \_\_\_\_\_ (v. 17b)

*Galatians 6:1-2, "Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. Carry each other's burdens, and in this way you will fulfill the law of Christ."*

## √ **Church in Conflict**

### **The Causes of Church Conflict**

1. Changing \_\_\_\_\_ Stresses
2. A Strong \_\_\_\_\_ Structure
3. Financial \_\_\_\_\_

4. Style and \_\_\_\_\_

### **Resolving Church Conflict**

1. Give accurate and helpful \_\_\_\_\_ on the subject.
2. Encourage good \_\_\_\_\_ from all concerned.
3. Draw together feelings and \_\_\_\_\_ that show united concern
4. Negotiate a \_\_\_\_\_ on those points of disagreement.
5. Covenant to abide with the \_\_\_\_\_ of the group.

### **Group Activity: How would you handle this?**

#### **Case Study A**

A volunteer youth worker in your church has done a great job of building the youth group from 4 to 6 attendees to over 50 young people in a span of three years. There is a house next door to the church for sale and the youth leader is asking the church to buy it and turn it into a youth center. She and her supporters envision being able to reach as many as 150 neighborhood teens a week with this facility. A group of members opposes this purchase. These are primarily families with small children in the church. They want a special addition on the church dedicated to children's ministry. They believe if the money was spent on the children's department facilities, we would be able to reach more children and eventually that would help the teen department to grow as well. There is not enough money to do both things, and each group feels their approach is the only right one. How would you handle this if you were the pastor?

#### **Case Study B**

The church hired a part-time secretary several years ago thinking this woman would be a great help to the pastor and church programs. A new pastor came to the church and the secretary did not agree with the new direction of the church. She began to gossip and spread untrue stories about the new pastor. While not outwardly resistant, she slowed the work of the church office until some who utilized her services began to complain. The pastor finally decided to give the secretary a 30-day notice of termination. The husband of the secretary has been the most influential person in the power structure and she also has family in the church. The secretary's family and other supporters have quit paying tithe and resigned from many responsible positions in the church in protest. The pastor's supporters have felt this family has had far too much power in the church and the firing of the secretary is long overdue. The



church is split down the middle on this issue. How would you handle this if you were the pastor?

## √ PASTORAL PRESENCE IN CRISIS

### ***Discussion: What Is a Crisis?***

The dictionary defines it as a crucial time, a turning point in a person's life. "The Chinese character for crisis is made up of two symbols: one is for despair and the other for opportunity."

-- *H. Norman Wright, Crisis Counseling: What to Do During the First 72 Hours (Ventura, CA: Regal Books/Gospel Light, 1993), 20.*

Howard Clinebell says, "A crisis occurs within persons when their usual problem-solving activities are ineffective, allowing the stress of unmet need to rise unabated."

-- *Clinebell, Basic Types of Pastoral Care, 185.*

### **There are two types of crises**

1. Developmental
2. Situational or Accidental

### **How Does a Crisis Develop?**

1. A \_\_\_\_\_ event
2. An \_\_\_\_\_ reaction
3. An \_\_\_\_\_ response

### **Observations about a Crisis**

1. Everyone has and will \_\_\_\_\_ many crises.
2. Crises and stresses are \_\_\_\_\_.
3. A crisis is not a sign of \_\_\_\_\_ illness.
4. People facing the \_\_\_\_\_ crisis situation will respond in very different ways.

5. People with strong personal \_\_\_\_\_ skills and a helpful \_\_\_\_\_ network will generally do better in handling a crisis.
6. Working through a crisis can make a person \_\_\_\_\_ or it can be a \_\_\_\_\_ process.
7. One's \_\_\_\_\_ life can be greatly affected by a crisis.

### **What Do I Do in a Crisis?**

1. Respond \_\_\_\_\_.
2. Assess the \_\_\_\_\_.
3. Establish \_\_\_\_\_.
4. Decide on any immediate \_\_\_\_\_ that must be taken.
5. Work with the person to set future \_\_\_\_\_.
6. Develop a plan of \_\_\_\_\_.
7. Assess the \_\_\_\_\_ system and resources.
8. Generate a sense of hope and confidence.
9. Commit to follow-up.

### **Group Activity: How would you handle this?**

#### **Case Study A**

A family has decided to move across the country because of a new job opportunity for the father. Their 16-year-old son, the only child still living at home, does not want to move. He is in the middle of his junior year in high school and is adamant about staying to finish school. He says, "I'm old enough to live on my own. If you make me move, I can just run away." The moving van is coming in just a few days and the intensity of the crisis is increasing. The family staying in their location is not an option. This family comes to you for help. What will you do?

#### **Case Study B**

A couple married 12 years has been active in your church. The husband calls to tell you he discovered a love note his wife wrote to a coworker. After confronting his wife with the evidence, she admits she had indeed had a brief affair, but she insists she doesn't love this man. The wronged husband is

furious and isn't convinced when his wife says the affair is over. There are no children in this marriage, and the husband is thinking of just leaving the whole thing and starting over alone. The wife is pleading for him to give her another chance. Pastor, they have invited you over to their apartment tonight to see if you can save this marriage in crisis. What will you do?

***Journaling or sharing with your discussion partner***

Diploma students: Write in your journal. Reflect on at least one personal crisis in your own life. How did you feel when the crisis came. How did you find help to deal with the crisis? In what ways did the Holy Spirit minister to you directly and through other people? What are some lessons you have learned through this crisis?

Certificate students: Use the same journal prompt (questions above) to begin your three minute oral report to your partner.

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Lesson 6

PASTORAL PRESENCE IN HUMAN SUFFERING

Objectives for this Lesson

By the end of this lesson, students should:

- know the problem of suffering in our world
- explain the pastor's challenge of comforting
- understand the problem of suffering in our world
- understand the pastor's challenge of comforting those who suffer

√ **The Problem of Suffering**

No one providing pastoral care can really be effective without coming to grips with the presence of evil and suffering in a world created and ruled by a good and loving God.

These issues are at the very core of our faith.

Coming to terms with the issue of pain and suffering calls for careful Bible study and theological reflection.

Theodicy: speaking of God's goodness in the _____ of evil.

- Anyone who has attempted to bring comfort to someone facing serious pain has wondered: *What do I say to this person who is suffering?*
- Thomas Oden writes:

Theodicy means to speak justly of God amid the awesome fact of suffering. Its task is to vindicate the divine attributes, especially justice, mercy, and love, in relation to the continuing existence of evil. It wishes to speak about God (*theos*) with justice (*dike*) precisely at those points at which the divine purpose seems most implausible and questionable, namely, amid suffering."

-- Thomas Oden, *Pastoral Theology*, 223

- Even in the midst of suffering, we are never alone – God walks with us.
- The apostle Paul never bought into the idea that avoiding suffering is the chief goal of one's life (2 Cor. 1:5-6).

God does not _____ suffering.

- God does not will or cause suffering even though he may permit it to happen as the result of our fallen world.
- There are things that happen that will never make sense to us because God did not cause them to enter our lives.
- God created humankind with the privilege of free will.
 - That was essential to God's desire for us to be able to enjoy a relationship with him. Yet, with the privilege of choosing this good relationship was the risk that man would choose the wrong.
 - God, with the infinite capacity to love and know us, knew that there was no other way for us to enjoy this relationship with our Creator without granting us the privilege of free will.
 - Because people have this ability to choose, they must take responsibility for the choices they make.
 - A person's choices affect not only themselves, but also have an effect far beyond themselves.
- It might seem that evil is winning the war. But God's power is not limited by the sin and suffering of this world.

Suffering as _____.

- Is there any reason then for God to allow suffering?
- There are times when suffering can be a wonderful teacher.
- Suffering can also make us more compassionate toward others who are facing similar situations.
- Suffering also has the capacity to force us to our knees in prayer.
- When God has our attention, there is no limit to what we can learn from his voice.

√ Pastoral Care of the Poor

The Church has always from its beginning considered ministry to the poor as part of its ministry responsibilities. And it has been said that "a pastor may improve society in no better way than by simply becoming a true pastor"

The poor are considered to be those who do not have the resources that they need to live in this world, and are not able to easily get them, and so they are in immediate need of merciful care.

Jesus' ministry was primarily among the poor.

Ministry to the poor is not only the responsibility of the pastor but also of a congregation as a whole. Traditionally, the church has ministered to the poor through their regular tithes and offerings, through a church-wide invitation to give to special offerings for the poor, and through determining how best to distribute relief fairly to those in need.

Ways to help those in need as the church provides:

- To the orphans the care of parents
- To the widows the care of husbands
- To those of suitable age, marriage
- To the artisan, work
- To the disabled, sympathetic response
- To the travelers, a house
- To the hungry, food
- To the thirsty, drink
- To the naked, clothing
- To the sick, visitation
- To the prisoner, help
- To young persons, assistance that they may learn a trade (p. 269)

Read 1 Tim. 6:6-9. Pastors and congregations need to be reminded that those who desire riches can fall into a trap. This scripture admonishes both the wealthy and the poor to learn the virtue of contentment. This is foundational for godliness as well as for sincere ministry to the poor.

Degrees of Poverty

1. **Ordinary poverty** is seen in the people who are only able to provide a minimal income. They have very little to call their own, and they live from day to day at a standard of living that most people in their community would consider as very low, barely sustaining life. Help to these people can involve:
 - a. preventive remedies – actions that can help them to not fall more deeply into acute poverty or destitution.
 - b. curative remedies – actions that can help change the economic situation in the community as well as to help change the inward psychological patterns that cause such poverty to continue.

2. **Acute poverty** refers to a crisis in which the conditions for supporting life are temporarily but immediately threatened. If life is to continue, help from others is needed as
 - a. emergency relief.
3. **Destitution** refers to a continuing state of being without the means of bare subsistence or the means of getting them. It is persistent absolute want of the necessities of life with no possibilities of recovery by its own means. Care for the poor at this level is needed as all three:
 - a. preventive remedies
 - b. curative remedies
 - c. emergency relief

Helpful guidelines –

- The greater the degree of want, the greater is the urgency for relief.
- The desperately destitute need to be taken care of first – resources are always limited.
- Providing resources alone is not enough. The church must also always give spiritual encouragement, guidance and training, along with the physical aid.
- The end objective of ministry to the poor is to help them improve their condition, their abilities to help themselves, their self-esteem, and their spiritual well-being.

Spiritual counsel for the poor:

1. No condition of life is so lowly or poor but that it may become sanctified and fruitful to us (1 Cor. 10:13).
2. Keep in mind that riches can be as dangerous to the soul as poverty.
3. There are some sins that tend toward poverty: ill-gotten gain, pride, gluttony, drunkenness, laziness, and idleness.
4. The poor may be tempted to think that worldly riches will bring happiness.
5. The poor may be tempted to use unlawful means to supply their wants, such as flattery, theft, murder or desperate revolution.
6. Remember that Christ himself chose a life of poverty.
7. The pastor who teaches these things will do well to live in such a way to show willingness to live modestly themselves as a basis for demonstrating that poverty can be a context for spiritual increase.

The willingness to give with generosity and cheerfulness puts love to the test. Christ's love for us is demonstrated by his willingness to voluntarily become poor, enter into our human situation with its limits, and allow himself

to become defenseless and vulnerable. How can we do any less in demonstrating love to those in need around us.

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**Lesson 7**

***PASTORAL PRESENCE IN SICKNESS AND DEATH***

***Objectives for this Lesson***

By the end of this lesson, students should:

- know the stages of dying
- understand the importance of ministry to the dying
- know the elements of the grieving process
- understand how to help people manage grief
- know how to prepare for a funeral
- know how to plan a funeral service

√ **Ministry to the Sick**

**Healing and the confession of sin.**

- Confessing one's faults or sins to another person or to God himself can be a significant part of spiritual healing.
- There can be a connection between guilt, shame, and illnesses that may at first seem unrelated.
- Such things as bitterness and unresolved anger or hatred can contribute to physical problems.
- When the guilt and shame of sin is removed by confession and forgiveness, a person may find there is physical healing as a side benefit.

**Prayer and anointing.**

- It is normally in the context of the faith community that prayers are offered for physical healing by anointing of the sick with oil (Mark 6:13; James 5:14-16)
- Jesus often healed by placing his hands on the person that was ill.
- The passage in James links healing to the confession of sins and forgiveness.

## √ **The Miracle of Healing**

### **A purpose behind the miracle.**

- Perhaps God wants to use the personal in a special way to minister to others.
- Or perhaps God wants to use the miracle to show to those around who are lost, who God is and what he can do for us, so that they will come to faith in Christ.

### **No healing is guaranteed to last forever.**

- Even though Lazarus was raised from the dead by Jesus, he later died a second time.

### **God's healing can take many forms.**

- God can heal with a miracle in a moment of time.
- Or healing can take place over a period of time.
- And God can use medical science to bring about healing.

### **We should ask and not demand of God.**

- God's ways are high than our ways.
- God's ways are often a mystery that cannot be explained or understood.
- The Christian understanding of heaven leads us to believe that it is a place of final healing.
- Ultimately we must place our trust in God, whose knowledge is far greater than we can understand with our finite minds.

## √ **Ministry to the Dying**

### **Stages of the Dying Process**

1. Denial—This can't be happening to me.
2. Anger—Why me?
3. Bargaining—It's me, but if you'll . . . then I'll . . .
4. Depression—I can't deny it, what's the use?
5. Acceptance—This is really happening.
6. Christian Hope—This is not the end—there's the resurrection.



### **People Who Are Dying Have Special Needs**

1. They need someone who will listen
2. They need a friend.
3. They need to find meaning.
4. They need a spiritual guide.

### **Ministry to the Grieving**

1. Shock.
2. Emotions.
3. Blaming.
4. Lack of focus.
5. Gradual hope.
6. Accepting reality.

### **Managing Grief**

1. Help the person face reality.
2. Loosen some of the ties to the deceased.
3. Don't make life-changing decisions too quickly.
4. Find new interests for the remainder of life.
5. Help people with special times of remembrance.

## √ **Ministry through the Funeral**

### **Preparing for the Funeral**

- Go to the family as soon as possible.
- Arrange for an all-family meeting.
- Work with the funeral director.
- Be with the family for the first viewing of the body.

### **Planning the Service**

1. Plan the service and the sermon with a biblical view of life and death.
2. Write a sermon that can draw people to Jesus. There are three
3. For the funeral of an unbeliever, show Jesus as the hope for the living.
4. Assist the family in selecting the best location for the funeral service.
5. Plan the order of service to incorporate all the elements you have discussed with the family.  
Here is a sample order of service.
  - Prelude
  - Scriptural Call to Worship
  - Invocation
  - Hymn
  - Obituary and/or Eulogy
  - Scriptures
  - Prayer
  - Special Music
  - Sermon/Homily
  - Benediction
6. Plan a committal service at the graveside appropriate for the conclusion of the funeral.
7. Be aware of the local customs connected with funerals.
8. Visit the spouse and family soon after the funeral and then at appropriate intervals.

9. Other funeral service issues.

## ✓ **Suicidal Crisis and Grief**

### **The Pastor's Role in Suicidal Crises:**

1. Recognize suicidal persons
2. Provide emergency help until professional care can be given
3. Continue pastoral care and counseling of the person and the family to help them deal with the underlying causes of the suicidal behavior within the individual and in the family system;
4. Help the family deal with the destructive consequences of an incomplete or a completed suicide.

### **Cries for Help**

Suicide is usually not a sudden act that has not been thought about and planned for some time beforehand. Most people send out cries for help before they try to commit suicide. These include:

1. Obvious suicidal threats – all suicidal threats must be taken very seriously! They indicate that they and their relationships are deeply disturbed.
2. Covert (veiled) suicidal threats – Those who talk about life as empty and meaningless, who believe they are not valued or needed by others, who wish they could go to sleep and not wake up, or who feel trapped and powerless in a no-exit situation, often are expressing pre-suicidal feelings.
3. Depression – “All deeply depressed people are potential suicides!” (Psychiatrist Karl A Menninger). Depression shows itself in many ways: severe feelings of hopelessness and worthlessness; chronic insomnia; loss of appetite or interest in other previously enjoyed activities; severe apathy and chronic exhaustion, withdrawal from relationships, etc.
4. Crushing losses and pathological grief – shattering blows to self-esteem and other traumatic losses may produce suicidal behavior during the reactive depression that follows. The greater the anger and frustrated dependency, the more likely is a suicidal response.
5. Psychological disturbances and chronic illnesses – Anyone in a disorganized, chaotic mental state who feels rejected and/or hopeless, should be regarded as a suicidal risk. Those in chronic pain and/or those suffering from incurable illnesses may become suicidal, especially if they have intense fear of dependency, helplessness, or financial disaster.

In counseling with persons who are known or suspected to be suicidal, it is crucial to ask about suicidal impulses, fantasies, or intentions. A suicide prevention center gave these instructions to its counselors:

Your own openness and willingness to confront the patient directly with the problem of suicide is very helpful in reducing the patient's anxiety.

Inquire about the suicidal aspects of the behavior matter-of-factly. Ask about prior attempts and when they occurred, whether he is presently planning an attempt, and, if so, specifically what his plans are; and whether he has the means available to carry out his plans.

-- Suicide Prevention Center, *Manual for Handling Phone Calls*, (Los Angeles)  
p. 4.

One reason for asking such questions is to get information to evaluate the degree of danger involved in suicide threats. The higher the lethal probability, the greater the need for the pastor to use whatever approach is necessary to prevent suicidal action. In a calm and accepting but a very firm manner, the minister should use persuasion, theological arguments, staying with the person, driving her or him to a physician or hospital emergency room, or if nothing else works – phoning the police and using physical restraint. A minister may say something like this: “Killing yourself may seem to you in your present despair, to be the only way out. But I’m sure we can find a better way. If you end your life, you’ll deprive yourself of any possibilities of our finding a better solution to your situation. At least wait until we’ve tried!”

During the first conversation with suicidal persons, obtain the names and phone numbers of close relatives, friends and physician, and explain why it is necessary to let them know that he or she needs extra emotional support during this crisis. The family should be told not to leave persons alone during their acutely suicidal phase. Involving the family physician as soon as possible is also important, in case antidepressant medication or temporary hospitalization is needed.

Most suicidal persons need three forms of help once they are beyond the acute suicidal crisis:

1. They need ongoing, supportive pastoral care
2. Psychotherapy and/or family counseling to resolve the underlying intrapsychic problems (e.g. pathological guilt) and the interpersonal pathology that fed the suicidal behavior
3. Help with the spiritual and value problems at the root of their sense of meaninglessness and despair. **At its deepest level, the suicidal person’s problem is a theological problem.** As one with some expertise in spiritual growth, the minister has a unique and indispensable contribution to make to the longer-term healing of suicidal persons and their families.

In working with suicidal persons, it is helpful to remember that only a small portion of those who threaten suicide actually attempt it, and that of those, only a fraction actually kill themselves. It is also important to remember that the ultimate decision and responsibility for suicide remains with the

person. If they have decided unequivocally to end their lives, they will probably do so, no matter how competent the persons who attempt to prevent it.

Suicide is often the tip of the iceberg of deep problems to a family system. The whole family needs pastoral care and often conjoint family therapy.

The family of a completed suicide almost always needs extended pastoral care and counseling to deal with the swirling feelings of unhealed shame, guilt, and rage toward the dead person. Their grief wounds are almost always infected. The family's shame, denial, and self-protective hiding often prevent them from being open to help.

Counseling with suicidal persons often is threatening and demanding. It confronts us with the ultimate issues of life and death, and with our own suicidal tendencies (including protracted suicide such as killing ourselves by chronic overwork and self-stressing). Our effectiveness in dealing with the existential issues with which the suicidal person is struggling will depend on how we deal with these issues ourselves and whether we have found meanings in our own lives that enable us to transcend and transform, to some degree, the pain and tragedies of our existence.

*-- this section was taken from:  
Howard Clinebell, Basic Types of Pastoral Care &  
Counseling, (1984 Abingdon Press) pp. 235-238.*

***Journaling or sharing with your discussion partner***

Diploma student: Write in your journal. Meditate on 2 Cor 1:3-8. Reflect on the way God brought comfort to you in the past through another person. What is it like to receive comfort? How does it help us to have been recipients of God's comfort when it becomes our turn to comfort someone else? How do we share in the sufferings of Christ? What is the connection between suffering and comforting?

Certificate students: Use the same journal prompt (questions above) to begin your three minute oral report to your partner.

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Lesson 8

Pastoral Presence in Celebration and Families

Objectives for the lesson

By the end of this lesson, students should:

- understand why premarital counseling is necessary
- understand the goals of premarital counseling

- know how to develop a premarital counseling program
- understand principles of raising children

√ **Celebrating Marriage**

Why Is Premarital Counseling Necessary?

1. The high rate of divorce
2. A limited frame of reference
3. Preparation before can prevent problems later
4. Pastors have a sacred responsibility before God
5. The Goals of Premarital Counseling
6. Plan the wedding.
7. Assess the chances of success in this marriage.
8. Help the couple understand themselves and the other person.
9. Develop realistic expectations of marital roles.
10. What are some ways you can help a couple understand the other person's expectations in marriage?
11. Understand their relationship with parents and family.
12. Encourage communication.
13. Equip the couple to deal with conflict.
14. Foster the spiritual development of both partners.

√ **Developing a Premarital Counseling Program**

Establish a church _____ for weddings.

Understand the governmental and legal _____ for conducting weddings.

Develop a plan for a _____ counseling program of four to six sessions.

Reserve the right to _____ to marry those who do not cooperate in counseling or show little potential for success in marriage.

Plan to have a _____ session after the wedding.

Group Activity: Premarital counseling

In your group discuss the following questions.

- *What are the questions you have in offering to give premarital counseling to couples?*

- *What are the advantages of offering premarital counseling over ignoring this need?*

√ **The Wedding Service**

The Service.

Start on time.

Photography.

The homily.

The order of service may include some of these aspects:

Music prelude

Candle lighting

Seating of grandparents and parents

The processional

Greeting and betrothal (giving of bride, questions to bride and groom, etc.)

Music

Homily

Vows and exchange of rings.

Prayer (followed by music and Communion, if used)

Unity candle

Pronouncement of husband and wife

Benediction

Bridal kiss

Presentation of couple

Recessional
Escorting parents and grandparents
Dismissal of the congregation

Service Issues

Wedding Service Ritual.

Communion.

Music.

Unity Candle.

Record keeping.

✓ ***Pastoral Care in relation to Raising Children***

Becoming parents in a Christian home is a special celebration!

The family is the basic unit of society, both in communities and in the church.

- God created the family as the context for human living.
- God designed the role of parents not only for conception, but also for relationship, provision and development of children born in the family.

Number five of the Ten Commandments, "Honor your father and your mother"

- teaches us that parenthood was set up by God, and God requires children to respect the position of their parents as those placed over them by God himself.
- The Bible also has much to say about the parents' responsibilities to their children.
- Thus the pastor has great responsibility to show as well as to teach and counsel families about God's designs for raising children in the home.

Children's Basic Needs

1. The need for order and authority.
 - a. Children need for their lives to function in an orderly way.
 - b. Children need to know who is the authority God has put over them.
 - c. This authority should neither be too rigid nor too lax – a biblical balance is vital for their well-being.
2. Affection – and much of it.
3. The sense of belonging.

4. Capability of achievement.

5. Acceptance and understanding.
 - a. Children need to sense in their spirits that their parents understand them
 - b. They need to be assured that any conflict can be resolved by the wise efforts of their parents on their behalf.
 - c. They need to feel that they are loved unconditionally.

6. A sense of purpose

√ God's Pattern for Parenting

_____ love

The _____ of parents are shown in their children.

Obedience is not _____.

_____ discipline demonstrates love to children.

Even children know they need limits. They need the assurance that someone is in charge. Often they will see how far they can go just to assure themselves that someone **is** in charge.

-- William E. Hulme, *The Pastoral Care of Families: Its Theology and Practice*, p. 97-98.

The Need to Teach about _____

The Christian doctrine of original sin helps parents to understand why their children behave as they do, and to know how they can help their children to deal with the issue of evil as they struggle to learn to obey with appropriate attitudes and motives.

We are all born with original sin (or the inborn nature of sin) since our first parents, Adam and Eve, disobeyed God in the Garden of Eden. Because of their sin, every baby born into the world since then is born with a nature that is "bent" toward sin and disobedience and self-will.

This inborn nature of sin (original sin) causes people to commit actions and behaviors that are socially unacceptable and that are not pleasing to God.

Even very young children may show bad behavior and willful attitudes that reveal self-centeredness controlling their actions. Sometimes parents tell their children that they are good or bad depending on their behavior.

- If a child is told they are bad, they can feel worthless with low self-esteem.
- If a child is told they are good, they can think too highly of themselves with pride.
- We are all born with an inner "bend" toward sin because of original sin in our hearts—this causes us all to become sinners.
- It would be better to tell children that their **choices** and **behavior** are good or bad, rather than to say that the child is good or bad.

None of us are responsible for original sin deep within our character.

- Children can't help but make bad choices and do bad behavior because of original sin within.
- Parental discipline can help children understand that bad behavior is not acceptable.
- Good Christian teachings can help children to learn at a young age that Jesus will forgive the bad things they have done.
- And also, that God can cleanse original sin from their hearts in order to empower them to live Christlike behavior with good and loving attitudes and motives.

Children who come to faith in Christ as their own personal Savior find it much easier to develop Christlike character in their lives, because the grace and power of God is at work in their hearts and lives.

Sanctification and Family _____

In his book, *The Pastoral Care of Families: Its Theology and Practice*, William E. Hulme states:

Sanctification relates to family living. As somebody has said, when a person is a Christian, even his dog should be the better for it. It is in the family relationships that growth in Christian living should take place since the way in which we relate to people is indicative of the way we are relating to God. As 1 John puts it, "He who loves God should love his brother also" (1 John 4:21).

Our reaction patterns have developed out of family situations and are most likely to show themselves when these types of family situations happen in the new family unit, or when situations remind us of them.

In addition to the handicap that these assimilations from the past may present, there is the continuum of crisis and clash that characterizes family living, testing not only the Christianity of father and mother but also their supply of nervous energy.

The goal in the parent-child relationship is to establish a relationship of _____ .

- Love is also the goal of the sanctification experience and process.
- God's love comes to us through Christ and creates a response love within us toward God
- The Church gives this love to those within and without it's fellowshp,
- So it is the Church, the body Christ who makes tangible His love.

Working with relationships in the _____

- moves us toward the experience of entire sanctification when God cleanses original sin and fills with his perfect (agape) love.
- and it also moves us along the journey of life as we continue to grow in grace through the process of progressive sanctification.
- and as the parents grow in grace they also grow in their ability to reflect God's love to their children.

Journaling or sharing with your discussion partner

Diploma student: Write in your journal. If you are married, reflect on the responsibilities and privileges you enjoy in the relationship with your spouse. Ask God to speak to you about ways you can make your marriage stronger. If you are not married, reflect on ways you as a pastor can minister to couples planning to be married.

Certificate students: Use the same journal prompt (questions above) to begin your three minute oral report to your partner.

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**Lesson 9**

***THE PASTOR AS A PERSON***

***Objectives for this Lesson***

By the end of this lesson, students should:

- understand an appropriate use of time
- understand the importance of confidentiality
- understand the need to speak the truth with people who are dying
- know the importance of setting boundaries for counseling with people
- know how to deal with people of the opposite gender
- understand how to be accountable to others
- know how to help people facing ethical dilemmas in medicine

## √ The Pastor's Conduct

### **Group Activity: Ethical dilemmas**

#### **Scenario 1**

Hannah, a 15-year-old from a prominent church family, comes into the youth pastor's office in tears. She finally comes to the point of her visit. She has been seeing a 17-year-old boy, Jason, from another active family in the church. Through her sobs she reveals that she and her boyfriend have been having sex for about five months. Then the girl takes a deep breath and reveals, "I found out today from the clinic that I'm two months pregnant. Jason and I have not decided what we're going to do yet. We love each other, but we're not ready to be married. We're considering an abortion. I understand that if you tell a minister something it has to be kept a secret. I want you to swear you will not tell either of our families about this, OK?" What does the youth pastor do?

#### **Scenario 2**

Bill, a single man of 45, has been seeing several doctors because of severe bouts of depression. He has been unsatisfied with their help and has been coming to you, the pastor, for counsel. Bill has faced several serious emotional and physical problems lately. His elderly mother died and left him alone in the house. He has been diagnosed with the beginning stages of diabetes, and with his depression, it has beaten him down. Now, in the study he confides he has been having somewhat regular thoughts of ending his life. He could be with his mother in heaven and all the physical problems and depression would be a thing of the past. When you question him, he says he probably won't kill himself because he is too much of a coward. Still, you have grave concerns about him. What do you do, as a pastor?

#### **Scenario 3**

George, an 83-year-old grandfather, is in the final stages of stomach cancer. The family and the doctor have decided it would be too hard on the man to know he may have only two months to live, so they are not telling him the truth. The family has specifically asked you, the pastor, not to say anything to the man either. You go to visit George in the hospital and he asks you the question straight out, "Pastor, my family and my doctor will not answer my question, but I need to know—am I going to die real soon?" What would you do, and how do you answer George?

## √ Ethical Issues in Pastoral Care

1. The Pastor's \_\_\_\_\_
2. The Pastor's \_\_\_\_\_

Gaylord Noyce says, “Few strengths for ministry are more important than the ability to keep confidences. Parishioners deeply need the freedom to trust this ability in their clergy if they are constructively to probe with pastoral help their moral and spiritual doubts, to confess their sins, and to grow.”

-- Gaylord B. Noyce, *Pastoral Ethics: Professional Responsibilities of the Clergy* (Nashville: Abingdon Press, 1988), 89.

“Usually such legislation reads in effect—and these laws are now on the books of most states—that the ordained minister ‘shall not be allowed or compelled’ to disclose a confession or confidence incurred in the line of professional work.”

-- Gaylord B. Noyce, *Pastoral Ethics*, 92

### 3. The Pastor’s \_\_\_\_\_ - \_\_\_\_\_

In the third case study the family and the doctor tried to pull the pastor into a conspiracy of silence. A terminal hospital patient, who asks the direct question, “Pastor, am I going to die soon?” is looking for a straight answer.

### 4. The Pastor’s \_\_\_\_\_ - \_\_\_\_\_

- Boundaries of Location.
- Boundaries of Touch.
- Boundaries of Emotion.

### 5. The Pastor’s Respect for the Other Gender

“There is a sexual dimension to all cross-gender relationships. We cannot chop up the human person by categories; there is no absolute line of demarcation between spiritual, intellectual and physical attraction in human relationships.”

-- Noyce, *Pastoral Ethics*, 100, 101.

“The counselee is attractive . . . is not having emotional and sexual needs met elsewhere . . . [and] the counseling involves detailed discussions of sexually arousing material.”

-- Collins, *Christian Counseling*, 31.

### 6. The Pastor’s Accountability

How do we resist temptation and maintain a proper relationship?

- Strengthen your own marriage.
- Maintain your spiritual life with God.

- Be honest with your feelings.
- Consider the consequences.
- Develop a support system.

**7. The Pastor and Medical Ethical Issues**

- Will this enhance the patient’s quality of life?
- Will this improve the mental, emotional, physical, or spiritual dimensions of this person’s life?
- Is this an issue of life at any cost?
- Is this decision for the family’s benefit?
- What are the patient’s desires?
- Is this good stewardship of resources?

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Lesson 10

THE PASTOR’S PERSONAL LIFE

Objectives for this Lesson

By the end of this lesson, students should:

- understand how a pastor relates to the church he or she pastors
- understand how to deal with personal issues in ministry
- understand the pastor’s responsibility to keep marriage and family healthy
- understand how to maintain a passion for the ministry

√ **The Pastor’s Relationship to the Church**

1. Unrealistic _____.
2. Needing to be good at _____.

3. Wearing a _____ on your back.

4. Job _____.

5. Defection.

Group Activity

In your small groups, discuss these questions:

- *What can a pastor do to address each of these church pressures?*
- *How would you deal personally with pressures that seem to be unjust or unfair?*

√ The Pastor's Relationship to Self

1. Let yourself be _____.

“Common expectations we see in Christian workers are: 1. to be tireless; 2. to be above being hurt; 3. to be excellent at every task; 4. to be emotionally self-sufficient; 5. to be free from material needs; 6. to be spiritually perfect.”

-- *Louis McBurney, Counseling Christian Workers (Dallas: Word Publishing, 1986), 43.*

God sent one Messiah to earth, and you are not Him. Paul gives sound advice in Romans 12:3, “Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you.”

2. **Guard against** _____.

- _____ yourself.
- Learn to _____.
- _____ with God.
- Find _____.

Group Activity

In your small groups, discuss these questions:

- *How can we identify some of the unrealistic expectations we place on ourselves?*
- *What things are you doing, or do you plan to do, to protect yourself from ministry burnout?*

√ **The Pastor's Relationship to Family and Spouse**

Schedule significant _____ of time for the family.

Work on your _____

The _____ children

Make your children feel _____.

Show the _____ of being a pastor's family.

Keep your children out of the _____ loop.

Group Activity

In your small groups, discuss these questions:

- *What do you see as the leading causes of family stress in the ministry?*
- *What roles do you think your family should take in the church? What do you envision your spouse doing with you in ministry? Should your spouse have to be an unpaid assistant? What if your spouse does not want to do anything in the church except attend?*
- *What can you do to see that your children have a positive feeling toward the church?*

√ **The Pastor's Relationship to the Call**

The pastor's heart is like a _____.

The pastor's heart is like a _____.

The heart of a pastor is always focused on the task, "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of god and become mature, attaining to the whole measure of the fullness of Christ" (Eph 4:12-13).

The pastor's heart is filled with _____.

The pastor's heart is filled with _____.

Discussion Activity

In your small groups, discuss these questions:

- *Why do you think it is so difficult at times to maintain a pastor's heart?*
 - *How do you keep a balance in ministry between the need for the solitude of personal devotions and sermon preparation on the one hand and the need to be with people and their needs on the other side?*
-