

# **THE LAY PASTORS MINISTRY**

**A System of Congregational Care by Laypeople**

A  
COMPLETE  
EQUIPPING SEMINAR

## **LEADER'S MANUEL**

**BY**

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# **EQUIPPING SEMINAR PREPARATIONS**

## **1. ASSEMBLE A SEMINAR PLANNING GROUP**

Creative and practicable planning will make the seminar a productive and enjoyable event. The planning group's goal is to make the seminar a "rave" success, a seminar which pleases God and prepares people for their ministry. Call together two to eight people to be responsible for:

- 1) Publicity (your church, other churches, local media)
- 2) Pre-seminar registration (start at least a month before the seminar.)
- 3) Seminar Registration (tend the registration table, hand out materials, name tags, etc.)
- 4) Hospitality (greet people, give directions, etc.)
- 5) Lunch and refreshment breaks
- 6) Arrangements (tables, chairs, equipment, banner, etc.)
- 7) Materials (manuals, books, papers, pencils, etc.)
- 8) Finances

## **2. LEADERSHIP**

One person can teach the entire seminar; or teaching can be shared with church staff, visiting presenters, and/or seasoned and experienced lay people.

## **3. SCHEDULE**

See the suggested seminar schedule in the Supporting Papers section. 10 to 15 hours are needed to adequately equip people. It can be fewer, but quality is sacrificed unless the people have read *Can the Pastor Do It Alone?* prior to the seminar. Time frame possibilities are:

- 1) Friday evening and all day Saturday
- 2) All day Saturday and Sunday morning or evening
- 3) Two consecutive Saturdays
- 4) Ten to fifteen one-hour Sunday morning sessions or five to eight two-hour sessions
- 5) A week-end retreat

NOTE: Be creative. You can add a Saturday a.m. breakfast, or a Saturday evening dinner with a celebrate program following. An early Friday evening dinner could give the seminar a "charged-up" start.

#### 4. SUPPORTING PAPERS

The manual indicates when supporting papers are available to develop the teaching more completely. These are found on separate paper. They are identified as SP in the manual in lieu of spelling "Supporting Papers" each time. You have to permission to photocopy one paper for each participant. (Special permission must be requested from Lay Pastors Ministry, Inc. to photocopy for other purposes.)

#### 5. VIDEOS AND TRANSPARENCIES

The manual indicates **V** for video and **T** transparency where these can be used to dress up the teaching and maximize the clarity and depth. These are available for Lay Pastors Ministry, Inc.

NOTE: The entire equipping seminar is on video and is available from LPMI. Because the content differs somewhat from this manual, separate Leaders and Participants Manuals are available from LPMI.

#### 6. THE MODULAR DESIGN ADVANTAGE

The Manual consists of 12 modules (units) which adequately prepare people to begin their pastoral ministry. The modular design makes it convenient for leaders to adapt manual to their own creativity. They can use their own equipping material by removing selected modules and substituting theirs. Some leaders may choose to invite guests who will prefer to substitute a module with their own notes.

#### 7. PRAYER

Good planning and good leadership may produce a well-run seminar; but a well-run seminar is only a means to the high goal of "preparing God's people for works of service." (Eph. 4:11-12) The "service" of pastoral care is not a program to carry out; it is a *ministry* in which the Spirit of God participates so as to bring His love and care to His people. To accomplish this, hear Jesus: "Apart from Me you can do nothing...If you remain in Me and my words remain in you, ask whatever you wish and it will be given you." (John 15:5, 7)

**PRAY! PRAY! PRAY!**

## **THESE TEACHING TIPS ARE IMPORTANT!!**

### **1. TRANSLATE "LAY PASTORS MINISTRY"**

"Lay Pastors" and "Lay Pastors Ministry" are standard terms throughout the manual. If your lay pastoral care ministry has a different name, explain this to the participants and substitute your as you teach. Same ministry; different name.

### **2. UNDERLINED WORDS**

The underlined words in the Leaders Manual are blanks to be filled in with those words in the Participants Manual. Be sure to provide adequate time for the participants to write the words.

### **3. TEACHING HELPS**

The Leaders Manual includes much more than the Participants Manual. Teaching helps such as supplementary material, expanded teaching, applications, stories and more in italics and marked with [brackets]. As you teach, remember that none of the italicized words are in Participants Manual. Some seminar leaders will find all of these helps useful, some will use a few of the helps, and others will make their own explanations, comments, applications, illustrations and stories.

### **4. LABS**

When the word, LAB, appears in the Leaders Manual, this indicates a "laboratory" experience. The purpose is to let the participants work with salient teachings – absorbing, grasping, internalizing, and applying them. As they share their understandings, feelings, thoughts and interpretations with their Learning Partners, what you have taught will be deeply embedded in their minds and hearts. LABS also break the pace, give variety, and provide fun in learning.

### **5. USING THE BOOK *CAN THE PASTOR DO IT ALONE?***

Seminar leaders find substantial value in reading this book prior to the seminar; then, review it to underline or overline those points of significant value and write marginal notes. Doing this builds a mental infrastructure which will give depth to your teaching, creates a reservoir of knowledge from which you can draw to answer questions, and enables you to ask the participants to turn to specific pages and paraphrases as you teach.

Each participant should have his or her own copy of *Can The Pastor Do It Alone?* In addition to turning the pages to specific places during the seminar, they will find it to be an invaluable resource throughout their entire ministry. Many ministry leaders use this book in monthly Lay Pastors Meetings to review the basic training and for ongoing equipping. Research indicates that trainees need to go over the basic training material again and again after beginning their ministry to understand what they previously learned.

## 6. MAKE A "DRY RUN"

First-time leaders will want to practice giving the entire seminar as though the trainees are before you. This will take more hours than the seminar itself. One professional spends two hours of preparation for every one hour of seminar time, even though he teaches his seminar regularly.

## 7. POST-SEMINAR REVIEW

Read the participants evaluation, weigh them for helpful data, and reflect on your teaching. Write notes to yourself about changes and improvements you want to make in the next seminar.

## 8. YOUR NEXT SEMINAR

At last one month prior to the second, third, fourth, etc. seminar, begin to review the manual thoroughly to familiarize your self again and to update examples, illustrations and stories. Review parts of *Can The Pastor Do It Alone?* Read the notes you made after the last post-seminar review. Practice the weak spots you are reasonably sure of your readiness.

## 9. THE PASTOR'S PARTICIPATION

At an appointed time during the last hours of the seminar, the pastor should take five to fifteen minutes to tell the participants what this ministry will mean to him or her and to the congregation. In many cases the pastor will give support to the participants by attending the entire seminar, welcoming the participants during the opening minutes, or teaching parts of the seminar.

## 10. POSTERS AND DISPLAYS

Make the seminar room as attractive as possible with decorations, posters, signs and other displays. One teaching help is to make giant-sized-letter (2 to 3 feet high) of PACE, mounting them in a conspicuous place as you can teach that section.

## **11. ROOM ST-UP**

A practicable plan used effectively, in scores of seminars is given on Supporting Paper #2.

## **12. A TIMER AND WHISTLE**

You will need a timer to signal "Time's Up." Radio Shack has a quartz electronic timer which is suitable. Also, a whistle is necessary, especially if the participants number more than fifteen, to get attention after LABS and refreshment breaks.

# LAY PASTORS EQUIPPING SEMINAR

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

## INTRODUCTION

### WELCOME

*[Give a warm greeting to the participants. Acknowledge visitors from other churches. State the purpose of the seminar. Introduce the leaders. Assure them of the presence of Jesus, the chief Shepherd, who promised, "Surely I am with you always, to the very end (of the seminar)." Matthew 28:20]*

### WORSHIP

*[This is the time to intentionally connect with God, unify the spirit of the participants, and fill the room with the "sweet Heavenly Dove." The should be brief, not taking more than 10 minutes. It may consist of singing, Scripture, comments and prayer.]*

### MINISTRY OVERVIEW

The Lay Pastors Ministry is a system of congregational care by laypeople. It is a one-on-one, hands-on, grass-roots, ongoing pastoral care ministry.

*[This model of congregational care started in one church in Cincinnati, Ohio in 1978 and has spread throughout the USA, Canada, Australia, South Africa and other countries. Ask the participants: "What has been the "system of congregational care" in most churches for centuries?" Answer: The ordained clergy.]*

## The Lay Pastors Ministry in brief:

- \* Lay Pastors are prepared - They are equipped and commissioned.
- \* Members are assigned - Each Lay Pastor is given a "flock" of between five and ten households.
- \* Lay Pastors are programmed - Their task is defined by the acronym **P A C E**.

Pray for their people faithfully,  
Available to their people,  
Contact their people regularly,  
Example of Christian faith and life.

*[This definition is the ministry description, setting forth the simple task of Lay Pastors. Because it is the heart and soul your ministry it will be given full treatment later in the seminar.]*

- \* The ministry is structured - it is organized so as to make it an integral part of the life of our church.

*[Tell about your ministry's organization, and how it exists under the authority of the ruling body and pastor of the church. Explain that it is a "ministry," not a "program" because it requires one's personal involvement, spiritual gifts and God's call.]*

*[The Lay Pastors Ministry is a ministry of letting people into your life. You can do a program either by letting people into your life or by not letting people into your life. Many programs are carried on which do not require a person to open his or her life to others. Such a program takes performance. On the other hand, the Lay Pastors Ministry requires a relationship, a mutual*

*exchange of the two selves! Therefore, in most cases, it is best to call it a ministry, making it clear that the Lay Pastors Ministry is highly personal, not impersonal.]*

## **This Seminar:**

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

*[With your copy in hand, hold it high for all to see. This book has sold over 40,000 copies and is being used by hundreds of church leaders in the USA, Canada, Australia, South Africa and several other countries. It has been translated into Chinese, Korean and Spanish. The unique character of this book is that it is both a primer and a resource, it starts you out in your Lay Pastors Ministry and is a continuing resource throughout your ministry.]*

- \* Our schedule

*[Calling the participants attention to your schedule, hurriedly walk them through it so they know what to expect.]*

- \* Our expectations:

- \* Trained      You will know how to be a Lay Pastor.
- \* Loved        You will know and relate to one another.
- \* Called        Your call to be a Lay Pastor will be clarified.
- \* Grow         Your will experience spiritual growth.

- \* The format: Lecture and LAB. Expect to participate.

*[The rhythm is one to three lectures followed by getting together with your Learning Partner to share understandings, applications and creative*

*thoughts. You will be selecting your Learning Partner before long. These will be fun times throughout the seminar.]*

## **Get Acquainted Event**

*[Have the people form a "Birthday Clock" by moving to a designed spot according to their birthday. Imagine that the room is a large clock. Designate a place for each hour; using all four walls of the room. Example: designate the place the wall opposite of you to be 12 o'clock; a place at the wall to your right to be 3 o'clock; directly back of you, 6 o'clock; to your left, 9 o'clock. Then designate 1 o'clock and 2 o'clock equidistant between 12 and 3; 4 o'clock and 5 o'clock equidistant between 3 and 6, etc. Name 1 o'clock as January, 2 o'clock as Friday, and on around the room, naming each hour a month. Ask the people to go to the month of their birthday.*

*You may need to equalize the numbers by asking one or more from one month to join with another month. In some cases, one month may need to be divided into two or more groups so that the groups are no larger than six. When they are in groups of three to six, ask them to take turns:*

- a. Giving their name and birth dates; then telling what they did on their last birthday and what they would like to do on their next.*
- b. Telling them some things about where they were born, size of family, etc. (8 min.)*

*Have the participants sing "Happy Birthday" to the person whose birthday is nearest to the present day.*

*After singing, while still standing in their groups, debrief their experience by asking for volunteers to tell the whole group the most interesting and unusual stories they heard. There will be some humor. Have fun laughing with them. Ask them to remain where they are to get the next instruction.]*

### **Choose a Learning Partner**

*[Instruct the participants to look around the room and pick out a person they would like to be their Learning Partner for the Seminar. Ask them to select a person whom they either do not know or do not know very well. Explain that they will meet occasionally with their Learning Partner during the seminar to share their understanding of what was taught and tell how they might use what was taught. Assure them that their time together will be one of the most valuable experiences of the seminar.*

*When you have checked to be sure each has a Learning Partner ask each twosome to get together with another twosome. Having gotten together, give them these three things for the four of them to visit about within the time allowed:*

- a. Give their name; then tell one thing about their family and their job they would like the other three to know. (6 min.)*
- b. Tell what they would be doing if they were not at the seminar. (4 min.)*
- c. Tell why they came and what they expect to get out of the seminar. (6 min.)*

*After the time is up, while they are still standing in place, debrief their experience by asking for volunteers to tell the interesting sharing they heard. This usually includes some humorous experience; laugh with them. Conclude by reviewing the four "Our Expectations" cited earlier.*

*Before releasing them to their seats, point out that their two experiences – the "Birthday Clock" and the Learning Partner's exchange of information – were not just interesting to do at the start of a seminar, but an opportunity to experience some basic pastoral skills. These are:*

- a. It's fun and safe to talk about non-threatening subjects such as birthday, family, job, etc. You can do this.*
- b. Non-threatening subjects ("small talk") begins to build a relationship. You either did not know each other at all or not very well. Now you know some read interesting and important things about each other. Such an exchange of information bonds people in friendship. You can do this.*
- c. You can move from exchanging information of non-threatening interest to a soul-deep subject, such as why I am here and what I expect. You can do this.*

*Help them see that by listening to others and then sharing some of themselves, they have begun to pastor one another. Teach them that this is what they will be doing as Lay Pastors. They can do it! They just did!*

*Have a brief prayer and send them to their seats. Learning Partners, in most cases, do not sit together. If you plan to use the video titled, "Introduction to the Lay Pastors Ministry", this is the best place for it.]*

# Equipping Module 1

## CONCEPT & THEOLOGY (pp. 25-44\*)

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### A. NEW TESTAMENT SCRIPTURES:

1. I Peter 5:1-4 - The Magna Charta of the Lay Pastors Ministry.

*[The Magna Charta (Great Charter) was a constitution guaranteeing fundamental personal and other rights to the citizens of England. It was obtained by English barons from King John on June 15, 1215. I Peter 5:1-4 is our Great Charter. It guarantees fundamental pastoral care to members of Christ's Church. The church is bound to both The Great Commission (Matt. 28: 19-20) AND The Great Charter. Chapter 4 in The Lay-Driven Church makes a case for a ministry-balanced church to fulfill both Great Commission and The Great Charter. You may wish to take the people through a brief study of I Peter 5:1-4 before going further.]*

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

I Peter 5: 1-4

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

2. Jon 21:15-17 - Peter was the first Lay Pastor.
3. Ephesians 4:11-12 - What kind of "works of service" (ministry) will:
  - a. Build up the Body (v.12)?
  - b. Promote unity (v. 13a)?
  - c. Advance maturity (v. 13b)?

NOTE: The answer is Lay Pastors Ministry.

## B. OLD TESTAMENT SCRIPTURE

### THE MOSAIC MODEL, Exodus 18 (pp. 42-43)

1. The leaders will be able to use their gifts.
2. The people will be adequately cared for.
3. Moses is released to fulfill his task of spiritual leader.
  - a. He is to teach the decrees and laws of God.
  - b. He was to show them the way to live and the duties they are to perform.
  - c. He was to select capable leaders.
  - d. He was to deal with the more difficult matters.
  - e. The people will share the load with him.

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

## C. LAY PEOPLE CAN PASTOR

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

1. **Robert Carcuff** (psychologist): "For many purposes and problems, laypeople can be as effective or more effective than credentialed helpers."

2. **Oscar Feucht** (Lutheran theologian and pastor): "The church is a ministerium of all who have Christ in their hearts."

*[Take time to explain that a ministerium is a monthly meeting of the clergy from several denominations in a community. Feucht uses this paradigm to teach that a church is a group of ministers. Tell the participants, "Next Sunday when you worship, look around; than say to yourself, "This is a ministerium, a meeting of the ministers."]*

3. **Samuel Southard** (Baptist seminary professor): "Many persons can do most of what we pastors do ....The task of pastors is to equip these persons for ministry and support them through administration and example."

*[Ask the participants if they can believe this. Admit that it is difficult for many clergy to believe it, evidenced by not entrusting significant ministry to the laity. A pastor who relinquishes ministry to committed and equipped laypeople believes it; and laypeople who become Lay Pastors believe it.]*

4. **Alastair Campbell** (Scottish theologian): "Pastoral care is not correctly understood if it is viewed within the framework of professionalism...Pastoral care is a relationship founded upon the integrity of the individual. Such a relationship does not depend upon the acquisition of knowledge or the development of skill Rather, it depends on a caring attitude toward others which comes from our own experience of pain, fears, and loss, and our own release from their deadening grip."

*[Ask, "Who has experienced pain, fears, and loss?" After hands have been raised, cite the fact that everyone has gone through dark valleys. Affirm them for also experiencing God's releasing power. The caring Spirit produced by these experiences has prepared them to be Lay Pastors. Knowledge and skills by themselves will not make them pastors.]*

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

Empathy	<u>Integrity</u>	Availability
<u>Warmth</u>	Caring Attitude	<u>Patience</u> (bearing with)
Genuineness	<u>Listening</u>	Ability to encourage

#### E. GOD WILL USE WHAT YOU DO

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

- \* God uses what you can do to accomplish what *you* never could have done.
- \* God uses what you have to fill a need *you* never could have filled.
- \* God uses where you are to take you where *you* never could have gone.
- \* God uses who you are to let you become what *you* never could have been.

(Tim Hansel in his book. *Holy Sweat*)

#### F. DEFINITIONS OF PASTORAL CARE:

1. Love with skin on

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

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

2. Caring for another  
by giving one's self  
in Christian love  
to a relationship  
in times of weakness  
and in times of strength.

*[The first line by itself is a good definition of Pastoral Care, but to be more complete it needs the second, then the third, etc. You can teach each line separately, adding the next as you progress, giving extended attention to each underlined word.]*

*[NOTE: A paraphrase of I John 4:10 is a powerful tool for understanding "Love with skin on" and "Caring for another by giving one's self in Christian love..." Read it as though one of the "sheep" in the Lay Pastor's "flock" is saying it about his or her Lay Pastor: "This is love: not that I love my Lay Pastor, but that my Lay Pastor loves me and is Praying for me, is being Available to me, is Contacting me, and is being an Example for me"]*

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## LAB

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*[Ask the participants to write three teachings they have heard up to this point which, because they are important to them, they want to be sure to remember. Suggest that the teaching may be (1) from the introduction, (2) the lecture on Concept and Theology, or (3) it may be something not spoken – an insight (lights coming on), a new understanding, or an idea that hit them while listening. Assure them that you are not the only teaching; the Holy Spirit is also here to teach (John 16:2-14).*

*After writing their three teaching, ask the participants to get together with their Learning Partner. When the twosomes are all in place, ask them to tell each other one of three teachings they wrote, followed by sharing and discussing:*

- 1. What I understand this to mean;*
- 2. Why it is important to me;*
- 3. What I can do with this learning. (12 min.)*

*Give this two-minute warning at the 10-minute point: "You have two minutes remaining. Two minutes." (It is important to repeat the time left.) Also give a one-minute warning.*

*Next, while they are still in place, debrief their experience by asking what some of the teachings were which they selected to talk about. In doing this, they will be teaching one another and reinforcing your teaching.]*

# EQUIPPING MODULE 2

## WHO NEEDS IT ? (pp. 45–52)

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

#### 1. What does "pastoral" mean?

*[Be sure to pronounce the word correctly, pas-toral. Give time for answer. Then close by giving your understanding, such as:*

*a. Reaching out to people on behalf of Jesus, who is the Great Pastor (Shepherd, 1 Peter 5:4). This is different from a doctor or professional counselor who wants for people to come to him or her.*

*b. Being there for them.*

*c. P A C E ing them.]*

#### 2. What does "care" mean?

*[Do the same as with "pastoral." Then disclose the fact that clergy also need pastoral care. Give personal examples. Supporting Paper #3 will be useful at this point. NOTE: From now on, "Supporting Papers" will be indicated by SP.]*

### B. GOD WOULD HAVE EVERY ONE OF HIS CHILDREN INTENTIONALLY LOVED, PRAYED FOR, AND CARED FOR BY ANOTHER.

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

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

(Psalm 142:4 RSV)

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

*[Read Isaiah 43:19 and use SP 4. Then ask, "What pastoral care needs are you aware of in our church?" After several are given, cite some needs you are aware of which did not get named.]*

#### C. PASTORING INCLUDES NURTURING

*[Read (or have read) the applicable parts of pp. 49 & 50 and make comments.]*

#### D. ANOTHER KIND OF NEED: PEOPLE WITH PASTORAL GIFTS NEED TO USE THEM.

*[Read (or have read) the applicable part of p. 51 and make comments.]*

# EQUIPPING MODULE 3

## COMMITMENTS (pp 63–68)

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

P – Pray for five to ten households

A – Be Available to your people

C – Contact each one on a regular basis

E – Be an Example.

*[This can be called the Lay Pastor's "job description." It is best remembered by the acronym PACE]*

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

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

*[The author of our text covenanted to pray daily for the first 12 Lay Pastors in the new ministry he launched at Hope Church in Minneapolis. His covenant was for six weeks, from the time the Lay Pastors were commissioned until the meeting where they would tell about their first contacts. He reported two inward conditions which*

*evolved during this time: (1) The immensity of the commitment, adding 12 people and their families to an already full prayer list; and (2) the experience of a, b, c, and above. He firmly believes that anyone can clinically duplicate his experience by selecting any individual for six weeks of faithful prayer. He affirms that the longer he is in this business the more he believes prayer is the most important act of a Lay Pastor. Everything else flows from that.]*

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

*[Giving the people a card on your "First Visit" with your name phone number is a way of telling them you are available. See p. 248 in Can The Pastors Do It Alone? for a sample card]*

Two cautions:

1. No one can be available all the time. Explain this to your people. It will make sense to them. Your commitment is to be available as much as you can. Often this will call for a sacrifice of your own plans.
2. Some people with great needs such as physical, financial, social, or psychological will take undue advantage of your "love with skin on." The solution is to be honest with them, be assertive, and explain that you cannot continue giving that much time. Decide what is reasonable and tell them you can give that much time. but no more You may need to refer some people with deep needs to a professional.

*[Two examples of assertiveness: (1) An elderly person had her Lay Pastor transporting her all over town several times a week: to the doctor, dentist, drug store, grocery store, mall, visiting friends, etc. The Lay Pastor assertively explained that she could no longer do that, but could give one morning a week to take her places, or try to arrange other transportation. (2) A lonely person called his Lay Pastor several times a day just to talk. The Lay Pastor was retired but had important things to do. He felt trapped and wondered how he could get out of it. He was coached on being assertive, to tell this man that he was not able to continuing giving this much time. Then: "But this is what you can do, you can call me every Wednesday morning around 9:00 a.m." Enforcing this was a bit painful but it worked without alienating the man. This was "tough love with skin on."]*

© CONTACT This commitment is to:

- a. Make a "First Visit" within one to six weeks after receiving your list of households and being commissioned.

*[Tell them they will role-play a first visit later. Assure them that this will be a fun time.]*

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

*[The purpose of these lighter ten contacts are to touch base with*

*people to see if there is anything you need to follow up on. God pastoring often is just knowing that everything is okay. Use SPs 5 & 6 now.]*

☒ EXAMPLE God calls us to be examples. Being an example is one of the three requirements in the Magna Charta of the Lay Pastor Ministry, 1 Peter 5:3. Two additional scriptures are 1 Timothy 4:12 and Titus 2:7

We can be examples in the same way Jesus was:

- a. One who loves the Father.
- b. One who loves people.
- c. One who loves his or her church. (Jesus loved his synagogue; He attended regularly – Luke 4:16)
- d. One who prays and serves.

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

1. Commitments of self to Jesus Christ
2. Commitment of time and energy.
3. Commitment of months or years, as long as the Lord leads.

*[After six months one Lay Pastor found it harder and harder to contact her people. She asked to be released from her commitments. In consultation she discovered that she had pastoral gifts but that God was leading her to use them in children's ministry. She was already serving in that department. Because she was not strapped to a one, two or three-year term she was able to change ministries in short order so as to be able to "Serve the Lord*

*with gladness" (Ps. 100: 2 RSV). People have a different time understanding this because they have been programmed to term commitments rather than open-ended commitments. They have been accustomed to being recruited rather than voluntarily offering themselves on the basis of spiritual gifts and divine call. This is some of the "new wine" which breaks the "old wine skins."]*

4. Commitment to continue being equipped.

*[The equipping they are getting in this seminar can be compared to "boot camp" in the military. It is just a start. There is so much to learn. It will be up to you who lead the ministry to plan for ongoing equipping. It is important that they commit to this at the start of their ministry]*

5. Commitment to being accountable. (pp. 71-77)

There will be three means of accountability:

a. Regular reports

*[SP 7 is a simple report. Familiarize participants with your plan for reporting.]*

b. Telling about your ministry at the Lay Pastors meetings.

*[One of the most valuable parts of the monthly or bi-monthly meetings of your Lay Pastors/is forming groups of four to six to tell how their ministry is going and how they are feeling about what they are doing. They will not be aware that this is a time of accountability, but it is.]*

c. Pastoral supervision

*[Draw teaching material from pp. 71-77 in Can The Pastor Do It Alone? Each Lay Pastor has a Lay Pastor (Shepherd)]. The*

*shepherd's ministry task is twofold: pastor and supervise. Inform the soon-to-be Lay Pastors that they can expect supervisory sessions regularly. Assure them that these sessions are not designed to have someone "breathing down their neck" but will be mutually beneficial and affirming.]*

6. Commitment to the church and your ministry leaders.

7. Commitment to the regular meetings of the Lay Pastors.

C. YOU ARE NOT COMMITTING TO DISCIPLING OR PROBLEM SOLVING; YOU ARE COMMITTING YOURSELF TO PRESENCE, LOVING, AND LISTENING WITHIN THE BORDERS OF P A C E.

You are "love with skin on," not a discipler or counselor.

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## LAB

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*[Ask two sets of Learning Partners to get together in groups of four. Instruct them to sit close together in a circle. Each of the four selects a letter of the acronym **PACE**. They are to explain three things: (1) what their letter means, (2) what they understand it to be, and (3) how they see themselves doing it. (8 min.) Debrief their experience by asking volunteers to tell what they heard about **P**; then about **A**; **C**; **E**. Take time for questions, suggestions and for your comments about each letter. This is the most important part of the seminar as far as pastoral action is concerned!*

*Next, ask them to exchange thoughts, feelings, questions about their readiness to give themselves to the seven commitments listed above. (6 min.) Debrief by asking volunteer to tell their thoughts about the commitments, and ask any questions they still have about the commitments.*

*Next, ask each to tell the other three where they are in their decision about being a Lay Pastor: (1) ready now; (2) not quite sure yet; (3) will have to pray about it; (4) need to hear more, etc. (8 min.)*

*Then ask them to pray for one another regarding what they heard. So each one will be prayed for, instruct them to pray for just one of the other three; when that person has been prayed for, he or she is "hands off" for everyone else. Caution: some may not be comfortable praying out loud. When it is their turn to pray, they can merely tell who are praying for and pray silently. They can signal when they are finished by tapping the one next to them on the shoulder.*

*Suggestions for closing the prayer time: when most of the groups are through praying, begin to sing softly a familiar song such as "Allelujah," or "Have Thine Own Way, Lord."*

*Debrief their experience by asking how it feels to pray for another about his or her life and ministry. Close the LAB by your praying for the Spirit to guide each one to clarify of their call by the end of the seminar.]*

# EQUIPPING MODULE 4

## The CALL (pp. 79–92)

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

1. Biblical examples:

Moses (Ex. 3 & 4)    Samuel (I Sam. 3)    Peter (Matt. 4:18–20)

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

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

*[Some people may create an unfortunate gap between their call and their going because of unwillingness, disobedience, busyness of "love of the world." The only acceptable gap is the equipping and assigning time. Take a few minutes here to lead the participants in prayer, followed by at least three minutes of silence in which they listen for God's call and sending.]*

4. No arm twisting (P.82)

Don't say yes until you've thought about it; don't say no until you've prayed about it.

*[God does not coerce or manipulate anyone into doing ministry. We affirm the freedom God has given you by giving unpressured time for you to hear God's call and sending during this seminar.]*

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

1. He gives gifts to every christian. I Cor 12:4–7,11

*[Use SP 8 here. To illustrate the uniqueness of each person's giftedness, you may wish to use the amusing story in The Lay-Driven Church, p. 35.]*

Romans 12:6–8 informs us that each Christian is uniquely gifted for ministry. The nature of this uniqueness is illustrated by the following story:

### THE ANIMAL SCHOOL

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

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

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

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

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

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

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

3. The two pastoring gifts are mercy and encouragement.

Read Rom. 12:8

- a. Mercy: An inward feeling of compassion; sympathy for and empathy with; a desire to help another.
- b. Encouragement: To inspire with courage, confidence and hope; embolden, stimulate or help. The Greek word translated "encourage" combines (1) exhorting, (2) comforting, and (3) encouraging

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

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

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

1. Ordinary Christians often think they are neither worthy nor competent to minister to others.

- a. No one is worthy. The greatest apostle, Paul saw himself as "the least of the apostles," "Undeserving," and even confessed, "I am nothing." (I Cor. 15:9, II Cor. 12:11) He did not see himself as a "trained speaker." (II Cor. 11:6) He accomplished what he did, not

because he was extraordinary or perfect, but because of the grace of God. (I Cor. 15:10) So it is us with us!

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

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

### THE TASK

Paul: Spread the Gospel 2:14-16a

Me: Care for God's people I Peter 5:1-4

### THE RELUCTANCE

Paul: "Who is equal to such as task? 1:16

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

### THE INCOMPETENCE

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

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

### THE COMPETENCE

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

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

### THE SUCCESS

Paul: Ministered like a man sent from God. 2:17b

Ministered with boldness. 3:12

Me: I will care for God's people like a minister sent

from God. I will be a Lay Pastor who is bold in ministry.

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

II cor. 4:1

- b. No one is competent to do God's work. Again, Paul declares that he is not competent in himself, but attributes his competence to God – "our competence comes from God." (11 Cor. 3:5) His words are: "God has made us competent as ministers." (11 Cor. 3:6)
- c. Jesus knows that, by ourselves, we are neither worthy nor competent for he said that if we are to bear fruit we must remain in him. He also taught, "Apart from me you can do nothing." (John 15:4,5)

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

*[Read "An Open Letter on Leadership" at this point, SP 9. Only you should have a copy.]*

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

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

3. There are standards of accepting ordinary people

a. Biblical models of required standards:

- 1) Moses was to select capable men who feared God and were trustworthy. (Ex. 18:21)

*[Ask the participants, "What are the implications of Moses' standards for Lay Pastors?"]*

- 2) The Jerusalem church was to "choose seven men from among you who are known to be full of the Holy Spirit and wisdom" (Acts 6:3)

*[Ask the same questions. Add: "What are the implications of, 'from among you?'" Then: "Recalling the qualities of the disciples in 'An Open Letter on Leadership,' can you speculate about the standards Jesus might have had in mind when He chose The Twelve?"]*

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

*[John Wesley, who trained and sent 653 lay preachers, maintained that there were four requirements for those entrusted with ministry: the gift; the call; the equipping; the sending. "The sending" is an act corresponding with clergy ordination; it includes confirmation of the person's gifts and call by other ministries. You may, at this time, choose to inform the trainees that it is possible some wanting to be Lay Pastors may not, for a variety of reasons, be accepted for this ministry.]*

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

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

# EQUIPPING MODULE 5

## BUILDING A RELATIONSHIP (pp. 33, 48–49)

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### A. 'PASTORAL CARE IS A RELATIONSHIP...'

Read again the full quote by Alastair Campbell on page 15 of this manual.

*[Ask what is meant by, "Pastoral care is a relationship." Give ample time for response. Then give this meaning: Pastoral care takes place in a relationship. Where there is a personal relationship there is care; where there is true care there is a relationship. Pastoral care is a ministry of significant personal involvement. Herein lies its genius and its joy! This point can be reinforced by going back to the fifth ★ on page 8.]*

### B. HOW TO BUILD A RELATIONSHIP

*[A relationship has a friendship factor. Here is a clever way to put it: "Food for Thought: The best vitamin for making friends is B-1." Use SP 10 now.]*

### C. RELATIONSHIP MAKES PASTORAL CARE POSSIBLE

1. Care is recognized as real, genuine, and natural.
2. It makes it easier to ask for help.
3. Needs can be recognized before people have to bring themselves to ask for help. Pastoral care is proactive.

# EQUIPPING MODULE 6

## ABOUT LISTENING (pp. 114–119)

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*[Introduce this unit by "feeding" the participants the eight lines of "A Wise Old Owl" from page 114, like a pastor give the wedding vows to the couple getting married. You will have fun with this.]*

### A. THERE ARE TWO KINDS OF LISTENING;

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

The Listener's Prayer

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

*[You may have some fun with the following dialogue while at the same time getting some points across about listening: (Ole and Lena are two popular, but fictional, Minnesota Swedes, something like Bubbu in the South.)*

*Ole: Thinking he will compliment Lena, "Lena, I admire you."*

*Lena: "Yeah, I'm tired of you too."*

*Ask why Lena responded the way she did other than being hard of hearing. Possible reasons are: (1) She was preoccupied with her own thoughts; (2) She was sure she already knew what Ole was going to say; (3) Her arthritis was pointing her so much that she couldn't be*

*thinking of anything else; (4) Overhead jet noise made it impossible to hear what Ole said, but she responded anyway. These are some reasons we do not "hear" what people are telling us.]*

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

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

3. Both kinds of listening achieve these three ends:

- a. People feel loved and helped because someone has heard their struggles, pains, fears, joys and problems Listening is a therapeutic form of love.

*[Ask: "Has anyone ever said to you, 'But you didn't hear me!'"  
Then ask what that person meant by "hear."]*

- b. People are affirmed when you "hear" them. They feel that they have been taken seriously.
- c. Acquaintance is transformed into a relationship when people feel they have been heard, thereby opening the window of

opportunity for ongoing pastoral care.

*[Use SP here. Photocopy three copies. Ask for three volunteers, "Person," "Wrong," and "Right," to read the parts in Scene #1. Then ask "what is wrong about 'wrong,' and what is right about 'Right'?" Go now to Scene #2; then Scene #3. Thank the three for their fine job and ask the participants to give them a rousing hand-up.]*

## B. THREE HELPFUL LISTENING SKILLS

1. Listen for what is not being said. Often these things are more important than what is being said.
2. Listen over time. You will hear some topics repeatedly. This indicates that these are very important matters to the speaker.
3. Listen for feeling as well as words. Social communication is 7% words, 38% tone of voice, 55% body language. When you have "heard" the feelings, you are able to give pastoral care.

## C. FIVE BASICS ABOUT LISTENING

1. While we are listening we can be giving ourselves to understanding what we are hearing.
2. While we are listening we can be learning Ask yourself, "Why is this person telling me this, and why is he or she telling me this now?"
3. While we are listening we can be thinking. We can listen to 500 or 600 words per minute, while a person can only speak 150. This creates what is called "lag time," time for you to be understanding

what they are saying, to listen for what is not being said, and to listen for feelings.

*[Sound this caution: Long time can cause you to mentally drift, losing the flow of thought being communicated. Good listening is hard work! It takes self discipline!]*

4. By Listening we are encouraging the person to talk about what they need or want to tell. Our good listening assures them that we are interested in that they are saying. We all have a deep need to be heard, but there are more speakers than listeners in every community, even the church.
  
5. By listening we can be sure we are understanding what they are intending to say. What they intend is often different from what they are saying.

**LISTENING IS MORE IMPORTANT THAN SPEAKING**

*[You may want to use SP 12 at this point. After this, ask for a show of hands by those who have had classes or workshops on listening skills. Several hands usually go up. Urge the others to watch of workshops in the community and be sure to sign up because of the importance of listening.]*

# EQUIPPING MODULE 7

## BEING PRECEDES DOING (pp. 97–102)

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### A. WE NEED TO BE EQUIPPED ON TWO LEVELS: BEING & DOING

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

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

1. To possess integrity is to be incapable of compromising that which we believe to be true;

*[The meaning of each of the following points will become clearer to the participants as you give current examples; e.g. A person preparing his or her IRS tax form discovers a way to reduce the payment by being less than honest.]*

2. To possess integrity is to have a kind of inner strength which prevents us from bending to the influence of what is thought expedient or fashionable;
3. It is to be consistent and utterly trustworthy because of constancy of purpose;
4. It consists of loyalty to an inner truth which cannot be denied whatever the cost;
5. It is the inner steadfast and an outward honesty, and suggests a wholeness upon which such consistency is founded.

– From Alastair Campbell in *Rediscovery of Pastoral Care*.

**ASK GOD REPEATEDLY TO HELP YOU BE:**

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

NOTE:

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

*[Asking God repeatedly that love, patience, compassion, serving and generosity by your true person rather than your persona segues us into the next module, Keeping Spirituality Fit.]*

# EQUIPPING MODULE 8

## KEEPING SPIRITUALITY FIT (pp. 102–107)

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

1. Spend time daily with God. This will include at least three disciplines.
  - a. Scripture – The central purpose of reading the Bible is neither to achieve doctrinal purity nor to amass information, but to produce inner transformation.
  - b. Meditation – This is a time of reflection, sort of daydreaming on what was read, thinking of its connection to one's total life. It provides the opportunity for God's Spirit to speak to our spirit. Rom. 8:16
  - c. Prayer – We need to be intentional, rhythmic, specific and persistent in talking with God, both in making requests and in expressing our gratitude. Visualizing how God's answer would look will give specificity, practicality, excitement and expectancy to our praying.
2. Be filled with the Holy Spirit.
  - a. Pastoring integrates human and divine participation. God is not going to do it without you; and you cannot do it without God.

Not by might nor by power, but My Spirit,  
says the Lord Almighty.  
Zechariah 4:6

b. The Holy Spirit lives with you and in you. John 14:17b

c. We are expected to be filled with the Spirit. Eph. 5:18

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

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### LAB

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*[Use SP 13. Ask the participants to fill it out. When completed, collect them, shuffle them and pass one to each person, being sure they do not get their own. Then, ask them to get together with their Learning Partner. When they are together, instruct them to familiarize themselves with the paper they hold. Pretending that they do what is on someone else's paper, tell their partner what they are doing to keep spirituality fit and how they feel about what they are doing. Then share their thoughts about what they themselves are really doing and how they are feeling about it.]*

*Debrief their experience by asking for volunteers to tell some of the additional practices they believe they could be doing to keep spirituality fit.*

*NOTE: An alternate way of using the papers is for each person to keep the one they filled out and use it to tell their Learning Partner (1) what they are doing to keep themselves spiritually healthy, (2) how they are feeling about it, and (3) what additional practices they want to begin doing. Debrief in the same way.*

*Next, ask them to get together in groups of four, the same two sets of Learning Partners who discussed **P A C E**. They are to take turns sharing a personal need or problem that either (1) they have, (2) or a*

*member of their family has, or (3) or an acquaintance has. (Not all three! Choose only one of the three) (8 min.)*

*Next, ask each one to pray for only one of the other three, praying only about the one need as they heard it. Remind them that are not role playing; this is the real thing! Instruct them that when one of the four has been prayed for, that person is "off limits" for any one else. This will assure that each Learning Partner will be prayed for. You can avoid a loss of seminar time by beginning to softly signing a worship song, such as "Allelujah," what most groups have finished praying, quietly asking those who have finished their praying to join you. Those not finished praying will hear the singing and begin to close off.*

*Debrief this precious experience by asking how it felt to them, or what thoughts they have about praying for another. After a few have volunteered their feelings and/or thoughts, ask: "How did it feel to you or what thoughts did you have about being prayed for?" After several have volunteered, help them realize that it was not difficult to appropriately pray for another. Also, help them be aware of the bonding affect of hearing one another's needs and praying for each other. Tell them that, as Lay Pastor, they can experience this regularly. The only difference is that with many of their people the prayers will be prayers of gratitude and thanksgiving for the good things going on in their lives. Teach them not to forget this kind of prayer!]*

# EQUIPPING MODULE 9

## THE ANATOMY OF A VISIT (pp. 107–111)

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

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

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

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

### C. THERE ARE 12 COMPONENTS OF THE FIRST VISIT (pp 108–109)

1. Prayer prior to the phone call to set a time for the visit.
2. Prayer prior to making the visit.
3. Identify yourself at the door and the purpose of your visit.

4. Small talk about weather, pets, plants, pictures, etc.
5. Inquiry about family, community, church experiences, etc.
6. Sharing common interests such as job, hobbies, church.
7. Explanation of the Lay Pastors Ministry, especially **P A C E** .

*[Unless you have created your own brochure by seminar time, call their attention to the sample brochure (SP 15), telling them that one will be mailed to their people along with the pastor's letter. Lay Pastors should have brochures with them on the "First Visit" to use when explaining the ministry to their people. Instruct them to give one of the availability cards when they explain the **A** of **P A C E**. The sample is on page 248 of *Can The Pastor Do It Alone?*]*

8. Prayer before leaving, if appropriate.
9. Depart graciously, not overstaying your time (15 to 45 minutes).
10. Alertness and sensitivity to their interests, needs, life situation and spiritual state,
11. Log the visit, making it possible to connect your contacts.
12. Prepare your First Visit Report and submit it.

*[Distribute the following pieces prior to this unit: First Visit Report (SP 14) Monthly Reports (SP 7), brochure (SP 15) and an availability card. Use each item at the point of teaching about them. You may have designed your own items by seminar time.]*

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## LAB

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*[Now for some fun! Give the participants instructions for role playing their First Visit:*

- 1. Get with their Learning Partner. Take their manual, brochure and availability care with them.*
- 2. Ask them to review the components of the First Visit. (2min.)  
Arrange their chairs nearly back-to-back, a little slanted so they can hear, but not see, each other.*
- 4. Determine which one will play the part of Lay Pastor and which is the one to be visited.*
- 5. Explain: "Ask that the one to be visited has received the letter from the pastor stating that so-and-so has become their Lay Pastor."*
- 6. The Lay Pastor makes the phone call to arrange for the First Visit. (3 min.) This is termed the "First Visit" because it is different from all the contacts over the following months and years. The foundation is laid for the pastoring relationship. the one being called may choose to give the Lay Pastor a hard time. Some possibilities:*
  - a. "I did not receive the pastor's letter."*
  - b. Be cool and indifferent.*
  - c. Try to put off the First Visit appointment.*
  - d. "I don't know what this is about. Please explain It to me."*
  - e. "I' just ready to leave the house, could you call another time."*

*Or the one being called may be very congenial, cooperative and wrong the appointment. The Lay Pastor needs to end up (in 3 min.)*

*with a specific date and hour for the First Visit. This scene provides an opportunity for a lot of creativity by both people.*

- 7. Debrief their experience by asking how they liked the experience and what they learned from it.*
- 8. Instruct them to prepare to make the First visit by turning their chairs to face each other for conversation.(6 min.)*
- 9. The Lay Pastor starts the role play for the First Visit by knocking on the door. The one visited opens the door to welcome the Lay Pastor.*
- 10. Make the First Visit, using as many of the 12 components as they remember and/or feel comfortable using. Two essential ones are: (1) using the brochure to clarify expectations by explaining **P A C E** (2) giving the availability card to the one visited when explaining **"A"***
- 11. The Lay Pastor, with the help of the one visited, makes out the First Visit report to return in to you.*
- 12. Debrief the experience by giving those visited a opportunity to tell how well the Lay Pastor did; and giving the Lay Pastor opportunity to tell what they learned from the role play.*

*If time permits, reverse the roles and repeat the role play. Some of the participants will think this is child's play, a waste of their time. However, evaluations of actual First Visit indicate that the simulated First Visit provided to be one of the most practical parts of the whole seminar. Most Lay Pastors told how grateful they were for this "dry run" experience.]*

# EQUIPPING MODULE 10

BEING PROFESSIONAL (pp. 107–111)

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*[Teach this unit for the book. The participants can fill in each blank as you teach it. Those who have the video album, "A Complete Lay Pastors Equipping Seminar," may choose to use this instead of teaching it. It is Unit #5 on the video tape. You may prefer to use alternative plan #1 which assumes that each participants has a book. Have them do the work by reading the three pages on their own and filling in the blanks.]*

*Alternative plan #2 is to have each of the 10 ways read aloud by a different person, either by passing one book around, or, if they all have their own copies, calling on 10 different people each to read one point aloud.*

*Whichever plan is used, when they have their blanks filled in, ask for questions or comments.]*

Note that the unit is not titled BEING A PROFESSIONAL. You are nonprofessional people, doing your ministry with quality performance and quality behavior. Without being a professional you can be professional. The goal is, "Excellence in all things and all things to God's glory."

1. Be yourself.
2. Be human.
3. Get down to business.
4. Know what you are doing.
5. Use your proper authority.

*[You may wish to use some of the teaching for pp. 112–124 in*

*connection with this point.]*

6. Be dependable.

7. Be available

8. Be assertive.

9. Know your limitations.

*[You may wish to expand this point by teaching when and how to refer.]*

10. Be forgiving of yourself.

# EQUIPPING MODULE 11

## CONFIDENTIALITY (pp. 119–121)

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*[Have this Module read by the participants. Ten people can each read a paragraph. (Note that the first two are very short.) If each person does not have a book, pass one book around; each read one paragraph, then pass it to the next reader. If each has a book, an alternative reading plan is to have the participants all read the Module in silence.]*

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

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

7. What does the self-disclosure of private matters do for the person who trusts you to keep them confidential ?

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

# EQUIPPING MODULE 12

## TURNING DIFFICULTIES INTO POSSIBILITIES (pp. 127–140)

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

*[Because the participants have not yet experienced these difficulties, it is case of "understanding later what they are learning now. "By having them turn to pages 127–140, (or reading from and commenting from those pages if the participants do not have books) they will know where they can turn for help when they encounter one of these difficulties. You will find it helpful to draw from the books as you teach this unit.]*

1. Some people think they do not need a Lay Pastor.
  - a. Every Christian needs pastoral care just as every pre-Christian needs the gospel. Thinking they do not need it isn't the same as truly not needing it. Jesus mandates his Church go to all the membership with pastoral care just as He mandates his Church to go to all the world with the gospel. ( 1 Pet. 5:1–4, Matt. 28:19–20)
  - b. Until people open their homes and hearts to pastoral care, the formula MP/MC (maximum prayer/ minimum contact) is the formula.

- c. You can **P A C E** people who do not receive you God would have someone there for reluctant people as well as for receptive people. In fact, the reluctant may need your prayer, love, and care more than the receptive.

*[Lay Pastors already know how they can Pray, be Available and be an Example without even seeing their "flock." Ask the trainees for creative ways they can Contact the reluctant, such as cards, letters, infrequent and brief phone calls, and bumping into them at church or on the street.]*

2. Some people are very busy and therefore difficult to contact.
  - a. Realize that some people are very busy and respect that.
  - b. This calls for patience and persistence with sensitivity.
  - c. A balance between respect for people's time and obedience to being sent by God to "shepherd"(pastor) them needs to be struck.
  
3. Lay Pastor get busy and neglect their people.
  - a. You must distinguish between busyness and procrastination.
  - b. This is one reason for being held accountable by you ministry leaders. Accountability helps committed Christians do their ministry faithfully.
  - c. Some Lay Pastors may need to prayerfully reorder their priorities so as to have time to use the gifts God gave them for the ministry He sends them to do.
  
4. people have problems you cannot solve.
  - a. Your task is not to save, rescue, and solve people's problems. Your ministry is one of presence (to be there for

them), listening (to "hear" them), and love ("love with skin on"). Most people need someone who will listen to them, not give advice.

*[You may wish to draw some teaching from the three paragraphs, "Hear and Remember," in The Lay Drive Church. (p. 175)]*

- b. By nature, most of us want to rescue people. Just being there, listening and caring, doesn't seem to us that we are doing anything.

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

5. Lay Pastors experience differing degrees of acceptance and effectiveness.

- a. These variances are the realities of pastoral care whether given by layperson or clergy. Do not make the false assumption that you are to blame for their aloofness, lack of positive response, or outright rejection.

**Lay Pastor:** "I'm a failure I get no response from two of my people"  
**Clergy Pastor:** "Do they know that you care about them?"  
**Lay Pastor:** "O yes, They know that very well"  
**Clergy Pastor:** "Then you are a success"

- b. Continuing aloofness by one, a negative response from another and resistance by another tests our obedience to God who sent

us to love these "wandering sheep." Agape kind of love is called for: desiring the best for another, regardless of their response or cost to me.

6. There are no apparent needs or crises.

a. Your caring has to be in a non-crisis mode. Let's compare a non-crisis mode with a crisis mode.

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

*[Use the example of a person being hospitalized unexpectedly]*

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

*[Because you are their Lay Pastor, the spouse called you with the information.]*

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

*[The purpose of your contact is very clear, the sickness of one of your people]*

\* Time; you need to take action now.

*[Timing is very important; a person being rushed to the hospital needs your presence as soon as you can get there.]*

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

*[You need to be there for them. Just being there may evolve into a hug, a prayer, an encouraging words, or just being silent.]*

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

\* Notification, you cannot wait for people to ask you to

contact them. You must take the initiative.

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

- \* Purpose; you have to establish the purpose. It may be as simple as getting to know a person better, just to share some moments, or to make a phone call only to tell them you are thinking of them.
  - \* Time; without procrastinating, you have to decide when it is time to make the contact and what kind of contact it will be one contact each month.
  - \* Agenda; you will have to set the agenda, keeping in mind that love will lead you to their agenda. Logging your visits and other contacts will enable you to re-connect at the point of their interests and struggles, not yours.
- b. Contacting your people in a non-crisis mode is the ideal way to build your relationship in a natural way. Know that the bonding of your lives in Christ is taking place in every contact, crisis or non-crisis. Know that Pastoral care is needed in both crisis and non-crisis situations.
7. Some people do not feel pastored unless the ordained clergy contacts them.
- a. Your genuine interest in them and your authentic love for them, added to your faithfulness in regularly contacting them, will bless them in such a way that they will feel pastored.
  - b. The usual experience is that people, particularly, older people,

are "weaned" from the clergy pastor by the pastoral attention of the Lay Pastor.

- c. To love rather than hurt some people, the Lay Pastor and clergy pastor may have to double-pastor them for a period of time.

The two pastors will be able to discern to gather when the clergy pastor's frequency of contacts should decrease.

## FINAL SEMINAR MOMENTS

YOUR TASK AS A LAY PASTOR:

**P** \_\_\_\_\_

**A** \_\_\_\_\_

**C** \_\_\_\_\_

**E** \_\_\_\_\_

COMMITMENTS:

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

STRUCTURE:

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

NEXT STEPS (Time Line):

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

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

EVALUATION FORM; Fill it out and leave with the Seminar Leader

## SEMINAR EVALUATION

### ADMINISTRATION:

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

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

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

### THE EXPECTATIONS WERE FULFILLED:

Trained: (Equipped to be a Lay Pastor)

\_\_\_\_\_adequately \_\_\_\_\_mostly \_\_\_\_\_somewhat \_\_\_\_\_ not at all

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

\_\_\_\_\_perfectly \_\_\_\_\_mostly \_\_\_\_\_somewhat \_\_\_\_\_ not at all

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

\_\_\_\_\_totally \_\_\_\_\_mostly \_\_\_\_\_somewhat \_\_\_\_\_ not at all

Growth: (Advancement in knowledge, skills, spirit)

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

### TEACHING:

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

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

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

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

\_\_\_\_\_

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

\_\_\_\_\_

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

\_\_\_\_\_

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

Not moved 1 2 3 4 5 6 7 8 9 10 Totally moved

(circle the appropriate number)

## LAY PASTOR APPLICATION

Name \_\_\_\_\_ phone \_\_\_\_\_

Address \_\_\_\_\_

Number of years member of this church \_\_\_\_\_

Ministries and/or offices held in the past \_\_\_\_\_

Ministries and/or offices currently held \_\_\_\_\_

How I have been equipped for being a Lay Pastor

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

Because God's Spirit is at work within me

\_\_\_\_\_ I confess Jesus Christ to be my Lord and Saviour.

\_\_\_\_\_ I will be faithful in this ministry.

\_\_\_\_\_ I will seek ongoing equipping as it is available and to the extent that I am able.

\_\_\_\_\_ I commit myself to continuous personal spiritual growth

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

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

Names of people I (we) request:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_