

LIBERTY BAPTIST THEOLOGICAL SEMINARY

LAY SHEPHERDING: DEVELOPING A PASTORAL CARE
MINISTRY FOR THE SMALL TO MID-SIZED CHURCH

A Thesis Project Submitted to
Liberty Baptist Theological Seminary
in partial fulfillment of the requirements
for the degree

DOCTOR OF MINISTRY

By

Barry G. Lawson

Lynchburg, Virginia

January, 2005

LIBERTY BAPTIST THEOLOGICAL SEMINARY

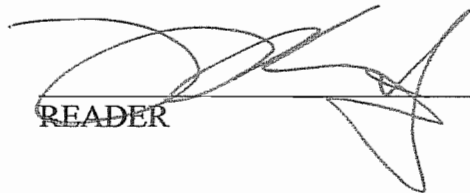
THESIS PROJECT APPROVAL SHEET

A

GRADE



MENTOR



READER

ABSTRACT

LAY SHEPHERDING: DEVELOPING A PASTORAL CARE MINISTRY FOR THE SMALL TO MIDSIZED CHURCH.

Barry G. Lawson

Liberty Baptist Theological Seminary, 2004

Mentor: Dr. Leo Percer

A survey of Wesleyan churches and a review of current literature reveals that most pastors are bearing the burden of pastoral care alone. Only a few churches are effectively equipping and empowering lay persons to help provide this needed and meaningful ministry within the body of Christ. The purpose of this project is to demonstrate biblically and historically that the laity are gifted for ministry and that they are called to the task of shepherding God's flock. Further, this project seeks to present a model for implementing a lay shepherding ministry in the small to mid-sized church.

Abstract length: 96 words.

TABLE OF CONTENTS

Chapter

1. PROJECT PROPOSAL	1
<i>Introduction</i>	
<i>Questions to Be Addressed</i>	
<i>Limitations</i>	
<i>Biblical and Historical Basis for Lay Ministry</i>	
<i>Methodology</i>	
<i>Review of Literature</i>	
2. BIBLICAL PERSPECTIVES	13
<i>The Church as the Body of Christ, I Corinthians 12:4-31</i>	
<i>A Model for Ministry, Ephesians 4:7-16</i>	
<i>Letting the Laity Minister, Romans 12:3-8</i>	
<i>The Great Charter, John 21:15-17</i>	
<i>The Pivotal Charge, I Peter 5:1-4</i>	
<i>Servant Leadership: Bishops, Elders and Deacons,</i> <i>Philippians 1:1 and Acts 6:1-7</i>	
<i>Conclusion</i>	
3. THE LAY MINISTRY REVIVAL	53
<i>Clergy Versus Laity</i>	

	<i>The Historical Development of a Ministerial Hierarchy</i>	
	<i>Inspired Lay Preaching Movements</i>	
	<i>The Reformation</i>	
	<i>John Wesley's Use of the Laity</i>	
	<i>The Professional Ministry Model</i>	
	<i>Needed Changes</i>	
4.	EXAMPLES OF EXISTING LAY SHEPHERDING MINISTRIES . . .	85
	<i>Saint John Evangelical Lutheran Church: The Stephen Ministry</i>	
	<i>First Presbyterian Church: Deacon Ministry</i>	
	<i>New Horizon Church: Purpose-Driven Small Groups</i>	
5.	MEASURING CONGREGATIONAL AND MINISTERIAL ATTITUDES TOWARD PASTORAL CARE	102
	<i>Senior Pastor's Survey</i>	
	<i>Congregational Care Survey</i>	
6.	DEFINING PASTORAL CARE AT VINTON WESLEYAN CHURCH	111
	<i>Showing Up</i>	
	<i>Hearing Their Cry</i>	
	<i>Encouraging Them</i>	
	<i>Praying for Them</i>	
	<i>Helping Them</i>	
	<i>Being an Example</i>	

Chapter	Page
<i>Remembering</i>	
<i>Doing Whatever It Takes</i>	
7. IMPLEMENTING A LAY SHEPHERDING PROGRAM AT VINTON WESLEYAN CHURCH	125
<i>About Vinton Wesleyan</i>	
<i>Recruiting Prospective Lay Shepherds</i>	
<i>Training</i>	
<i>Launching the Ministry</i>	
<i>Ongoing Training and Accountability</i>	
<i>Future Plans</i>	
Appendix	
1. FIRST PRESBYTERIAN CHURCH	137
<i>Diaconate Organizational Flow Chart</i>	
<i>Best Practices</i>	
2. SURVEY RESULTS	142
<i>Pastoral Care Survey</i>	
<i>Congregational Care Survey</i>	
3. VINTON WESLEYAN CHURCH LAY SHEPHERDING	156
<i>Lay Shepherding Training</i>	
<i>Finding Help in the Bible</i>	
<i>A List of Selected Bible Promises</i>	
<i>Letter from Pastor to Those Being Assigned a Lay Shepherd</i>	
BIBLIOGRAPHY	173

CHAPTER ONE
THESIS PROJECT PROPOSAL

Introduction

The purpose of this Doctor of Ministry project is to develop a lay shepherding ministry for the small to mid-sized church.¹ The project stems from the author's growing conviction that a pastor cannot adequately provide all the care needed for even a smaller congregation. Furthermore, even if such care could be provided by an energetic super-pastor or a large staff of ministers, qualified lay persons would still be robbed of an opportunity for effective and challenging ministry. The following personal experience helped solidify this conviction in the author's thinking and provided the impetus for this project.

A two week vacation to Arizona that had had been planned for months was almost cancelled because of the rapid deterioration in Joe's² condition. In just a little over two months Joe had gone from playing eighteen holes of golf twice a week to being unable to stand without assistance. The cancer which began in his lungs had spread throughout his abdomen and even into his bones. The knowledge that these might be the final days of

¹ Church growth consultant, Gary McIntosh defines the small church as under 200 and the medium sized church as 201 to 400. Unless otherwise noted, these designations will be used throughout this paper. See Gary McIntosh, *One Size Doesn't Fit All: Bringing Out the Best in Any Size Church* (Grand Rapids: Fleming H. Revell, 1999), 18.

² Only the first names of individuals are used in this paper to protect their identity.

Joe's life stabbed at the author's pastoral conscience. There was a very real possibility that Joe might not be alive in two weeks.

However, plans had been made, non-refundable plane tickets had been purchased and proceeding with the trip seemed like the only logical option. On the day before leaving town, a final visit was made, prayer was offered and the family was informed that Melvin, a layman from the church, would be checking with them regularly. Driving to the airport a call was made to Melvin to make sure he had all of the relevant phone numbers, just in case.

Providentially, Joe survived another four weeks and the author was back to conduct his funeral. More importantly, the experience produced three valuable convictions that have become the rationale for this project. First, it was discovered that a layman, like Melvin, could effectively minister to a family's needs in time of crisis. Melvin called on Joe nearly every day. He would simply visit, read Scripture and have prayer with Joe and his wife. On several occasions Melvin's wife prepared food which he delivered to them. Secondly, it became clear that members would accept and even welcome the ministry of a layman. Joe's wife, Dorothy, could not say enough at the funeral about what Melvin's visits, prayers and words of encouragement had meant to her and her family. In some ways the pastor was never missed. It is expected that pastors visit, but when a busy layman does it, there is a heightened sense of appreciation. The third, and somewhat unanticipated blessing of this experience was the spiritual growth and renewed sense of purpose detected in Melvin's life. Obviously, he enjoyed making those pastoral calls. As he prayed and thought about verses to share, his own faith and commitment to the Lord deepened. He is more convinced than ever that God has called

him to a ministry of visitation and he now regularly visits shut-ins and nursing home patients.

This writer is convinced that there are capable people in every congregation who have the gifts and personality for this type of ministry. What a blessing it would be to have a well-trained core of lay shepherds who would visit, pray with, counsel and provide practical assistance to those with needs within the church family. It is this vision that provides the motivation and direction for this thesis project.

Questions to Be Addressed

There are a number of research questions that direct and determine the focus of this study. Some will be delved into more thoroughly than others, but all will be examined in this project. They include:

- 1) Can trained lay shepherds effectively provide pastoral care? Is this a job that requires a Seminary degree or can lay persons provide meaningful care to their fellow brothers and sisters in Christ?
- 2) Are lay persons gifted and called to such ministry?
- 3) Is there a need for a lay shepherding ministry in congregations of one hundred or less?
- 4) Is there a Biblical basis for the present day distinctions between professional clergy and laity?
- 5) What was the role of the lay person in the New Testament and how has that role been expanded or curtailed in church history?

- 6) Why is there such reluctance on the part of clergy to allow lay persons to share in the ministry pastoral care? Do ministers feel that laymen are unqualified? Are they afraid the laity might take their job?
- 7) Is there a “second reformation”³ occurring in the church today that is unleashing the laity for ministry as never before?
- 8) Will congregations accept pastoral care from non-ordained, degreeless lay ministers or will they insist on hands on care by their paid pastor?
- 9) What do we mean by pastoral care? A clear and practical definition will be given in this paper.
- 10) What are some methods of pastoral care that are already being utilized in some congregations?

Limitations

It must be conceded that there are literally hundreds of ways for lay persons to be involved in the ministry of the local church. These might range from teaching a Sunday School class, to driving a church bus or maintaining the church web site. In this project the focus will be exclusively on the ministry of pastoral care.⁴ Also, little will be said about the subject of recruiting volunteers and training workers, except as it applies to the development of a lay ministry program.

³ Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids: Zondervan, 2003), 9.

⁴ A fuller discussion of various definitions of pastoral care is found in chapter six of this thesis and includes a practical definition utilizing the acrostic S.H.E.P.H.E.R.D. This definition is used to delineate the parameters of a lay shepherding ministry and to help explain the work of a lay shepherd. By Showing up, Hearing their cry, Encouraging, Praying, Helping, Being an Example, Remembering and Doing whatever it takes, lay shepherds provide practical care for their flock.

In this project only a cursory look will be given to the subject of spiritual gifts and their importance for ministry. While recognizing that the Holy Spirit has provided a variety of gifts for a diversity of ministries, the focus in this project will be on those gifts which are most advantageous for pastoral care.

Only brief mention will be made about the controversial topic of utilizing women in lay ministry. In the Wesleyan/Armenian tradition of which the author is a part, the acceptance of women in ministry is a long standing practice. It is not within the scope of this paper to defend or justify their inclusion or exclusion. Their use will simply be reported in historical context and mention will be made of their involvement in the ministries evaluated.

Biblical and Historical Basis for Lay Ministry

There are several passages of Scripture that will be examined thoroughly in this dissertation. The first passage to be examined is I Corinthians 12 which describes the church as the living, breathing body of Christ. This metaphor of the church as a living organism, rather than an institution, is a crucial foundational principle for understanding the importance of every member involvement. Unless each part of the body fulfills its unique function, the effectiveness and health of the whole body suffers.

A second passage to be examined is Ephesians 4:11-16, where Paul mandates that pastors equip the saints for the work of the ministry and the building up of the body of Christ. A proper understanding of this passage will be essential for laying the foundation of any lay driven ministry of pastoral care.

Romans 12, dealing with the importance of spiritual gifts, will also be considered. Whatever a person's spiritual gift may be, Paul encourages its use for the good of the

body. Again, there is an emphasis on every believer finding their gift and using it to build up the church. An overview of the subject of spiritual gifts will be included.

Our Lord's mandate to Peter to "feed His sheep"⁵ and "tend His flock" in John 21:15-17 will be studied in some detail. Has this command been neglected in many churches? Obviously, God wants His sheep to be cared for. The question remains; whose job is it? How can it be accomplished most effectively?

Another key passage is I Peter 5:1-4. Here Peter admonishes fellow elders to "shepherd the flock of God among them," reminding them of the Chief Shepherd's care over each of them. An attempt will be made to discover whether these overseers or elders would more closely resemble today's ordained, professional clergy or lay ministers. Also, some attention will be given to what Peter means when he says to "shepherd the flock".

Brief attention will be given to passages such as Acts 6 and Philippians 1:1 regarding the New Testaments offices of bishop, elder and deacon. The development of these offices into an institutional hierarchy will be outlined. Paul's letters to Timothy and Titus include relevant material regarding the qualifications for ministry. Also, the Old Testament account of pastoral burnout experienced by Moses in Exodus 18 as he tried to care for the needs of all the people alone provides a needed warning for overworked pastors today. No doubt Jethro's wise counsel added years to Moses' life and averted a national crisis.

Considerable emphasis will be given to the development and use of lay ministry down through the centuries. An attempt will be made to show how this concept, which

⁵ Unless otherwise stated, all Scripture quotations will be from the *New King James Version* (Nashville: Thomas Nelson Publishers, 1982).

was so vital in the early church, was virtually lost during the Middle Ages. Although reformers like Martin Luther and John Calvin espoused the “priesthood of all believers”, in actuality this doctrine was never fully realized. Some would argue that it is only now, as the lay ministry movement comes of age, that this key Reformation doctrine finds its fullest expression.⁶

A particular focus of the historical research for this project will deal with the use of lay ministers within the Methodist movement. One of the geniuses of John Wesley’s societies was his recruitment of lay preachers to provide pastoral care for his thousands of new converts.⁷ Also, some attention will be given to the vital role lay persons played in the rapid growth of Baptist churches in America as well as the laity’s continued involvement in numerous parachurch organizations today.

Methodology

Chapter two of this project will examine the Biblical foundations of a lay shepherding ministry and will consist of six sections. The first will deal with the Biblical image of church as a living organism, the body of Christ, as seen in I Corinthians 12. The second section will reveal the New Testament model of equipping the saints for ministry found in Ephesians 4. A third passage, Romans 12:3-8, stresses the importance of spiritual gifts. In section four our Lord’s challenge to “feed His sheep” in John 21 will be examined, followed by Peter’s mandate to “tend the flock of God” in I Peter 5. A final segment will deal with the New Testament usage of the terms bishop, elder, and deacon particularly in Philippians 1:1 and Acts 6.

⁶ *Ibid.*, 17.

⁷ James Garlow, *How God Saved Civilization* (Ventura, CA.: Regal Books, 2000), 202-203.

Chapter three will trace the demise of lay ministry in its historical context and will seek to discover the origin of the clergy/laity dichotomy that still exists today and hinders the church's effectiveness. Some of the data from the survey instrument given to pastors and congregations may be given here to demonstrate the existence of unhealthy ministry attitudes. An examination will be made of John Wesley's innovative and controversial usage of the laity as lay preachers, class leaders and in a host of other ministries. Wesley's systematic care of his converts contributed greatly to the effectiveness of his evangelistic efforts and provides an effective model for lay shepherding even today. Attention will be given to changes that must occur in the way pastors view their ministry and the way congregations view their pastor if lay shepherding is to be successful.

In chapter four the lay shepherding ministries of three very different churches will be evaluated. Though diverse in size, worship style and theological perspective, all three congregations are utilizing lay persons effectively to help shepherd their congregations. Particular attention will be given not only to the effectiveness of these ministries, but to how well they compliment the ministry of the senior pastor and how well they are received by the congregation.

One of the questions to be addressed in chapter five is whether or not members will accept ministry by lay shepherds. Would most members feel slighted or be upset if someone other than the senior pastor came to see them in a time of crisis? The data gathered from two survey instruments sent to a representative sampling of pastors and church members concerning their attitudes toward pastoral care will answer some of these questions.⁸ Also, the survey will help measure the level of pastoral care being

⁸ Fifty-four Wesleyan churches in Virginia, West Virginia and North Carolina were mailed surveys. Of the 54 senior pastors who received surveys, 34 responded. Of the nearly 3000 congregational

given by both ministers and lay persons within the Shenandoah District of the Wesleyan Church.

In chapter six a practical and usable definition of pastoral care will be proposed. Using the acronym S.H.E.P.H.E.R.D., a clear and usable picture of lay shepherding will be painted. The goal will be to clarify the parameters and broaden the vision of what it means to be a lay shepherd.

Chapter seven will highlight the development and implementation of a lay shepherding program at the Vinton Wesleyan Church in Vinton, Virginia, where the author serves as assistant pastor. This section will discuss the recruitment of a core of lay shepherds and their initial assignment to provide care for a small flock of families through prayer, systematic visitation, encouragement and ministries of compassion. This section will include a description of the pastoral care concepts covered in the training as well as details of the training procedures. Samples of training materials will be included as appendices to the project. A final section of this chapter will include an evaluation of the results. Was the program effective? How can it be improved? What are the plans for continuing and expanding this ministry?

Review of Literature

Several writers speak of a "New Reformation" that is occurring in the church today.⁹ Whereas The Reformation restored the Scriptures to the people, the New

surveys distributed to these same congregations 484 were completed and returned. A full reporting of these findings can be examined in chapter five of this project.

⁹ Greg Ogden, *The New Reformation* (Grand Rapids: Zondervan, 1990), 3. Frank Tillapaugh, *Unleashing the Church* (Ventura, CA: Regal Books, 1982), 16. Howard Snyder, *Liberating the Church* (Downers Grove, IL.: InterVarsity Press, 1983), 9.

Reformation is unleashing the laity to do the work of the ministry.¹⁰ One of the most notable of these authors is Greg Ogden who first espoused this idea over ten years ago in a book called *The New Reformation*.¹¹ He has recently released an updated edition called *Unfinished Business: Returning the Ministry to the People of God*.¹² Others who advocate similar ideas include Frank Tillapaugh, *Unleashing the Church*¹³ and Howard Snyder, *Liberating the Church*.¹⁴

One of the most thoroughly developed lay ministry programs with a successful track record of over fifteen years is that produced by Dr. Melvin Steinbron's Lay Pastoral Care Services, International.¹⁵ Dr. Steinbron has written two pioneering books on the subject of lay ministry and has helped hundreds of congregations develop ministries of lay pastoral care in their congregations.¹⁶

From a United Methodist perspective, Leroy Howe has written a book entitled *A Pastor In Every Pew: Equipping Laity For Pastoral Care*.¹⁷ This is a "how to" book which includes many practical suggestions for recruitment and training.

¹⁰ Ogden, *Unfinished Business*, 9.

¹¹ Greg Ogden, *The New Reformation*.

¹² Ogden, *Unfinished Business*.

¹³ Frank R. Tillapaugh, *Unleashing the Church*.

¹⁴ Howard A. Snyder, *Liberating the Church*.

¹⁵ Lay Pastors Ministry, Inc., 7132 Portland Ave. S., Minneapolis, MN 55423. Phone (612)866-4055, www.lpmi.org.

¹⁶ See Melvin J. Steinbron, *Can the Pastor Do It Alone* (Ventura, CA: Regal Books, 1987) and *The Lay Driven Church* (Ventura, CA: Regal Books, 1997).

¹⁷ Leroy Howe, *A Pastor in Every Pew: Equipping Laity for Pastoral Care* (Valley Forge, PA: Judson Press, 2000).

An interesting work by Charles VerStraten, *How to Start Lay Shepherding Ministries*, outlines the pastoral care programs of several successful churches and gives a short description of their various approaches.¹⁸ Though diverse in their approaches, each of these churches are accomplishing the same objective; providing quality, lay driven pastoral care to their congregations.

Much has been written regarding the pastoral care ministry of deacons, which is prevalent in many Baptist churches. Authors such as Howard Foshee¹⁹ and Robert Sheffield²⁰ have called for a return of the deacon ministry to its New Testament roots of pastoral care. Payne notes that when deacons attempt to perform as administrators, they are violating New Testament principle and practice.²¹

Two additional sources of information regarding lay ministry are the Alban Institute²² and the Stephen Ministry.²³ The Alban Institute provides valuable research on congregational trends and ministry. A brief scan of their website reveals a number of books and articles regarding current trends in lay ministry. The Stephen Ministry, founded by Kenneth Haugk, provides some excellent material for lay ministry training. For example, their "Stephen Series" is a highly developed program for training lay care

¹⁸ Charles A. Ver Straten, *How to Start Lay Shepherding Ministries* (Grand Rapids, MI: Baker Book House, 1983).

¹⁹ Howard Foshee, *Now That You're a Deacon* (Nashville: Broadman Press, 1975).

²⁰ Robert Sheffield, *The Ministry of Baptist Deacons* (Nashville: Convention Press, 1990).

²¹ Waylan L. Payne, Jr., "The Role of a New Testament Deacon: An Office to Hold or a Ministry to Perform?" (D.Min diss., Liberty University, 1996), ii.

²² The Alban Institute, Suite 100, 2121 Cooperative Way, Herndon, VA. 20171, (800) 486-1318 or www.alban.org.

²³ Stephen Ministries, 2045 Innerbelt Business Center Dr., St. Louis, Missouri, 63114, (314) 428-2600 or www.stephenministries.com.

givers to provide one-to-one care to those in need. This includes grief and crisis counseling as well as practical ministries of encouragement.

Albeit in a slightly different context, the growth of the small group movement appears to be contributing to the growth of lay ministry. In those churches that have adopted the small group model there is a wealth of material available for training and encouraging small group leaders. In most of these churches the bulk of pastoral care is administered by these non-professional, lay small group leaders. Small group gurus like Ralph Neighbor²⁴ and Willow Creek's Bill Donahue²⁵ are producing helpful materials for training small group leaders in the art of pastoral care. The extensive Bibliography included in this dissertation lists only a small fraction of the numerous articles and books available on this subject.

²⁴ TOUCH Outreach Ministries, P.O. Box 19888, Houston, Texas 77224, (800) 735-5865 or www.touchusa.org.

²⁵ Bill Donahue and Russ Robinson, *Building a Church of Small Groups* (Grand Rapids: Zondervan, 2001).

CHAPTER TWO

BIBLICAL PERSPECTIVES

In this chapter, an attempt will be made to establish the Biblical foundations for a lay shepherding ministry. Some of the questions that will be addressed include the following: Is shepherding something a lay person can do or is this a ministry reserved only for ordained clergy? Are there Biblical precedents for such a ministry? Can solid Biblical evidence be offered that would give confidence and encouragement to lay persons who feel a call to this kind of service within the church?

One of the premises of this project is that lay shepherding is not only Biblical; it is, in fact, the preferred method of providing pastoral care to congregations. The clergy/laity disparity that exists in today's church is far from the Biblical norm of every member involvement.¹ Greg Ogden describes the model of ministry in most modern day churches this way: "Pastors do the ministry, while the people are the grateful (or not so grateful) recipients of their professional care."² Samuel Southard boldly asserts that "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."³ A starting point for this Biblical inquiry relates to how one views the church. The New

¹ Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids: Zondervan, 2003), 85.

² *Ibid.*, 114.

³ Samuel Southard, *Comprehensive Pastoral Care* (Valley Forge, PA: Judson Press, 1975), 7.

Testament clearly perceives the church as a living organism, not a tradition-bound institution.

The Church as the Body of Christ

I Corinthians 12:4-31

Any understanding of pastoral theology begins with an examination of the familiar New Testament metaphor for the church: the body of Christ. The church is variously described as a family (Eph. 2:19; 3:15), a temple (Eph. 2:20-22), an army (Eph. 6:11-18; II Tim. 2:3-4), and even as the bride of Christ (II Cor. 11:2; Eph. 5:25-32; Rev. 19:2-8).⁴ Yet, the most pervasive image is that of the body of Christ.⁵ “For even as the body is one and yet has many members, and all the members of the body, though they are many, are one body, so also is Christ” (I Cor. 12:12 NASB).⁶

Paul writes these words to the fractured and divided church at Corinth where various factions are fighting for control. Not only are some claiming superiority for their particular splinter group, (“I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ” (I Cor. 1:12), but it is implied that some believe their giftedness makes them more valuable to the church than others (I Cor. 12:21-25). Paul sets out to correct these and other errors regarding spiritual gifts in this 12th chapter of I Corinthians.⁷

⁴ Ernest Best identifies ninety-five different word pictures for the church in the New Testament. Ernest Best, *One Body in Christ* (London: SPCK, 1955).

⁵ Over 34 references, including: Rom. 12:4-5; I Cor. 10:16-17; 12:12-27; Eph. 1:22-23; 3:6; 4:4, 12, 16; 5:23, 30; Col. 1:18; 2:19; 3:15; Heb. 13:3.

⁶ The New American Standard Bible, *Reference Edition* (Carol Stream, IL: Creation House, Inc., 1970).

⁷ According to F. W. Grosheide, Paul’s abrupt introduction in I Cor. 12:1, “now concerning spiritual gifts,” indicates that he is perhaps answering a question asked by the Corinthians. F. W. Grosheide, *Commentary on the First Epistle to the Corinthians*, *The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), 278. Paul Van Gorder believes

The twin themes of diversity and unity are interwoven throughout this passage. Warren Wiersbe notes that Paul connects these two themes with maturity in three of his letters and provides the following chart.⁸

	Unity	Diversity	Maturity
I Corinthians	12:1-13	12:14-31	13:1-13
Romans	12:1-5	12:6-8	12:9-21
Ephesians	4:1-6	4:7-12	4:13-16

In verses four through six Paul reminds the Corinthians that there are “varieties of gifts, and ministries and effects” (I Cor. 12:4-6 NASB) operating within the church. David Garland points out that this noun (*diairesis*), which occurs only here in the New Testament, comes from the verb (*diairein*) which clearly means “to distribute.”⁹ Many translators interpret it to mean “allotments” or “distributions.”¹⁰ The unity theme seems to be clarified by I Corinthians 12:7, where we are reminded that “to *each one* the manifestation of the Spirit is given for the common good” (I Cor. 12:7 NIV, *emphasis added*).¹¹ The emphasis here seems to be not on the variety of gifts, but on the one Spirit

Paul is writing to correct the misuse of spiritual gifts which has resulted in “confusion, jealousy, pride and possibly even a counterfeiting of some of the gifts.” Paul Van Gorder, *The Church Stands Corrected* (Wheaton, IL.: Victor Books, 1976), 114.

⁸ Warren W. Wiersbe, *The Bible Exposition Commentary*, Vol. 1 (Colorado Springs: Chariot Victor Publishing, 1989), 607.

⁹ David E. Garland, *I Corinthians*, Baker Exegetical Commentary on the New Testament, ed. Robert W. Yarbrough and Robert H. Stein, (Grand Rapids: Baker Academic, 2003), 575.

¹⁰ *Ibid*,

¹¹ The Holy Bible: New International Version, *The Thompson Chain-Reference Bible* (Grand Rapids: The Zondervan Corporation, 1983)

who distributes them.¹² Thus, no one gift would be “superior or inferior to another. All gifts come from God and are used for God’s redemptive work among men.”¹³

At the same time the diversity theme is demonstrated by the listing of a trilogy of bestowed “allotments” that has Trinitarian overtones (I Cor. 12:4-6):

diversities of gifts (<i>charisma</i>)	but the same Spirit
differences of ministries (<i>diakonai</i>)	but the same Lord
diversities of activities (<i>energēmata</i>)	but the same God. ¹⁴

The employment of the word (*charisma*) for gifts is almost exclusively Pauline, with only one other New Testament occurrence in I Peter 4:10.¹⁵ *Charisma*, translated here gifts, comes from the root word *charis* or grace. Baker believes that Paul may have chosen this word (which denotes a freely bestowed, unmerited gift) to “emphasize the source of the gift, rather than its nature.”¹⁶ Not only has the Spirit bestowed different gifts upon the church, but our Lord has distributed a variety of ministries or services (*diakonai*) upon the church. Yet, lest one begin to think of their ministry position with pride, it should be remembered that Jesus exemplified true servanthood by removing his garment and washing the feet of his disciples on the very night he was betrayed (John 13:2-16). The lordship of Christ was evidenced by his humble service. Truly, “the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Matt. 20:28). Likewise, his followers are to exercise their ministry (*diakonai*) in similar fashion.

¹² Garland, *I Corinthians*, 575.

¹³ Donald S. Metz, *I Corinthians*, Beacon Bible Commentary, Vol. VIII, (Kansas City, Beacon Hill Press, 1968), 426.

¹⁴ Garland, *I Corinthians*, 576.

¹⁵ *Ibid.*, 575.

¹⁶ D. L. Baker, “The Interpretation of I Corinthians 12-14,” *Evangelical Quarterly*, 46: 225.

The third diversity translated activities or workings (*energemata*) finds its origin in God the Father. This implies that all things accomplished in the church are affected by God's power.¹⁷ There may be different forces working in the church that produce different results, but God never works against himself.¹⁸ This harmony of God's manifestations is in stark contrast to the dissension and division of the Corinthians.¹⁹

The obvious inference of these Scriptures is that God is a God of variety, who cannot be categorized or boxed-in, and that all of this diversity comes from one source. Paul seems intent on broadening the Corinthians understanding of gifts to include not only the spectacular, but humbler forms of expression such as everyday service.²⁰ Later, in II Corinthians, Paul refers to something as mundane as the collection for the saints as a *diakoniai* or ministry (II Cor. 8:4; 9:1, 12-13 NASV).

I Corinthians 12:7 is really the focus of this chapter and provides the springboard for Paul's discussion of spiritual gifts.²¹ "Now to each one the manifestation of the Spirit is given for the common good" (I Cor. 12:7 NIV). In verses 8-10 Paul elaborates on the fact that gifts are given to each one (*hekastos*) and gives us a sampling of those gifts. The fact that gifts are allotted to each one (*hekastos*) runs counter to the Corinthian claim that the work of the Spirit is associated with a particular gift. No one has a monopoly on the Holy Spirit. Paul's point is that "the Spirit works in each member, but he works

¹⁷ G. D. Fee, *The First Epistle to the Corinthians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1987), 588.

¹⁸ *Ibid.*

¹⁹ Metz, *I Corinthians*, 427.

²⁰ Garland, *I Corinthians*, 577.

²¹ *Ibid.*

differently in each member (12:29-30).”²² In verses 12-26 Paul emphasizes the reason these gifts are given to the church; “for the profit of all” (I Cor. 12:7). In chapter 14 Paul will further define “profit” or “benefit” to mean the edification of the body (I Cor. 14:3, 12).²³

Verse 12 is a key verse for understanding the extent of this metaphor depicting the church as the body of Christ: “*For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ*” (I Cor. 12:12). The two poles of unity and diversity, individuality and corporateness again are stressed. Paul presses his analogy of the human body by noting that all the various parts, the hands, the eyes, the feet, are all vastly different, yet they function as a single unit. Just imagine the coordination required between the eyes, the arms, and the hands to hit a Randy Johnson fast ball. Even something as simple as bending over to pick up a piece of paper requires the amazing cooperation of various muscles and members of the human body. One need only experience a problem with a sore back, an arthritic knee or a broken finger to realize just how important each part of the body really is.

Author Greg Ogden argues that Paul’s choice of the human body is far more than just a simple analogy.²⁴ Instead, Ogden asserts that Paul intends for this word picture to be taken literally. He sees proof of that in this twelfth verse.²⁵ When Paul concludes the verse he does not say as we might expect, “so it is with the church.” Instead, he says, “so

²² Ibid.

²³ Ibid., 578.

²⁴ Ogden, *Unfinished Business*, 43.

²⁵ Ibid.

also is Christ.”²⁶ Christ becomes “shorthand for the church as the body of Christ.”²⁷ This is also seen in the rhetorical question Paul poses to the fractious Corinthians in chapter one, “Is Christ divided?” (I Cor. 1:13).

The clear implication of this interchanging of Christ with the church is that the church is nothing less than the literal extension of Jesus here on earth. Believers are actually His hands, His feet, His eyes, and His voice in this world. Ray Stedman in his classic work entitled *Body Life*, says it this way: “The life of Jesus is still being manifest among men, but now no longer through an individual physical body, limited to one place on earth, but through a complex, corporate body called the church.”²⁸

The Biblical evidence of this literal connection between Christ and the church as His body is extensive. This is no doubt what Jesus was praying for in John 17 when he entreated the Father that “they all may be one, as You Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me” (John 17:21). Surely this is what Jesus meant when he declared, “inasmuch as you did it to one of the least of these My brethren, you did it to Me” (Matt. 25:40). Paul experienced this virtual union firsthand on the Damascus Road when a light flashed from heaven and he heard a voice saying, “Saul, Saul, why are you persecuting me?” (Acts 9:4). Saul responds, “Who are You, Lord?” (Acts 9:5). The Lord’s answer is instructive; “I am Jesus whom you are persecuting” (Acts 9:5). Now in actuality, Paul was persecuting the followers of Jesus, not Jesus himself. Yet, in the judgement of heaven they are one and

²⁶ Ibid.

²⁷ Garland, *I Corinthians*,

²⁸ Ray Stedman, *Body Life* (Glendale, CA.: Regal Books, 1972), 37.

the same thing. When one “touches the church, the body of Christ, *they* are literally touching Jesus.”²⁹

Paul goes on in the rest of I Corinthians 12 to elaborate on this wonderful analogy of the body. Amazingly, whether Jew or Greek, slave or free, all have been baptized into this one body (I Cor. 12:13). This unprecedented unity made the world take notice. “In the first century the unification of so varied a multitude was very remarkable; such a thing only took place in the Christian church.”³⁰ Yet, at the same time unity did not mean uniformity. The body is made up of “not one member, but many” (I Cor. 12:14).

Greg Ogden points out that Paul warns the Corinthians about two attitudes that threaten the life of this living organism, the body of Christ. The first warning is against the attitude of “inferiority.”³¹ Verses 15 and 16 affirm that every part, every member of the body is important. Eugene Peterson captures the essence of this inferiority complex in his unique translation of these verses:

If Foot said, “I’m not elegant like Hand, embellished with rings; I guess I don’t belong to this body,” would that make it so? If Ear said, “I’m not beautiful like Eye, limpid and expressive: I don’t deserve a place on the head,” would you want to remove it from the body? If the body was all eye, how could it hear? If all ear, how could it smell? As it is, we see that God has carefully placed each part of the body right where he wanted it. (I Cor. 12:15-18 *The Message*)³²

The implication is that a nursery worker or a parking lot attendant is just as needed and is just as much a part of the body as a pastor or a Sunday School teacher.

²⁹ Ogden, *Unfinished Business*, 44-45.

³⁰ F. W. Grosheide, *Commentary on the First Epistle to the Corinthians*, *The New International Commentary on the New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), 293.

³¹ Ogden, *Unfinished Business*, 53.

³² Eugene H. Peterson, *The Message: The New Testament in Contemporary English* (Colorado Springs: Navpress, 1993).

The second devastating attitude that destroys body life according to Ogden is that of superiority; a definite problem at Corinth.³³ Some felt that because they had certain high-profile, sensational gifts, they were more important than others within the body. Paul addresses this in verses 21-24 where he asserts that “the eye cannot say to the hand, ‘I have no need of you’; nor again the head to the feet, ‘I have no need of you’” (I Cor. 12:21). Instead, he calls for interdependence within the body where “all the members care for each other equally. If one part suffers, all the parts suffer with it, and if one part is honored, all the parts are glad” (I Cor. 12:25-26 NLT).³⁴

Paul then goes on to list a variety of these gifts. Garland argues that “it may be pressing too much to attempt to discern some order from this listing, but Paul seems deliberately to mix into an amalgam a diverse sampling of ministries, supernatural grace-gifts and services.”³⁵ Warren Wiersbe notes that the gift of tongues, which has obviously been the source of some contention at Corinth, is listed last.³⁶ He suggests that Paul is trying to make the point that the gift of tongues is not the “best” gift (I Cor. 12:31), and thus, should not be coveted or prized so highly.³⁷ Paul makes it clear that the value of gifts is found solely in terms of their ability to edify the body of Christ (I Cor. 14:5).

Quoting a young man named Mike from his former church who had come face to face with his own inadequacies and failures, Greg Ogden expresses the interdependence of the body of Christ this way: “We don’t have it all together, but together we have it

³³ Ogden, *Unfinished Business*, 56-58.

³⁴ *Holy Bible: New Living Translation* (Wheaton, IL.: Tyndale House Publishers, 1996)

³⁵ Garland, *I Corinthians*, 599.

³⁶ Wiersbe, *The Bible Exposition Commentary*, 610.

³⁷ *Ibid.*

all.”³⁸ It sounds a little bit like Paul: “Now you are the body of Christ, and each one of you is a part of it” (I Cor. 12:27 NIV).

One of the ramifications of this organic model of the church is that there should be no distinctions between ministries. Competing and jockeying for position becomes unnecessary. As Melvin Steinbron so aptly expresses it, the church should be “classless and ministry blind.”³⁹ He defines ministry blindness this way. “The ministry-blind church neither treats one ministry as more important than another, nor one ministry as higher than another. Ministry blindness enables us to see the variety of Christians performing their variety of functions as *laos*, the people of God.”⁴⁰

A Model for Ministry

Ephesians 4:7-16

A critical passage of Scripture which provides a model for developing lay ministry is found in Ephesians 4. These verses clearly mandate the equipping of ordinary saints for ministry, which includes pastoral care. In the earlier verses of this chapter Paul again stresses his twin themes of unity and diversity within the church. He reminds his readers that there is “one body, one Spirit, one hope of your calling, one Lord, one faith, one baptism; and one God and Father of all, who is above all, and through all, and in you all” (Eph. 4:4-6). Then, in verse seven he stresses the individuality and uniqueness of each member of the body: “But to each one of us grace was given according to the measure of Christ’s gift” (Eph. 4:7).

³⁸ Ogden, *Unfinished Business*, 42.

³⁹ Melvin J. Steinbron, *The Lay Driven Church* (Ventura, CA: Regal Books, 1997), 47.

⁴⁰ *Ibid.*, 57.

At this point, in order to transition to the idea of Christ's giving gifts to the church following His ascension, Paul quotes, somewhat loosely, from Psalm 68. "Therefore He says: 'When He ascended on high, He led captivity captive, and gave gifts to men'" (Eph. 4:8). A.T. Lincoln points out that this Psalm was associated with Pentecost in Jewish liturgy, and could be applied to the triumph and ascension of the Lord followed by the bestowal of spiritual gifts to His church.⁴¹ In its original setting this Psalm concerned the giving of the law at Mount Sinai. Gary V. Smith makes a connection between Psalm 68:18 and the Levites as a "gift" to Aaron and the Tent of Meeting.⁴² Though it is somewhat difficult to follow Paul's train of thought, the point seems to be that the victorious, ascended Christ is now in a position to bestow gifts upon his people; something he promised his disciples he would do when he returned to the Father's presence in John 14:12-14.⁴³

In verse eleven Paul begins to enumerate these gifts, which "are not abilities given to people, they are people given to the church."⁴⁴ Ernest Best points out that titles and functions of ministry were somewhat fluid in the first century, yet "since none of the titles are explained we may assume that Paul's readers were familiar with them."⁴⁵ The fact that bishops and deacons are not mentioned here as they are in Philippians 1:1

⁴¹ A.T. Lincoln, "The Use of the O.T. in Ephesians", *Journal for the Study of the New Testament*, 14 (1982): 18ff.

⁴² Gary V. Smith, "Paul's Use of Psalm 68:18 in Ephesians 4:8", *Journal of the Evangelical Theological Society*, 18: 181-189.

⁴³ Francis Foulkes, *Ephesians*, Tyndale New Testament Commentaries (Leicester, England: InterVarsity Press, 1989): 123.

⁴⁴ Walter L. Liefeld, *Ephesians*, The IVP New Testament Commentary Series (Downers Grove, IL: InterVarsity Press, 1997), 103.

⁴⁵ Ernest Best, *A Critical and Exegetical Commentary on Ephesians*, The International Critical Commentary (Edinburgh: T & T Clark, 1998), 388.

illustrates the variety of structures in the early church and the difficulty of identifying established offices.⁴⁶ According to this passage in Ephesians, it appears that these church leaders or equippers were not selected by the community or voted into office. Neither did they choose this position for themselves. Rather, they were appointed or given to the church by Christ himself.⁴⁷ This dependence upon Christ would enable them to hold steady during difficult times and would eliminate any reason for boasting of their position.⁴⁸ Fee suggests that this listing in verse eleven "has more to do with function, not with office."⁴⁹ As Foulkes emphasizes, "The church may appoint people to different work and functions, but unless they have the gifts of the Spirit, and therefore are themselves the gifts of Christ to his church, their appointment is valueless."⁵⁰ Their purpose, as the following verses indicate, is to "exercise their ministries in such a way as to help other members of the church to exercise their own respective ministries."⁵¹

Peter O'Brien takes the interesting position that all four (or five) of these gifts mentioned in verse eleven are "deliberately emphasized since they provide the church with the teaching of Christ for the edification of the body (v.12) and for the avoidance of

⁴⁶ Andrew T. Lincoln, *Ephesians*, Word Biblical Commentary (Dallas: Word Books, 1990), 251.

⁴⁷ Best, *Ephesians*, 394.

⁴⁸ S. D. F. Almond, *The Epistle to the Ephesians*, Expositor's Greek Testament, vol. III, ed. W. Robertson Nicoll (Grand Rapids: William B. Eerdmans Publishing Co., 1974).

⁴⁹ G. D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994), 706-07.

⁵⁰ Foulkes, *Ephesians*, 125.

⁵¹ F. F. Bruce, *The Epistles to the Colossians, to Philemon and to the Ephesians*, The New International Commentary on the New Testament (Grand Rapids: William B. Eerdmans Publishing Co., 1984).

false teaching (v.14).”⁵² He further points out that “those listed are all ministers of the Word, through whom the gospel is revealed, declared and taught.”⁵³

Apostles and prophets are seen in a foundational role in the writings of Paul (I Cor. 12:28; Eph. 2:20; 3:5). In the strictest sense the word apostle referred only to the twelve who had seen the risen Lord and were commissioned by Him (I Cor. 9:1-2; Acts 1:21-22). Paul could be added to that list by virtue of his encounter with the risen Christ on the Damascus Road (Acts 9:3-9). Yet, there are others mentioned in the New Testament who also bear this designation, including Barnabas (Acts 14:14); James, the Lord’s brother (Gal. 1:19); Silas (I Thess. 2:6); plus Junias and Andronicus (Rom. 16:7).⁵⁴ In spite of this evidence, it is still difficult to apply this term to missionaries and church planters in our day. Liefeld cautions that “the use of the term apostle (beyond the Twelve) is so sparse in the New Testament that it may be better to refrain from applying it in anything but an informal way to church or missionary leaders today.”⁵⁵

⁵² O’Brien, *Ephesians*, 298.

⁵³ *Ibid.*

⁵⁴ John Stott notes that the word *apostolos* is used in three different ways in the New Testament. In John 13:16 it is applied to every individual believer when Jesus says, “. . . a servant is not greater than his master; nor is he who is sent (*apostolos*) greater than he who sent him.” The second meaning is as “apostles of the churches,” messengers sent out by the church either as missionaries or on some other errand (II Cor. 8:23; Phil. 2:25). The third meaning is the “apostles of Christ,” a relatively small group consisting of the Twelve (including Matthias who replaced Judas), Paul, James the Lord’s brother, and possibly a few others. The criterion for being included in this group was that they were chosen and authorized by Jesus and had been eyewitnesses of the risen Lord (Acts 1:21-22; 10:40-41; I Cor. 9:1; 15:8-9). Stott believes it is this third meaning that is implied here in Ephesians 4:11. John R. W. Stott, *God’s New Society: The Message of Ephesians* (Downers Grove, IL.: InterVarsity Press, 1979), 160.

⁵⁵ Liefeld, *Ephesians*, 103-104. Scholars such as John Stott are insistent that there are no apostles ministering in the church today. Stott, *God’s New Society*, 160. Dietrich Müller adds that “the NT never betrays any understanding of the apostolate as an institutionalized church office, capable of being passed on.” Colin Brown, ed. *The New International Dictionary of New Testament Theology*, Vol. 1, *Apostle* by Dietrich Müller (Grand Rapids: Zondervan Publishing House, 1975), 135.

While acknowledging that the Twelve apostles hold a unique place of significance in the history of the church, Arnold Bittlinger believes that the apostolic office “is not an exceptional arrangement necessary for only one special time, but rather a normal ministry which is always needed.” He adds that “if there are no apostles, i.e., none who are divinely commissioned, authorized and empowered, then the relationships

The term prophet in the New Testament is closely associated with that of the apostles and is also foundational in nature (Eph. 2:20; 3:5). The prophet's ministry is two-fold. Often, they might foretell the future as Agabus does in Acts 11:28 and 21:10-11. Yet sometimes their ministry, like the Old Testament prophets, involved "forth-telling" the word of God or bringing strength to the church by exhortation.⁵⁶ A good example of this is seen in Acts 15:32 where two prophets, Judas and Silas, "exhorted the brethren with many words and strengthened them" (Acts 15:32). Lincoln argues that though there may have still been prophets exercising their gifts at the time Paul writes Ephesians; their significance was becoming "increasingly marginalized."⁵⁷ Local ministries came to assume much greater importance than that of itinerant ministers.⁵⁸ However, if we are to understand the role of the prophet as that of bringing "the living word of God to bear on a particular circumstance," then as Liefield suggests, their function is more than a "passing activity."⁵⁹

between heaven and earth are severed." Arnold Bittlinger, *Gifts and Graces: A Commentary on I Corinthians 12-14* (Grand Rapids: William B. Eerdmans Publishing Company, 1967), 68. Those like Bittlinger who subscribe to this view often quote John Calvin who maintained in his *Institutes* that God calls forth apostles "as they are needed at different times." John Calvin, *Institutes*, IV, 3-4.

⁵⁶ Foulkes, *Ephesians*, 126.

⁵⁷ Lincoln, *Ephesians*, 249. Colin Brown notes that prophets are mentioned in the late first century Teaching of the Twelve Apostles (*Didache*), but adds that the "author shows some nervousness about false prophets and those who outstay their welcome (Did. 10:7; 11:7-12; 13:1-7)." Brown asserts that the Montanist abuse "led to the gradual discrediting and disappearance of prophecy." Colin Brown, ed. *The New International Dictionary of New Testament Theology*, Vol. 3 (Grand Rapids: Zondervan Publishing House, 1975), 89.

⁵⁸ Foulkes, *Ephesians*, 127. Foulkes cites two reasons for this: (1) The apostolic writings were coming to be widely read and accepted as authoritative; thus, the written word was replacing the spoken word of apostles and prophets; (2) The rise of many false teachers and self-styled prophets caused the church to be more wary of itinerant ministries.

⁵⁹ Liefield, *Ephesians*, 104. John Stott argues that the foundational role of the prophet as "a mouthpiece or spokesman of God, a vehicle of His direct revelation" ended with the early church. He believes it is this foundational and canonical revelation that is referred to in Ephesians 4:13 and thus, has no counterpart in the church today. However, Stott would agree with Liefield that the prophetic gift, if

The particular ministry of an evangelist is rarely mentioned elsewhere in the New Testament. The only other Pauline occurrence is in II Timothy 4:5 where Paul urges his young protégé to “do the work of an evangelist” (II Tim. 4:5). In Acts, Philip is called “the evangelist” (Acts 21:8). What is interesting in this context is that the ministry of evangelism is directed to those within the body of Christ as well as to those without. Obviously, the evangelist’s work involved reaching those outside the church, but their ministry always seems to be tied to a local congregation. Even Paul and Barnabas were commissioned and sent out on their missionary endeavors by the church at Antioch (Acts 13:1-3). O’Brien contends that evangelism, which in the verb form could be rendered “preach the gospel,” includes a wide range of activities from “primary evangelism and the planting of churches to the ongoing building of Christians and the establishment of settled congregations (cf. Rom. 1:11-15).”⁶⁰ Here in Ephesians 4, evangelists are given to the Church to build up the body, which includes both internal and external growth.⁶¹

The definite article, which has been employed for the first three categories, is repeated before pastors, but is omitted before teachers. Some scholars claim that this indicates a single function and that pastor-teacher should be considered as one category.⁶² Without question, there is some overlapping of function, but pastors and teachers are not

understood as “a gift of insight into either the biblical text or the contemporary situation, or both,” is a possibility. Stott, *God’s New Society*, 161-162.

In fairness it should be mentioned that many today, especially of the charismatic persuasion, believe that the gift of prophecy is still valid for our day. Scholars such as Arnold Bittlinger, Eduard Schweizer and Paul Tillich would be in this camp. See Bittlinger, *Gifts and Graces*, 68-69.

⁶⁰ O’Brien, *Ephesians*, 299.

⁶¹ Ibid.

⁶² Markus Barth, *Ephesians*, The Anchor Bible, (Garden City, NY: Doubleday and Company, Inc., 1974), 438-39.

identical.⁶³ Whereas all pastors are to be able teachers (I Tim. 3:2; Titus 1:9), not all teachers are pastors.⁶⁴

The noun, pastor or shepherd (*poimēn*), is used on several occasions of Christ himself (John 10:11, 14; Heb. 13:20; I Pet. 2:25), but this is the only time in the New Testament that it is used for a church leader.⁶⁵ However, it should be noted that overseers and elders are urged to “shepherd (*poimainō*) the flock” (Acts 20:28; I Pet. 5:2 NASV) over whom they have charge. Lincoln believes that it is probable that the gift of pastor listed here in Ephesians 4:11 “fulfills the functions denoted in Paul’s writings by such terms as (*proistēmi*), ‘to rule, manage’ (I Thess 5:12; Rom 12:8), (*kubernēsis*), ‘administrations’ (I Cor. 12:28) and (*episkopos*), ‘bishop, overseer’ (Phil. 1:1).”⁶⁶

The function of teachers, mentioned numerous times in the New Testament (I Cor 12:28-29; 14:26; Rom. 12:7), seems to have been that of “preserving, transmitting, expounding, interpreting, and applying the apostolic gospel and tradition along with the Jewish Scripture.”⁶⁷ Not only does Paul urge Timothy to pursue a ministry of teaching (I Tim. 4:13, 16), but he is encouraged to entrust what he has learned to “faithful men who will be able to teach others also” (II Tim. 2:2).

⁶³ O’Brien, *Ephesians*, 300.

⁶⁴ *Ibid.*

⁶⁵ Lincoln, *Ephesians*, 250.

⁶⁶ *Ibid.*, 250-251. Lincoln offers little evidence to support this conclusion other than the strong connection he sees between the concept of shepherding or tending a flock and the overseeing work of a bishop (Acts 20:28, I Pet. 5:2). He also likens the term pastor or shepherd (*poimēn*) to the Old Testament and Qumran “guardsman overseer” who watches over his flock (Jer 23:2; Ezek, 34:11, Zech 11:16). In both instances he envisions comprehensive nurturing and care that would include leadership, administration and spiritual oversight.

⁶⁷ *Ibid.*, 251.

The question that remains is why did Christ give these gifts to the church? What was His purpose in providing these gifted leaders? The answer depends on how one translates the three prepositional phrases that follow: “to equip the saints, for the work of ministry, for the building up of the body of Christ” (Eph. 4:12 RSV). In recent scholarship, the approach of the AV and RSV versions which see the phrases as equally dependent upon Christ’s giving has gained some prominence.⁶⁸ T. David Gordon subscribes to this view following the lead of earlier scholars such as John Calvin, Charles Hodge and John Owen.⁶⁹ He states that it is an error to reduce “the function of the ordained ministry to ‘equipping saints’ for service.”⁷⁰ If this is the case, then the leaders do all three of the following; equip the saints, do the works of service, and build up the body.⁷¹

The dominant view has been to take the first phrase, “for the equipment of the saints” as the direct object of the main verb “he gave.” In this view, the second phrase, “for the work of the ministry,” is subordinate to the first phrase and the third phrase, “for building up the body of Christ” is dependent upon the first two together.⁷² This is seen as being in line with the change in prepositions from (*pros*) in the first phrase to (*eis*) in the second and third.⁷³ Thus, the verse would read, “to prepare God’s people for works of

⁶⁸ Ibid., 253-54.

⁶⁹ T. David Gordon, “‘Equipping’ Ministry in Ephesians 4?” *Journal of the Evangelical Theological Society* 37.1 (March 1994): 69.

⁷⁰ Ibid.

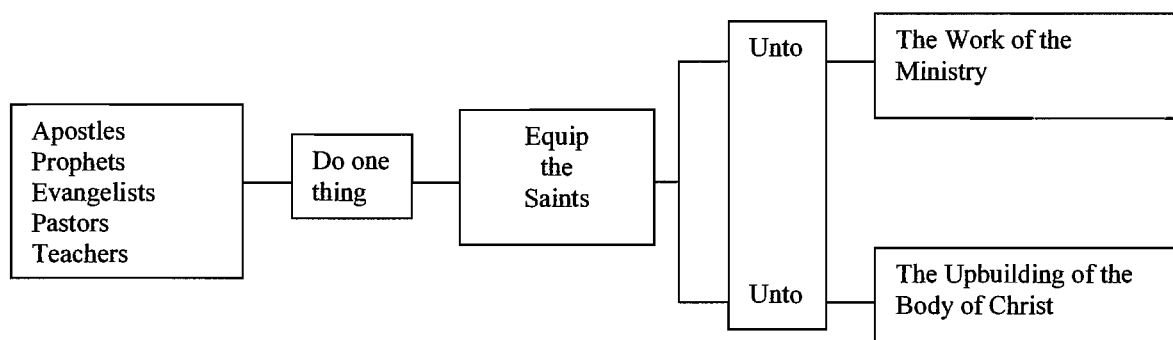
⁷¹ Liefeld, *Ephesians*, 106.

⁷² O’Brien, *Ephesians*, 301.

⁷³ Gordon argues that this is not sufficient reason to suggest that the implied subject has changed and he sees all three phrases as relating to “the gifted ones.” Gordon, “*Equipping Ministry?*” 72.

service, so that the body of Christ may be built up” (Eph. 4:12 NIV). Under this interpretation, “gifted leaders equip the people, who in turn do the works of service, which in turn results in the building up of the body of Christ.”⁷⁴

A third and similar view, which has limited acceptance, is that the last two phrases are dependant upon the first. In this view the leaders equip the people, who in turn do both of the following: the works of service and the building up of the body of Christ. Ray Stedman, who has adopted this approach, diagrams the verse this way:⁷⁵



Although the change in prepositions is not conclusive, a stronger argument for position two or three is contextual. This passage begins in verse seven with the thought that “to each one of us grace has been given” (Eph. 4:7 NIV) and it ends in verse sixteen with the whole body growing and building itself up in love “as each part does its work” (Eph. 4:16 NIV). If it is only the leaders of v. 11 who perfect the saints, do the work of the ministry, and edify the body of Christ; then, this is a departure from Paul’s usual insistence that every member is equipped for ministry.⁷⁶

⁷⁴ Liefeld, *Ephesians*, 106.

⁷⁵ Stedman, *Body Life*, 81.

⁷⁶ K.S. Hemphill, *Spiritual Gifts: Empowering the New Testament Church* (Nashville: Broadman Press, 1988), 176-79.

The meaning of the phrase, “for the equipping of the saints” (Eph. 4:12), depends upon the translation of a noun (*katartismōs*) that occurs no where else in the New Testament. The verb form, however, occurs frequently and has several meanings including;(i.) restoration or reconciliation, (ii.) the resetting of broken bones, (iii.) furnishing or preparation, (iv.) training or discipline.⁷⁷ The notion of “equipping or preparing, in the sense of making someone adequate or sufficient for something, best suits this context.”⁷⁸ A close parallel is seen in the occurrence of the verb form in I Thessalonians 3:10: “Night and day we pray most earnestly that we may see you again and supply (*katartizō*) what is lacking in your faith” (I Thess. 3:10 NIV). Ray Stedman suggests that a good modern translation of this phrase, using the vernacular of the fitness industry, might be to “shape up” the saints.⁷⁹ One can picture a congregation running laps around the building and doing push-ups. Stedman goes on to point out that the primary means God uses for shaping up the saints is the Word of God and that all five of the supporting gifts listed (apostle, prophet, evangelist, pastor, and teacher) relate in some way to the Scriptures.⁸⁰

According to Foulkes, getting in shape or being equipped is never an end to its self, but is always for a purpose.⁸¹ The problem in many churches is that too many muscle-bound, overfed members never utilize their Biblical knowledge. They have been equipped, trained and prepared through hundreds of sermons, dozens of seminars and

⁷⁷ *Greek-English Lexicon*, ed. H.G. Liddell, R. Scott, H.S. Jones, R. Mckenzie, Oxford, 1951.

⁷⁸ O’Brien, *Ephesians*, 303.

⁷⁹ Stedman, *Body Life*, 82.

⁸⁰ *Ibid.*

⁸¹ Foulkes, *Ephesians*, 128.

years of Sunday School lessons; yet, they never get off their pew and do anything. Quoting former Oklahoma University football coach Bud Wilkenson, one author compares the modern day church to a football game: “A professional football game is a happening where 50,000 spectators, desperately needing exercise, sit in the stands watching 22 men on the field desperately needing rest.”⁸²

The purpose of this equipping is to prepare the saints for the work of the ministry. A logical question arises regarding the identity of these saints (*hagioi*) who are to be equipped. This classification of Christians as *hagioi* (lit. “holy ones”) is Paul’s favorite description of believers.⁸³ According to O’Brien, this term has antecedents in the Old Testament where Israel was “God’s holy people (Exodus 19:6) chosen by Him and appointed to His service.”⁸⁴ Christians are not saints because of their piety or perfection, but because they have been set apart by God and called to live in holiness (Eph. 1:4). Foulkes says that the word saints “expresses at once the privilege and the responsibility of the calling of every Christian, not the attainment of a select few.”⁸⁵ Thus, ordinary believers are saints and all are to be equipped for ministry.

The word Paul uses here for ministry (*diakonia*) is used of menial service (Luke 10:40; 17:8; 22:26-27; Acts 6:2) and came to be associated with the particular office of deacon (*diakonos*), as in Philippians 1:1. However, the term has a much broader meaning that includes a variety of ministries (Eph. 6:21; II Cor. 3:6; 11:23; Col. 1:23; I Tim. 4:6).

⁸² William J. McRae, *The Dynamics of Spiritual Gifts* (Grand Rapids: Zondervan Publishing House, 1976), 11.

⁸³ O’Brien, *Ephesians*, 87.

⁸⁴ Ibid.

⁸⁵ Foulkes, *Ephesians*, 52.

Paul gladly assumes this title of servant for himself and speaks “exultantly of the privilege and responsibility and significance of being made *a minister* of the gospel (cf. Gal. 1:13-16; Col. 1:23-29; I Tim. 1:12-16).”⁸⁶ The ministry of the gifted leaders listed in verse 11 finds its fulfillment “in the activity of preparing others to minister.”⁸⁷

This model of equipping ministry assumes that every member is gifted and that with help they can find their place of service within the local church. One forward thinking author predicts that the future of the church depends upon the church accepting this idea of every member giftedness: “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.”⁸⁸

Francis Foulkes, who sees the three prepositional phrases of verse twelve as sequential, notes that “what is done *for* the saints and *by* the saints” through the exercise of their gifts in Christian service is “*for building up the body of Christ*” (emphasis added).⁸⁹ Paul combines both body and building imagery in this phrase using the word (*oikodomē*). This is not unusual for Paul who has mixed his metaphors previously in Ephesians 2:21, where he speaks of the growth of the church as a building. Lincoln conjectures that Paul perhaps borrows this imagery from the Old Testament, where the restoration of Israel after the Babylonian exile is “promised in terms of God building a

⁸⁶ Ibid., 103.

⁸⁷ Ernest Best, “Ministry in Ephesians” in *Essays on Ephesians* (Edinburgh: T & T Clark, 1997), 173.

⁸⁸ Robert E. Slocum, *Maximize Your Ministry* (Colorado Springs: Navpress, 1990), 9.

⁸⁹ Foulkes, *Ephesians*, 128-129.

people for himself (Jer. 24:6; 31:4; 33:7).⁹⁰ Also, it should be noted that Jesus uses similar terminology when He says, “I will build My church, and the gates of Hades shall not prevail against it” (Matt. 16:18).

Ray Stedman, who sees building up the body of Christ as a second function of equipped saints, somewhat artificially allocates the work of the ministry to activities outside the church and the building up of the body to ministry within the church.⁹¹ According to Stedman, this building up of the body would include any ministry that contributed to the experience of “body life” within the fellowship of believers.⁹² Clearly, the ministry of lay shepherding would fall within this second category. Yet, this arbitrary division seems unnecessary. Ministry might include those both inside and outside the church, as was the case with Paul; while building up the body surely includes adding new converts. O’Brien argues persuasively that “this constructing of the body of Christ has both an extensive and intensive dimension to it.”⁹³ He observes that growth in size is implied by the mention of the gifts of apostleship and evangelism.⁹⁴

The verb used at the beginning of verse 13, (*katanaō*), which is translated “till we come to” (Eph. 4:13) or “so shall we all at last attain” (Eph. 4:13 NEB) is used nine times in the book of Acts to refer to travelers arriving at a destination.⁹⁵ Paul’s destination for the church in this equipping plan is summarized in three related phrases that together

⁹⁰ Lincoln, *Ephesians*, 304-305.

⁹¹ Stedman, *Body Life*, 106.

⁹² *Ibid.*, 107.

⁹³ O’Brien, *Ephesians*, 305.

⁹⁴ *Ibid.*

⁹⁵ Foulkes, *Ephesians*, 129.

depict the end of the journey, which is maturity. The first phrase is best translated “until we all attain to the unity of the faith and of the knowledge of the Son of God.”⁹⁶ This unity is a gift of the Spirit (Eph. 4:3) received by faith in God’s Son, Jesus Christ. As believers, we are to increase in our knowledge of Him. Willard Taylor points out that this is more than intellectual knowledge; it is the knowledge of personal relationship, “born out of intimacy with the Son of God.”⁹⁷

The second goal listed is that we “attain . . . to a mature man” (Eph. 4:13). The emphasis here seems to be on helping each member reach mature adulthood in contrast to the children mentioned in the next verse.⁹⁸ This is a goal Paul mentions in Colossians 1:28 where he gives a rationale for his preaching and teaching; “that we may present every person mature in Christ.”⁹⁹ However, the emphasis in Colossians 1:28 is upon each individual becoming mature, while the emphasis here in Ephesians seems to be corporate.¹⁰⁰ “Until *we all* attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ” (Eph. 4:13 NASV, *emphasis mine*).¹⁰¹

The third phrase provides the yardstick for measuring this maturity: “to the measure of the stature of the fullness of Christ” (Eph. 4:13). Charles Hodge writes, “The

⁹⁶ Lincoln, *Ephesians*, 255.

⁹⁷ Willard H. Taylor, *Ephesians*, Beacon Bible Commentary (Kansas City: Beacon Hill Press, 1965) 210.

⁹⁸ O’Brien, *Ephesians*, 307.

⁹⁹ Lincoln, *Ephesians*, 256.

¹⁰⁰ *Ibid.*

¹⁰¹ John Stott argues that the singular use of the word (*anēr*), translated man, demands that we understand this maturity to be corporate. As in Ephesians 2:15 where God is creating “one new man” the church is represented as a single organism. Stott, *God’s New Society*, 170.

church becomes adult, a perfect man, when it reaches the fullness of Christ.”¹⁰² Verse fourteen presents a stark contrast to the unity and maturity Paul calls for in the previous verse and he warns of how vulnerable a divided church can be.¹⁰³ These immature, divisive children will be tossed about by every wind of doctrine and every crafty false prophet who comes along.¹⁰⁴ Thomas Neufeld states that “there is an implicit message to the leadership of the church regarding the gravity of its task in outfitting the church for its vulnerable voyage.”¹⁰⁵ Only if the leadership properly equips the body for ministry and the church grows in unity towards maturity can such devastating shipwrecks be avoided.

Again, growth is seen as the goal in verse 15, where by “speaking the truth in love, we will grow up into him who is the Head, that is, Christ” (Eph. 4:15 NIV). Christ is depicted as both the goal and the source of this growth. Foulkes explains it this way: “From Christ alone, as head, the body derives its whole capacity for growth and activity and its direction as one co-ordinated, directed entity.”¹⁰⁶

Paul concludes this long paragraph by returning to his twin themes of unity and diversity. This maturity can only be accomplished as each joint or ligament (*haphē*) does its part. It is the working together of these individual members that produces this amazing growth. It should be observed that Paul concludes this passage with the phrase,

¹⁰² Charles Hodge, *Commentary on the Epistle to the Ephesians* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950), 234.

¹⁰³ Thomas R. Yoder-Neufeld, *Ephesians*, Believers Church Bible Commentary, Elmer A Martens and Willard M. Swartley, eds. (Waterloo, Ont.: Herald Press, 2002), 186.

¹⁰⁴ The New English Bible captures well the meteorological image of stormy seas and shifting winds: “We are no longer to be children, tossed by the waves and whirled about by every fresh gust of teaching, dupes of crafty rogues and their deceitful schemes.” *The New English Bible* (New York: Oxford University Press, 1971).

¹⁰⁵ Neufeld, *Ephesians*, 187.

¹⁰⁶ Foulkes, *Ephesians*, 132.

“in love” (Eph. 4:16). Liefield notes that for its brevity, Ephesians contains an “unusually high number of occurrences of the word love.”¹⁰⁷ Perhaps Paul is reminding his readers that love is the oil that keeps the church functioning smoothly and efficiently.

In terms of a ministry of lay shepherding, the implications of this passage are numerous. In Ephesians, the equipping of the saints for extraordinary ministry is the foremost purpose of apostles, prophets, evangelists, pastors and teachers. Pastors or shepherds are not called to do all the shepherding themselves; instead, they are to equip and prepare gifted lay persons to fulfill this vital ministry. As these lay shepherds do their work in the power of the Holy Spirit, the flock will be cared for, the body will be built up, and maturity will result.

Letting the Laity Minister

Romans 12:3-8

On this author’s first Sunday at Valley View Wesleyan Church, an elderly lady approached and introduced herself this way: “I’m Rosa, the lady who bakes.” She went on to explain that her ministry was cooking. Over the next eight years her self-description proved to be amazingly accurate. This lady thought nothing of baking five or six cakes or making half a dozen pies in a single day and giving them all away. Whenever there was a death or illness in the church, Rosa would show up with enough food to feed an average family for a couple of weeks. Even people outside the church were aware of her cooking prowess. Often, mechanics, store clerks, and barbers would comment: “Oh, that’s the church with the lady who makes all the cakes and pies!” They, at some point, had been the recipient of her culinary generosity.

¹⁰⁷ Liefield, *Ephesians*, 111.

A few months later the ministry of another dear saint was accidentally discovered. While discussing plans for the annual Thanksgiving dinner it was naively suggested that people could just serve themselves to the desserts. After all, no one wants anyone watching while they take two pieces of cake and a slice of coconut cream pie. However, the suggestion produced a look of dismay on Dorothy's face and she quickly gave this authoritative response: "I always cut the cakes!" For the next eight years at every fellowship, every banquet, and every pot luck dinner, Dorothy manned the dessert table with efficiency and vigilant care. It was only when she was hospitalized with a broken hip that it became obvious how much this ministry meant to her. The first response from her lips upon awakening from surgery was "Oh, Pastor, who's going to cut the cakes for the chicken barbeque dinner next weekend?"

The apostle Paul might not have included baking and cutting cakes as spiritual gifts, but these ladies were fulfilling the spirit of Romans 12:6. They were using their talents and abilities to minister within the body of Christ. Yet, in most churches the laity are not involved. Most are spectators and not participants. Rick Warren reports that a recent Gallop poll discovered that only ten percent of American church members are active in any kind of personal ministry.¹⁰⁸ The good news is that, according to Gallop, forty percent have expressed an interest in having a ministry, but they did not know how or they had never been asked.¹⁰⁹ This is a gold mine waiting to be tapped in most churches.

The clear implication of Romans 12:3 and 12:6 is that every member is gifted. Paul uses again the analogy of the church as a body to make his point. This body is a

¹⁰⁸ Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan Publishing House, 1995) 365-366.

single unit and at the same time is made up of great diversity. Again, there is no room for pride or feelings of superiority. Paul exhorts believers not to think more highly of themselves than they ought to think, but to think realistically or “soberly” (Rom. 12:3). William Greathouse points out that sober-mindedness, according to Aristotle, was one of the greatest Greek virtues ranked next to courage and had the meaning of “soundness of mind, discretion and moderation.”¹¹⁰ However, for Paul there seems to be more of a focus on seeing things from God’s perspective.¹¹¹ As the end of verse three indicates, believers are to think of themselves “with sober judgment, in accordance with the measure of faith God has given *them*” (Rom. 12:3 NIV). Every believer has received a gift of faith (Rom 12:6), “which God has assigned him” (Rom. 12:3 RSV). Thus as Barrett so aptly states; “Men’s opinions of themselves should be in proportion not to natural capacities but to God’s gifts; if this is so they will never be boastful, for they will remember that they have nothing they have not received (I Cor. 4:7).”¹¹²

In verses four and five Paul reminds us again that there are many members in the one body of Christ and yet, each has a different function. The last phrase of verse five is worth noting. Paul says that we are “individually members of one another” (Rom. 12:5). There is little room in this model for the spirit of rugged individualism that is so prevalent in modern day America. Being a part of the body of Christ implies dependency. Our lives are not our own; we belong to each other.

¹⁰⁹ *Ibid.*, 366.

¹¹⁰ William M. Greathouse, *Romans*, Beacon Bible Commentary (Kansas City: Beacon Hill Press, 1968), 241.

¹¹¹ *Ibid.*

¹¹² Charles K. Barrett, *The Epistle to the Romans*, Harper’s New Testament Commentaries (New York: Harper & Brothers, 1957), 235.

In verse six, Paul comes to his conclusion. Since God has bestowed these different gifts upon the church, we have a mandate to use them. “Having then gifts differing according to the grace that is given to us, *let us use them*” (Rom. 12:6, *emphasis mine*). Whatever the gift we have received we are to use it within the body of Christ. The verbs Paul uses here in Romans 12:6-8 for serving, teaching, encouraging, etc., are all in the imperative mood, implying that we are commanded to use our gifts. The cadence of the New International Version is striking.

“If a man’s¹¹³ gift is prophesying, *let him use it* in proportion to his faith.
 If it is serving, *let him serve*.
 If it is teaching, *let him teach*.
 If it is encouraging, *let him encourage*.
 If it is contributing to the needs of others, *let him give generously*.
 If it is leadership, *let him govern diligently*;
 If it is showing mercy, *let him do it cheerfully*.
 (Romans 12:6-8 NIV, *emphasis mine*).

One must wonder if this listing of seven gifts is meant to be comprehensive or illustrative? Taking all of the references in the New Testament to spiritual gifts together, various scholars come up with differing numbers of spiritual gifts. Theodore Epps says there are only seven;¹¹⁴ Ryrie, fourteen;¹¹⁵ Stedman, sixteen or seventeen;¹¹⁶ Gangel, twenty.¹¹⁷ David Mains, in what may be the most widely accepted view, maintains that

¹¹³ The Greek word *anthropos* used here means human being, whether male or female. I believe Paul is using it here in that generic sense. Thus, these verses should not be used as a justification for excluding women from ministry.

¹¹⁴ Theodore H. Epp, *The Other Comforter* (Lincoln, Nebraska: Back to the Bible, 1966), 81-91.

¹¹⁵ Charles C. Ryrie, *The Holy Spirit* (Chicago: Moody Press, 1965), 83-91.

¹¹⁶ Stedman, *Body Life*, 40.

¹¹⁷ Kenneth O. Gangel, *You and Your Spiritual Gifts* (Chicago: Moody Press, 1975), 11.

these various lists are representative, not exclusive.¹¹⁸ The emphasis of this passage is not on the particular gifts that are listed, but on how they are used.¹¹⁹ Whatever the gift, it is to be exercised within the context of the body of Christ. Perhaps a phrase or two could be added: If a woman's gift is baking, *let her* bake; or if cutting cakes, *let her* serve by cutting cakes. The implications of this are enormous. If lay people are not given opportunities to exercise their gifts, the effectiveness of the body is greatly hindered. If they are not allowed to serve, it is like paralyzing an arm or a leg. The body will not function very efficiently without them.

At the same time, God's people must begin to see this as a command and not an option. There is no excuse for sitting on the sidelines. The moment believers are born again and baptized into the body of Christ, they are gifted and empowered for service. Failure to use one's gifts is tantamount to being unfaithful stewards of the grace of God (see the Parable of the Talents, Matthew 25:14-30).

The Great Charter

John 21:15-17

In Rick Warren's groundbreaking book, *The Purpose Driven Church*, he derives five purposes for the church from the Great Commandment (Matthew 22:37-40) and the

¹¹⁸ David R. Mains, *Full Circle* (Waco, TX: Word Publishing, 1971), 60. John Stott, speaking of the five lists of spiritual gifts found in the New Testament, notes that "each list diverges widely from the others, and gives its selection of gifts in apparently haphazard fashion. This suggests not only that no one list is complete, but that even all five together do not represent an exhaustive catalogue." Stott, *God's New Society*, 159.

¹¹⁹ Clarence Bence points out that the gifts listed here in Romans tend to reflect more mundane natural abilities than the more supernatural gifts of apostleship, prophecy, discernment, etc. listed in I Cor. 12 and Eph. 4. Yet, even at the level of these commonplace activities, God is the source of all effective ministry. Bence says, "For Paul, the distinctions between human talent and divine gifts are lost in a unified body whose members have become living sacrifices." Clarence Bence, *Romans: A Bible Commentary in the Wesleyan Tradition* (Indianapolis: The Wesleyan Publishing House, 1996), 202.

Great Commission (Matthew 28:19-20).¹²⁰ Mel Steinbron in his book *The Lay Driven Church* finds a sixth purpose in what he calls the church's Great Charter (John 21:15-17).¹²¹ Citing the mandate of our Lord to Peter in John 21 to feed (*boske*) or tend/shepherd (*poimaine*) His sheep, Steinbron sees a neglected ministry in many churches: the ministry of pastoral care.¹²² If the Great Commission "calls for the church to make disciples," then, the Great Charter calls for the church "to care for those disciples."¹²³ Steinbron adds that "neither is done at the neglect of the other; not 'either-or', but 'both-and'."¹²⁴

A quick survey of the New Testament demonstrates that pastoral care was a priority in the early church. In Acts 6, a passage we will examine more closely, seven men are chosen by the apostles to provide practical assistance to widows within the church (Acts 6:1-7). This was not an outreach effort, but a ministry to those already within the body. Before the apostle Paul returns home from his first missionary journey he makes a point of revisiting Lystra, Iconium, and Antioch to "strengthen the souls of the disciples" and to "appoint elders in every church" (Acts 14:21-23). The impetus for Paul's second missionary journey was as much his concern for the sheep as it was for evangelizing new areas. "Then after some days Paul said to Barnabas, 'Let us now go back and visit our brethren in every city where we have preached the word of the Lord, and see how they are doing'" (Acts 15:36). Later, Paul would instruct the elders of the

¹²⁰ Warren, *Purpose Driven Church*, 102-103.

¹²¹ Steinbron, *Lay Driven Church*, 67.

¹²² Ibid.

¹²³ Ibid.

¹²⁴ Ibid.

Ephesian church to “keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God . . .” (Acts 20:28 NIV). There is no reference in this passage to outreach or evangelism.

One could argue that Paul’s letters were primarily pastoral in nature. Not only does he write to protect the flock from false teaching and correct doctrinal error, but he encourages them to continue in the faith and not grow weary in doing good (I Thess. 3:13; Gal. 6:9). He tells the Philippians that he constantly thinks of them (Phil. 1:3) and assures them, “I have you in my heart” (Phil. 1:7). To the Thessalonians Paul would write, “We loved you so much that we gave you not only God’s Good News but our own lives, too” (I Thess. 2:8 NLT). Obviously, both making disciples and caring for the sheep were twin concerns of the apostle Paul. Jesus’ command to shepherd His sheep is as obligatory for the church today as it was for the apostle Peter.

The Pivotal Charge

I Peter 5:1-4

The great Charles Wesley hymn, sung at many ordination, commissioning, and dedication services, reminds us that we have “a charge to keep . . . a calling to fulfill.”¹²⁵ Melvin Steinbron calls this passage in I Peter 5 the “pivotal charge” to provide pastoral care to God’s flock.¹²⁶ The mandate of these verses is to “tend the flock of God that is your charge” (I Pet. 5:2 RSV) or as the NIV reads; “Be shepherds of God’s flock that is under your care” (I Pet. 5:2 NIV). God intends for his people to be cared for and it

¹²⁵ Charles Wesley, “A Charge to Keep I Have,” *Great Hymns of the Faith* (Grand Rapids: Singpiration Music, 1968), 317.

¹²⁶ Steinbron, *Lay Driven Church*, 78.

appears that this responsibility is put squarely upon the shoulders of the elders. The question remains: who are these elders?

Peter addresses this passage to “the elders (*presbuteros*) among you” and refers to himself as a “fellow-elder” (*sumpresbuteros*) (I Pet. 5:1 NIV). The term elder could refer to one “advanced in years,”¹²⁷ but in this context, it most likely refers to those who exercise spiritual oversight and leadership within the community.¹²⁸ J. Ramsey Michaels makes note of the indefinite article here and translates the phrase “to any elders among you”, hinting that some, but perhaps not all, congregations were ruled by elders.¹²⁹ Peter Davids feels this distinction is unwarranted and he believes that Peter uses this generic construction simply to distinguish between elders and non elders.¹³⁰ The term elder in Judaism referred to a “ruler of a synagogue and in some cases a member of the Sanhedrin (Mark 8:31; Acts 4:5, 8; 6:12; 23:14).”¹³¹ Also, in the Greek world the term elder was often used to denote a civic or religious leader.¹³² Thus, it is only natural that this term would be adopted by the church as an office of some authority.

Jay Adams asserts that the Scriptures closely connect “the words *poimaino* (to shepherd), *poimen* (a shepherd), *presbuteros* (an elder), *episkopos* (an overseer/bishop),

¹²⁷ Kenneth S. Wuest, *First Peter in the Greek New Testament* (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954), 124.

¹²⁸ *Ibid.*

¹²⁹ J. Ramsey Michaels, *First Peter*, Word Biblical Commentary (Waco, Texas: Word Books, 1988), 277.

¹³⁰ Peter H. Davids, *The First Epistle of Peter*, The New International Commentary of the New Testament (Grand Rapids: William B. Eerdmans Publishing Company, 1990), 175.

¹³¹ Richard W. DeHaan and Herbert Vander Lugt, *Good News for Bad Times* (Wheaton, IL: Victor Books, 1975), 133.

¹³² *Ibid.*

and *episkopeo* (to oversee).¹³³ He argues that the work of an overseer (*episkopos*, “bishop”) is not just general oversight or leadership, but “always carries the idea of overseeing as a shepherd.”¹³⁴ Citing a parallel passage in Acts 20:28, where Paul exhorts the Ephesian elders, Adams makes the case that the primary duty and function of overseers is “to shepherd (*poimainein*) the church of God.”¹³⁵ It is instructive that Peter earlier in this letter reminds his readers that Jesus is “the Shepherd (*poimena*) and Overseer (*episkopon*) of your souls” (I Pet. 2:25 NIV).

However, it is probably unwise to attempt to discern a clear-cut structure of leadership from this passage. Marshall aptly clarifies that “Peter discusses how leadership should be exercised, not how leaders are appointed or what their functions are.”¹³⁶ He contends that there are variations found elsewhere in the New Testament: “In some churches the first converts had a leading role (I Cor. 16:15-16); in others ‘deacons’ served alongside the elders. No one particular setup for leadership appears to be sacrosanct.”¹³⁷

Likewise, it also seems unclear how many elders were present in the church, though we may assume there was more than one. What was the ratio of elders to non-elders? Was it 1:100? 1:10? We have no way of knowing, but obviously, the ratio must have been small enough to provide adequate care for every member. This is a far cry

¹³³ Jay E. Adams, *The Pastoral Life* (Grand Rapids: Baker Book House, 1974), 8.

¹³⁴ *Ibid.*

¹³⁵ *Ibid.*

¹³⁶ I. Howard Marshall, *First Peter*, The IVP New Testament Commentary Series (Downers Grove, IL.: InterVarsity Press, 1991), 166.

¹³⁷ *Ibid.*

from the situation in many modern congregations where a single shepherd struggles to provide pastoral care to a diverse and growing flock.

Regardless of how these elders came to their office, their job description is clear: “to shepherd” (I Pet. 5:1 NIV) or “tend” (I Pet. 5:1) the flock. Wuest argues that the Greek word (*poimenate*) includes all the duties of a shepherd: “teaching, feeding, guiding and guarding the flock of God.”¹³⁸ In Paul’s similar charge to the Ephesian elders in Acts 20:28, the emphasis is on guarding the flock from “savage wolves” (false teachers) who would attempt to destroy the flock (Acts 20:29). Thus, Paul admonishes these elders to “watch” and “remember” his constant and impassioned warnings (Acts 20:31).

Peter also reminds these elders that this is God’s flock and not theirs (I Pet. 5:2). They serve as undershepherds to the Chief Shepherd who will one day return and reward their service (I Pet. 5:4). Peter then launches into three “not . . . but” phrases to define the attitude or heart of a true shepherd.

The first of these phrases is “not by compulsion, but willingly” (I Pet. 5:2). Shepherds are not to serve out a sense of duty or obligation, but with a willing spirit. In lay shepherding recruitment, caution should be exercised to avoid arm twisting and over-selling volunteers. Lay shepherds should feel called to this ministry and should have a desire to serve God by tending His sheep.

The second admonition is “not for dishonest gain, but eagerly” (I Pet. 5:2). Peter’s concern, according to Michaels, “presupposes that elders were paid.”¹³⁹ Paul’s

¹³⁸ Wuest, *First Peter*, 124.

¹³⁹ Michaels, *First Peter*, 285.

letters also indicate that this may have been a common practice (I Cor. 9:3-14; I Tim. 5:17-18). Peter Davids points out that Greek philosophers often profited handsomely from their teaching.¹⁴⁰ Though such people should never have become elders in the first place (I Tim. 3:3, 8; Tit. 1:3), Peter knew that such people might seek such an office. Polycarp discusses the case of an elder named Valens who falls prey to greed.¹⁴¹ Shepherds are never to serve just for the money, but eagerly and with enthusiasm. The New Living Translation expresses this truth succinctly; “Watch over *the* flock willingly, . . . not for what you will get out of it, but because you are eager to serve God” (I Pet. 5:2 NLT).

The third attitude Peter warns against is one of autocratic leadership. “Not lording it over those entrusted to you, but being examples to the flock” (I Pet. 5:3 NIV). Michaels notes that the verb form (*katakyrieuō*) “occurs 18 times in the Septuagint, often in the sense of subduing an enemy or ruling by force over unwilling subjects.”¹⁴² This is not how shepherds are to use their power. Wayne Grudem summarizes concisely:

“Here Peter forbids the use of arbitrary, arrogant, selfish or excessively restrictive rule. He implies that elders should govern not by the use of threats, emotional intimidation, or flaunting of power, nor generally by the use of ‘political’ force within the church, but rather by the power of example whenever possible.”¹⁴³

Wuest defines example as “a print left as an impression after a blow has been struck, a pattern or model of something else.”¹⁴⁴ Undershepherds should be living

¹⁴⁰ Davids, *First Peter*, 179.

¹⁴¹ Polycarp, *Phil 11* quoted in Davids, *First Peter*, 179.

¹⁴² Michaels, *First Peter*, 285.

¹⁴³ Wayne Grudem, *I Peter*, Tyndale New Testament Commentary (Grand Rapids: William B. Eerdmann Publishing Company, 1988), 189.

¹⁴⁴ Wuest, *First Peter*, 125.

patterns or models of the Chief Shepherd, Jesus Christ. As Christ told his disciples in the upper room after washing their feet; “I have given you an example to follow: do as I have done to you” (John 13:15 TLB).

In our day the term elder is equated in many denominations with ordained, professional clergy. Though the elders mentioned here in I Peter are obviously leaders with responsibility for oversight in the church, the polarization between clergy and laity simply did not exist in the early church. These are simply lay persons who are using their gifts to shepherd God’s people. Mel Steinbron elaborates: “You can imagine who they are: shopkeepers, shippers, farmers, builders, shepherds, fishermen, wives, husbands, neighbors and other very common folk.”¹⁴⁵ No doubt there are others within the church with gifts of teaching, or preaching or administration. The emphasis here in Peter’s letter is that God wants His flock cared for and that it is up to the leadership of the church to make sure that the job is done. There must be shepherds who will faithfully “tend the flock of God that is in *their* charge” (I Pet. 5:2 RSV).

Servant Leadership:

Bishops, Elders and Deacons

Philippians 1:1; Acts 6:1-7

In his insightful historical treatment of *The Diaconate*, James Barnett reminds his readers that much of the misunderstanding of ministry in the early church is the result of looking back with preconditioned biases.¹⁴⁶ There is a tendency to forget that in the early

¹⁴⁵ Steinbron, *Lay Driven Church*, 79.

¹⁴⁶ James M. Barnett, *The Diaconate: A Full and Equal Order* (New York: The Seabury Press, 1979), 13.

church, all were laity (*laos*), including the leaders.¹⁴⁷ It is not until much later that the rise of clericalism begins to limit the ministry of ordinary believers. In the earliest days, the church functioned through the spontaneous movement of the Holy Spirit as He filled and gifted common, everyday believers for ministry. Meetings were informal and included widespread congregational participation. “When you come together, each one has a hymn, a lesson, a revelation, a tongue or an interpretation” (I Cor. 14:26 RSV).¹⁴⁸

Yet, as the church experienced exponential growth, more organization became necessary. The neglect of the Greek widows in Acts 6 leads to the selection of the first deacons.¹⁴⁹ Later, Paul and Barnabas, at the close of their first missionary journey, returned to each of the churches they established and “appointed elders” (*presbuteros*) (Acts 14:23 NIV). J. B. Lightfoot asserts that the terms bishop (*episkopos*) and elder (*presbuteros*) are synonymous and demonstrates that they are used interchangeably in the New Testament.¹⁵⁰ Although the early church increasingly recognized the importance of leadership and structure, there is little evidence of rank or position. Offices such as elder or deacon were more functionary than hierarchical. The man-made divisions between

¹⁴⁷ Ibid.

¹⁴⁸ *The Bible: Revised Standard Version* (New York: American Bible Society, 1946)

¹⁴⁹ It should be noted that the word deacon (*diakonos*) never occurs in this passage or in the remainder of the book of Acts. However the word ministry (*diakonia*) does occur several times. The tradition that these were the first deacons doesn’t appear in written literature until Iranaeus refers to Stephen as the first deacon around 185 A.D. [Iranaeus, *Against Heresies* in *Library of Christian Classics*, vol. 1: *Early Christian Fathers* (Philadelphia: Westminster Press, 1953) 3.12.10] As subsequent verses indicate, the ministry of several of these deacons, notably Stephen and Phillip, went far beyond distributing food. A job description for deacons is never given in Scripture, but Paul lists the qualifications for being a deacon in I Timothy 3:8-13. Barnett believes that the ministry of these seven was unique and was not continued in the Church, but rather served as a model for the diaconate that developed later. (Barnett, *The Diaconate*, 30).

¹⁵⁰ J.B. Lightfoot, *St. Paul’s Epistle to the Philippians* (Grand Rapids: Zondervan Publishing House, 1953) 95-99.

clergy and laity that would later sap the life from the church and relegate ordinary believers to second class status simply does not exist in the New Testament.

What does emerge is a revolutionary view of ministry. In the New Testament the term ministry or minister never refers to a super-spiritual class of people set apart from the rest of the body.¹⁵¹ The noun, *diakonia*, is translated in various places as service, ministry, or mission. The personal form of the noun, *diakonos*, is translated servants, ministers or deacons. In some contexts ministry refers to the spirit or attitude of service. Jesus epitomizes this when he says in Mark 10:45: “For even the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many” (Mark 10:45 KJV).¹⁵² At other times, the term ministry has a more specific connotation. For instance, Stephanas and his household are said to have “devoted themselves to the ministry of the saints” (I Cor. 16:15). Or, Paul reminds Timothy to fulfill the obligations of his “ministry” as an evangelist (II Tim. 4:5).

Greg Ogden reveals the diverse usage of this word ministry in Acts. 6.¹⁵³ The apostles affirm in verse four that they will devote themselves “to prayer and to the ministry (*diakonia*) of the word” (Acts 6:4 RSV). At first glance it would appear that the apostles are the only ones doing real ministry in this passage. You might get the impression that they don’t want to be bothered with mundane tasks like distributing food to widows. Yet, the exact same word translated “ministry” in verse four is translated as “distribution” in verse one: “there arose a complaint against the Hebrews by the

¹⁵¹ Ogden, *Unfinished Business*, 83.

¹⁵² The Holy Bible: Authorized King James Version, *The Scofield Reference Bible* (New York: Oxford University Press, 1909).

¹⁵³ Ogden, *Unfinished Business*, 84.

Hellenists, because their widows were neglected in the daily distribution (*diakonia*)” (Acts 6:1). Ogden believes that ecclesiastical bias may have affected the translators.¹⁵⁴ The use of the same Greek word indicates that though their functions were different, both apostles and deacons were involved in ministry. There is no “qualitative distinction” between the two.¹⁵⁵ Ministry in the New Testament is never considered the property of a select few. It is the calling of the entire church body.

Conclusion

From this brief survey of Scripture, it is clear that the church is more organism than organization. It is literally the body of Christ. The collective saints are together His lips, His hands, and His feet in this present world. Though there must be structure and leadership for the church to survive, God intends for those appointed leaders to equip the ordinary saints for service. Every believer is uniquely gifted by the Holy Spirit for ministry and each one must be encouraged to find their particular place within the body.

It is also evident from this Scriptural survey that God has a tremendous interest in seeing that His sheep are cared for. The proof of our love for Him is demonstrated by a willingness to “feed His sheep” (John 21:17). The Scriptures clearly place this responsibility of caring for the sheep upon the leadership of the church. The charge to “be shepherds of God’s flock that is under your care” must be taken seriously (I Pet. 5:2 NIV). This is a task that in most cases cannot be done alone. Lay shepherds must be trained and equipped to assist in the vital enterprise of pastoral care.

¹⁵⁴ Ogden, *Unfinished Business*, 84.

¹⁵⁵ *Ibid.*

In the chapter that follows, the demise of lay ministry in the history of the church will be outlined, as well as its partial revival during the Reformation. Particular focus will be given to John Wesley's extensive use of lay ministers. Some of the attitudes that hinder a return to every member ministry will be explored. Finally, an attempt will be made to demonstrate how the church is reawakening to the value of lay ministry in the twenty-first century.

CHAPTER THREE

THE LAY MINISTRY REVIVAL

Over three decades ago, Richard Halverson, the pastor of First Presbyterian Church of Hollywood, made a startling discovery. He asked himself, "How many people would it take, if each one could do only one job, to do the work of this large church."¹ To his amazement, he found that out of a membership of 7000, there were only 365 positions available for lay people.² As Halverson says, "most of the laity were unemployed."³ No doubt the same is true in most congregations.⁴

Yet, there seems to be a paradigm shift taking place in the church today. Dr. Elmer Towns, in his thorough examination of current church trends *Into the Future*, expresses it this way: "After centuries of lip service to the 'priesthood of all believers,' the era has arrived when the people of God are truly becoming ministers."⁵ Loren Mead elaborates on the change that is taking place in many churches: "In Christendom the

¹ Richard C. Halverson, *How I Changed My Thinking About The Church* (Grand Rapids: Zondervan Publishing House, 1972), 73-74.

² *Ibid.*, 74.

³ *Ibid.*, 74.

⁴ A survey conducted among the Wesleyan Churches of the Shenandoah District of the Wesleyan Church in connection with this thesis project revealed that a majority of pastors believed God might call gifted lay persons to provide pastoral care in their congregations (85% definitely, plus 15% maybe). However, in practice very few were actually utilizing their lay leaders to provide pastoral care. Most (79%) had no organized deacon or lay shepherding ministries. A full reporting of the results of this survey are included in chapter five.

⁵ Elmer Towns and Warren Bird, *Into the Future* (Grand Rapids: Fleming H. Revell, 2000), 163.

laypeople would come to the pastor and say, 'How can I help you with the ministry?' Today, the pastor needs to come to the laypeople and say, 'How can I help you in *your* ministry?' That's the 180-degree turn-around required between clergy and laity."⁶ This chapter will examine how the clergy/laity division developed historically and will seek to discover how to get back to the New Testament standard of every member ministry.

Clergy Versus Laity

An important question that is germane to this study is this: Does the Bible make a distinction between clergy and laity? The word laity (*laikos*), the usual Greek word for common people, is not found in the New Testament and is not used to describe a Christian until Clement of Rome does so around A.D. 95.⁷ Instead, the New Testament uses the word for a crowd or multitude (*laos*) and invests it with the meaning of God's special people, much as the Jews were God's people in the Old Testament.⁸ In I Peter 2:9-10 we find these words: "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God" (NIV).⁹ Instead of being a second class citizen, being one of God's chosen people was a badge of honor. No doubt Peter would have considered himself, though an apostle, a member of the *laos*, the people of God.

⁶ Loren Mead, "The Future of the Church," Change Conference, Prince of Peace Lutheran Church, Burnsville, Minnesota, 1997, Audiocassette, quoted in Elmer Towns and Warren Bird, *Into the Future*, 165.

⁷ R. Paul Stevens, *The Equipper's Guide to Every-Member Ministry* (Downers Grove, IL.: InterVarsity Press, 1992), 56.

⁸ *Ibid.*

⁹ The Holy Bible: New International Version, *The Thompson Chain-Reference Bible* (Grand Rapids: The Zondervan Corporation, 1983)

It is also instructive to note that the Greek word clergy (*klēros*) is never used in the New Testament for a special class of ministers. John W. Kennedy summarizes the irony of our modern day usage of the word clergy: “Through some strange etymological perversion, from a word which indicated the great unity and privilege of the church as a whole, there has been derived a word which means practically the opposite, and is used to denote a class of people with special privilege within the church itself.”¹⁰ The word *klēros* literally means lot or inheritance.¹¹ For example, in Acts 1:17 it is used to refer to Judas: “for he was numbered with us and obtained a part, (*klēros*), in this ministry.” The replacement for Judas was chosen by casting lots, and “the lot (*klēros*) fell on Matthias” (Acts 1:26).

A broader meaning refers to the inheritance all the saints receive in Christ. In Paul’s prayer of gratitude for the Colossians, he concludes by “giving thanks to the Father who has qualified us to be partakers of the inheritance (*klēros*) of the saints in the light” (Col. 1:12). Even more amazing, Paul in recounting his testimony and calling speaks of God’s deliverance and inclusion of the Gentiles in this inheritance. Quoting Jesus, Paul says he was sent to the Gentiles so that “they may receive forgiveness of sins and an inheritance (*klēros*) among those who are sanctified by faith in Me” (Acts 26:18). Greg Ogden summarizes this way: “Far from *klēros* ever carrying the distinction

¹⁰ John W. Kennedy, *The Torch of Testimony* (Auburn, Maine: Christian Books Publishing House, 1965), 54.

¹¹ James Strong, *The New Strong’s Complete Dictionary of Bible Words* (Nashville: Thomas Nelson Publishers, 1996), 646-647.

between an upper and lower class in the kingdom, the word conveys the full inclusion of the Gentiles as equal partners in the benefits of the gospel.”¹²

One of the greatest sources of misunderstanding regarding the ministry of the early church comes from looking back at the early church from a twenty first century perspective. As Barnett reminds us, “all were laity (*laos*), even the leaders.”¹³ Writing over half a century ago, Elton Trueblood explains how foreign this dichotomy between clergy and laos would have seemed to the early church:

The contrast between the church at Corinth in the year 52 and the first congregational church of Technopolis in 1952 is really enormous. Owning no building, the Corinthian Christians made use of a synagogue or a private home . . . the picture which comes to us with such power is that of a fallible, yet devoted group, all of whom are on fire with missionary zeal and all of whom are engaged in the active ministry. All were of the laity in the sense that all were non-professional, but all were ministers in the sense that all ministered.¹⁴

The Historical Development of a Ministerial Hierarchy

Over the course of time, three gradual changes led to the disuse of the laity in pastoral ministry.¹⁵ The first was the development of a sacerdotal system of priesthood carried over from the Old Testament.¹⁶ As Elton Trueblood notes, this happened in spite of the fact that the early church went to such great lengths to steer clear of the old priestly

¹² Greg Ogden, *Unfinished Business: Returning the Ministry to the People of God* (Grand Rapids: Zondervan, 2003), 90-91.

¹³ James M. Barnett, *The Diaconate: A Full and Equal Order* (New York: The Seabury Press, 1979), 13.

¹⁴ Elton Trueblood, *Your Other Vocation* (New York: Harper and Brothers, 1952), 43.

¹⁵ Ogden, *Unfinished Business*, 106.

¹⁶ *Ibid.*

system.¹⁷ He describes the early church's remarkable avoidance of what would have been an easy transition:

One of the most striking aspects of the earliest Christianity was the almost total eclipse of the priestly side of Old Testament religion. Though most of the first Christians were Jews, and though they held their Jewish heritage in high esteem, they neglected the priests in the Temple. In the Gospel record, Christ seems to have paid almost no attention to these priests who were so numerous that they had a platoon system of rotation in their ceremonial duties. Very early Christians began to use the word "minister," which is the equivalent of "servant," but nowhere in the New Testament or in other early Christian literature is the word *hierus*, "priest," employed as the equivalent of the Christian ministry.¹⁸

J. B. Lightfoot asserts that Tertullian is the first to make priestly claims on behalf of Christian ministers.¹⁹ However, it is Cyprian who becomes the "champion of undisguised sacerdotalism."²⁰ Not only does he repeatedly use terms like *sacerdos*, *sacerdotium*, and *sacerdotalis* with reference to the ministry, but he applies Old Testament passages regarding the privileges, the duties and the responsibilities of the Aaronic priesthood to the officers of the church.²¹ By the middle of the fourth century the development of a hierarchy of ministry relegated most lay persons to the role of congregational singing and little else.²² Even the once dynamic and effective ministry of the deacon was greatly curtailed by the Council of Nicea (AD 325) and the diaconate became merely a stepping stone on the way to the priesthood and higher orders of

¹⁷ Elton Trueblood, *The Incendiary Fellowship* (New York: Harper and Row Publishers, 1967), 39.

¹⁸ *Ibid.*

¹⁹ J. B. Lightfoot, *St. Paul's Epistle to the Philippians: A Revised Text with Introduction, Notes and Dissertations* (Grand Rapids: Zondervan Publishing House, 1953), 255.

²⁰ *Ibid.*, 258.

²¹ *Ibid.*

²² Stevens, *The Equipper's Guide*, 60.

ministry.²³ The canon lawyer, Gratian, writing in the twelfth century describes the difference between clergy and laity this way: “There are two kinds of Christians, the clergy who are to be devoted to the divine office...and the other sort of Christians who are called ‘lay folk’”.²⁴ The clergy, whose lives were marked by devotion and prayer, were supposedly free from earthly things, while the laity were thought to have compromised by marrying, possessing worldly goods and making other concessions to human frailties.²⁵

A second reason for the demise of the laity was the increasing secularization of the church. Paul Stevens explains that our terms clergy and laity come directly from the Greco-Roman municipal government which was made up of two parts: the *klēros* or magistrate and the *laos* or uneducated citizen.²⁶ Greg Ogden maintains that “from the time of Constantine’s rule over the Roman Empire at the turn of the fourth century to the ratification of the U.S. Constitution, it was an unchallenged assumption that the church needed the coercive power of the state to disseminate its teaching in order for there to be a stable social order.”²⁷ Thus, it is not surprising that reformers like Ulrich Zwingli and John Calvin adopted a territorial or state church model.²⁸ Adopting this secular model and enmeshing the church with civil structure led to a widening of the gap between

²³ A thorough treatment of the development of *cursus honorum*, or the requirement of advancing through the various offices of the church in succession on the way to ordination is given in Barnett, *The Diaconate*, 105-112.

²⁴ Gratian, *Decretum*; quoted in Melvin Steinbron, *The Lay Driven Church* (Ventura, CA: Regal Books, 1997), 52.

²⁵ Ogden, *Unfinished Business*, 90.

²⁶ Paul R. Stevens, *Liberating the Laity: Equipping All the Saints for Ministry* (Downers Grove, Ill.: InterVarsity Press, 1985), 21.

²⁷ Ogden, *Unfinished Business*, 73.

²⁸ Ibid.

increasingly powerful church leaders and ordinary church members.²⁹ It could be argued that the church is still making the same mistake today in applying secular management and leadership styles to the operation of the church. There is a great deal of difference between the operation of the church and the running of a car dealership, a factory or a Wal-Mart. Though one can learn from the business world, their profit oriented methodologies do not always work in the local church. Being a successful banker or plant manager does not always translate into effective ministry within the church.

The third reason for the demise of the laity could be termed sacramentalism; the insistence that only the pastor or priest has the right to administer the sacraments. This is a right and privilege conferred by ordination in most denominations.³⁰ Yet, in the early church we see Phillip, a layman, baptizing the Ethiopian eunuch (Acts 8:26-39). The Lord's Supper is celebrated in homes as the believers break bread "from house to house" (Acts 2:46). Greg Ogden insists that even in Corinth, where there were obvious abuses of the Lord's Table, Paul does not suggest an "institutional remedy."³¹ Paul avoids the temptation of appointing a particular group to oversee or supervise the meal.³² In the

²⁹ Ibid.

³⁰ At the close of the annual ordination service in the Shenandoah District of the Wesleyan Church, in which the author serves, the first official act of the new ordinands is to administer the Lord's Supper to the assembled congregation. Though not strictly enforced, the general policy in the Wesleyan Church is that only ordained ministers shall administer the sacraments. James Garlow notes that John Wesley would never permit his lay preachers to administer communion or baptize either infants or adults. Wesley distinguished the priestly ministry (administering the sacraments) from the prophetic ministry (preaching). Perhaps one reason for this insistence was his belief that allowing his lay preachers to administer the sacraments would inevitably lead to separation from the Church of England, a policy Wesley never desired to pursue. Shortly following Wesley's death, lay preachers were given the right to administer the Lord's supper and baptize if approved by the annual Conference. For a fuller discussion see James L. Garlow, "John Wesley's Understanding of the Laity as Demonstrated by His Use of the Lay Preachers" (Ph.D. diss., Drew University, 1979)," 123-128.

³¹ Ogden, *Unfinished Business*, 107.

³² Ibid. Other scholars such as John Stott would agree with Ogden. Although Stott believes that the administration of the Word and the sacraments should be reserved for the clergy, he makes it clear that

early church the Lord's Supper was the property of the entire community of believers (Acts 2:46).³³ However, by the Council of Nicea (AD 325), even deacons were prohibited from serving The Eucharist.³⁴

Inspired Lay Preaching Movements

In spite of the efforts of the organized church to stifle the ministry of laity, there were numerous occasions where lay persons felt compelled to preach the good news of the gospel, generally because they felt the clergy were failing to do so.³⁵ Some of these lay preaching movements were clearly heretical, but most were well-intentioned and effective.³⁶ Two well known figures of church history, Dominic (1170-1221) and Francis (1182-1226) founded preaching orders that originally had lay status.³⁷ The Dominicans were an order of lay missionaries who took a vow of poverty and lived lives of incredible self-denial.³⁸ The Franciscans, who were called the preachers of penance, were concerned primarily with the poor.³⁹ An interesting group of lay preachers, led by Peter Waldo and known as the Waldensians were forbidden to preach by the pope.⁴⁰ In 1184

this is a matter of church order, not doctrine. John R. W. Stott, *One People* (Downers Grove, IL: InterVarsity Press, 1968), 42.

³³ Ibid.

³⁴ Barnett, *The Diaconate*, 98.

³⁵ James L. Garlow, *Partners in Ministry: Laity and Pastors Working Together* (Kansas City: Beacon Hill Press, 1981), 58.

³⁶ Ibid.

³⁷ Ibid.

³⁸ Ibid.

³⁹ Ibid.

⁴⁰ Earle E. Cairns, *Christianity Through the Centuries*, Revised Edition (Grand Rapids: Zondervan Publishing House, 1967), 248.

they were excommunicated by Pope Lucius IV for their refusal to stop preaching and their decidedly anti-clerical stand.⁴¹ In some ways the Waldensians were forerunners of the reformation. They believed that “every man should have the Bible in his own tongue and that it should be the final authority for faith and life.”⁴² Following the example of Christ they went out by twos, dressed in simple attire, to preach to the poor in their common language.⁴³ Although a few popes, such as Innocent III, encouraged the lay preaching of groups such as the Franciscans, for the most part lay preaching was discouraged.⁴⁴ By 1215, the Fourth Lateran Synod banned lay preaching for the whole Catholic Church.⁴⁵

One of the most notable trainers of lay preachers in the Middle Ages was John Wycliffe. Not only did Wycliffe translate the Bible into the English language, but his lay preachers, known as Lollards, spread his ideas all over England.⁴⁶ Wycliffe condemned the corruption of the church and rejected the notion that laymen were incapable of significant ministry.⁴⁷ He and his followers founded hundreds of small group, home Bible studies all over England.⁴⁸

⁴¹ Ibid.

⁴² Ibid.

⁴³ Ibid.

⁴⁴ Ibid., 245.

⁴⁵ Garlow, *Partners in Ministry*, 59.

⁴⁶ Cairns, *Christianity Through the Centuries*, 277.

⁴⁷ Garlow, *Partners in Ministry*, 59.

⁴⁸ Ibid.

Historians note that Wycliffe's ideas were influential in shaping the teaching of Bohemian scholar, John Huss.⁴⁹ Even though Huss was burned at the stake, some of his followers formed the United Brethren out of which the missionary-minded Moravian Church would develop.⁵⁰ The Moravians would later have a significant impact upon the ministry of John Wesley.⁵¹

The Reformation

The Reformation and the rediscovery of the "priesthood of all believers"⁵² did much to remove the barriers and distinctions between clergy and laity. Martin Luther's bold proclamations opened the door for every lay person to become involved in ministry. For instance, in 1520 he would declare: "Everyone who has been baptized may claim that he already has been consecrated a priest, bishop or pope."⁵³ In another treatise he would write, "Let everyone, therefore, who knows himself to be a Christian be assured of this, and apply it to himself—that we are all priests, and there is no difference between us."⁵⁴

⁴⁹ Cairns, *Christianity Through the Centuries*, 278.

⁵⁰ *Ibid.*

⁵¹ *Ibid.*

⁵² James Garlow points out that this may be the most misunderstood phrase of the reformation. He asserts that this does not mean that every person is his or her own priest, but rather that we serve as priests before God to other Christians. Thus, our priesthood does not function in isolation from other Christians, but is a call to servanthood. One does not become a priest through ordination, but by "joining the community of faith and becoming part of the people of God." See Garlow, *Partners in Ministry*, 61.

⁵³ Martin Luther, "An Appeal to the Ruling Class" (1520), quoted in Lewis W. Spitz, *The Protestant Reformation* (Englewood Cliffs, NJ: Prentice-Hall, 1966), 54.

⁵⁴ Martin Luther, "The Babylonian Captivity of the Church," *Works of Martin Luther* (Philadelphia: Westminster Press, 1943), 282-283.

One of the effects of Luther's theology was to tear away the distinctions between sacred and secular vocations.⁵⁵ Luther believed that it was the Christian's vocation to serve one's neighbor in the world.⁵⁶ Thus, in his view, farming or milking cows was just as important in God's sight as preaching.⁵⁷ A quote from William Tyndale (1494-1536), a contemporary of Luther, expresses this exalted view of secular work:

Thou that ministerest in the kitchen, and art but a kitchen page . . . knowest that God hath put thee in that office . . . if thou compared deed and deed, there is a difference between washing of dishes and preaching of the Word of God; but as touching to please God, not at all . . . let every man, whether . . . tailor . . . merchant or husband refer his craft and occupation under the common wealth and serve his brethren as he would to Christ Himself.⁵⁸

Several post-reformation movements significantly made use of and encouraged the use of lay persons in ministry. Phillip Spener (1635-1705), a German pastor, used laymen extensively in what he called *collegia pietatis* meetings.⁵⁹ In these cottage prayer meetings the Bible was studied and Lutherans were encouraged to cultivate personal piety.⁶⁰ Niklaus von Zinzendorf (1700-1769), the German leader of the Moravians, used

⁵⁵ Garlow, *Partners in Ministry*, 62.

⁵⁶ Ibid. Several modern writers are defining vocation as the claim of God upon the whole person in all the various contexts of life. Randy Litchfield argues that in our complex postmodern world we must discern "the context and situation" in which we find ourselves. For instance, an engineer in the workplace "intersects with science, personal memories, faith narratives, corporate culture, profit pressures, group dynamics, etc." all within the span of a few hours. All of these various contexts must be integrated and included in our Christian vocation. Randy G. Litchfield, "Lay Religious Vocation and Wesleyan Holiness," *Religious Education* 91, no. 3 (Summer, 1996): 288, 296.

⁵⁷ Ibid.

⁵⁸ Ibid., 62, citing William Tyndale, "Wicked Mammon," *Doctrinal Treatises* (Parker Soc. Ed.) 101-103.

⁵⁹ Cairns, *Christianity Through the Centuries*, 412-413.

⁶⁰ Ibid., 413.

laymen extensively as lay preachers and small group leaders.⁶¹ Again, it was the Moravians who most influenced Wesley in his deployment and use of lay ministers.⁶²

John Wesley's Use of the Laity

James Garlow states that Wesley's most outstanding contribution to Christianity may well have been "his extensive training and utilization of the laity for meaningful, systematic, and consistent ministry."⁶³ It was not so much that he used lay people; others like the Moravians were doing the same, but it was the extent to which he used them. Anglican Bishop Stephen Neill speaking of Wesley's class leaders says that it was "a calling of the layman into responsible activity in the church on a scale that had hardly ever been before."⁶⁴

As a reformer, Wesley was criticized by his Anglican colleagues primarily for two things: field preaching and his use of lay preachers.⁶⁵ Augustus Toplady, author of the hymn "Rock of Ages," accused Wesley of "prostituting the ministerial function to the lowest and most illiterate mechanics, persons of almost any class, but especially common soldiers who pretended to be pregnant with 'a message from the Lord.'"⁶⁶

⁶¹ Garlow, *Partners in Ministry*, 63.

⁶² Howard A. Snyder, *The Radical Wesley and Patterns for Church Renewal* (Downers Grove, IL.: InterVarsity Press, 1980), 28-29. Snyder notes that shortly after Wesley's conversion experience at Aldersgate he made a trip to Germany to learn more from the Moravians and other German Pietists. There he met with Count Zinzendorf and spent a number of days at Herrnhut. This intentional study-tour of Pietist centers helped shape the structure and arrangement of Wesley's ministry and work.

⁶³ Garlow, *Partners in Ministry*, 63.

⁶⁴ Stephen Charles Neill, "Britain," *The Layman in Christian History*, eds. Stephen Charles Neill and Hans-Ruedi Weber (Philadelphia: Westminster Press, 1963), 207.

⁶⁵ Garlow, *Partners in Ministry*, 63. Even Wesley's own brother Charles, cautioned him that allowing lay persons to become so involved in ministry was a "dangerous innovation."

⁶⁶ Quoted in E. Douglas Bebb, *Wesley: A Man with a Concern* (London: Epworth, 1950), 139.

There is some question among scholars as to who might have been the first lay preacher of the Wesleyan movement.⁶⁷ The classic story recounted in most biographies of Wesley concerns the preaching of a layman named Thomas Maxfield.⁶⁸ According to this account, when Wesley failed to arrive in London in time for a scheduled meeting, Maxfield reluctantly stepped to the pulpit and began to preach.⁶⁹ Wesley was furious and intended to rebuke him; however, a letter from his mother advised him to reconsider. Susanna's warning was: "Take care what you do in respect to that young man for he is as surely called by God to preach as you are. Examine what have been the fruits of his preaching and hear him yourself."⁷⁰ Wesley obviously took her advice and from that point on began to train and utilize lay preachers.⁷¹ R. Denny Urlin asserts that Wesley's use of lay preachers was more by default than by design: "Lay preaching, therefore, was not invented – it was only permitted by Wesley, or forced on him by circumstances."⁷² According to one account, Wesley personally trained 653 lay preachers in his life time, most of which continued to work with him until their deaths.⁷³

⁶⁷ James L. Garlow, "John Wesley's Understanding of the Laity as Demonstrated by His Use of the Lay Preachers" (Ph.D. diss., Drew University, 1979), 73-75. Garlow asserts that either John Cennick or John Humphries were the first lay preachers, but it was after the Thomas Maxfield incident that Wesley consciously and deliberately began to utilize lay preachers.

⁶⁸ Garlow, *Partners in Ministry*, 64.

⁶⁹ *Ibid.*

⁷⁰ Charles Wallace, Jr. ed., *Susanna Wesley: The Complete Writings* (New York: Oxford University Press, 1997), 16.

⁷¹ Garlow, *Partners in Ministry*, 64

⁷² R. Denny Urlin, *The Churchman's Life of Wesley* (London, S.P.C.K., 1880), 137-138.

⁷³ Garlow, *Partners in Ministry*, 64.

One of the unique features of Wesley's emphasis upon lay preaching was that he was never anti-clerical.⁷⁴ He believed that the clergy were the best qualified people to equip lay persons for ministry and he enlisted the help of a number of sympathetic Anglican priests for that task both in England and America.⁷⁵ Wesley organized his lay preachers into traveling circuits. By the time of his death in 1791, lay preachers were spreading the gospel all over England on over 114 circuits.⁷⁶

Wesley had strict guidelines and rules for his preachers.⁷⁷ He taught them *what* to preach: the redemptive love of Christ and not their own pet peeves or notions.⁷⁸ He taught them *how* to preach; simply and plainly so even the most common person could understand.⁷⁹ He told them to preach to *anyone* who would listen, but especially to the poor.⁸⁰ Wesley also encouraged his lay preachers to proclaim the gospel *anywhere*, even

⁷⁴ Ibid., 65.

⁷⁵ Ibid. Unfortunately these sympathetic priests were few in number. Only about forty offered their help during the course of Wesley's long ministry.

⁷⁶ Ibid.

⁷⁷ Garlow, "Wesley's Understanding of the Laity," 103-111.

⁷⁸ Ibid., 107-108. Wesley even delineated a number of these notions that lay preachers were to be careful to avoid, such as predestination, baptism, modes of worship and definitions of the Trinity. Instead they were encouraged to be specific about condemning such evils as smuggling, bribery, drunkenness, laziness, and display of wealth.

⁷⁹ Ibid., 106-107

⁸⁰ Ibid., 108-109. Wesley had a strong affinity for the poor. He not only was concerned about their spiritual welfare he worked tirelessly for their material welfare as well. He opened free dispensaries, set up credit unions, established schools, founded orphanages and spoke out boldly against the social evils of his day. Wesley is quoted as saying, "I love the poor, and in many of them find pure genuine grace unmixed with folly and affectation . . . If I might choose, I should still preach the gospel to the poor." – Quoted in Maldwyn Edwards, *John Wesley and the Eighteenth Century: A Study of His Social and Political Influence*, rev. ed. (London: Epworth, 1955), 50.

if that meant preaching outdoors.⁸¹ Speaking of field preaching, Wesley is reported to have said, “We cannot expect people to come to us. We must go and seek them.”⁸²

Wesley’s preachers not only shared the gospel, but they provided pastoral care. One scholar claims that “not since the apostolic age had one ever exercised so much immediate pastoral care as Wesley did.”⁸³ Comparing the ministries of George Whitefield and John Wesley, Garlow points out that even though Whitefield preached to crowds as large as Wesley’s, few people thought of themselves as followers of Whitefield after his death.⁸⁴ The difference was Wesley’s organizational genius in providing spiritual care for his converts.⁸⁵

Within a few months of beginning field preaching in 1739, Wesley set up the basic structure that was to define Methodism.⁸⁶ Wesley himself describes how these forms originated in a 1748 letter which he entitled “A Plain Account of the People Called Methodists.”⁸⁷ As Wesley’s converts in London multiplied he found he could not visit them all individually so he told them, “If you will all . . . come together every Thursday, in the evening, I will gladly spend some time with you in prayer, and give you the best

⁸¹ Ibid., 109-111.

⁸² Quoted in Garlow, *Partners in Ministry*, 66.

⁸³ Ibid.

⁸⁴ James L. Garlow, *How God Saved Civilization* (Ventura, CA.: Regal Books, 2000), 204.

⁸⁵ Ibid.

⁸⁶ Snyder, *The Radical Wesley*, 34.

⁸⁷ John Wesley, *The Works of John Wesley*, ed. Thomas Jackson, vol. VIII (London: John Mason, 1829-1831), 248-268.

advice I can.”⁸⁸ This was the beginning of what came to be known as a Society. Wesley describes their purpose this way:

They therefore united themselves in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they might help each other to work out their salvation. There is only one condition previously required in those who desire admission into this society, -“a desire to flee from the wrath to come, to be saved from their sins.”⁸⁹

Wesley organized dozens of these societies in the London and Bristol areas, eventually calling them the United Societies.⁹⁰

A second innovation, which Wesley borrowed from the Moravians, was the institution of small cells of five or six members known as bands to provide pastoral care.⁹¹ Baker notes that upon Wesley’s return from his visit to Herrnhut he “enthusiastically advocated a system of ‘bands’ for all the religious societies in London.”⁹² Knowing that his new converts would be tempted, Wesley knew they would need both encouragement and the opportunity for confession.⁹³ Wesley writes:

These, therefore, wanted some means of closer union; they wanted to pour out their hearts without reserve, particularly with regard to the sin which did still easily beset them, and the temptations which were most apt to prevail over them. And they were the more desirous of this, when they observed it was the express advice of an inspired writer: “Confess your faults one to another, and pray for one another, that ye may be healed.”

In compliance with their desire, I divided them into smaller companies; putting the married or single men, and married or single women, together.⁹⁴

⁸⁸ Quoted in Snyder, *The Radical Wesley*, 34. (May be from Works, VIII, 250.?)

⁸⁹ Wesley, *Works*, VIII, 250.

⁹⁰ Snyder, *The Radical Wesley*, 35.

⁹¹ *Ibid.*, 35.

⁹² Frank Baker, *John Wesley and the Church of England* (Nashville: Abingdon Press, 1970), 141.

⁹³ Snyder notes that Wesley’s bands were viewed with suspicion by some and he was accused of popery because of the emphasis upon confession. See Snyder, *The Radical Wesley*, 60.

⁹⁴ Wesley, *Works*, VIII, 258.

Wesley encouraged his bands to ask of themselves each week the following four questions: “(1) What known sins have you committed since our last meeting? (2) What temptations have you met with? (3) How were you delivered? (4) What have you thought, said, or done, of which you doubt whether it be sin or not?”⁹⁵ After such sharing and confession they were to end their meetings in earnest prayer for one another.⁹⁶

Unlike Wesley’s class meetings, the bands were restricted to those who had assurance of forgiveness for their sins.⁹⁷ Wesley’s itinerant lay preachers were to examine closely every band member and to put out those who were unbelievers.⁹⁸ Consequently, only about twenty percent of Methodists were band members, whereas all belonged to the classes.⁹⁹

The Methodist class meeting was the cornerstone of Wesley’s organizational structure.¹⁰⁰ Each class was led by a trained, lay class leader. The duties of these class leaders were two fold:

- (1) To see each person in his class, once a week at the least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give, toward the relief of the poor.
- (2) To meet the Minister and the Stewards of the society, in order to inform the Minister of any that are sick, or of any that are disorderly and will not be reproved; to pay the Stewards what they have received of their several classes in the week preceding.¹⁰¹

⁹⁵ Wesley, “Rules of the Band Societies,” *Works*, VIII, 273.

⁹⁶ *Ibid.*, 272

⁹⁷ Snyder, *The Radical Wesley*, 60.

⁹⁸ *Ibid.*

⁹⁹ *Ibid.*

¹⁰⁰ *Ibid.*, 54.

¹⁰¹ Wesley, *Works*, VIII, 253.

The classes normally met one evening each week for an hour or so. Each person reported on his or her spiritual progress, shared particular needs and received counsel and prayer. As Wesley describes it; "Advice or reproof was given as need required, quarrels were made up, misunderstandings removed: And after an hour or two spent in this labor of love, they concluded with prayer and thanksgiving."¹⁰²

Wesley's class meetings served both an evangelistic and a discipleship function. It was in the class meetings "where the great majority of conversions occurred."¹⁰³ As one author suggests, Wesley "wisely discerned that the beginnings of faith in a man's heart could be incubated into saving faith more effectively in the warm Christian atmosphere of the society than in the chill of the world."¹⁰⁴ Sinners were welcomed and often found "their hearts strangely warmed"¹⁰⁵

Since the class leader would know those of his group intimately, effective discipline was most often administered at this level.¹⁰⁶ As part of the system, tickets were issued to each class member bearing the signature of Wesley or one of his lay preachers.¹⁰⁷ The tickets served as proof of membership and admitted him or her to the quarterly love feast. Unfaithful members did not get their ticket renewed for the next

¹⁰² Ibid., 253-254.

¹⁰³ William B. Lewis, "The Conduct and Nature of the Methodist Class Meeting," in *Spiritual Renewal for Methodism: A Discussion of the Early Methodist Class Meeting and the Values Inherent in Personal Groups Today*, Samuel Emerick, ed. (Nashville: Methodist Evangelist Materials, 1958), 25.

¹⁰⁴ J. Glenn Gould, *Healing the Hurt of Man: A Study in John Wesley's "Cure of Souls"* (Kansas City: Beacon Hill Press, 1971), 65.

¹⁰⁵ This is Wesley's famous description of his own conversion experience as he listened to a man read from Luther's preface to the book of Romans at a meeting on Aldersgate Street. For a description of Wesley's conversion see Garlow, *How God Saved Civilization*, 194.

¹⁰⁶ Snyder, *The Radical Wesley*, 57

¹⁰⁷ Wesley compared these tickets to the letters of recommendation mentioned in II Corinthians 3:1. Garlow, "Wesley's Understanding of the Laity," 202-203

quarter and they were excluded from the feast.¹⁰⁸ Many would later be readmitted if they mended their ways.¹⁰⁹

These class leaders filled the primary role of providing pastoral care for their little flocks. Since Wesley's appointed lay preachers were constantly on the move, it fell to these lay class leaders to pastor their small group of believers.¹¹⁰ Methodist historian, Abel Stevens, notes that Wesley's lay preachers "could never have secured the moral discipline, or even the permanence of its societies, without the pastoral care of the Class-leader, in the absence of the pastor, who at first was scarcely a day at a time in any one place."¹¹¹

Lay preachers, class and band leaders were not the only lay persons Wesley employed. Wesley also had exhorters, who would speak before groups to admonish, warn or encourage, but were prevented from taking a text from Scripture and elaborating on it.¹¹² Other lay ministry positions included trustees, stewards, and visitors of the sick.¹¹³ It is worthy of noting that many of Wesley's class and band leaders, as well as

¹⁰⁸ For a fuller discussion of Wesley's class meeting structure and his use of tickets see Snyder, *The Radical Wesley*, 54-59.

¹⁰⁹ Bebb states that "The Methodist church discipline of the eighteenth century has no parallel in modern English ecclesiastical history. It would be regarded as intolerable by almost all members of any Christian communion in this country to-day." E. Douglas Bebb, *Wesley: A Man with a Concern* (London: Epworth Press, 1950), 123. For example in 1748 Wesley reduced the Bristol society from 900 to 730. From one society he expelled sixty-four persons, two for cursing, two for habitual Sabbath breaking, seventeen for drunkenness, two for selling liquor, three for quarrelling, one for wife beating, three for habitual lying, four for evil speaking, one for idleness, and twenty-nine for "lightness or carelessness." *Ibid.*, 128-129.

¹¹⁰ Snyder, *The Radical Wesley*, 58.

¹¹¹ Abel Stevens, *The History of the Religious Movement of the Eighteenth Century, Called Methodism, Considered in its Different Denominational Forms, and its Relations to British and American Protestantism*, vol. II, (New York: Carlton and Porter, 1858-1861), 454.

¹¹² Garlow, *Partners in Ministry*, 66.

¹¹³ *Ibid.*

lay preachers, were women, prompting one writer to call Wesley “the most outstanding feminist of the eighteenth century.”¹¹⁴ Howard Snyder’s penetrating summary of

Wesley’s use of the laity is thought provoking:

Now here is a remarkable thing. One hears today that it is hard to find enough leaders for small groups or the other responsibilities in the church. Wesley put one in ten, perhaps one in five, to work in significant ministry and leadership. And who were these people? Not the educated or the wealthy with time on their hands, but laboring men and women, husbands and wives and young folks with little or no training, but with spiritual gifts and eagerness to serve. Community became the incubator and training camp for Christ-like ministry.¹¹⁵

Wesley’s use of the laity extended far beyond the shores of England and endured even beyond his lifetime. One of Wesley’s lay preachers, Francis Asbury, who later would become the first bishop of American Methodism, was sent to the new country in 1771 at the age of twenty-six.¹¹⁶ One of the reasons for Methodism’s rapid spread across America was Asbury’s extensive deployment of lay, circuit riding preachers.¹¹⁷ Although not officially an organized church until 1784, by 1851 the American Methodists numbered 1,250,000.¹¹⁸

¹¹⁴ Bebb, *Wesley, A Man with a Concern*, 140. Wesley was reluctant at first to give women permission to preach, but again pragmatism eventually won out. In his *New Testament Notes* Wesley states that women should not teach publicly (Romans 16:1) and they should keep silence (I Cor. 14:34-35). However, he includes this important exception: “Unless they are under an extraordinary impulse of the Spirit.” John Wesley, *Explanatory Notes on the New Testament*, reprint ed. (London: Epworth Press, 1950), 580. As Garlow states, “Where the call of God was confirmed by fruit, Wesley dared not to resist.” Garlow, “Wesley’s Understanding of the Laity”, 98.

¹¹⁵ Snyder, *The Radical Wesley*, 63.

¹¹⁶ Garlow, *Partners in Ministry*, 67.

¹¹⁷ *Ibid.*

¹¹⁸ Howard Grimes, “The United States,” *The Layman in Christian History*, eds. Stephen Charles Neill and Hans-Ruedi Weber (Philadelphia: Westminster Press, 1963), 243..

Methodism was not the only denomination to grow rapidly in America. Baptist churches, of several varieties, sprang up all across the American frontier.¹¹⁹ One of the reasons cited for their amazing growth is the use of the common layman in ministry.¹²⁰ James Garlow sees three evidences of this, particularly among Southern Baptists: (1) The vast corps of Sunday School teachers required to staff 41,000 local churches; (2) The ability of Baptist churches to thrive during times of pastoral transition that sometimes last for months or even a full year; and (3) Their aggressive efforts of lay-driven personal evangelism.¹²¹ Garlow elaborates: "Somehow, Baptists, perhaps more successfully than any other group, have trained their laity to be contagious carriers of the gospel."¹²²

Lay ministry continues even today, to find expression in para-church and student movements such as Campus Crusade for Christ, InterVarsity and the Navigators. There seems to be a revival of interest in missions as thousands of ordinary Christians get involved in short-term mission projects that often expand their world view and lead to greater global concern and involvement. Even the popular Promise Keeper's movement is primarily a lay-led, lay focused ministry aimed at discipling and motivating Christian men. Yet, in spite of these and other efforts, lay ministry is not as pervasive throughout the church as it should be. The following section will examine some of the reasons for the church's failure to fully utilize her most valuable resource.

¹¹⁹ Garlow, *Partners in Ministry*, 67. In 1700 there were only 24 Baptist churches in America with a total membership of 839. By 1790, following the First Great Awakening, Baptist congregations numbered 979 with over 67,000 members.

¹²⁰ Garlow, *How God Saved Civilization*, 340-341.

¹²¹ *Ibid.*

¹²² *Ibid.*, 341.

The Professional Ministry Model

Many today would agree with the assumptions of writers such as Roy and Jackie Trueblood who assert that “all baptized Christians are called into ministry” and that “there are no levels of leadership in the church, only different functions depending upon personal gifts and graces, the call of God, and the confirmation of the church.”¹²³ Yet, a clear distinction between clergy and laity still seems to exist in some churches. One author states the problem this way: “As things stand now, it is easier for the pastor to continue to do ministry alone and easier for the laity to rent a shepherd to do it for them.”¹²⁴ Thus, many are calling for a new or second reformation that will return ministry to the people of God.¹²⁵

Webster’s Dictionary defines laity as “the people of a religious faith as distinguished from its clergy” and “the mass of the people as distinguished from those of a particular profession or those specially skilled.”¹²⁶ John Stott, elaborating on this definition, goes even further: “‘Lay’ is often a synonym for ‘amateur’ as opposed to ‘professional,’ or ‘unqualified’ as opposed to ‘expert.’”¹²⁷

This professional model of ministry, in which the pastor is the expert in all matters spiritual, is an undesirable model for several reasons. For one, it is terribly inefficient. The classic example of this is found in the Old Testament story of Moses, who nearly exhausts himself and the people trying to listen to their needs and solve all

¹²³ Roy W. Trueblood and Jackie B. Trueblood, *Partners in Ministry: Clergy and Laity* (Nashville: Abingdon Press, 1999), 15.

¹²⁴ Stevens, *Liberating the Laity*, 110.

¹²⁵ Ogden, *Unfinished Business*, 18.

¹²⁶ *Webster’s Seventh New Collegiate Dictionary* (1967) s.v. “laity”.

¹²⁷ John R. W. Stott, *One People* (Downers Grove, IL: InterVarsity Press, 1968), 29.

their problems by himself (Exodus 18). His father-in-law, Jethro, recognizes the problem: "The thing that you do is not good. Both you and these people who are with you will surely wear yourselves out. For this thing is too much for you; you are not able to perform it by yourself" (Ex. 18:17-18). Jethro then suggests a plan for delegating some of the workload to capable leaders (Ex. 18:21). We can learn much from this Old Testament story. Even in the smallest of churches, if the pastor is the only one engaged in ministry, little will be accomplished. As Lavern Snider puts it; "The magnitude of the task alone is sufficient reason for the engagement of a maximum number of persons in ministry."¹²⁸

A second problem with this professional model is that it leads to some frustrating and terribly unrealistic expectations. Listen to the job description given for a pastor from *The Discipline of the Wesleyan Church*:

A pastor is an ordained, commissioned or licensed minister, who is called of God and appointed by the Church to serve as the spiritual shepherd, teacher and administrative overseer of the local church, preaching the Word, directing the worship, administering the sacraments and ordinances of the Church, taking the comforts of the gospel to the sin-burdened, the sick and the distressed, discipling converts, nurturing and instructing believers, equipping and enabling them for their part in ministry, and serving as chief executive officer in the government of the local church.¹²⁹

It takes most seminary graduates about two weeks to discover that they could never fulfill those expectations even if they cloned themselves ten-fold. And yet, so often, pastors try to keep up the image of being what John Stott calls "omnicompetent."¹³⁰ At the same time churches are looking for a superstar pastor who

¹²⁸ K. Lavern Snider, *Whose Ministry* (Osaka, Japan: Japan Free Methodist Mission, 1975), 12.

¹²⁹ *The Discipline of the Wesleyan Church* (Indianapolis: Wesleyan Publishing House, 2000), 62.

¹³⁰ Stott, *One People*, 126.

can do it all. As Howard Snyder sarcastically writes, "We seek a pastor who handles Sunday morning better than a quiz master on weekday TV. He is better with words than most political candidates. As a scholar he surpasses many seminary professors. No church social function would be complete without him."¹³¹ Unfortunately, as long as we perpetuate the super pastor myth ordinary believers will be intimidated into being spectators and not participants in ministry.

If a new reformation is to become a reality,¹³² ordinary lay persons must find and begin to exercise their ministry. As Melvin Steinbron challenges, "In the sixteenth century Reformation, the Church gave the *Scriptures* to the laity; in the present-day renewal, the Church is giving the *ministry* to the laity."¹³³ The question remains, how can this paradigm shift become a reality? The section that follows will explore those possibilities.

Needed Changes

One might wonder why an overworked pastor would attempt to keep the work of the ministry all to himself in the first place. Given the multitude of ministry demands, it does not seem very logical. Perhaps one reason might be a fear of losing control.¹³⁴ Steinbron notes that in the minds of some pastors, ministry equals power, and thus, they

¹³¹ Howard Snyder, *The Problem of Wineskins* (Downers Grove, IL.: InterVarsity Press, 1975), 81.

¹³² Ogden, *Unfinished Business*, 18-19. Ogden quotes authors such as Lyle Schaller, Elton Trueblood, Hendrik Kraemer, Keith Miller, and Ray Stedman in his call for a new reformation that returns ministry to the people of God.

¹³³ Steinbron, *Can the Pastor Do It Alone?*, 30.

¹³⁴ Ogden, *Unfinished Business*, 115.

are unwilling to share their power with the laity.¹³⁵ Occasionally, pastors may feel that if they give up their ministry to the laity, they might not be needed.¹³⁶ Mary Chambers has a delightful cartoon that depicts a bewildered looking pastor receiving handshakes from a group of smiling laymen. The caption reads, "Congratulations, Reverend! Your program to mobilize the laity was so successful we don't even need you anymore!"¹³⁷

A second reason pastors may be reluctant to allow lay persons to minister is a lack of confidence in their ability or doubts concerning the laity's level of commitment.¹³⁸ Pastors simply believe that laymen are not qualified for significant ministry or else they are not dedicated enough to carry through on assignments.¹³⁹ Robert Munger says that the single greatest bottleneck to renewal is "the hesitancy of clergy to trust the laity with significant responsibility."¹⁴⁰ As one parishioner complains, "Too often our pastors seem to treat us only as fund-raisers or cooks or office equipment operators . . . when our hearts are crying out for a meaningful ministry."¹⁴¹

A third reason for pastoral reluctance in allowing laymen to minister may be the pastor's fragile ego.¹⁴² Often pastors become addicted to the emotional rewards of helping people. They enjoy being needed. Their sense of self-worth and importance are

¹³⁵ Steinbron, *The Lay Driven Church*, 133-136.

¹³⁶ Mel Steinbron notes that when he began his Lay Pastors Ministry some twenty years ago a fellow minister warned him: "Mel, if this program works, you'll be out of a job." Steinbron, *Can the Pastor Do It Alone?*, 11.

¹³⁷ Mary Chambers, cartoon, 1984, as reproduced in Stevens, *Liberating the Laity*, 154.

¹³⁸ Ogden, *Unfinished Business*, 118-119.

¹³⁹ Garlow, *Partners in Ministry*, 95-96.

¹⁴⁰ Robert Munger, "Training the Laity for Ministry," *Theology News and Notes* (June 1973): 3.

¹⁴¹ John R. W. Stott, *One People*, (Downers Grove, IL: InterVarsity Press, 1968), 31.

¹⁴² Ogden, *Unfinished Business*, 119-121.

fed by the compliments and thankfulness of their dependent congregations. Greg Ogden makes this disturbing accusation: "From a psychological view, we would be appalled at parents who assert their authority by keeping their children dependent on them even though they are adults. Yet we do not evidence the same disgust at anemic churches made up of perennial spiritual children who are not allowed by their parent pastors to grow up."¹⁴³ Ogden goes on to say that pastors must change their emotional reward system: "Instead of finding their fulfillment in their own doing of ministry, the satisfaction must come in assisting others to blossom to their ministry potential."¹⁴⁴

A final reason some pastors cling to a clergy dominated form of ministry may be the result of guilt and fear.¹⁴⁵ They simply do not want their people to think they are lazy. After all, they are being paid and they want to please their employers.¹⁴⁶ Many pastors, this author included, often provide their church boards with reports listing the number of hospital and home visits made, sermons preached, and meetings conducted. Although accountability is important, the emphasis may be on the wrong activities. A better measure of pastoral effectiveness might be the number of lay persons who have been encouraged to use their gifts in ministry.

¹⁴³ Ibid., 120.

¹⁴⁴ Ibid., 121.

¹⁴⁵ Garlow, *Partners in Ministry*, 97-98.

¹⁴⁶ The survey of Wesleyan pastors taken in connection with this project revealed that the majority of pastors felt it was their duty to make a pastoral call when a member was hospitalized or facing surgery. Most pastors (85%) always visit and have prayer with patients before surgery and 70% actually wait with the families during the surgery. When asked how they thought their congregations might respond to a lay shepherding ministry most felt it would take time for such a ministry to be accepted (59%) and twenty-six percent said that their people would be offended if the pastor did not show up even if lay pastors had ministered effectively. Interestingly, when congregations were asked a similar question only 3% said they would be hurt or offended, but most (57%) said they expected their pastor would visit them if they were hospitalized.

If pastors are to break out of these destructive patterns there must be a shift away from the dependency model. There are three new paradigm models that have been introduced in recent years that are redefining pastoral ministry. The first is the equipping model of Ephesians 4:11-12, which was examined in some detail in chapter two. In this model, the job of the pastor is to equip the saints for the work of the ministry, which in turn, builds up the body of Christ. Elton Trueblood summarizes the role of the equipping pastor in this well articulated sentence: "The ministry is for all who are called to share in Christ's life, the pastorate is for those who possess the peculiar gift of being able to help other men and women to practice any ministry to which they are called."¹⁴⁷ Notice Trueblood says that the equipping pastor is to *help* men and women find the ministry to which *they are called* (italics mine). The idea is not just to enlist volunteers to help the pastor accomplish his ministry. The idea is to help the saints find their particular calling and realm of service. Howard Snyder expresses well the problem that is faced in changing the pastoral dependency mindset:

We expect doctors to treat us, not to train us to treat others. We expect lawyers to give us expert advice, not to admit us to the secret fraternity of those who understand how the legal system works. Likewise, we want pastors to serve us, not to build and train us to serve others.¹⁴⁸

In a survey of some 12,000 Methodist laypersons concerning their views of ministry, the majority (60%) saw themselves not as ministers in their own right, but as extensions of the pastor's ministry.¹⁴⁹ In a survey of Wesleyan congregations taken in connection with this thesis project a rather large percentage (33%) of lay persons felt

¹⁴⁷ Elton Trueblood, *The Incendiary Fellowship* (New York: Harper and Row, 1967), 41.

¹⁴⁸ Howard Snyder, *Liberating the Church* (Downers Grove, IL.: InterVarsity, 1983), 169.

¹⁴⁹ Paul Stevens, *The Other Six Days* (Grand Rapids: Eerdmans, 1999), 15-16.

their call was somehow inferior to the calling of their pastor.¹⁵⁰ An equipping pastor will work hard to change that mindset. By providing adequate training, by treating laymen as an integral part of the ministry team and by sharing the spotlight of success, equipping pastors can encourage their lay men and women to get involved. John Stott sums up well the equipping ministry of Ephesians 4:11-12:

The New Testament concept of the pastor is not of a person who jealously guards all ministry in his own hands, and successfully squashes all lay initiatives, but of one who helps and encourages all of God's people to discover, develop and exercise their gifts. His teaching and training are directed to this end, to enable the people of God to be a servant people, ministering actively but humbly according to their gifts in a world of alienation and pain. Thus, instead of monopolizing all ministry himself, he actually multiplies ministries.¹⁵¹

Elton Trueblood, in trying to describe the pastor's role without using such jaded words as clergy, elder, father, preacher, or minister draws a second model of ministry from the sports world. He believes the role of a pastor is like that of a player-coach.¹⁵² At times the player-coach may actually carry the ball and model ministry by example, but his primary duty will always be developing the abilities of the other players on the team. At times he may rebuke or challenge. At other times he may encourage or console. The coach will seek to bring out the best in those around him. His glory will not come from his personal triumph, but from the success of the team.

A third model or way of describing the pastor's role is as a catalyst.¹⁵³ Webster's dictionary defines the term catalyst this way: "an agent or force that provokes or

¹⁵⁰ An evaluation of the results of this survey are included in chapter five and a copy of the survey instrument can be found in Appendix I.

¹⁵¹ John R. W. Stott, *God's New Society: The Message of Ephesians* (Downers Grove, IL.: InterVarsity Press, 1979), 167.

¹⁵² Trueblood, *The Incendiary Fellowship*, 43.

¹⁵³ K. Lavern Snider, *Whose Ministry* (Osaka, Japan: Japan Free Methodist Mission, 1975), 92-97.

precipitates an action or reaction between two or more persons or forces”¹⁵⁴ The catalytic minister does not rush in and meet all the needs himself.¹⁵⁵ Instead he stirs, agitates, and encourages others to act. His job is to make the congregation aware of needs and the church’s resources to meet those needs.¹⁵⁶ He simply brings the two together and waits for something to happen. Often there is an explosion of powerful and effective ministry. Many pastors have observed the catalytic effect of taking a group of laymen on a mission trip or to a Promise-Keeper’s conference. The catalytic pastor will seek to provide the spark that ignites a passion for ministry in the hearts of laymen at every opportunity.

Along with changes in the pastoral model, if real renewal is to take place, there must be a shift in the perception of congregations as well. After years of being little more than pew warmers, many laymen have no idea of their role within the body of Christ. Like Monday morning quarterbacks, they review the highlights of the Sunday worship service and rate the performance. They can tell you if they liked the sermon or if the choir was off key, but they are rarely stirred to action. Often they are critics of the pastor’s ministry, but feel no obligation to get involved themselves. Yet, when they have a personal or family need, they want their pastor to respond and be there.¹⁵⁷

The survey of Wesleyan congregations conducted by this author indicates that most respondents understand that every born again believer receives spiritual gifts and

¹⁵⁴ Webster’s *Third New International Dictionary*.

¹⁵⁵ Snider, *Whose Ministry*, 93.

¹⁵⁶ *Ibid.*

¹⁵⁷ Over 60% of respondents indicated they expected their pastor to visit when they were hospitalized or facing surgery regardless of how many lay pastors called on them.

are called to ministry.¹⁵⁸ However, the small percentage of believers involved in ministry in most congregations indicates there is a disconnect between knowledge and behavior. One possible reason for this disconnect is that many feel excluded by the narrow parameters of ministry in many congregations.¹⁵⁹ Unless one can sing a solo, teach a Sunday school class or manage a group of teenagers the opportunities for ministry are somewhat limited. Pastor Leith Anderson expresses the problem and offers a possible solution:

The church has a long history of using people to meet institutional needs. Not only is this approach disrespectful, but it also destroys motivation. Many churches are now learning to reverse the process, to begin not with the institution's needs but with the individual's gifts. Instead of saying, "We need a nursery worker for the fifth Sunday of the month," congregations are learning to ask, "Where should you be serving Jesus Christ?"¹⁶⁰

Fortunately, many churches today are discovering that many unique and diverse talents can be harnessed for ministry. For instance, at Willow Creek Community Church near Chicago, a group of weekend mechanics formed a ministry called *CARS (Christian Auto Repairmen Serving)*.¹⁶¹ Ninety volunteer mechanics repair twenty to twenty five cars a week for needy people in their church and community.¹⁶² Several times a year, fifteen to twenty professional hairdressers from Willow Creek sponsor a "Day of Beauty"

¹⁵⁸ Over 56% believe that *every* born again believer receives a spiritual gift and is called to ministry, but another 42% believe that at least *some* believers are gifted and called to ministry.

¹⁵⁹ Leith Anderson, "Recruiting Volunteers," *Growing Your Church Through Training and Motivation*, ed. Marshall Shelly (Minneapolis: Bethany House Publishers, 1997), 68..

¹⁶⁰ *Ibid.*, 68-69.

¹⁶¹ Bill Hybels, *The Volunteer Revolution: Unleashing the Power of Everybody* (Grand Rapids: Zondervan, 2004), 79.

¹⁶² *Ibid.*

for women experiencing difficult times.¹⁶³ They have used this ministry to help underprivileged teenagers, battered women, prisoners from a half-way house, and nursing home residents.¹⁶⁴ A Wesleyan Church in Pinellas Park, Florida recently stumbled upon a ministry of repairing old and discarded bicycles and giving them away to people in need of basic transportation.¹⁶⁵ Pastors, such as Rick Warren, are encouraging a spirit of experimentation to determine and find a tailor-made ministry niche.¹⁶⁶ Warren says, “You will never know what you’re good at until you try.”¹⁶⁷ Bill Hybels has developed the concept of “First Serve” at Willow Creek.¹⁶⁸ The idea is that you come once and check out any ministry with no strings attached. After the experience, volunteers ask themselves a series of questions to determine if this is where they ought to be serving.¹⁶⁹ Just knowing that every believer is gifted for ministry is obviously not enough. Believers must be encouraged to discover their particular mix of gifts and use them in creative ministry.¹⁷⁰ Perhaps as more lay persons catch the vision and become excited about

¹⁶³ Ibid., 83.

¹⁶⁴ Ibid., 83-84.

¹⁶⁵ Jerry Brecheisen, “Bike Outreach Impacts Community,” *Wesleyan Life*, Summer 2004, 4-5.

¹⁶⁶ Rick Warren, *The Purpose Driven Life* (Grand Rapids: Zondervan, 2002), 251.

¹⁶⁷ Ibid.

¹⁶⁸ Hybels, *The Volunteer Revolution*, 71.

¹⁶⁹ Ibid.

¹⁷⁰ There are numerous spiritual gift tests available, including Church Growth Institute’s “Spiritual Gifts Inventory Questionnaire,” (Lynchburg, VA: Church Growth Institute, 1987). One particularly thorough approach is Rick Warren’s “Finding the S.H.A.P.E. of Your Ministry.” This is a process that includes discovering your *spiritual gifts*, finding your *heart* or passion, examining your *abilities*, taking into account your *personality* type and your educational and life *experiences*. The advantage of this approach is its comprehensive perspective. Brett Eastman and Karen Lee-Thorp, *Developing Your SHAPE to Serve Others Purpose Driven Life Series* (Grand Rapids: Zondervan Publishing, 2002). A similar approach is taken by Bill Hybels and the folks at Willow Creek Church. See Bruce Bugbee, *Discover Your Spiritual Gifts the Network Way: Five Assessments for Gift Identification* (Grand Rapids: Zondervan, 2004).

ministry, others will follow. The efforts of those who are effectively ministering should be trumpeted at every opportunity.

While there may always be some who resist,¹⁷¹ many congregations may welcome the idea of lay shepherding. Dr. Kenneth Haugk, the founder of the Stephen Ministries, says that “ninety percent or more of the time, ‘helpees’ will willingly accept visitation by a Stephen minister. The key is the ‘helpees’ need to be properly prepared for Stephen ministry to them.”¹⁷² Lay people can provide pastoral care! In the next chapter we will examine three existing models of pastoral care ministry.

¹⁷¹ In survey question #7, an overwhelming majority (89%) indicated they believed God could call and lay persons could be trained to provide pastoral care in most congregations. See chapter five for complete details.

¹⁷² Dr. Kenneth Haugk quoted in Steinbron, *Can the Pastor Do It Alone?*, 36.

CHAPTER FOUR

EXAMPLES OF EXISTING LAY SHEPHERDING MINISTRIES

The following congregations, though diverse in size, worship style and denominational affiliation, are examples of churches that are effectively using lay persons to shepherd their members. Not only are the details of the programs examined, but particular focus is given to the number of people involved, the percentage of the congregation being ministered to, and the overall effectiveness of the ministry. Attention is also given to how the program enhanced the pastor's ministry efforts and how it is received by the congregation.

Saint John Evangelical Lutheran Church

The Stephen Ministry¹

Saint John Evangelical Lutheran Church in Roanoke, Virginia is a growing congregation of nearly one thousand members. The average Sunday morning attendance is around 650, with a web of influence that extends well beyond its four walls. Located on a major thoroughfare in one of the most prestigious, upscale neighborhoods in the city, St. John is poised for significant growth. Their beautiful facilities should provide room for continued growth for years to come. The current sanctuary, office suite, prayer chapel and educational wing were completed in 1994. A new family life center and an

¹ Stephen Ministries, 2045 Innerbelt Business Center Dr., St. Louis, Missouri 63114, (314) 428-2600, www.stephenministries.org.

enlarged narthex were added in 2003. The church was recently able to purchase additional acreage and has developed a master plan for future expansion.²

The Reverend Mark Graham, the church's fifth pastor since its inception in 1956, has been leading this congregation since 1987. Under his leadership the church has added two associate pastors, a minister of Christian education, a minister of music and a church administrator. The church offers a variety of youth, children and family oriented programs for all ages. Worship at St. John Lutheran is quite formal and includes traditional liturgical elements such as responsive readings, recitation of creeds, the use of acolytes and the celebration of the Lord's Supper on a weekly basis. Pastor Graham wears the ministerial vestments on the platform and the church adheres closely to the church calendar in the celebration of various Christian holy days. The current pastor is an excellent communicator and proclaims the gospel with passionate zeal.

Since 1993 the church has been involved in the Stephen Ministry, which utilizes trained lay persons to provide Christian care to those going through difficult times in the lives. The program began with eleven trained Stephen Ministers in June of 1993. Since that time over 100 Stephen Ministers have been trained and utilized to provide pastoral care. This past year, nineteen Stephen Ministers provided compassionate care to those in need both within and outside the congregation.

The program began at St. John Lutheran with the pastor and two ladies, Debbie Kluttz and Sandie Gleichauf, attending a one week Leader's Training Course where they were equipped to be Stephen Leaders. At this conference each leader received a Leader's Manual that outlined step-by-step plans for recruiting Stephen Ministers and

² Details of the building plans as well as other ministries offered by the church are available on their website, www.stjohnlutheran.org.

implementing the program. The Leader's Manual is actually a file drawer of information with over 400 documents in sixty-eight color coded file folders. Included in these files are detailed lesson plans, newsletter articles, sermons, form letters and reporting forms. Each leader also received a copy of the Stephen Minister Student Manual and the Group Facilitator Manual.

After being trained, these initial leaders in cooperation with the pastor selected eleven recruits to be a part of this new ministry. These new recruits then received fifty hours of training, plus an additional seven hours of continuing education. Listed below are the twenty-five training modules that all Stephen Ministers must complete.

1. The Person of the Caregiver
2. Feelings: Yours, Mine, and Ours
3. The Art of Listening
4. Distinctively Christian Caring
5. Process versus Results in Care giving
6. Assertiveness: Relating Gently and Firmly
7. Maintaining Boundaries in Care giving
8. Crisis Theory and Practice: Danger versus Opportunity
9. Confidentiality
10. Telecare: The Next Best Thing to Being There
11. Using Mental Health Professionals and Other Community Resources
12. Ministering to Those Experiencing Grief
13. Dealing with Depression: The Stephen Minister's Role
14. Helping Suicidal Persons Get the Help They Need
15. Bringing the Caring Relationship to a Close
16. Supervision: A Key to Quality Christian Care
17. How to Make a First Caring Visit
18. Follow me

Continuing Education:

19. Ministry to the Dying and Their Family and Friends
20. Caring for People before, during, and after Hospitalization
21. Ministering to Those Experiencing Losses Related to Aging
22. Ministering to Persons Needing Long-Term Care
23. Ministering to Those Experiencing Divorce

24. Crises of Pregnancy and Childbirth
25. Providing Spiritual Care³

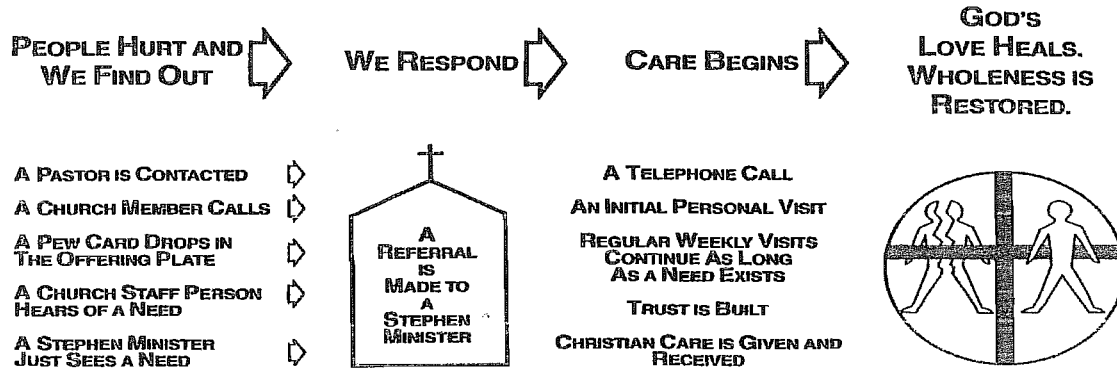
Following their training, Stephen Ministers are commissioned in a special service in front of the entire congregation. Stephen ministers agree to serve for a minimum of two years. However, most continue to serve for an indefinite period of time. The Pastor or a Stephen Leader then assigns a Stephen Minister to a person in need of care. These could include the bereaved, hospitalized, terminally ill, separated, divorced, unemployed, relocated, and others facing a crisis or life challenge. Stephen Ministers are always paired with someone of the same sex and there is some effort to match them age wise, although this is not always necessary. The Stephen Minister then makes an initial contact and begins to meet with their assigned person for about an hour a week as long as they are needed. Usually, this is never longer than one year. However, many Stephen Ministers develop such a strong bond with their care receiver that their friendship lasts

³ *The Stephen Ministry Training Manual*, Vol. 1 and 2, (St. Louis: Stephen Ministries, Inc., 2002).

long after the ministry relationship has ended. The following chart outlines how the program works.⁴

III.A

WHAT STEPHEN MINISTERS DO



PEOPLE DEAL WITH THEIR HURTS MORE HELPFULLY THROUGH THE CHRISTIAN CARE OF A STEPHEN MINISTER

One of the things the Stephen Ministry training emphasizes is the confidential nature of the caring relationship. Although people know that ministry is taking place, little is shared publicly. This is definitely a behind the scenes ministry. Also, the Stephen Ministry provides distinctively Christian care. Stephen Ministers are trained in how to identify spiritual needs and provide gospel-centered solutions to these problems. The director of the program at St. John Lutheran, Theresa Street, explains that many have been won to the Lord through the compassionate witness of a Stephen minister.⁵ The program also serves as an outreach tool since many of those who are assigned a Stephen Minister are non-members or minimal attenders.

⁴ This chart was adapted from a diagram developed by John Stevens, a Stephen Leader at Clear Lake United Methodist Church, Houston Texas. It was copyrighted by Stephen Ministries in 1986.

⁵ Theresa Street, Director of Stephen Ministry at St. John Evangelical Lutheran Church, Roanoke, VA., phone interview by author, 15 November, 2004.

Pastor Mark Graham is sold on the Stephen Ministry. He remarks that he “no longer feels that he carries the burden of providing care alone. Stephen Ministers can offer far more intensive and personal care that I could ever provide as a busy pastor.”⁶ The current director, Ms. Street, believes that the quality of training Stephen Ministers receive is phenomenal.⁷ She observes that “many pastors who graduate from seminary are not as well trained in providing practical, compassionate care.”⁸ Another plus according to Ms. Street, is the spiritual growth and confidence this ministry produces in those who become Stephen Ministers.⁹ She reports that many have discovered gifts and abilities they never imagined and have gone on to excel in other ministries.¹⁰ Some have gone on to become church leaders, teachers and even full-time pastors.¹¹ Without question, the leadership at St. John Lutheran, feel that the Stephen Ministry has enhanced and contributed to the growth of their church. “If nothing else,” according to Pastor Graham, “it has made us a more caring congregation.”¹²

The only weakness that seems evident in this well-constructed and highly organized program is its limited scope. Only a relatively small number of people are ever recipients of this ministry. Since Stephen Ministers typically are involved with only one person at a time, this severely limits the number of people that can receive this care.

⁶ Mark Graham, Pastor of St. John Evangelical Lutheran Church, Roanoke, VA., phone interview by author, 2 December, 2004.

⁷ Street, Phone Interview, 2004.

⁸ Ibid.

⁹ Ibid.

¹⁰ Ibid.

¹¹ Ibid.

¹² Graham, Phone Interview, 2004.

Nineteen Stephen Ministers can impact only a small percentage of the congregation. Also, since this is primarily a crisis care ministry, most routine and preventive pastoral care is either neglected or falls upon the pastoral staff. However, it should be noted that St. John Lutheran is in the process of starting a small-group ministry developed by the Stephen Ministry organization called the ChristCare Series.¹³ This is a much broader ministry that they intend for the entire congregation to be involved in. In the ChristCare ministry the small group leader would be responsible for providing shepherding or pastoral care for their small group. Several leaders are in the process of being trained and the congregation hopes to launch eight to ten ChristCare groups in January of 2005.

First Presbyterian Church

Deacon Ministry

First Presbyterian is one of the oldest churches in the Roanoke valley of Southwest Virginia with roots that date back to 1802. However, the church was not officially organized as Big Lick Presbyterian until May 28, 1851 with twenty-four charter members. During its storied history, First Presbyterian has relocated twice, built several buildings and helped start nine other Presbyterian churches in the area. Much of the church's early success can be attributed to a remarkable preacher, William Creighton Campbell, who went on to serve the church for over half a century.

The church moved into its beautiful Gothic style facilities of Catawba stone on Jefferson Street in South Roanoke in June of 1929. This was only a few months before the stock market crash that began the Great Depression, but somehow the church survived and continued to thrive. In 1965 the church school addition and the Lapsley

¹³ *The ChristCare Series: Stephen Ministries Small Group Ministry System*, (St. Louis: Stephen Ministries, Inc., 2000).

Memorial Chapel were added. Through careful property acquisition the church now owns an entire city block, giving it adequate space for parking and future growth.

The current pastor, Rev. Robert D. Smith, has served the congregation since 1992. He is assisted by a capable staff of five ministers and eighteen elected elders who provide leadership to the church. One of the most unique elements of First Presbyterian's ministry is the lay pastoral oversight provided by its thirty-three deacons. The congregation is divided into sub-groups, called First Families, which are comprised of ten to fifteen family units. Each deacon, who serves a three year term, is assigned to a First Family. Deacons are responsible for contacting each member of their First Family at least once every eight weeks.¹⁴ Every two months deacons are to report on the state of each of their families either through a written form or via e-mail to the Pastor for Congregational Development and Pastoral Care.

The Presbyterian *Book of Order* describes the office of a deacon this way:

“The office of deacon as set forth in Scripture is one of sympathy, witness, and service after the example of Christ. Persons of spiritual character, honest repute, exemplary lives, brotherly and sisterly love, warm sympathies, and sound judgment should be chosen for this office. . . . It is the duty of deacons, first of all, to minister to those who are in need, to the sick, to the friendless, and to any who may be in distress.”¹⁵

The deacons of First Presbyterian take seriously this call to ministry and with the support of the pastoral staff seek to lovingly provide spiritual oversight to each member of their First Family. However, they are not expected to carry out this ministry alone. Deacons are to encourage each of the members of the First Family to care for one another. The

¹⁴ At a minimum, deacons are to call by phone each member of their family every eight weeks. However, over the course of their three year term, deacons are expected to visit in every home at least once.

¹⁵ General Assembly of the Presbyterian Church (USA), *Book of Order* (Louisville, KY: Presbyterian Distribution Service, 2003), G-6.0401-6.0402.

diaconate motto of First Presbyterian is “serving Christ, loving each other.”¹⁶ This philosophy of equipping the saints to serve the body of Christ (Ephesians 4:11-16) is clearly defined by an emphasis they call EMBRACE (Every Member Being Responsive and Caring Everyday).¹⁷ EMBRACE is aimed at enabling each member of a First Family to grow in their ability to care for one another. As Associate Pastor, Troy Agema so aptly explains, “Embrace only works when our deacons are committed to their families and when each person in a First Family is committed to caring for others within their family.”¹⁸

Not only are the deacons of First Presbyterian responsible for providing and encouraging spiritual care and nurture within their First Family, but each deacon also serves on one of three deacon teams.¹⁹ Team A is responsible for administration, training and education within the diaconate. This team assigns new members to a First Family, makes deacon assignments, recruits and nominates new deacons and oversees both initial and ongoing deacon training. Team A is responsible for making sure deacons fulfill their First Family responsibilities and they determine the agenda and content of the bi-monthly deacon meetings.

Team B’s primary responsibilities involve communication and circulation. This team is responsible for recording and circulating the minutes of the deacon meetings. Also, they manage the Phone Tree for emergency response communication within the

¹⁶ Rev. Troy Agema, Associate Pastor for Congregational Development and Pastoral Care, First Presbyterian Church, Roanoke, VA., e-mail interview by author, 21 November, 2004.

¹⁷ Ibid.

¹⁸ Ibid.

¹⁹ A Diaconate Organizational Flow Chart outlining the composition and responsibilities of the three deacon teams is included in Appendix One.

congregation. It is through this team that information regarding new members is channeled to the appropriate leaders. Also, team B is responsible for producing a general diaconate communication piece that is distributed to the congregation called NEWS. During the year this team compiles a list entitled "Best Practices/Shared Successes," based on the collected experiences and shared success of various deacons.²⁰ This resource is then disseminated to all deacons as a means of encouraging them in their ministry.

Team C is responsible for emergency care and providing resources. When emergency needs go beyond the scope of a First Family, such as when there has been a death or serious illness, this team assesses the need and plans a response. Team C maintains a list of willing people who can provide meals and assist with various needs in an emergency. Also, this team evaluates and makes available to deacons quality materials and resources for providing congregational care. This team has established and maintains a deacon workshop area. Another important task of Team C is to keep the diaconate updated on the special needs and celebration events of members within the congregation. For instance, should they discover that a couple is about to celebrate a fiftieth wedding anniversary, they would pass this information along to Team B for propagation to the entire church. The job of team C is to keep the diaconate informed about the joys and concerns of the church membership.

In evaluating the effectiveness of this ministry, Pastor Agema admits that there are occasional breakdowns in the actual delivery of pastoral care to First Presbyterian members.²¹ Although there is considerable accountability and deacons are required to

²⁰ A copy of the Best Practices document is included in Appendix One.

submit regular reports, some deacons either barely fulfill their minimum obligations or neglect their responsibilities.²² When this happens repeatedly, these deacons are replaced before the end of their three year term of service. However, Pastor Agema indicates that most deacons are remarkably faithful and many serve extended terms of service.²³

Another problem the leadership of First Presbyterian is trying to address is the need or more contact between First Family members. If the members of a First Family do not know each other, it is difficult to generate much compassionate and caring ministry toward one another. One possible suggestion involves scheduling regular times of fellowship that include a period of sharing and prayer.²⁴

Deacon teams A and B are presently working to enhance the training of deacons and provide quality resources for improving pastoral skills. A well resourced deacon worship area at the church is rapidly becoming a reality. For those deacons who want to improve their ministry skills there are numerous books, tapes and video resources available.

Perhaps the greatest strength of First Presbyterian's deacon ministry is the exceptional level of organization. Making deacons accountable, not only for providing pastoral care to members, but for administering the entire ministry is an innovative approach. This removes the burden of ministry from the shoulders of a single member of the pastoral staff and should ensure the ministry's continuation in the event of changes in the pastoral staff. The fact that thirty-three laymen are so actively engaged in this

²¹ Agema, e-mail interview, 21 November, 2004.

²² Ibid.

²³ Ibid.

²⁴ Ibid.

ministry is a testimony to the program's acceptance and success. The leadership of First Presbyterian is to be commended for their vision of equipping the saints to do the work of the ministry.

New Horizon Church

Purpose-Driven Small Groups

New Horizon is a unique Baptist church of 80 members located in Greensboro, North Carolina.²⁵ The church, which has an average attendance of around 90 to 100, meets every Saturday night at 6:00 PM for their primary worship service at the Southeast Middle School located at 4825 Woody Mill Road. Not only is this time of worship different, but so is the service. New Horizon utilizes contemporary music, a praise band, audiovisual aids, and a drama team to communicate the message of the gospel. The dress is casual and the atmosphere relaxed, friendly and informal. An emphasis is placed upon making visitors feel welcome without being embarrassed or singled out. Pastor Mark Gray, who started the church in April of 1998, clearly presents the gospel message in a relevant, easy to understand manner. His messages are rarely longer than twenty minutes; yet, they are challenging and thought provoking. Each service ends with an opportunity to respond to the message in a non-threatening way.

New Horizon is clearly a purpose-driven church²⁶ and small groups are an integral part of their ministry strategy. As Rick Warren so aptly puts it: "Small groups are the most effective way of closing the back door of your church. People who are connected to

²⁵ Although the name Baptist does not appear in the church's name or on most of its printed literature, New Horizon is affiliated with the Southern Baptist Convention.

²⁶ Purpose-driven is a concept first championed by Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan Publishing House, 1995).

a small group . . . have been effectively assimilated.”²⁷ Thus, in October of 2003, Pastor Gray and a team of his leaders attended the “Applying the Purpose Driven Church Seminars” at Liberty University.²⁸ Several key leaders, including New Horizon small group coordinator, Lisa Welker, attended the “Small Groups for a Purpose-Driven Church” workshop and returned home with a plan for implementing a small group ministry. According to Ms. Welker, it is through these small groups that most of the congregational care at New Horizon takes place.²⁹

The purpose driven small group ministry at New Horizon is based on seven foundational convictions:

1. The goal of every group is to produce purpose driven lives.
2. The best way for this to happen is through small groups.
3. Leaders learn best on the job.
4. Every group needs to fulfill and embrace the five purposes of the church
 - a. Fellowship – Connect to establish healthy communities.
 - b. Discipleship – Grow to deepen your spiritual journey.
 - c. Ministry – Serve as God has shaped you.
 - d. Evangelism – Share your life mission.
 - e. Worship – Fully surrender to Him your worship.
5. You need an intentional strategy for connecting people to group life.
6. The long term success of the leader is determined by the support and resources they receive.
7. The best way to raise up quality leaders is through shared leadership.³⁰

The goal of small group ministry at New Horizon goes far beyond just studying the Bible or providing a place for fellowship. Though groups may have a different focus

²⁷ Ibid., 327

²⁸ This was part of the annual Super Conference sponsored by Liberty University and Thomas Road Baptist Church in Lynchburg, Virginia.

²⁹ Lisa Welker, Small Group Coordinator, New Horizon Church, Greensboro, NC., interview by author, 25 November, 2004.

³⁰ Gladden, Steve and Lance Witt, “Hut 2 Hut: A Small Groups Survival Guide,” *Applying the Purpose Driven Church Seminar*, Liberty University, Lynchburg, VA., October 5-7, 2003.

or be studying different topics, the focus is on producing healthy groups that keep all five purposes of the church in balance.

There is no attempt at New Horizon to produce cookie-cutter groups that all study the same things or have the same make up. Groups may have different interests, meet in different geographical areas or be made up of different age groups, but they all seek to provide a place where people can connect to the body of Christ. Being part of a small group is considered a key part of the Purpose-driven strategy of turning attenders into mature members.³¹ During this past fall, the following eight groups met at eight different locations:

- *Bringing up Boys* – Based on the book by Dr. James Dobson³²
- *Homes of Honor* – 9 week video series by Gary Smalley on relationships.³³
- Foundations – A study for new believers to help them grow to maturity.
- Religions of the World – A four to six week study on some of the major religions of the world.
- *The Purpose Driven Life* – A study based on the book by Rick Warren.³⁴
- Men's Proverbs Group – A discussion-study of the book of Proverbs.
- The Drama Team – Meeting in preparation for Christmas Drama.
- Ladies Small Group – Based on a Beth Moore Bible Study workbook.

New groups are constantly forming around varied interests as leaders and new group members are available. Once a particular study ends, participants are welcome to change to another group or become part of a new group that is forming.

One of the unique features of purpose driven small groups, such as those at New Horizon, is that the burden of pastoral care does not fall solely on the group leader.

³¹ Warren, *Purpose Driven Church*, 325-327.

³² James Dobson, *Bringing Up Boys* (Wheaton: Tyndale House Publishing, 2001).

³³ Gary Smalley, *Homes of Honor Relationship Video Series* (Paoli, PA: Smalley Relationship Center, 2001)

³⁴ Rick Warren, *The Purpose Driven Life* (Grand Rapids: Zondervan, 2002).

Instead, everyone in the group is encouraged to share ownership. Leaders are encouraged to enlist members of the group to lead worship, coordinate meals and celebrations, develop ministry projects and oversee outreach plans.³⁵ Not only is the leader to be an example of the spirit of servanthood, they also seek to create opportunities for service for each member of the group. In this way, they not only are sharing the burden of ministry, but they are developing future leaders. As Saddleback small group pastor Lance Witt says, "Tomorrow's leaders are today's group members."³⁶

At New Horizon this strategy seems to be working. Small group coordinator, Lisa Welker, confirms that loving care does take place and that groups respond quickly and generously to those who have needs.³⁷ Hebrews 10:24 is a key verse that is the focus of small group ministry at New Horizon: "And let us consider how we may spur one another on toward love and good deeds" (NIV)." For instance, in one small group a couple shared that their refrigerator had gone bad and they had lost most of the food they had stored. Knowing the financial struggles of this couple, the group of eight families pooled their resources, searched the want ads for a used refrigerator, borrowed a truck and delivered it by the next evening. The young couple, who had only recently started attending, was amazed at this practical expression of love.³⁸ Often, even the children get involved. One children's group, which meets at the same time the parents are meeting, made soup jars that can be delivered whenever a person is sick or has just been released

³⁵ Gladden, "Hut 2 Hut", *Applying Purpose Driven Church Seminar*.

³⁶ Ibid.

³⁷ Lisa Welker, Small Group Coordinator, New Horizon Church, Greensboro, NC., interview by author, 29 December 2004.

³⁸ Ibid.

from the hospital. All the recipients need do is dump the soup jar in a crock pot, add water, and they have an easily prepared and nutritional meal.³⁹

Such outpourings of practical love are a common part of small group life, but often ministry goes much deeper. In one recent group meeting a man shared that his marriage was in trouble and that his wife wanted him to think about moving out. The group leader was amazed at how the group responded, sharing from their own experiences the tools they had used to rebuild a broken marriage. They prayed, counseled and encouraged their fellow group member, not as a pastor or professional marriage counselor, but as friends. Interestingly, the wife had a similar experience in a ladies small group shortly thereafter. The result is that the couple stayed together and worked out their problems.⁴⁰ Ms. Welker shares that without the timely and immediate response of a loving small group it is likely this couple might have separated.⁴¹ Often by the time a member of the pastoral staff hears about such problems, irreparable damage has already occurred.

New Horizon has recently embarked on the “40 Days of Community”⁴² program in all of their small groups. The focus of this study is to learn how to fulfill God’s five purposes together.⁴³ The goal is to “deepen the community of love within the church

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Rick Warren, ed., *Better Together: What on Earth Are We Here For, 40 Days of Community Workbook* (Lake Forest, CA: Purpose Driven Publishing, 2004).

⁴³ Ibid., 7.

family” and “to reach out in love to the community around the church family.”⁴⁴ Each member utilizes the “*40 Days of Community Workbook*” which includes a devotional journal and study guide that corresponds to the “*40 Days of Community Video Series*.”⁴⁵

Through the “*40 Days of Community*” program, participants are to learn that:

- We’re compelled to love God’s family.
- We’re commissioned to reach out together.
- We’re chosen to fellowship together.
- We’re connected to grow together.
- We’re called to serve together.
- We’re created to worship together.⁴⁶

According to Rick Warren, “*40 Days of Community* is the next step in learning to live a healthy, balanced, purpose driven life.”⁴⁷ Pastor Mark Gray of New Horizon is hopeful that the dynamic ministry of small groups will continue to thrive and be an integral part of the church’s overall ministry strategy.⁴⁸ Pastor Gray is convinced that the ministry of pastoral care does not belong solely to the senior pastor or the pastoral staff; instead, it is the shared responsibility of the entire body.⁴⁹ As Rick Warren would put it, we truly are “better together.”⁵⁰

⁴⁴ Ibid.

⁴⁵ These materials are only available by registering for the campaign (see www.purposedriven.com). The initial cost for registration is \$700 for churches under 200. This price includes a training manual, posters, a kick-off message by Rick Warren, six hours of video lessons, a sample devotional journal and study guide and samples of optional materials such as youth and children’s workbooks.

⁴⁶ Warren, *Better Together*, 5-6.

⁴⁷ Ibid., 7.

⁴⁸ Mark Gray, Senior Pastor, New Horizon Church, Greensboro, N.C., quoted by Lisa Welker in an e-mail interview by author, 29 December, 2004.

⁴⁹ Ibid.

⁵⁰ Warren, *Better Together*, 13.

CHAPTER FIVE
MEASURING CONGREGATIONAL AND MINISTERIAL
ATTITUDES TOWARD PASTORAL CARE

In order to determine some of the current attitudes among Wesleyan congregations regarding pastoral care, a survey was mailed to 54 churches in the Shenandoah and North Carolina Districts of the Wesleyan Church.¹ There are three reasons why the survey was limited to Wesleyan churches in a defined geographic area. First, since the author of this dissertation serves in a Wesleyan congregation, it seemed appropriate to examine churches with similar beliefs and organizational structures. Secondly, because of the close affiliation of Wesleyan churches to one another, it was assumed that a high percentage of responses could be garnered from these congregations. Finally, by limiting the survey to Wesleyan churches in a defined geographic area it reduced the number of variables that might affect the results.² Responses were received from 34 of these churches (63%). Two survey instruments were used: one for senior pastors and one for members of the congregation.³ Results are based on responses from 34 pastoral surveys returned and from 484 congregational surveys which were completed.

¹ Fifty four pastoral surveys were mailed to 54 senior pastors. Thirty-four were returned. Three thousand congregational surveys were mailed to these same 54 churches. Again, 34 churches responded and 484 congregational surveys were completed. Complete results are found in Appendix Two.

² Since all of these churches would have similar beliefs and structures, such variables as theological issues, denominational affiliation and historical influences would not have to be considered.

³ Copies of these survey instruments and a complete record of responses can be found in Appendix Two.

Senior Pastor's Survey

Of the 34 pastors who responded, 18 were solo pastors, while the other 16 indicated they had at least one additional staff member. However, only 6 churches indicated that they had a staff member specifically in charge of pastoral care. Responses were further qualified by church size and by location (i.e. rural, metropolitan, etc.).

The first five questions in the survey dealt with the actual visitation practices of the senior pastor or the pastoral staff. The majority of pastors (53%) indicated that they did not have any organized, systematic plan for visiting their members in a non-crisis setting. Only 23% indicated that they systematically visited each member of their congregation on a yearly basis. However, almost all pastors showed up when a member was hospitalized or faced surgery. The size of the church seemed to make only a slight difference regarding how often a pastor visited members in the hospital. Pastors of smaller churches typically visited daily, whereas pastors of larger churches visited every other day or as the situation might warrant. Perhaps because of the distance involved, a majority of rural pastors (55%) indicated that they visited members in the hospital only once and then came sporadically as they felt it necessary. Only one respondent who pastors a church of 700+ indicated that he almost never does hospital visitation. When one of their members is facing surgery, the majorities of pastors (97%) visit and have prayer either the night before or on the day of surgery. If the surgery is serious, most wait with the family (70%) until the surgery is over. Understandably, in churches of over 150 members where the demands on a minister's time may be more constraining, this number drops significantly to around 20%.

The trend in visiting members confined to a nursing home varies widely among pastors. The largest numbers (50%) indicate that they try to visit at least once per month. It was difficult from the numbers to see any kind of discernable pattern in regard to either church size or location. Most likely, this depends more on the pastor's personality and philosophy of ministry than upon the size of the church or its setting in either a rural or metropolitan area.

Most of the churches surveyed (79%) did not have any kind of organized deacon or lay shepherding ministry. Also, there were only 32% of these churches which had functioning small group ministries where group leaders were responsible for at least providing some pastoral care. Curiously, the churches with over 150 members were more effective in utilizing Sunday School teachers as care providers than smaller churches.

Questions 9 and 10 of the survey were designed to assess the pastor's opinion of how their congregations might react to a lay shepherding ministry. A majority felt their congregations would accept such a ministry over a period of time (59%), but perhaps not immediately.⁴ Twenty-six percent felt that many would be offended if the pastor did not provide the expected level of pastoral care. Yet, these same pastors overwhelmingly indicated that God might call gifted lay persons to such a ministry (85% definitely, 15% maybe). Those with reservations about lay shepherding came from small churches of under 100.

Nearly 75% of the pastors surveyed did not feel their call to ministry was superior to that of a lay person. They indicated the call of a lay person to ministry was either the same (6%) or different in function (71%), but not in value. Those pastors who felt their

⁴ Only 12% responded that their congregations would welcome and embrace such a ministry.

call to ministry was a “higher call” than that of a lay person came almost exclusively from churches of under 100 members.

The final question of the survey was quite revealing. Forty seven percent of these pastors described themselves as hired shepherds who provide all or most of the pastoral care in their congregations. Nine percent have hired assistant pastors to help shoulder the pastoral care load, while 38% say they are beginning to share the ministry of pastoral care with the laity. Unfortunately, only 2 pastors (6%) are actually equipping and empowering lay persons to assist in the ministry of pastoral care.

This survey indicates that a definite need exists for a lay shepherding ministry in many Wesleyan churches. Like Moses in the Old Testament book of Exodus, pastors are “wearing themselves out” (Exodus 18:18) trying to provide all of the pastoral care alone, when capable lay persons could be helping them bear the burden. The growing number of pastors who indicate that they are on the verge of ministerial “burnout”⁵ reflects this need for lay assistance.⁶ According to a study by H. B. London, Jr. and Neil Wiseman, 40% of pastors in America have considered giving up their ministry in the last three months.⁷ The problem is that pastors seem unable to find a balance between the

⁵ Burnout can be defined as “the type of stress and emotional fatigue, frustration and exhaustion that occurs when a series of (or combination of) events in a relationship, mission, way of life, or job fail to produce an expected result.” Myron Rush, *Burnout: Practical Help for Lives Out of Balance* (Wheaton, IL.: Victor Books, 1987), 13.

⁶ H. B. London, Jr. and Neil B. Wiseman, *Pastors at Greater Risk* (Ventura, CA.: Regal Books, 2003), 21,62. London and Wiseman share the following startling statistics regarding the risk factors for pastoral burnout: (1) 90% of pastors work more than 46 hours per week; (2) 80% believe that pastoral ministry affects their families negatively; (3) 50% feel unable to meet the needs of the job; (4) 90% feel they’re inadequately trained to cope with ministry demands; (5) Churchgoers expect their pastor to juggle an average of 16 major tasks; (6) Pastors who work less than 50 hours a week are 35% more likely to be terminated.

⁷ *Ibid.*, 25-26 In addition, the authors report that 45.5% of pastors say they’ve experienced depression or burnout to the extent that they needed to take a leave of absence from ministry, 175.

competing demands of time, family and money.⁸ Although the implementation of a lay shepherding ministry may not totally solve the pastoral burnout problem, it could at least reduce the burden of pastoral care. The good news for overworked ministers is that the following survey of congregational members indicates that the laity may be more accepting of a lay shepherding ministry than many pastors may think.

Congregational Care Survey

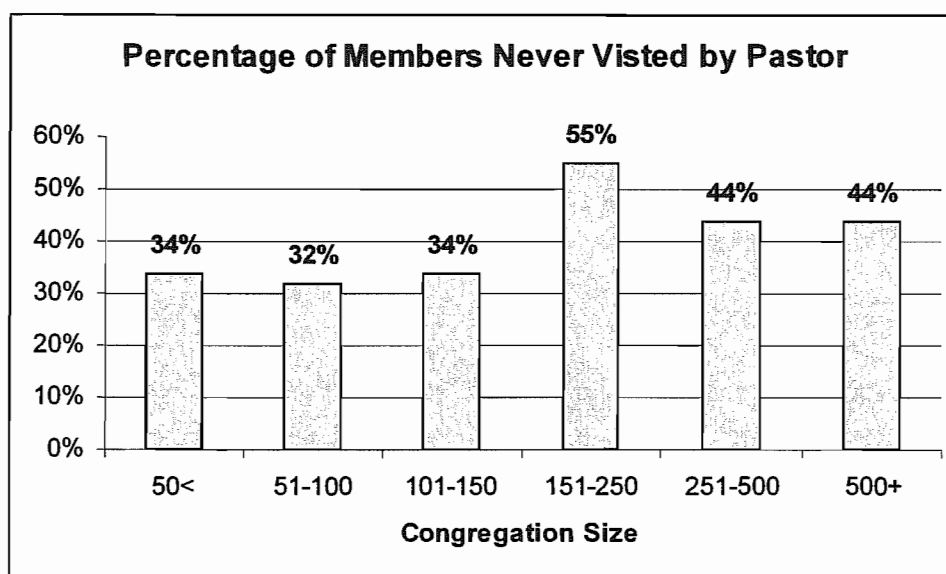
The congregational survey was distributed among the same fifty-four Wesleyan churches of the Shenandoah and North Carolina Districts.⁹ Primarily, the surveys were taken in adult Sunday School classes. In addition to the overall results, the surveys were queried further by the size of the congregation, the respondent's age, and how long they had been attending this particular church. Evidently, pastoral visitation practices and congregational expectations regarding visitation are controversial issues in some places. Two pastors who were sent surveys declined to give them to their congregations for fear they would set off a firestorm of controversy and criticism. Some of the surveys received contained written comments that were critical of their pastor's visitation habits. However, in fairness it should be noted that there were just as many surveys with words of praise for their wonderful, caring pastors.

Question number one dealt with the pastor's actual visitation pattern in non-crisis situations during the previous year. Apparently, Wesleyan pastors still see home visitation as an important aspect of ministry. Seventy-one percent of the respondents

⁸ Ibid., 23. An excellent self-assessment tool to determine if a pastor is on the verge of burnout is called the "Burnout Self-Test." Herbert J. Freudenberger, *Burn-out: The High Cost of High Achievement* (New York: Bantam Books, 1980), 17.

⁹ Over 3000 surveys were mailed to 54 churches. A total of 484 surveys were completed from 34 different congregations.

indicated that they were visited in their home by the pastor or another staff member at least once during the previous year (29% were visited more than once). Forty percent said they were not visited. When the results were examined by church size, there was a significant increase (21%) in the number of members who were never visited in their homes among churches with an attendance of 151-250. Surprisingly, however, the numbers improved slightly in the over 250 category (see chart below). One explanation for this might be the availability of additional staff members to assist with visitation.



The younger the respondent the less likely they were to receive a home visit. In the 18-24 age group, 62% were never visited, while in the over 65 age group only 27% were not visited. One disturbing figure was the fact that 52% of those who had been in the church less than a year had never received a pastoral visit.

Questions two and three of the congregational survey measured the level of pastoral care received when a member was hospitalized or facing surgery. The results indicate that Wesleyan pastors see hospital visitation as extremely important. Only 7% of respondents reported that when either they or a family member were hospitalized, they

were not visited by their pastor. Not only did the pastoral staff visit, but 69% indicated that they were also visited by other lay persons from the church such as a Sunday School teacher or small group leader. Even without an organized lay shepherding ministry, some lay persons are reaching out to provide pastoral care to their fellow members. This could be seen as an encouraging indicator of the possibilities for such a ministry.

Though only 2.3% of respondents indicated that they would be hurt and offended if someone other than the pastor visited them when hospitalized, a clear majority said that they expected their pastor to show up (56.4%). This was especially true in smaller churches. As the size of the congregation increased, the expectation that the pastor would visit members in the hospital diminished from 68% in the under 100 member category to 35% in the 500 member plus churches. The age of the respondents or how long they had been attending the church seemed to make little difference in regard to this issue.

Questions 5, 6 and 7 were designed to examine congregational attitudes towards a call to ministry. The majority of respondents believed that lay people are called to ministry and that their call is just as important (44%) or no different (25%) than the call of a pastor. However, a significant number (31%) felt that their pastor's call was a "higher call" than the call to lay ministry. Interestingly, in larger churches of 250 or greater, the call of a lay person was seen to have greater value than in smaller churches. In the smallest churches of less than fifty members the pastor's call seemed to be viewed with the highest degree of reverential awe. Also, new people seemed to have a slightly higher opinion of the pastor and his call (40%), compared to those who had been members of the church for more than twenty-five years (30%). One possible explanation

for this is the fact that new members may not yet have been taught the Biblical truth that every believer is gifted and called to ministry.

A clear majority (98.3%)¹⁰ of those surveyed felt that most, if not every believer, receives spiritual gifts at the time of conversion and that they are called to ministry. Evidently, this truth is being effectively communicated in Wesleyan churches. Although the message seems to be getting through, the question remains as to whether or not these gifts are being put to use. An effort must be made to match gifts and abilities with practical outlets of ministry and service.¹¹ Just knowing that every believer is gifted for ministry is obviously not enough. Believers must be encouraged to discover their particular mix of gifts and use them in creative ministry.¹²

The overwhelming response to the seventh question in our survey indicates a high level of confidence in the fact that God might call and use lay persons to provide pastoral care. Ninety percent said that with some training and supervision lay persons are gifted and can provide pastoral care. Another eight percent felt that it was possible that lay persons could provide pastoral care. This is good news for pastors who are willing to share the ministry of shepherding the flock with lay persons in their congregations. The potential is there and this survey indicates a majority of members would be receptive to such a ministry.

¹⁰ 57.8% believe that *every* believer receives spiritual gifts and are called to ministry, 40.5% believe that some are gifted and called (57.8% + 40.5% = 98.3%).

¹¹ A number of excellent resources have been developed to assist believers in matching their gifts to a particular ministry. For example, see Brett Eastman and Karen Lee-Thorp, *Developing Your SHAPE to Serve Others Purpose Driven Life Series* (Grand Rapids: Zondervan Publishing, 2002) or Bruce Bugbee, *Discover Your Spiritual Gifts the Network Way: Five Assessments for Gift Identification* (Grand Rapids: Zondervan, 2004).

¹² Bill Hybels, *The Volunteer Revolution: Unleashing the Power of Everybody* (Grand Rapids: Zondervan, 2004), 65.

The following two chapters outline the implementation and success of the lay shepherding program at Vinton Wesleyan Church in Vinton, Virginia.

CHAPTER SIX

DEFINING PASTORAL CARE

A critical step in implementing a lay shepherding program involves defining the parameters of pastoral care. For instance, does pastoral care include counseling? If so, does it require a degree in psychology in order to be a lay shepherd? Does lay shepherding include teaching and preaching? How much administrative skill does a lay shepherd need in order to have an effective ministry? In other words, is a lay shepherd expected to do everything an ordained minister might be expected to do? What is to be the scope of this ministry? These and other foundational questions will be addressed in this chapter.

A number of different titles were considered and discussed for naming this ministry such as lay pastoring,¹ the deacon ministry, or lay caring ministry. However, due to the large number of Biblical references to shepherding in the Scriptures and the numerous references to God's people as sheep, the moniker lay shepherding appeared to be a good fit.²

In the ancient world the term pastor and shepherd were synonymous. Even today, paintings or poems that portray rural scenes are referred to as being "pastoral." For the

¹ This is the name chosen by Melvin Steinbron. He calls his organization Lay Pastors Ministry, Inc. (www.lpml.org). See Melvin J. Steinbron, *Can the Pastor Do It Alone* (Ventura, CA: Regal Books, 1987)

² This term lay shepherding was first observed by this author in the book by Charles A. Ver Straten, *How to Start Lay Shepherding Ministries* (Grand Rapids, MI: Baker Book House, 1983).

people of Israel in the Old Testament, a favorite way of depicting God was as a loving shepherd who faithfully watched over and cared for His sheep. “The Lord is my shepherd” from Psalm 23 is perhaps the favorite and most comforting image. Isaiah takes up the same refrain as he describes God’s gentle care of his flock, Israel. “He will feed His flock like a shepherd; He will gather the lambs with His arms, and carry them in His bosom, and gently lead those who are with young” (Isaiah 40:11). The prophet Jeremiah applies similar terminology to religious leaders and he sternly rebukes them for their failure to shepherd God’s people:

“Woe to the shepherds who destroy and scatter the sheep of My pasture!” says the Lord. Therefore thus says the Lord God of Israel against the shepherds who feed My people: “You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings,” says the Lord. “But I will gather the remnant of My flock out of all the countries where I have driven them and bring them back to their folds and they shall be fruitful and increase. I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking,” says the Lord (Jer. 23:1-4).

Jesus, of course, is the ultimate “Good shepherd”...who “gives His life for the sheep” (John 10:11) and who provides the most complete image of pastoral ministry. And who can forget Jesus’ challenge to Peter following the resurrection as he commissions him for pastoral ministry. Jesus asks three times, “Simon, do you love me?” (John 23:15-17). When Peter responds affirmatively, Jesus says, then “feed my sheep” (John 23:17). From these and many other Scriptures we can conclude that pastoral care is simply being a shepherd to the sheep. Charles Ver Straten, in his book on starting a lay shepherding ministry, borrows this

Biblical imagery in describing a lay shepherd as “a watchman, a guard, a guide, a physician, a rescuer, a feeder of the sheep, and a lover of the sheep.”³

Clebsch and Jaekle, in their classic work on the history of pastoral care, offer the following simple definition: “helping acts, done by representative Christian persons, directed toward the healing, sustaining, guiding, and reconciling of troubled person whose troubles arise in the context of ultimate meanings and concerns.”⁴ The difficulty with this definition is that it limits pastoral care to those who are troubled. One might argue that well and whole people need pastoral care even in times when they are not experiencing significant problems. Melvin Steinbron’s explication is particularly helpful and broadens the context of pastoral care: “Pastoring is caring for another by giving one’s self in Christian love to a relationship in times of weakness and times of strength.”⁵ Other definitions of pastoral care might include fulfilling the second part of the great commandment, loving “your neighbor as yourself” (Luke 10:27) or simply following in the footsteps of Jesus by asking the question “What would Jesus do?”⁶

As stated earlier, for the purposes of this project pastoral care will be defined in practical terms using the acrostic S.H.E.P.H.E.R.D. This will be a “how to” definition that will explain the work of a lay shepherd. This definition does not pretend to be totally comprehensive or include every aspect of pastoral care, but it does help define the parameters of lay shepherding. In fact, in the training of lay shepherds this acrostic is used in the very first training session to provide a framework of understanding for this

³ Ver Stratton, *How to Start Lay-Shepherding Ministries*, 35.

⁴ William A. Clebsch and Charles R. Jaekle, *Pastoral Care in Historical Perspective* (New York: Jason Aronson, 1964), 5.

⁵ Steinbron, *Can the Pastor Do It Alone?*, 39.

ministry. In an easily remembered format, it quickly gives an overview of the varied work of a lay shepherd.

S-how up
 H-ear their cry
 E-ncourage them
 P-ray for them
 H-elp them.
 Be an E-xample
 R-emember them
 D-o whatever it takes.

Showing Up

One man described a friend as “the one who steps in when the whole world steps out.”⁷ A big part of pastoral care is simply being there. A lay shepherd shows up when there is a crisis, or a need, or when it seems no one else cares. Just being there at the hospital, the courtroom, the nursing home, or the graveside service speaks volumes to a hurting individual. How often those who have been ministered to respond with words like, “I’m so glad you came” or “I don’t know what I would have done without you”. Showing up is an indication of caring.⁸

However, just showing up at the moment of crisis will not be enough. In fact, if a lay shepherd has not shown up previously, at the home, the little league game, the cookout, the graduation, the baby shower, etc.; then their arrival at the time of crisis may well be more of an intrusion than a help. It is important to first develop a relationship

⁶ Charles M. Sheldon, *In His Steps* (Springdale, PA: Whitaker House, 1979), 19.

⁷ Elmer Towns, *Friend Day* (Lynchburg, VA: Church Growth Institute, 1983), 21.

⁸ An excerpt from a book by Jo Ann Lyon, president of World Hope International on “The Power of Presence” was shared at the first monthly meeting of lay shepherds at Vinton Wesleyan Church. In this moving chapter entitled “The Power of Presence” she shares how her visit to a Somalian refugee camp brought hope and encouragement to those desperate people. Even though she could not at that time give

with the sheep so that they will “know your voice” (John 10:4-5) and be comforted in the dark valley of despair.

Hearing Their Cry

A story is told about a distraught man who showed up at the parsonage one evening about 9:30 P.M. He told the pastor he did not belong to his church, but he had to talk to someone. His wife’s illness had been diagnosed as terminal cancer, and he was asking the age-old question, “Why does God let these things happen?” The pastor decided that he had no inspired responses, so he determined he would just listen for as long as the man wanted to talk. Occasionally he would nod or ask a question, but virtually said nothing. After a while, calm descended and the distraught visitor seemed much more relaxed. As he prepared to leave he shook the minister’s hand and said, “Pastor, you have a wonderful way with words.”⁹

The ministry of caring does not require great Biblical knowledge or a profound understanding of theology. It does not require a degree in psychology or a counselor’s license. It simply requires that one hear and understand what others are experiencing and feeling. Dietrich Bonhoeffer in his book on Christian fellowship speaks eloquently about the importance of listening in providing pastoral care:

“The first service that one owes to others in the fellowship of caring consists of listening to them. Just as love to God begins with listening to God’s word, so the beginning of love for people is learning to listen to them...Christians, especially ministers, so often think that they must always contribute something when they are in the company of others,

them food or water, the fact that she came to view their plight encouraged them and they were grateful. Jo Anne Lyon, *The Ultimate Blessing* (Indianapolis: Wesleyan Publishing House, 2003), 29-45.

⁹ Dennis L. Butcher, *Developing the Caring Community* (Bethesda, MD: The Alban Institute, 1994), 16.

that this is the one service they have to render. They forget that listening can be a greater service than speaking.”¹⁰

As the apostle James reminds believers, “be quick to listen, slow to speak, and slow to get angry” (James 1:19 NLT). In the training of lay shepherds, a large portion of one session is devoted to learning the art of active listening.

Encouraging Them

The lay shepherd’s purpose is always to encourage those he ministers to. The apostle Paul admonishes that while we are awaiting our Lord’s return we should “encourage one another and build each other up” (I Thess. 5:11 NIV). Pastor Rick Warren notes that most of the messages we hear from the world today are discouraging words such as: “You’re not smart enough; you’re not thin enough; you’re not fast enough; you’re not good enough.”¹¹ Warren goes on to say that as believers we can provide a “counterbalance to the negativity.”¹² Our words may be the only positive words that some people ever hear.

This need for encouragement is particularly important when lay shepherds visit shut-ins, nursing home residents and others who find themselves in discouraging circumstances. Lay shepherds are reminded often not to add to the burdens of their sheep by talking about how terrible the world is or gossiping about the problems of the church. Their purpose is to encourage, and the best way to do that is by focusing on Christ and

¹⁰ Dietrich Bonhoeffer, *Life Together* (New York: Harper and Row, 1954), 97.

¹¹ Rick Warren, *Better Together: What on earth are we here for?* (Lake Forest, CA.: Purpose Driven Publishing, 2004), 100.

¹² *Ibid.*

sharing God's Word.¹³ Lay shepherds are instructed to always have an encouraging promise from God's Word ready to share with those they visit.¹⁴ If the people visited are more depressed and sense less hope when the lay shepherd leaves than before they came, their visit has been a failure.

Praying For Them

An important part of the lay shepherding ministry is prayer. First, lay shepherds are encouraged to always pray *with* those they visit (emphasis added). They are instructed to ask if there are particular needs they might pray about, not only at the moment, but on a continuing basis. More important than flowery language and beautiful sounding phrases is a sincere and honest petition to Almighty God. A simple prayer offered in faith can have a powerful effect. As one observes the prayers of Jesus in the New Testament, they never appear to be wordy or pretentious. Instead, they are simple, direct, childlike expressions of confidence in the power of God. Melvin Steinbron reports the comment of one of his lay shepherds: "We have had people say, 'Don't visit me,' but we have never had one say, 'Don't pray for me.'"¹⁵ Realizing that much of what is shared during a visit may be confidential, lay shepherds are reminded to never share

¹³ The following list identifies the variety of ways God uses the Word in the life of a believer. We are born into God's family by the Word (I Pet. 1:23); we grow by the Word (I Pet. 2:2); we are cleansed by the Word (John 15:3); we are sanctified by the Word (John 17:17); we are protected by the Word (Eph. 6:17); we are built up by the Word (Acts 20:32); we are guided by the Word (Ps. 119:105); we are converted by the Word (Ps. 19:7); we are satisfied by the Word (Ps. 119:103). Leroy Eims, *What Every Christian Should Know About Growing: Basic Steps to Discipleship* (Wheaton: Victor Books, 1980), 34.

¹⁴ Two resources furnished to lay shepherds include a *Finding Help From the Bible* guide and *A List of Selected Bible Promises*. A copy of both of these resources can be found in Appendix Three.

¹⁵ Steinbron, *Can the Pastor Do It Alone?*, 64.

prayer requests without permission. The importance of maintaining a confidence is crucial to the ongoing lay shepherding relationship.

Secondly, lay shepherds are also encouraged to maintain a prayer list and lift up the needs they have been made aware of on a continual basis. In other words they are to pray *for* their flock (emphasis added). Steinbron notes that consistent prayer by a lay shepherd for his flock accomplishes four purposes:

1. It builds concern for the flock.
2. It silently deepens the relationship between a shepherd and his/her sheep.
3. It intensifies the lay shepherd's sense of responsibility.
4. It provides creative guidance to the lay shepherd, making his pastoring more effective.¹⁶

Finally, lay shepherds are encouraged to pray for God's help in effectively shepherding their flock. Ralph Neighbor asserts in his instructions to small group shepherds that "if you have to make a choice between praying and doing, choose to pray. You will accomplish more."¹⁷ Peter Lord echoes a similar thought:

It is honoring to God when our immediate and first response to any situation is to consult Him. It is very dishonoring to God when we make Him our last choice. Have you ever heard someone say, "We have done all we can, we might as well pray." If we are going to "acknowledge Him in all our ways," and "... seek first the Kingdom of God," one of the best ways is to make Him our consultant and advisor.¹⁸

Developing a consistent, effective prayer ministry may be the most important thing a lay shepherd can do for his flock.¹⁹

¹⁶ Ibid.

¹⁷ Ralph W. Neighbor, Jr., *The Shepherd's Guidebook* (Houston: Touch Publications, 1988), 49.

¹⁸ Peter Lord, *The 2959 Plan* (Titusville, FL: Park Ave Agape Ministries); quoted in Neighbor, *The Shepherd's Guidebook*, 57.

¹⁹ Richard Foster, *Celebration of Discipline* (New York: Harper and Row, 1978), 39.

Helping Them

An impressive part of the graduation ritual at a well known Christian college involves presenting each candidate with not only a diploma, but with a small towel signifying that they are now going forth to serve.²⁰ Jesus sought to teach a similar lesson to his disciples in the upper room as he removed his garment, girded himself with a towel and began to wash his disciples' feet (John 13:3-17). To minister in the spirit of Jesus means finding practical and perhaps even humble ways of serving. The lay pastor who thinks himself too important to help move a piece of furniture, or change a light bulb, or drive someone for a doctor's appointment will fail to minister effectively. Bill Donahue of Willow Creek Community Church relates the telling story of a staff pastor who carefully avoided the physical work of setting up chairs for their weekly meeting.²¹ This pastor would stand around, sip coffee, and talk until all the work was finished. One day a church member was overheard sarcastically commenting to another member, "Oh, he doesn't do chairs!"²² Donahue goes on to point out that Jesus not only did chairs, he "did feet."²³ True caring and true ministry, according to Jesus, often involves practical matters such as "giving a cup of cold water in His name" (Matt. 25:31-46).²⁴

²⁰ Observed by this author at the graduation of his daughter from Messiah College, Grantham, PA., May, 2003.

²¹ Bill Donahue and Russ Robinson, *Building a Church of Small Groups* (Grand Rapids: Zondervan, 2001), 64.

²² Ibid.

²³ Ibid.

²⁴ In the next chapter of this dissertation several accounts of caring acts of service performed by lay shepherds at Vinton Wesleyan Church are reported.

Being an Example

The apostle Paul exhorts his young protégé in the ministry, Timothy, to “be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity” (I Tim. 4:12). Rick Warren insists that we “need more than explanations, we need examples. . . . To grow we need to see principles in practice. We need to see what beliefs look like when they are translated into behavior in everyday situations.”²⁵ On several occasions Paul puts his own integrity on the line and encourages those under his care to follow his example, knowing that they will probably do so anyway. “The things which you learned and received and heard and saw in me, these do . . .” (Phil. 4:9). The apostle Peter, in his great sermon to shepherds, likewise encourages shepherds to be “examples to the flock” under their care (I Pet. 5:2-3). Both Paul and Peter know that the words of a follower of Christ will mean very little if their lifestyle does not back up what they say. I believe that is why Paul includes such a daunting list of qualifications for those who would seek to be a deacon or elder (Tit. 1:7-9; I Tim. 3:1-13). Lay shepherds are reminded of these qualifications from Titus and Timothy in the early stages of training. These are the expectations placed upon one who would enter this ministry of caring.

This does not mean that lay shepherds are expected to be perfect. However, it does mean that they are attempting to live Christlike, authentic lives before their flock. Lay shepherding is not to be a hypocritical role they assume when they put on their ministry hat and go out visiting, but rather, it is to be a way of life. Lay shepherds are encouraged to be honest and share genuinely regarding their personal walk with Christ.

²⁵ Rick Warren, *Better Together: What on earth are we here for?* (Lake Forest, CA.: Purpose Driven Publishing, 2004), 96.

Alluding to this pastoral metaphor of a shepherd and his sheep, lay shepherds are reminded how difficult it is to drive sheep. Instead, the shepherd leads and the sheep will follow. The scary part of that analogy is that they will sometimes follow almost blindly, which makes the shepherd's responsibility even greater. The words of a popular song by Christian recording artists, Phillips, Craig and Dean serve as a sobering reminder. As a dad thinking about the awesome responsibility of being an example to his son, the author prays:

“Lord, I want to be just like You
 ‘Cause he wants to be just like me.
 I want to be a holy example
 For his innocent eyes to see.
 Help me be a living Bible, Lord
 That my little boy can read.
 I want to be just like You
 ‘Cause he wants to be like me.”²⁶

Remembering

John Patton in his book *Pastoral Care in Context* uniquely defines pastoral care as simply remembering:

Caring is remembering. Remembering is caring. This is affirmed in both Old and new Testaments by the picture of God's remembering God's people, by the early Christians remembering God's action in Jesus Christ, and by Paul's remembering particular members of the Christian community. Moreover, the notion that remembering is caring is affirmed repeatedly in pastoral experience by those who ask pastoral carers to remember them in prayer or just to remember. It is affirmed in a variety of ways by elderly and dying patients or parishioners who find ways to let their carers know that they do not want to be alone at the time of death. It is, perhaps the most powerful dynamic in the prayer so long ignored or unknown by Protestant Christians, the Hail Mary. Mary, the powerful

²⁶ Joy Becker and Dan Dean, *I Want To Be Just Like You* (Brentwood, TN.: Praise Song Press, 1994)

maternal symbol of care, is asked to remember, to “pray for us sinners now and in the hour of our death.”²⁷

All of us like to be remembered. A card on our birthday reminds us that someone remembered and cared. A chance meeting of an acquaintance from long ago who remembers our name and recalls some shared experience warms and cheers our heart. John Patton is right; remembering is a big part of pastoral care. That is why lay shepherds are encouraged to memorize names and remember key information about their flock. Even if they have to jot down notes after a visit on an index card to serve as a cheat sheet for future use, it is better than forgetting. People are impressed when a lay shepherd returns several weeks later and can greet the family cat by name.

Max Lucado weaves a wonderful story into one of his books about a seatmate on a long airline flight named Billy Jack.²⁸ Billy Jack was a little boy in a big body who played Nintendo, listened to *Little Mermaid* tapes, swished drink around in his mouth to make it sound like the ocean, and never let a flight attendant pass without saying, “Don’t forget to look after me. I get confused a lot.” Unashamed of his needs, he constantly reminded everyone, “Don’t forget me? Don’t forget to look after me?”

Lucado points out that none of the other sophisticated passengers on that flight asked for special attention. They were seasoned travelers, grown-ups, and self-reliant adults. Yet, within each of us is a “Billy Jack” who longs to be kept in mind. Part of the job of pastoral care is simply letting people know they are remembered, not only by us, but by God. The catch is that they may never know that God remembers them or cares

²⁷ John Patton, *Pastoral Care in Context: An Introduction to Pastoral Care* (Louisville: Westminster/John Knox Press, 1993), 35.

²⁸ Max Lucado, *In the Grip of Grace* (Dallas: Word Publishing, 1996) 181-184.

unless they are shown by flesh and blood representatives of Jesus Christ. Lay shepherds are His body and His hands in this present age.

Doing Whatever It Takes

The D in this little acrostic supplies a catchall category that includes whatever it takes to meet needs. On one recent pastoral visit to a senior citizen a battery was changed in a smoke detector that had been beeping incessantly for a week. One lay shepherd, earlier this spring, knocked down a wasp's nest that was preventing an elderly widow from using her front door. The point is that caring must be practical. It includes far more than reading Scripture and saying a prayer. It involves meeting needs, lending a hand and providing assistance. If you'll remember, Jesus reminded some uncaring shepherds (Pharisees) of the true meaning of "loving your neighbor" by telling the story of the Good Samaritan (Luke 10:25-37). He ends his story with the admonition "Go and do likewise" (Luke 10:37). Lay shepherds must be good Samaritans, doing whatever it takes to meet needs and express the love of Christ to those under their care.

Conclusion

Several observations might be made regarding some of the things omitted in this definition. For one thing, teaching or preaching is not included. Lay shepherds are not expected to be public speakers, Sunday School teachers or small group leaders. They may choose to do so if they are gifted in those areas, but this is not a prerequisite for ministry. Also, little is expected of lay shepherds in the way of leadership. Though many serve on various boards and committees within the church, this is not a part of the

lay shepherd's job description. Likewise, lay shepherds are not expected to be professional counselors. They may at times offer Biblical counsel, but they do so more as a friend than as a trained professional. It is true that some training is given in listening skills and recognizing problems, but this is at a very elementary level. Lay shepherds are encouraged to refer serious problems to either the pastor or a professional counselor, while they remain a supportive encourager during the process.²⁹

²⁹ The Stephen Ministry, surveyed in chapter four, includes much more intensive training in counseling techniques and crisis intervention. The program proposed in this dissertation is not intended to be this in depth. For those lay persons who seem to be gifted and called to a ministry of counseling there are some excellent materials available through the American Association of Christian Counselors (www.aacc.net). This organization offers a Basic and Advanced Certificate of Biblical Counseling through their Light Learning Institute. To earn these certificates one must complete the five unit, thirty hour courses *Caring for God's People God's Way I and II*.

CHAPTER SEVEN
IMPLEMENTING A LAY SHEPHERDING PROGRAM
AT VINTON WESLEYAN CHURCH

This chapter will outline the steps taken to implement a lay shepherding ministry at Vinton Wesleyan Church where the author serves as Assistant Pastor. Topics covered in this section include preparing the congregation for the ministry, selecting and recruiting volunteers, training, commissioning, ongoing supervision and accountability. Also, basic information regarding the church, its history and its varied ministries will be shared. Some of the early results of the program will be evaluated and plans for continuing expansion and growth will be highlighted.

About Vinton Wesleyan

Vinton Wesleyan Church, located on the corner of South Poplar and Jefferson Streets in the downtown area of Vinton, Virginia, was organized on December 10, 1934. In its seventy year history it has been served by eleven capable pastors and has experienced steady growth and survived numerous building projects. Their current worship facilities were completed in 1993 and will seat approximately 250 people. The church has adequate educational space and a multi-use fellowship hall. The church also ministers to the community effectively through the Happy Times Child Care Center which has been in existence since 1985.

At the present time the church is averaging 110 for morning worship, with new people being added almost weekly. The current pastor, Rev. Ricardo Rodriguez, arrived in June, 2004 and is already experiencing significant growth and an unparalleled spirit of enthusiasm and cooperation. Pastor Rodriguez served the Vinton Wesleyan Church as a youth pastor in the late 1980s, so he began his ministry with the added advantage of already knowing most of the people. His vision for the church and his commitment to every member ministry made Vinton Wesleyan a congregation ready to receive a ministry of lay shepherding.

Recruiting Prospective Lay Shepherds

In September of 2004 discussions were held with the Senior Pastor regarding the possibility of starting a lay shepherding ministry at Vinton Wesleyan. Providentially, the pastor was in the middle of preaching and teaching a series on spiritual gifts and the equipping model of ministry found in Ephesians 4:11-16. In the course of several meetings with Pastor Rodriguez, the following criteria were developed for potential lay shepherds:

1. They must be spiritually mature believers with a good reputation in the church and community.¹
2. They must be Covenant members² of Vinton Wesleyan Church and committed to its ministry.
3. They should possess and exhibit the spiritual gifts of mercy, exhortation or encouragement, and helps or serving.³

¹ The criteria for deacons outlined in I Tim. 3:8-13 was considered to be the standard.

² The Wesleyan Church allows for two types of church membership: Covenant Membership (full relationship with all rights and privileges) and Community Membership (provisional for those who have not yet matured either spiritually or by age to the point of making a full commitment to the church, supporting its beliefs and practices.)

³ Melvin Steinbron identifies these three gifts as being the most essential for pastoral care. Melvin J. Steinbron, *The Lay Driven Church* (Ventura, CA: Regal Books, 1997), 155.

4. They should not be already overburdened with other ministries. They must be able to devote significant time to training and providing shepherding care.

Since Pastor Rodriguez knew his people best, he supplied a list of seventeen prospects who met the criteria. These were contacted by the pastor and were sent a formal letter inviting them to an introductory meeting. Fourteen of the seventeen invited showed up at this initial session. In this brief, forty-five minute meeting an overview of the program was presented. The meeting began with a quick look at Exodus 18 and the foolish attempt of Moses to handle all of the needs of the people by himself (Exodus 18:13-26). A comparison was made to the modern day pastor, who is often expected to provide all of the pastoral care for a growing congregation. Most of the meeting was taken with explaining the acrostic, S.H.E.P.H.E.R.D., which helps define the ministry of pastoral care.⁴ An attempt was made to assure prospective lay shepherds that they would receive substantial initial and ongoing training, as well as careful supervision. The high expectations of commitment and involvement were clearly communicated. Candidates were made aware of the fact that attendance at regular monthly meetings would be mandatory and that monthly reporting of all lay shepherding activities would be required. Care was taken to make sure every prospective lay shepherd knew what they were getting involved with. This resulted in a number of people deciding immediately that this was more than they could possibly fit into their busy schedule. Those who dropped out were not made to feel guilty, but were encouraged to reconsider in the future.

Training

Due to a crowded fall church calendar, a three hour, Saturday morning training session was decided upon as the most advantageous format. The session was held on

⁴ A full discussion of this is found in chapter six of this dissertation.

October 9, 2004 in the fellowship hall of Vinton Wesleyan Church. After a wonderful breakfast, the training session began with the participants being divided into smaller groups of three. Care was made to separate husbands and wives for this exercise. First, the trainees were asked to share one thing about themselves that those in their group might not know. This turned out to be a wonderful crowd breaker and proved to be a fun and enlightening experience. The participants were then asked to share one particular burden or need in their life or in the life of a close family member. The person to their right was then to pray for that specific need.⁵ The groups were told they would have ten minutes for this exercise, but it stretched into twenty minutes by the time everyone shared and prayed. The participants were then asked if they realized what had just happened. After a short pause they were told, "You have just provided pastoral care to one another!" By simply listening, praying and caring the participants encouraged and ministered to one another. This initial exercise provided the transition to the remaining lay shepherding training that was divided into three modules.⁶

Module One: The Biblical Basis of Lay Shepherding

In the first session an attempt was made to lay a Biblical foundation for the ministry of lay shepherding. After looking at the Great Commandment (Matt. 22:37-40) and the Great Commission (Matt. 28:19-20), the trainees were introduced to the Great Charter of John 21:15-17 which is to "feed" or "tend" His sheep.⁷ The equipping model of Ephesians 4:11-16 was explained as well as the mandate of I Peter 5:1-4 to provide

⁵ The idea for this exercise was borrowed and adapted from Melvin J. Steinbron, *Can the Pastor Do It Alone?* (Ventura, CA: Regal Books, 1987), 45-46.

⁶ A complete outline of the training can be found in Appendix Three.

⁷ A full discussion of the Great Charter is found in chapter two of this dissertation.

care for God's flock. The emphasis of this teaching was that God desires for His people to be cared for and lay shepherding is a practical way of making sure it happens.

Some discussion was given in this session to John Wesley's lay shepherding plan and how he organized his converts into societies, class meetings, and bands.⁸ An attempt was made to lay a historic foundation for lay shepherding. The class became aware that this is not some new-fangled, twenty-first century idea, but is a classic principle rooted in historic Christianity. Because of the Methodist heritage of the Wesleyan Church, this historic perspective regarding Wesley was well received and perhaps explains to some degree the enthusiastic acceptance of this ministry.

The remainder of this first session was devoted to defining lay shepherding. A number of definitions were examined before the class was reintroduced to the acrostic, S.H.E.P.H.E.R.D., which defines the scope of the lay shepherding program.⁹ At the close of this session the participants were asked to close their notebooks and recall what each of the letters in S.H.E.P.H.E.R.D. stood for. The results were encouraging. They were able to remember each facet of the ministry definition.

Module Two: The Anatomy of a Visit

The second session dealt specifically with how to make a pastoral care visit. This covered some dos and don'ts of hospital calling, including some special situations such as the emergency room and the intensive care units. The importance of making a pre-surgical visit and providing care for waiting family members was fully discussed. A considerable amount of time was spent discussing what actually should take place during

⁸ A full discussion of Wesley's use of the laity in providing pastoral care is found in Chapter Three of this dissertation.

⁹ See Chapter Six for a full discussion of this definition.

a hospital visit. Several role playing scenarios were utilized to help communicate this material. Lay shepherds were instructed to listen attentively, to notice body language and to be aware of unspoken fears and concerns. Participants practiced using open-ended questions to encourage patients to verbalize their true feelings.

Lay shepherds were counseled to look for opportunities to inquire about the spiritual condition of those they visit.¹⁰ One important aspect of ministry that was stressed in this session was the value of God's Word in encouraging those in a crisis. Two handout sheets were given to the trainees: "Finding Help in the Bible"¹¹ and a list of Bible Promises.¹² Lay shepherds were instructed to always have an appropriate verse of Scripture ready to share with those they visit. Nothing else they share with those they visit will have the same lasting effect.

Praying with those who are visited is considered an essential part of the lay shepherding ministry. Lay shepherds were urged to always have prayer with those they visit unless it is specifically refused. They were encouraged to not only pray for the individual they are visiting, but also for their family. It was also emphasized in this session that prayer should be offered not only for the patient's physical well-being, but for their spiritual health as well. The lay shepherd's prayer should always be specific, encouraging and filled with faith. The prayer of a lay shepherd should inspire hope in those who are prayed for. Most of all, lay shepherds were encouraged to "put on love" (Col. 3:14). The purpose of visiting is first and foremost a practical expression of caring.

¹⁰ One of the continuing education modules will deal specifically with evangelism and how to share one's faith.

¹¹ Taken from "Special Reader's Helps," *The Holy Bible: New Revised Standard Version* (New York: The American Bible Society, 1989). A copy of this resource is found in Appendix Three.

¹² A copy of this resource is included in Appendix Three.

A list of specific instructions for nursing home visitation was also covered in this session. Since almost every lay shepherd is assigned at least one shut-in or nursing home patient, these suggestions were well taken. The participants came up with a number of creative suggestions for expressing love and encouraging those who find themselves confined in what are often less than ideal situations.

Since the first assignment of newly appointed lay shepherds would be to visit all the members of their flock, a good portion of this session was devoted to making the first or initial home visit. Participants were given practical suggestions for making the visit warm and friendly. An information sheet was distributed to each lay shepherd, which they were to complete during this initial visit. A couple of good open-ended questions were suggested to turn the conversation toward spiritual matters:

1. How did you first become acquainted with Vinton Wesleyan Church?
2. Tell me about your conversion? How did you first come to know the Lord as your Savior?

Again, the lay shepherds were instructed to always end their visit with prayer. It was suggested that a good way to transition to a closing prayer and to find out about possible needs was to first ask if you could have prayer for them and their family. Then secondly, to ask if they had any special needs they would like for you to pray with them about. Immediately following the visit, lay shepherds were encouraged to write down any pertinent information they may have discovered during the visit, such as where they work, important upcoming events in their life, special interests, names of pets and of course prayer concerns. Knowing and remembering this information will help build the relationship between a shepherd and his flock more quickly.

Several minutes of this second session were devoted to a limited discussion of grief or crisis visitation. The importance of just offering a comforting presence in such situations was stressed. Also, a number of suggestions for offering practical and much needed assistance were given. Participants were informed that this subject will be covered in depth in one of the continuing education segments of lay shepherding training.

Module Three: The Be-Attitudes of a Shepherd

This final session dealt with six basics of a good shepherding relationship. First of all, lay shepherds were encouraged to Be-Genuine; to be themselves. Nothing is more damaging to a relationship than hypocrisy and dishonesty. Shepherds were encouraged to be transparent and open with those they serve.

The second Be-Attitude covered was that of being empathetic. Some discussion was given to the difference between empathy and sympathy. Shepherds were cautioned to avoid two extremes: over empathizing and dismissing their feelings as irrational or unimportant.

The third Be-Attitude discussed was that of being respectful. This involves more than just having good manners, but deals with looking at people without judging them. Psychologist Carl Rogers calls this “unconditional positive regard” or “seeing people for what they could be, not necessarily for what they are.”¹³ Several examples of this were mentioned from the ministry of Jesus, including the story of Zacchaeus (Luke 19:1-10), the Samaritan woman at Jacob’s well (John 4:5-30) and the leper that Jesus healed (Luke 5:12-14).

¹³ Barry A. Farber, Deborah C. Brink and Patricia M. Raskin, eds., *The Psychotherapy of Carl Rogers: Cases and Commentary* (New York: The Guilford Press, 1996), 53.

The fourth attitude lay shepherds were encouraged to cultivate was the attitude of hopefulness. Regardless of the circumstances, believers have hope because of our faith in Jesus Christ and His ultimate victory over sin and death (Hebrews 11:1). As lay shepherds minister to those in their care, they must communicate this ultimate hope.

The fifth Be-Attitude is to Be-Attentive. Some discussion was given to the difference between attentive and inattentive listening. A humorous skit about a husband not listening to his wife while watching a football game helped communicate this point. A number of communication busters, such as using clichés, constantly interrupting and being too opinionated, were briefly discussed.

The final attitude discussed was the importance of confidentiality. Nothing can destroy a relationship faster than sharing publicly information that was shared in confidence. Lay shepherds were warned about sharing prayer needs without first asking for permission to share those needs with others in the congregation.

Conclusion: The Lay Shepherd's Secret Source of Power

In the wrap-up session of this three hour training seminar, Max Lucado's story about a strange place called "Tuckered Town" was read.¹⁴ In this strange place people are pushing around their automobiles and trucks instead of starting them up and mashing on the gas. Lucado's obvious point is that we are just as foolish as believers when we try to live the Christian life and minister to others in our own power.

Lay Shepherds were reminded of Jesus' final instructions to his disciples to "not depart from Jerusalem, but to wait for the Promise of the Father . . ." (Acts 1:4). This task of lay shepherding, which may at times seem overwhelming, is not ultimately a task

¹⁴ Max Lucado, *Come Thirsty* (Nashville: W. Publishing Group, 2004), 55-56.

done alone. The Holy Spirit is available to guide, empower and make effective the ministry of those he calls to serve. Ultimately, the Chief Shepherd (I Peter 5:4) watches over His flock.

Launching the Ministry

During the initial training, lay shepherds were given the opportunity to pick two families or individuals they would to have included in their shepherding assignment. The remainder of their flock was assigned by the senior pastor in cooperation with the Lay Shepherding Director. Each lay shepherd was assigned no more than eight families for which they would be responsible. A letter was mailed to each family by the senior pastor explaining the lay shepherding ministry, informing them who their lay shepherd would be and preparing them to expect a visit.¹⁵

As further preparation for launching this ministry, the Lay Shepherding Director was given the opportunity to preach in a Sunday morning service and explain in more detail the ministry of lay shepherding. Hopefully, this presentation will be helpful in future recruitment of lay shepherding volunteers. A special commissioning service for our first eight lay shepherds was held on December 5, 2004 and the lay shepherding ministry was officially launched.

After assignments were decided upon in consultation with the pastor, the Lay Shepherding Director met personally with each lay shepherd to discuss their responsibilities and to make sure there were no problems with any of the assignments. The lay shepherds were encouraged to try and make an initial visit to all of their people by the first of the year.

¹⁵ A sample copy of this letter can be found in Appendix Three

Ongoing Training and Accountability

A number of communication channels have been set up encourage, motivate and challenge lay shepherds. The Lay Shepherding Director makes a point of seeing and speaking to each lay shepherd at most regular services. A monthly newsletter called "The Shepherd's Staff"¹⁶ is either handed out or mailed to each lay shepherd. Pertinent magazine articles and other helpful reading materials are distributed periodically to encourage the lay shepherd's personal development and spiritual growth. An excerpt from Joanne Lyon's book, *The Ultimate Blessing* on the power of presence was recently circulated among these shepherds.¹⁷ Monthly training and reporting sessions are held for encouraging one another, sharing victories and defeats, discussing problems and discovering ways to make the ministry more effective. Lay shepherds are required to attend these meetings and turn in a written report.¹⁸ At least fifteen to twenty minutes of this meeting is devoted to ongoing training. The following topics have been or will be covered in the next year:

1. Practical ways to show that you care.
2. The qualities God looks for in a lay shepherd.
3. Learning to listen.
4. Being precedes doing.
5. "Lord, teach us to pray."-The importance of a lay shepherd's prayer life.
6. Showing compassion for the grieving.
7. The lay shepherd's personal devotional life.
8. Caring for those who resist.
9. The importance of written notes as a means of encouragement.
10. The anatomy of a relationship.¹⁹

¹⁶ A sample copy of the monthly newsletter is included in Appendix Three.

¹⁷Jo Anne Lyon, *The Ultimate Blessing* (Indianapolis: Wesleyan Publishing House, 2003), 29-45.

¹⁸ A copy of this report form can be found in Appendix Three.

¹⁹ Melvin Steinbron, *Dynamite Meetings: 25 "Ready to Go" Plans for your Lay Pastoral Care Ministry* (Lumberton, NJ: Lay Pastors Ministry, Inc., 1998). This is an excellent source of ideas for

Future Plans

Currently, Vinton Wesleyan Church has five lay shepherding teams (three husband-wife teams, two individuals) who are providing pastoral care for thirty-eight families. This still leaves over half of the congregation without an assigned lay shepherd. Fortunately, this number includes many active members and mature leaders who require minimal pastoral attention. However, the goal of this ministry is to make sure that every member of the flock is properly cared for. Plans are being made to recruit and train several more lay shepherds within the next six months. Pastor Rodriguez has already identified several prospects and they have shown some initial interest.

In a recent Sunday evening service, several impromptu testimonies regarding the care that has been already received from lay shepherds served to elevate and promote this ministry. One lay shepherding couple took it upon themselves to provide Christmas gifts for the child of a disabled and financially struggling single father. Several lay shepherds delivered cookies and care packages to the members of their flock who are in nursing homes or who are shut-ins. One lay shepherd has been calling a new mother suffering from post-partum depression on an almost daily basis. The bottom line is that pastoral care is taking place! Pastor Rodriguez is ecstatic over the initial results and says that he feels like a great load has been lifted from his shoulders.²⁰ Thus far, the response of the congregation to this ministry has been extremely positive. The future of lay shepherding at Vinton Wesleyan appears to be bright and full of promise.

continuing education of lay shepherds. Lay Pastors Ministry, Inc. also produces a monthly newsletter and has a number of additional resources. Materials can be ordered at www.laypastors.com.

²⁰ Ricardo Rodriguez, Senior Pastor at Vinton Wesleyan Church, Vinton, VA., interview by author, 21 December, 2004.

APPENDIX ONE

FIRST PRESBYTERIAN CHURCH

Diaconate Organizational Flow Chart

Associate Pastor of Congregational Development and Pastoral Care

Diaconate Steering Committee

Chair / Co-Chair Secretary / Co-Secretary Resource Coordinator / Assistant Coordinator

A –Team

B –Team

C-Team

Administration A-Team Education
Training

B-Team
Communication Circulation

C-Team
Emergency Care Resource Systems

A-Team (Composed of Chair/Co-chair and 9 deacons)

Steering Committee (Composed of Chair/Co-chair, Secretary/Co-secretary, Resource Coordinator/Assistant)

Administration:

1. **New Church Members**
 - a. **Assignment to First Family**
 - b. **Presentation of New Member with Deacon in worship service**
 - c. **First Family Education and Definition**
2. **Role Fulfillment**
 - a. **Accountability of Deacons to their First Family Responsibilities**
 - b. **Accountability of Deacons for attendance and participation in Diaconate.**
3. **Monthly Meeting Management (Co-chair)**
 - a. **Agenda Composition**
 - b. **Leading the Diaconate Meeting**
4. **Deacon First Family Assignments (September Transition Meeting)**
5. **Election process of Steering Committee Members**

1-5 are responsibilities that the Steering committee is responsible for, although they may incorporate the assistance of A-Team to accomplish these items.

A-Team

Training and Education

6. Recruiting and Nominating
7. New Deacon Education
 - a. Officer Training with Rev. Bob Smith
 - b. Transition – hand off of first families to new deacons
 - c. Ongoing meeting education, training, mentoring

B-Team (Composed of Secretary / Co-Secretary, 8 deacons)

Communication and Circulation

1. Secretarial Responsibilities, i.e. minutes and distribution (circulate to deacons and church secretary)
2. Phone Tree (Emergency Response communication – explained in officer's manual)
3. New Member information circulation (Follow the rule for Chain of Command circulation)
4. General Diaconate communication to the congregation (NEWS).
5. Deacon general service sign ups and reminders (sheet attached)
6. Best Practices / Shared Successes
(Compile a listing of best practices for our resource area, based on shared success stories in each diaconate meeting. This will become a list over the year as our minutes are compiled and shared successes compiled in a file by this committee. We do want a finished product.)

C-Team (Composed of Resource Coordinator/Assistant, 9 deacons)

Emergency Care and Resource Systems

1. First Family Emergency Care Support
Explanation: When the resource of the first family and other deacons is not available this team will assist to help coordinate assistance for families in need. As a rule we make an offer to care for members who have experienced death or illness in their family. It is not our responsibility to provide assistance, but it is our task to determine whether care is needed and whether we can respond. Our response is one of contact first and provision if warranted. We would provide a visit, meal, or transportation if it was needed after a contact by phone. It should be noted that as deacons we do not cater meals for receptions following a memorial service. We do however offer to provide a meal to the family at their home if there is a need expressed, during the time around the service or visitation.
2. Resource Center (materials and organization)
Explanation: Review all mailings regarding resource materials for congregational care. Decide which resources would be beneficial to the continual care of our congregation within the means of our budget. These resources would be made available to deacons and/or members. A place for these items, if warranted, would also be established and maintained by this team, i.e. a Deacon workshop area.

3. Member Updates

Keep the diaconate aware of the special needs and celebration events of members in the congregation by communicated this information to the B Team for circulation and at meetings. We want to be informed about joys and concerns in the life of our members.

4. We need to create a budget over the next year of ministry.

5. Compile a list of people who are willing to provide a meal in an emergency for deacons to use when a need arises that their first family can not respond to. Provide the congregation with meal recipes so more people can participate in having a meal ready in their freezer when they get a call.

Best Practices

The following excerpts are a compilation of suggested practices for particular situations you may face as a deacon.

Diaconate motto: Serving Christ, Loving Each Other

Philosophy of ministry: Equipping the saints to serve the body of Christ

As a deacon we are called to serve Christ. In doing this we serve each other in love. This is why we enlist the help of our First Family units to care for our church members. We are not called to be our First Families servant, but rather to incorporate their service for those in our families when needs arise.

General Information

Quotes for your reflection

1. "If you just do the work it's not that hard." *Hunt Ozmer 8/1/04*
2. "The obvious has been lost."
When you feel like you don't know what to do, read your Officer's Manual, or Best Practices hand out. It will tell you what to do. When in doubt call another deacon, or a pastor.
3. "Be a part of the solution, not the problem."
4. "Whining is never appropriate."

Phone Calls / Visits

1. When you make a phone call or a house visit, have a purpose. It makes it easier. Use the Embrace introduction example in your information for your first contact.
Examples of purposes:
 - a. Checking in on your family: Ask about the kids, school, sports, or family activities. Ask seasonal questions: What did you do this summer? Will you be seeing family this Christmas? etc.
 - b. Tell your family about an upcoming event at the church and invite them to come.
 - c. Ask them if there's anything you can add to your prayer list for their family.
 - d. Make a home visit a little easier by scheduling it around a significant event, i.e. birthday, anniversary, graduation, Christmas, so you can stop by and give them a card, loaf of bread, or a box of cookies. Use this technique as an addition to meeting the family in their home, not in place of it.
2. Contact your families every two months. This should be done over two months time, meaning approximately two families will be contacted each week by phone. Make your report from these contacts as they happen.
3. Schedule a family or two to visit anytime during each two months, and remember we have opened every other month for you to use your deacon meeting time to meet families. So schedule appointments with two families on the first Sunday of the month opposite our deacon's meeting, either in the afternoon or evening. We've opened this space for you, so please make good use of it.

Chain of Command for Information Circulation

Deacon's responsibility

1. When a deacon receives information regarding a general member, he/she needs to circulate that information so that it is responded to in a timely fashion, whether it is an emergency or not, please follow this procedure.
 - a. Contact First Presbyterian Church at (540) 344-3204 and speak with the Communications Director, Sean Magee, or the Secretary, Lorri Wright. Tell them the information you have about a particular member. It's okay if it's not all the information, just call and report immediately and we will find out the rest of the details.
 - b. The office personnel you contact in (a) will inform the minister and contact the member's Deacon.
 - c. The office personnel will also contact the Diaconate secretary so that he/she is informed.
2. When a deacon receives information regarding one of his/her first family members, he/she needs to circulate that information to the church office (letter "a" above).
3. When information comes from the church staff, regarding a member, whether it comes through the support staff or minister the following procedure will be followed.
 - a. Church staff will inform the Deacon whose member is in his/her First Family regarding that members situation, i.e. illness, death, birth, hospitalization, emergency.
 - b. Church staff will also inform the Diaconate secretary of this information.
 - c. The Deacon must contact that family or member immediately as he/she is able, and assess the need. Please call another deacon or the minister (Troy Agema, Bob Smith, or Doug Newman) if assistance is needed. Always call if you have a question, regardless of what it is.
 - d. If the need of your member requires a response that will only involve you, i.e. a hospital visit or home visit, make that happen immediately. Call a fellow deacon, first family member, or minister if you would like to team up for such a visit.
 - e. If the need of your member requires you to enlist the help of others, i.e. food preparation, transportation, please always follow these guidelines:
 1. Ask yourself if you can do it, but don't over burden yourself. The idea is to enlist the help of members from your first family.
 2. Contact a member of your first family. Explain the situation and need and ask if they are able to respond. Don't feel guilty, just ask them a simple yes or no question, and encourage them to respond honestly to the request.
 3. If you are able to get help from your first family, follow through to insure the meal is delivered or transportation arrangements are made.
 4. If you are unable to receive help from your first family, call another deacon for help and have them try the steps above to enlist their family.
 5. If this fails call the Emergency Care Team who will have some suggestions of people to call for such a need, or may arrange help themselves, depending on your own needs.
 6. Finalize arrangements and insure that the need is met.
 7. Follow up with a phone call to the member family to check in with them after the need is met.

APPENDIX TWO

Pastoral Care Survey Results

General Information:

Total number of surveys received: 34

Congregation Size (Based on average Sunday AM attendance)

Less than 50 =	8
51-100 =	13
101-150 =	7
151-250 =	3
251-500 =	2
500+ =	<u>1</u>
	34

Paid staff members:

18 surveys were from solo pastors

16 were from pastors with at least one additional staff member

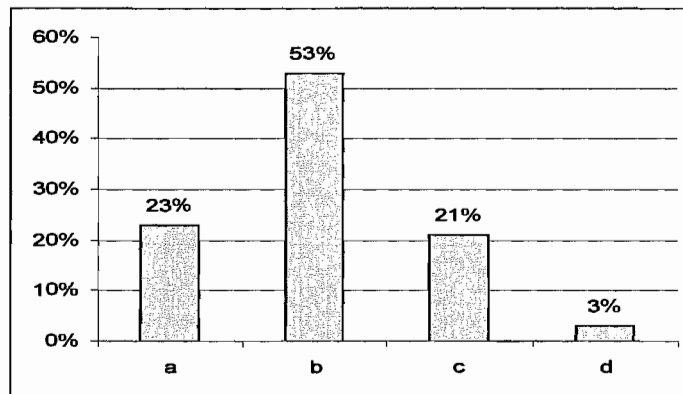
Only six churches had a paid staff member in charge of pastoral care.

Location of churches:

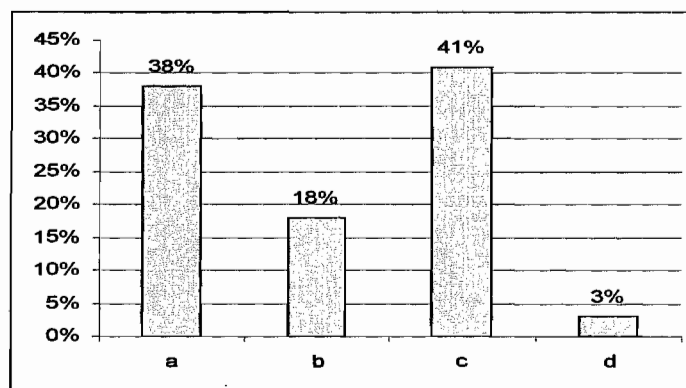
Rural.....	11
Small town (50,000<).....	13
Mid-size city (50,000-250,000)..	6
Metropolitan (250,000+).....	<u>4</u>
	34

Survey Questions and Results:

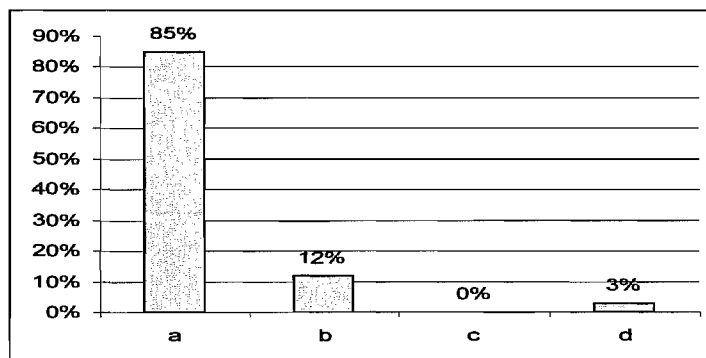
1. Which of the following statements best describes your pastoral visitation strategy for church members?
- I systematically visit each member at least once per year.
 - I visit members sporadically without any organized plan.
 - I visit only when there is a specific need or they have quit attending.
 - I never or rarely do pastoral visitation.



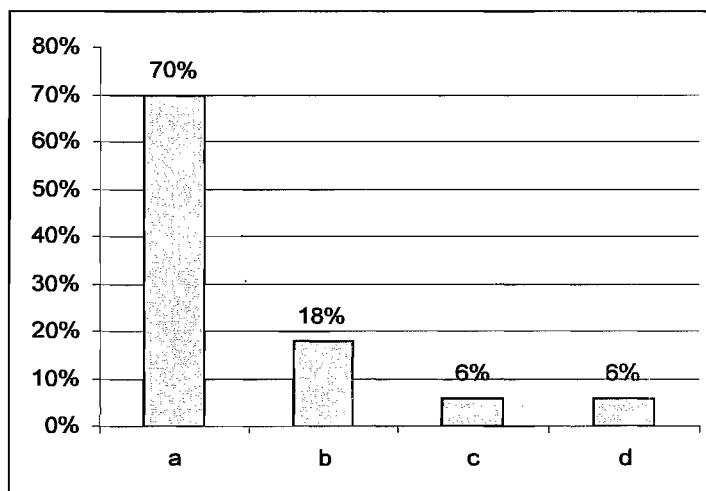
2. When a member is in the hospital...
- I visit them every day.
 - I visit them every other day.
 - I visit them once when they first enter and then only sporadically as the situation warrants.
 - I never do hospital visitation



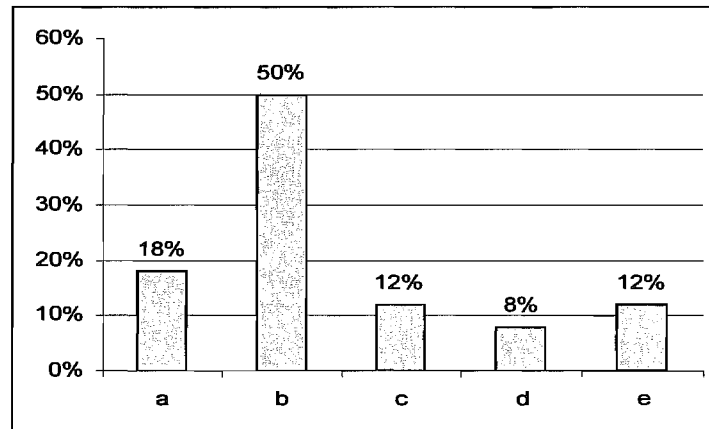
3. When one of my members is facing surgery
- I always visit and have prayer with them either the night before or the day of surgery.
 - I sometimes visit and have prayer with them either the night before or the day of surgery.
 - I rarely visit and have prayer with them either the night before or the day of surgery.
 - I never visit and have prayer with them either the night before or the day of surgery.



4. When one of my members is having a serious operation.
- I usually wait with the family until the surgery is over.
 - I sometimes wait with the family until the surgery is over.
 - I rarely wait with the family until the surgery is over.
 - I never wait with the family until the surgery is over.

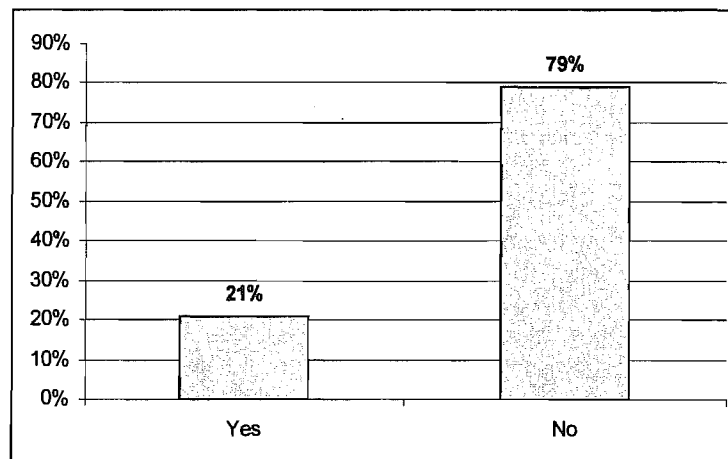


5. For members who are in nursing homes or who are shut in...
- I visit them at least once per week
 - I visit them at least once per month
 - I visit them about every three months
 - I visit them twice a year
 - I visit them once a year
 - I rarely or never visit them.



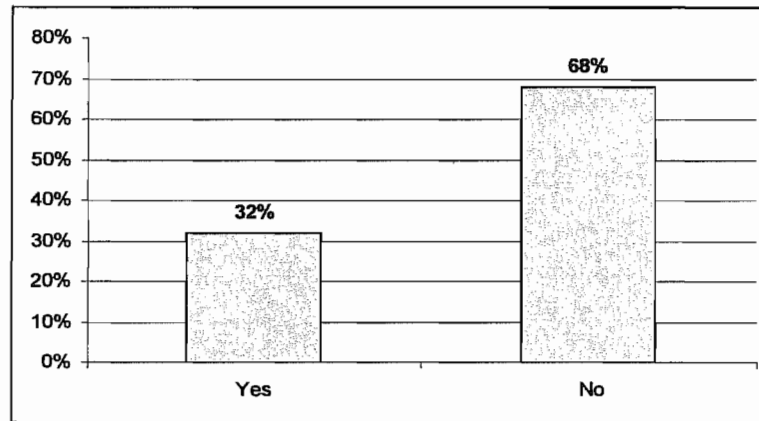
6. Do you have any kind of organized deacon or lay shepherding ministry in your church where lay persons are responsible for the pastoral care of a small group of individuals.

(21%) Yes (79%) No



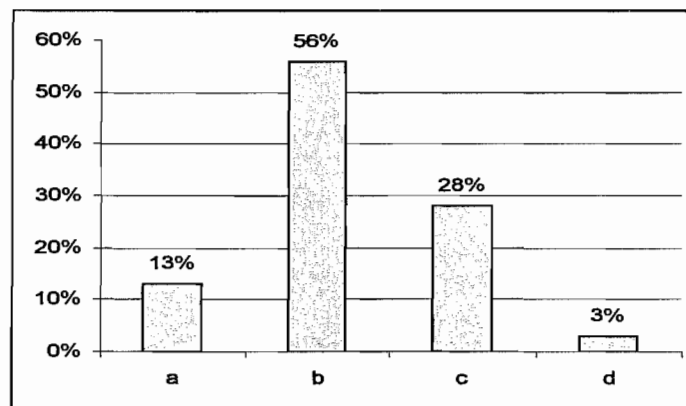
7. Do you have a small group ministry where small group leaders provide pastoral care to the members in their group.

(32%) Yes (68%) No

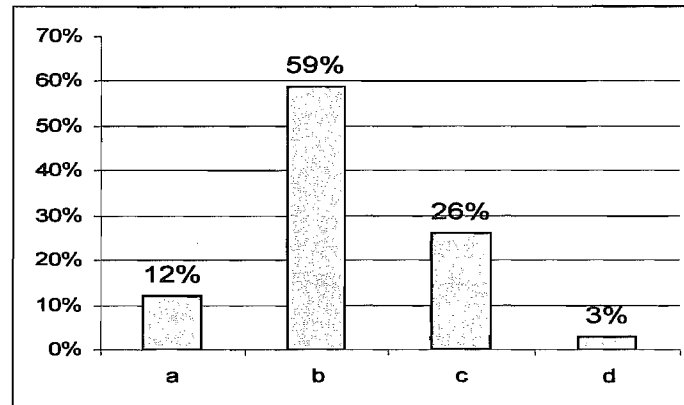


8. How effective are your Sunday School teachers/classes in providing pastoral care to their class members.

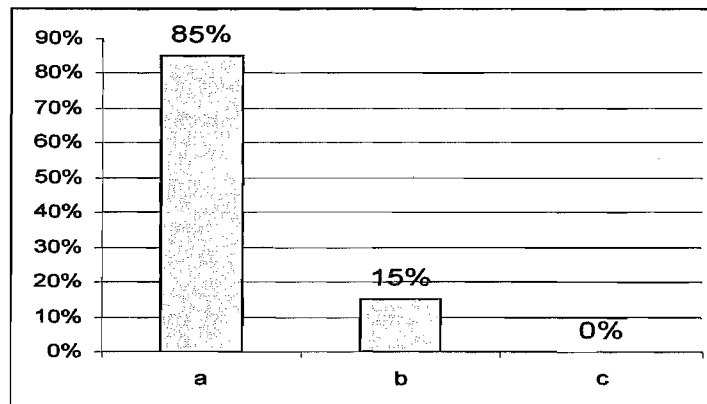
- They regularly visit class members, follow-up on absentees, and provide pastoral care in crisis situations and times of illness.
- They provide sporadic and occasional pastoral care to the members of their classes.
- They rarely provide any pastoral care to their class members.
- They never provide any pastoral care to their class members.



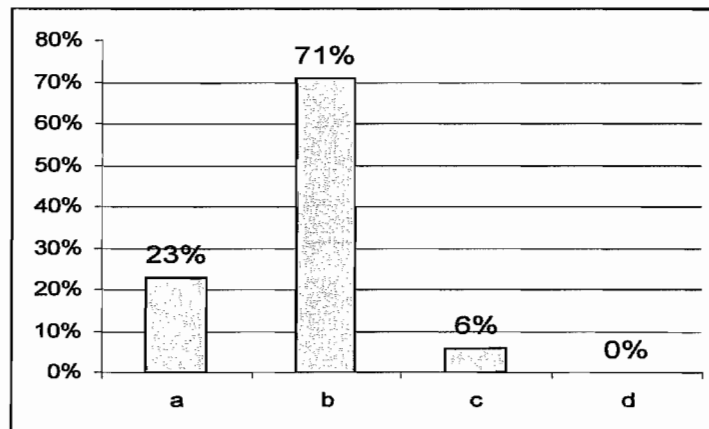
9. How do you think your members would respond if you turned over the bulk of pastoral care to qualified and trained lay shepherds in your congregation?
- Most would welcome and embrace such a ministry.
 - Some might respond positively and accept such a ministry over time.
 - Many would be offended and upset that the pastor or paid staff member did not visit them and provide the expected pastoral care.
 - Most would never accept this kind of ministry.



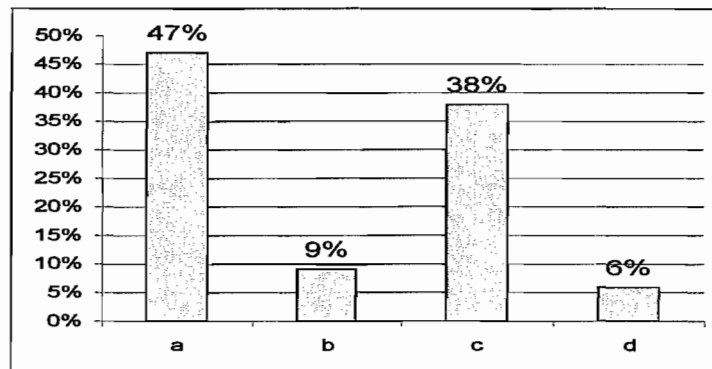
10. Do you believe it is possible that God might call and use gifted lay person to provide pastoral care in your congregation.
- Yes, with some training and supervision.
 - Maybe, but I have some reservations.
 - No, they are not qualified and don't have the training needed for such ministry.



11. How do you view your call to the ministry?
- My calling is a "higher calling" than the call of a lay person to ministry.
 - My calling is different in function and purpose from the call of a lay person to ministry, but not in importance or value to the church.
 - There is no difference between my call to ministry and the call of a lay person.
 - Lay persons are not called to ministry.



12. How would you describe your current ministry of pastoral care?
- I am a hired shepherd who provides all or most of the pastoral care in my church.
 - I have hired or I would like to hire an assistant pastor to provide most of the pastoral care to my congregation.
 - I am beginning to share the ministry of pastoral care with lay people in my congregation.
 - I am actively equipping and empowering lay persons to handle the bulk of pastoral care in our congregation.



Results of Pastoral Survey Queried By Size of Church:

<i>Size of Church</i>																
	1a	1b	1c	1d	2a	2b	2c	2d	3a	3b	3c	3d	4a	4b	4c	4d
50<	1	6	1	0	4	2	2	0	6	2	0	0	7	0	1	0
51-100	4	6	3	0	5	1	7	0	12	1	0	0	11	1	0	1
101-150	2	4	1	0	3	2	2	0	7	0	0	0	5	1	1	0
151-250	1	1	1	0	1	1	1	0	3	0	0	0	1	2	0	0
250-500	0	1	1	0	0	0	2	0	1	1	0	0	0	2	0	0
500+	0	0	0	1	0	0	0	1	0	0	0	1	0	0	0	1
TOTALS	8	18	7	1	13	6	14	1	29	4	0	1	24	6	2	2

<i>Size of Church</i>														
	5a	5b	5c	5d	5e	5f	6Y	6N	7Y	7N	8a	8b	8c	8d
50<	2	4	0	1	0	1	0	8	1	7	0	5	3	0
51-100	3	8	1	1	0	0	1	12	3	10	1	4	6	1
101-150	1	3	2	0	0	1	3	4	4	3	0	6	0	0
151-250	0	1	1	0	0	1	1	2	0	3	1	2	0	0
250-500	0	1	0	1	0	0	1	1	2	0	1	1	0	0
500+	0	0	0	0	0	1	1	0	1	0	1	0	0	0
TOTALS	6	17	4	3	0	4	7	27	11	23	4	18	9	1

<i>Size of Church</i>															
	9a	9b	9c	9d	10a	10b	10c	11a	11b	11c	11d	12a	12b	12c	12d
50<	0	4	3	1	6	2	0	5	3	0	0	7	0	0	1
51-100	1	6	6	0	10	3	0	2	10	1	0	7	0	5	1
101-150	1	6	0	0	7	0	0	0	7	0	0	2	0	5	0
151-250	0	3	0	0	3	0	0	0	2	1	0	0	2	1	0
250-500	1	1	0	0	2	0	0	1	1	0	0	0	0	2	0
500+	1	0	0	0	1	0	0	0	1	0	0	0	1	0	0
TOTALS	4	20	9	1	29	5	0	8	24	2	0	16	3	13	2

Results of Pastoral Survey Queried By Type of Community:

<i>Type of Community</i>																
	1a	1b	1c	1d	2a	2b	2c	2d	3a	3b	3c	3d	4a	4b	4c	4d
Rural	3	6	2	0	4	1	6	0	8	3	0	0	9	1	1	0
Sm. Town	1	8	4	0	6	2	5	0	12	1	0	0	9	3	0	1
Mid-City	2	3	1	0	3	2	1	0	6	0	0	0	5	0	1	0
Metro	2	1	0	1	0	1	2	1	3	0	0	1	1	2	0	1
TOTALS	8	18	7	1	13	6	14	1	29	4	0	1	24	6	2	2

<i>Type of Community</i>														
	5a	5b	5c	5d	5e	5f	6Y	6N	7Y	7N	8a	8b	8c	8d
Rural	3	5	0	2	0	1	0	11	3	8	0	6	5	0
Sm. Town	2	8	2	0	0	1	4	9	3	10	2	6	3	1
Mid-City	1	2	2	0	0	1	2	4	3	3	0	4	1	0
Metro	0	2	0	1	0	1	1	3	2	2	2	2	0	0
TOTALS	6	17	4	3	0	4	7	27	11	23	4	18	9	1

<i>Type of Community</i>															
	9a	9b	9c	9d	10a	10b	10c	11a	11b	11c	11d	12a	12b	12c	12d
Rural	0	7	3	1	8	3	0	3	8	0	0	7	0	3	1
Sm. Town	2	7	4	0	11	2	0	2	9	2	0	6	2	4	1
Mid-City	1	4	1	0	6	0	0	1	5	0	0	3	0	3	0
Metro	1	2	1	0	4	0	0	2	2	0	0	0	1	3	0
TOTALS	4	20	9	1	29	5	0	8	24	2	0	16	3	13	2

Congregational Care Survey Results

General Information:

Total number of surveys received: 484

Age of Respondents:

18-25 = 13
 26-40 = 85
 41-65 = 247
 66+ = 139
 TOTAL = 484

Congregation Size (Based on average Sunday AM attendance)

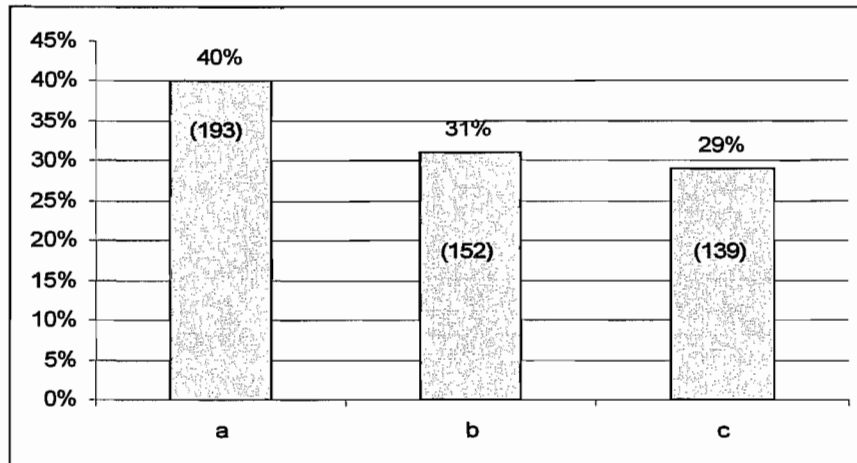
Less than 50 = 79
 51-100 = 157
 101-150 = 58
 151-250 = 108
 251-500 = 48
 500+ = 34
 TOTAL = 484

Number of Years Attending This Church:

One or less = 54
 2-5 years = 108
 6-10 years = 71
 11-25 years = 100
 26+ years = 151
 TOTAL = 484

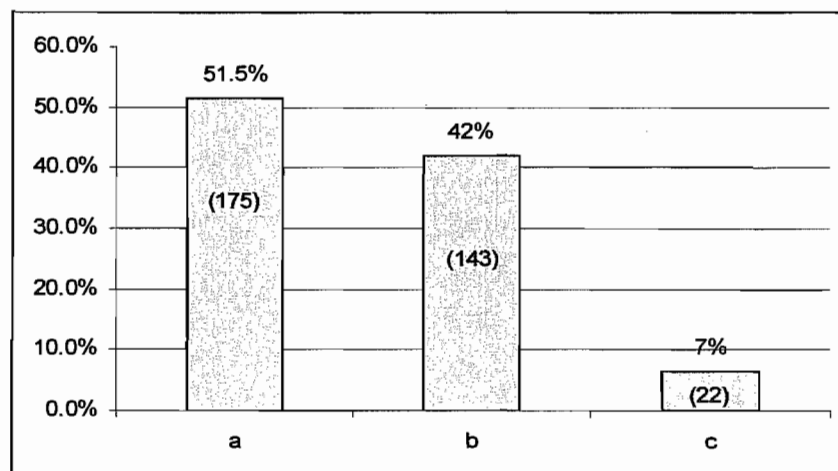
Survey Questions and Results¹:

1. How often have you been visited in your home by a member of the pastoral staff in a non-crisis situation in the past year?
- Never
 - At least once
 - More than once.



[Answer the next two questions only if you or a member of your immediate family has needed surgery or you/they were in the hospital in the last five years]

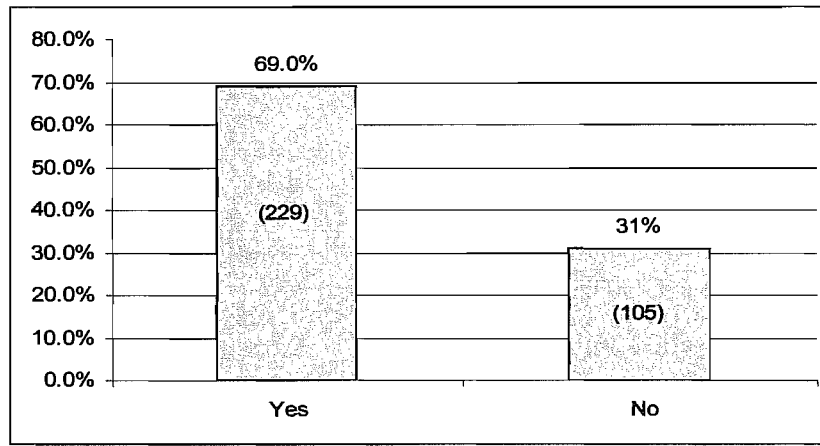
2. Which of the following describes your experience when you or your family members were hospitalized...?
- Several visits were made by members of the pastoral staff.
 - At least one visit was made by a member of the pastoral staff.
 - I was not visited.



¹ The numbers in parenthesis on the chart indicate the actual numbers from survey.

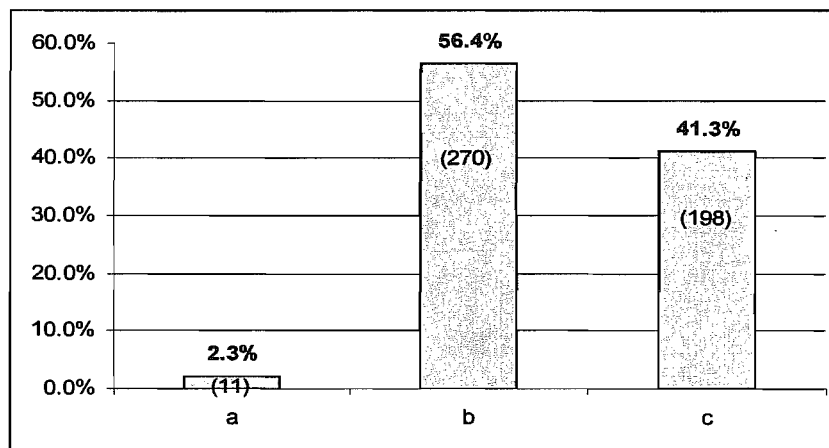
3. When you or a member of your family had to be hospitalized were you visited by any lay persons from your church such as Sunday School teachers, small group leaders, etc.

Yes No

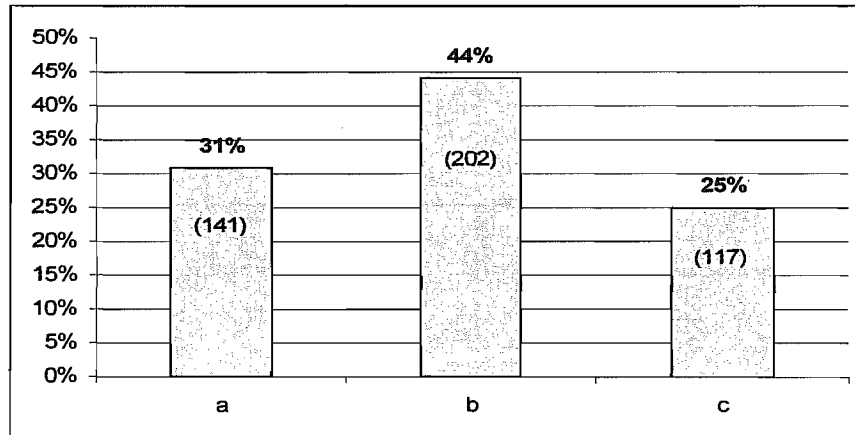


4. Which of the following describes how you would react if you were hospitalized or faced a crisis and a trained lay pastor called on you rather than a member of the pastoral staff?

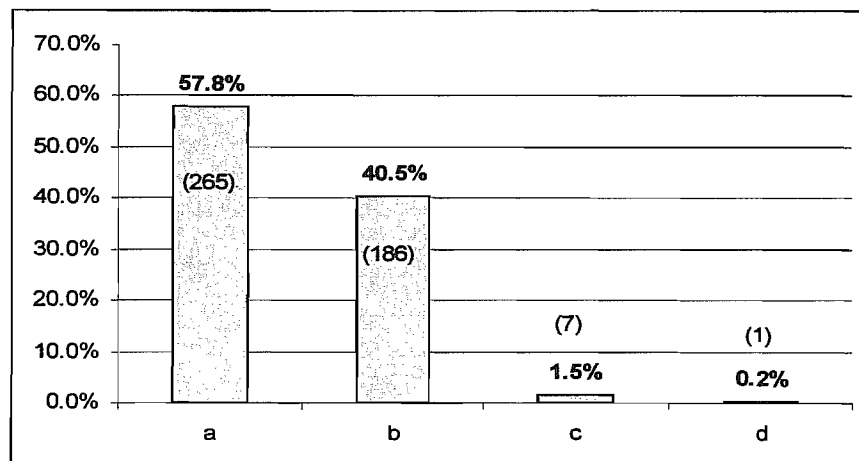
- I would be hurt and offended.
- I would welcome the lay pastor's visit, but I would still expect to see my pastor.
- I would feel like I had been ministered to effectively by my church.



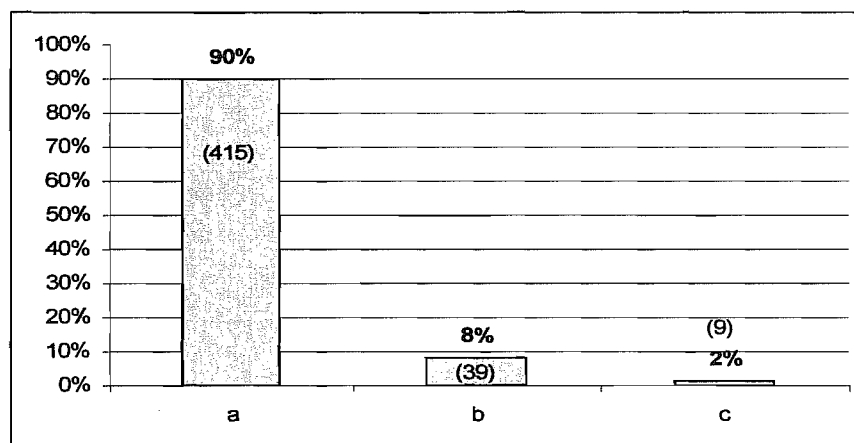
5. Which of the following statements best expresses your view concerning a call to the ministry:
- My pastor's call to ministry is a "higher calling" than a lay person's call to ministry.
 - A lay person's call to ministry is different in function and purpose from the call of a pastor to ministry, but not in importance or value to the church.
 - There is no difference between a lay person's call to ministry and the call of a pastor.



6. Which of the following statements best expresses your belief about lay persons and their call to ministry?
- I believe that every born again lay person receives spiritual gifts and that they are called to ministry.
 - I believe that some born again lay persons receive spiritual gifts and are called to ministry.
 - I believe that it is rare that lay persons are called to ministry.
 - I do not feel that that lay persons are ever called to ministry.



7. Do you believe it is possible that God might call and use gifted lay persons to provide pastoral care in your congregation?
- Yes, with some training and supervision.
 - Maybe, but I have some reservations.
 - No, they are not qualified and don't have the training needed for such ministry.



Results of Congregational Survey Queried by Age:

<i>Age of Respondents</i>											
	1a	1b	1c	2a	2b	2c	3Y	3N	4a	4b	4c
18-25	8	3	2	3	3	1	2	4	1	10	2
26-40	40	24	21	23	28	3	35	19	3	41	40
41-65	108	81	58	94	58	13	110	52	5	131	110
66+	37	44	58	55	54	5	82	30	2	88	46
TOTALS	193	152	139	175	143	22	229	105	11	270	198

<i>Age of Respondents</i>										
	5a	5b	5c	6a	6b	6c	6d	7a	7b	7c
18-25	7	2	3	7	5	0	0	10	2	0
26-40	26	44	14	48	36	0	0	74	7	2
41-65	64	107	66	146	87	3	1	221	18	0
66+	44	49	34	64	58	4	0	110	12	7
TOTALS	141	202	117	265	186	7	1	415	39	9

Results of Congregational Survey Queried by Length of Time Attending Church:

Length of Time at Church											
	1a	1b	1c	2a	2b	2c	3Y	3N	4a	4b	4c
1yr. or less	28	19	7	5	8	6	8	8	2	30	21
2-5yrs.	47	36	25	28	31	4	37	26	2	57	48
6-10yrs	25	23	23	34	19	2	37	18	2	35	34
11-25yrs	40	29	31	33	40	5	57	19	2	59	37
26+	53	45	53	75	45	5	90	34	3	88	58
Totals	193	152	139	175	143	22	229	105	11	269	198

Length of Time at Church										
	5a	5b	5c	6a	6b	6c	6d	7a	7b	7c
1yr. or less	21	26	5	31	21	0	0	45	5	2
2-5yrs.	24	45	32	61	40	3	0	94	6	5
6-10yrs	22	31	16	42	26	0	1	63	6	0
11-25yrs	31	43	25	61	38	0	0	91	7	1
26+	42	57	39	69	61	4	0	121	15	1
Totals	140	202	117	264	186	7	1	414	39	9

Results of Congregational Survey Queried by Church Size:

Size of Church											
	1a	1b	1c	2a	2b	2c	3Y	3N	4a	4b	4c
50<	27	23	29	28	25	4	32	23	2	51	25
51-100	50	56	51	61	48	6	74	39	1	101	54
101-150	20	22	16	24	21	3	37	11	6	28	23
151-250	60	28	20	45	29	6	58	21	1	61	46
251-500	21	17	10	9	12	1	13	8	1	16	28
500+	15	6	13	8	8	2	15	3	0	12	22
TOTAL	193	152	139	175	143	22	229	105	11	269	198

Size of Church										
	5a	5b	5c	6a	6b	6c	6d	7a	7b	7c
50<	31	27	18	44	29	2	0	68	9	0
51-100	48	56	40	83	62	0	0	126	14	6
101-150	17	28	8	26	23	3	1	45	8	1
151-250	34	41	29	53	50	0	0	97	6	0
251-500	4	28	16	33	13	2	0	45	1	2
500+	6	22	6	25	9	0	0	33	1	0
TOTAL	140	202	117	264	186	7	1	414	39	9

APPENDIX THREE

VINTON WESLEYAN CHURCH LAY SHEPHERDING

Lay Shepherding Training

Module One

Welcome and Opening Remarks.

Group Exercise #1 – Divide into groups of three or four and share one thing you love to do that people in the group might not know about you....(give 3 minutes...)

Group Exercise #2 –Share one need that either you or a member of your family is struggling with at present. Something that is really a burden on your heart. Then I want the person on your left to pray for that one need. (give 6 minutes...)

After everyone is back to their seats....ask question...*Do you realize what you have just done? You have just provided pastoral care...shepherding to one another!*

- You listened, you shared, you loved, you prayed.
- It is that simple.

That little exercise reveals two things:

- (1) **Everyone has needs?**
 - Did any of you have trouble of thinking of something?
- (2) **By listening/caring/praying you helped to meet that need....**
 - Hopefully you encouraged one another....

We are calling this ministry Lay Shepherding...but we just as easily could have called it Lay Pastoring...for that is what a pastor is...a shepherd of the sheep.

Look with me at John 21:15-17

- Takes place after resurrection...this is the recommissioning of Peter to ministry.
- How many times did Peter deny his Lord?*
- How many times does Jesus ask him, do you love Me? Why?*
- Each time what does Jesus instruct Peter to do to prove his love and devotion?*

One author calls this THE GREAT CHARTER....

- We have the “Great Commandment” in Scripture which is....? (Matthew 22:37-40)
- We have the “Great Commission”.... (Matthew 28:19-20)

- We could call this the church's "Great Charter"....TO TEND THE SHEEP.
- "If the Great Commission calls for us to make disciples, the Great Charter calls for the church to care for those disciples..."*

Difference between John Wesley and George Whitfield....

- Both preached to enormous crowds...but after Whitfield's death there were very few people who claimed to be Whitfield followers....but there were 1000's of Methodists.
- The difference was Wesley's genius for discipleship and shepherding....
- Societies....Whenever a preacher was in town, he would meet with the society...answer questions...teach the Word....conduct a quarterly love feast....
- Class Meeting....(10 or 12) –Met in homes....only requirement a "desire to flee the wrath to come"...many were saved in these meetings.
- Bands....(Small groups of 3 or 4) for encouragement and confession (believers only)

Now you say, Pastor, what is involved in Lay Shepherding...?

- In our first brief meeting I gave you a little acrostic...want to go through it a little more detail....this is the basics of what we will be doing...

SHOW UP

- ILLUSTRATION: A little girl was afraid of the dark....couldn't sleep so she wanted her mother to stay in the room with her....
- Her Mom tried to encourage the child by telling her that Jesus was there with her....
- The little girl said, "Yeah, but I want someone with skin on."

When we are going through difficult times it is good to know that God never "leaves us nor forsakes us"...but it's also good to know that friends, fellow believers are there for us...

- I remember a couple of years ago when my Mom died...some folks that were part of our church in Lynchburg when we were there...drove to Roanoke to be at the funeral home...that meant so much to my wife and I....

HEAR THEIR CRY

- In the next session we are going to talk a little about active listening...
- How would you feel if you came to see Pastor Ricardo about a serious problem and he kept getting interrupted by his cell phone...?
- One time it was somebody about lining up a tee time for Sat. morning
- Next it was his wife wanting him to stop at Krogers and pick something up
- Then took call from guy that was going to put a new sound system in his Lincoln....
- What would you think if that happened?

We have to learn to give people our full attention and to listen...

- What do most of us have a tendency to do too much of in conversations...?

I love the story about the distraught man who came to see a pastor. He just showed up at the parsonage one evening about 9:30PM. He told the pastor he did not belong to his church, but he had to talk to someone. His wife's illness had been diagnosed as terminal

cancer, and he was asking the age-old question, "Why does God let these things happen?" The pastor decided that he had no inspired responses, so he determined he would just listen for as long as the man wanted to talk. Occasionally he would nod or ask a question, but virtually said nothing. After a while, calm descended and the distraught visitor seemed much more relaxed. As he prepared to leave he shook the minister's hand and said, "Pastor, you have a wonderful way with words!"

My point is that often people don't need us to say anything...or give them answers...they just need someone to listen...!

ENCOURAGE THEM

-Let's pick a need...suppose Sharon shared with us that she was going through a really difficult time in her work right now....

-How might you encourage her?

-One of the greatest sources of encouragement is God's Word.

-Hand out Scripture guide....Finding Help in Bible and Bible Promises

When I go to visit someone...either in home or hospital...often I will ask God to give me a special verse to share with them....

-Before I leave I'll read it to them...

-Sometimes I'll even print it out and leave it on bedside for them to read later
(use large print)

PRAY FOR THEM

-Two phases to this....

(1) First of all pray *with* them

-How did it make you feel to have someone pray with you about your need a few minutes ago?

-Always offer to pray for people before you leave....ask for specific needs...

-Do you have to use a preacher's voice...lot of thee's and thou's to be effective?

-Pray from the heart.

-Pray with faith

-Pray pointedly, specifically.

(2) Pray *for* them on a daily basis.

-What is that going to do....?

(a) It builds concern.

--Write down those requests they share with you....

--As you pray...their burden becomes your burden...

--Scripture says we are to *bear one another's burdens*...this is one way we can do that.

(b) It builds a relationship with that person.

-If you want to get close to someone...just begin to pray for them everyday.

- (c) It deepens your sense of responsibility for that person
 - As you pray for them by name....it places this responsibility squarely on your shoulders....you begin to think "these are my sheep..."
 - If one of them is lost...I've got to leave the 99 and go find them....
- (d) It may generate practical ministry.
 - The Holy Spirit is amazingly creative.
 - As you pray...I believe the Lord may give you an inner prompting to go see them, or call, or bake them a cake, or just show up to mow grass.

**One of my mentor's is Paul Wheeler....Paul has an uncanny ability of knowing when to show up...I believe it comes from his prayer life...being in touch with God and having a pastor's heart.

HELP THEM

- This is where we get a chance to become the hands and the feet of Jesus
- This is where ministry becomes practical.
 - Several years ago now, when lived in Lynchburg...Tornado, downspout...terrific storm...blew down 13 trees...missed our house...crushed one of my cars...
 - Several guys that showed up with chainsaws...helped me clean up that mess
 - What a blessing they were...!

The possibilities are endless....

- What are the dangers in offering this kind of practical help?*
- Your sheep may become dependent
 - They may start calling you every time they have a doctor's appointment...
 - I would caution you against ever giving money...
 - You may have to set some boundaries....You may need some additional help....

BE AN EXAMPLE

- Acts 6:3 -*What were the requirements for waiting on tables, serving these widows?*
- I Tim. 3:8-13 -*Notice here the requirements for being a deacon...*
- Does this mean you have to be perfect in order to serve?*
 - No, but you ought to be striving to be the best Christian you can be.
 - Perfect, NO. But you ought to be striving to live 100% for Jesus.

People are watching you...(You do realize that don't you...?)

- When you put yourself in a place of ministry...like being a lay shepherd, they will be watching you even more.
- If you're not going to strive to be an example to your flock...then shouldn't be in this ministry....

REMEMBER THEM

- A lot of people in our society today feel forgotten....*Name some of them?*
- Our job as lay shepherds is to let our flock know they are not forgotten.
- There are 00's of ways that we can do that...
 - (1) Work on names (*How many of you are good with that?*)

- (a) Pay attention when they first tell you their name...repeat it...
- (b) Try to use it in conversation.
- (c) Write it down as soon as you can...(in your car...write down everything you can remember as soon as possible....dog's name....cat's name....)
- (2) Remember special occasions (send cards)
- (3) Remember the details of their lives and ask about them...
 - How did your yard sale go?
 - How was your trip to Ohio?
 - Who won the football game?
- (4) Especially remember and ask about prayer requests...
 - Tests at the hospital...call to check on results...
 - Job interview....call to find out...either pray or praise....

DO WHATEVER IT TAKES.

- Some of the people you will shepherd will be easier to pastor/shepherd than others.
- There may be a few that it will take some real effort to make a connection with.
- For some it may take some persistence
- It may require some sacrifice, some going of the extra mile...
- When you get discouraged remember the story of Jesus and one lost sheep

ACCOUNTABILITY/SUPERVISION/TRAINING

How is this going to work?

- Working with Pastor Ricardo...He is going to assign you about 8-10 families...
- We're not going to just give you these names and hope something happens...
 - (1) First we are going to send out a letter from the church telling members you have been assigned as their lay shepherd and that you will be contacting them.
 - (2) We are going to ask for a report of a first visit or contact within 30 days...
 - (3) We are going to ask for a monthly report of all your contacts/activities...
 - (4) We will have a monthly meeting
 - One of primary goals will be sharing
 - We will give you some additional encouragement and training
 - We will provide you with resources: reading material...videos to watch...things that will improve your skills as a shepherd....

Module Two: "The Anatomy of a Visit"

I ant to talk about three different kinds of visits you may be making....

A. Hospital or Nursing Home Visits:

-Do's and Don'ts of hospital visitation:

- (1) Remember where you are...these are generally very sick people.
- (2) Don't be loud (unless they are hard of hearing).
- (3) Dress appropriately...

- (4) Be respectful of the hospital staff and let them do their job...give deference to nurses and other health care professionals.
- (5) Obey hospital rules
 - a. Cut off cell phones
 - b. Infectious disease signs on door...(go to nurses station and ask)
 - c. For intensive care units...call back, identify yourself, ask if you can visit
 - d. Observe strict visiting hours for Psychiatric units
 - e. Usually only two visitors are allowed in a room at a time...if they have lots of company...don't stay...have prayer and leave.
- (6) Be Brief—This is generally not the time for a long visit...
 - An exception might be if there is no family present and you could be of help by staying with them...

Emergency Room Visits...

- (1) Go to the waiting room and look for family
- (2) If you can't find them, go to desk and ask for the individual (usually a hospital volunteer will come out and meet with you—tell family you are there)
- (3) Usually they will allow only one person at a time back with patient.
- (4) If you are allowed to go back...simply have prayer with them and leave allowing family members to return.
- (5) The more important task may be to minister to the family in the waiting room.
 - Just be there with them....
 - Offer to get coffee...make phone calls...etc.
 - Encourage to have a group prayer for the individual...
- (6) Wait until you know something...patient is stabilized...going to be admitted...etc.
- (7) Offer to drive people home, pick up kids ...offer practical assistance.
- (8) Assure them you will be back in touch...

Pre-Surgery Visits

- (1) Often these are very early in morning...patients are extremely busy
- (2) It may be best to visit them the night before at home and have prayer.
- (3) Sometimes they are difficult to find...go to Ambulatory Surgery and ask at desk. When you are allowed to go back, expect to be interrupted by nurses, doctors, etc. as they prepare for surgery. Have prayer with patient at the first opportunity so that when they come to take them to surgery you don't have to hold things up. (However, it is OK to ask if you can have prayer...just make it brief)
- (4) Can often be helpful to sit with the family while they wait...again, offer practical assistance...get coffee, make calls, run errands...
- (5) Often it is helpful to have prayer with the entire family in waiting room
- (6) Wait until you have word they are in recovery...have report from Doctor...

What to do and say in a normal hospital visit.

- (1) Ask how they are feeling? Get medical update, but don't try to be too technical.
 - If for example, you know they have terminal cancer, you might ask, "*How are you feeling today...?*"

- (2) Listen carefully to what they are saying...notice their body language. Try to help them verbalize their feelings by asking open-ended questions.
 - I could imagine that you are pretty nervous about this aren't you...*
 - Do you feel anxious about the outcome?*
 - How is your family handling all of this?*
- (3) Look for an opportunity to inquire about their spiritual condition...
 - Have you put this in the Lord's hands...?*
 - Are you trusting God to bring you through?*
 - Are you spiritually prepared for whatever happens?*
- (4) Try to have a Scripture verse ready to share.
- (5) Always have prayer...(If possible take their hand....)
 - Pray not only for them, but for their family.
 - Pray for spiritual well being as well as physical well being.
 - Use the prayer as a reminder of God's amazing love for us.

Nursing Home Visits

- (1) Find out the best time to visit
- (2) Suggest a change of scenery...get out of room...
- (3) Don't go empty handed....
 - Apple, candy, few cookies, flower, poinsettia.
 - Sticker, smiley face
 - A Picture...
- (4) Try to cheer them up...ask about activities at Nursing home, ask about their families...share about the church and what is happening there.
- (4) Ask about the past...childhood...where they grew up....how they came to the Wesleyan Church...where they met their husband/wife...
- (5) Be careful about making promises you don't intend to keep
- (6) Remember their roommates....especially when you pray.
- (7) Share Scripture with them...if musical, sing their favorite song...
- (8) Talk about Jesus and what he means to you...let them share.
- (9) Help them feel useful by sharing prayer needs with them.
- (10) Have prayer with them....

B. Home Visits

- (1) Call first to set up an appointment and let them know you are coming.
- (2) Engage in friendly small-talk. Look around room...notice interests...
- (3) Inquire about their family (If break out photo albums you're in trouble)
- (4) On first visit, explain what the lay shepherding ministry is...if you haven't done so, fill out an information sheet.
- (5) Share about common spiritual interests –church, faith.
 - Tell me how you came to know the Lord? ... Or how you got started coming to Vinton Wesleyan?*
- (6) Ask if you can pray for them...ask if they have special needs...(write them down)...pray specifically and with faith.
- (7) Leave graciously...don't stay too long...(not over an hour)

- (8) If they offer you food or drink, it's OK to turn it down unless you think they have gone to a lot of trouble to prepare it...if you take it, eat most of it regardless of how it tastes!
- (9) Don't wait very long to write down any pertinent information you learned (prayer needs, names, upcoming events, etc.)

C. Grief/Crisis Visits

-Let's suppose that you have established a relationship with a family...you get word that the husband, who is 52 years old, just dropped dead with a heart-attack—

-How might you as a lay pastor minister to that family?

- (1) Show up...just be there
- (2) Realize that nothing you say is going to make them feel better...best thing you can do is just hug them and weep along with them....
- (3) Let them tell you what happened
- (4) Offer practical assistance....bring food, help make calls, clean house, mow grass, offer to house sit, if small children (baby sit)
- (5) Attend visitation at funeral home...unless house sitting.
- (6) Attend funeral service....
- (7) Post-funeral care....

--In a few days everyone else will go back to normal lives....but for this widow, life will never be normal again...

--Stay in close contact...just be a friend they can pour out their heart to...

--Don't try to answer all their questions...but give them hope...remind them that Jesus loves them....

--Don't allow them to pull away from church and their Christian friends....

--Offer any practical assistance you can....

-Insurance forms...car repairs...cleaning out closets...

Module Three: "The Basics of a Good Shepherding Relationship"

or "The Be-Attitudes of a Shepherd"

BE-GENUINE – Be Yourself...

-Don't put on a fake smile and pretend that you've got all the answers

-Don't speak down to people... "If you were spiritual like me, you wouldn't be having these problems..."

-You don't have to pretend like you've never had a down day...

-Be transparent enough to let them know that you are a "fellow-traveler" on the road of life...

-Let them know you are struggling just like they're struggling...but God is helping you....

-That is what gives them hope....

BE-EMPATHETIC

-*What is the difference between empathy and sympathy?*

-Putting yourself in the other person's place....

Warning—Don't say, I know how you feel. Why?

Two extremes to avoid...

(1) One is to over-empathize...become emotionally involved...

--For instance, a divorcee begins to tell you about how terribly her husband treated her and you get so upset you say... "Well let's go throw a bucket of paint on his new Mercedes..."

--That reminds me of the story of the policeman who saw man about to jump off a bridge and commit suicide...the policeman was trying to talk him down...he finally convinced the distraught man to just let him come out on bridge with him and talk to him...

--So policeman climbed out on bridge...the guy began to pour out his tragic story...

--When he finished, they both jumped... **(now that's over-empathizing!)**

(2) The other extreme is to dismiss their feelings as irrational or unimportant...

--I was visiting an elderly lady not long ago... she said, *I wish God would just go on and take me home*"

--This is not first time she's said that...in the past I just dismissed it... "Oh, you don't mean that...who's going to make me coconut pies if you're not here..."

--But this last time she said that...I let her talk about it a little bit...

...I simply asked, "Why do you feel that way?"

... We talked about some of the people she missed and that she was looking forward to seeing when she got to heaven....

... Without me saying it...she finally responded "I guess God's got some reason for leaving me here"

--Taking the time to listen, be empathetic brought her great comfort.

BE-RESPECTFUL

--I don't mean just use good manners...taking that for granted...

--What I'm talking about is what psychologist Carl Rogers called "Unconditional Positive Regard" --*seeing people for what they could be, not necessarily for what they are...*"

--Maybe they're a drunk....can you see beyond that?

--Maybe they are living a promiscuous, destructive lifestyle....can you see beyond that?

--Jesus was a master at this...Can you think of any examples?

-What about Zacchaeus...How did Jesus show him respect?

-Samaritan Woman at Jacob's well....

-The leper that Jesus healed...

****I have to work at this...because I tend to be a little judgmental sometimes...I'm a fairly self-disciplined, self-motivated person and it's hard for me to understand someone who's not doing something about their problem...**

BE-HOPEFUL

-Hebrews 11:1...READ

- Why do we as Christians have hope regardless of the circumstances?
- If I'm dying with cancer what do I have to be hopeful about?
- When you visit...always try to be positive...be realistic...but be positive...
- For example...suppose a person is in last stages of dying a very painful death with bone cancer....it is time to pray...**HOW ARE YOU GOING TO PRAY FOR THAT INDIVIDUAL....?**

BE-ATTENTIVE – Listen to what they are saying

- (SKIT) - *Have two members read dialogue....Harvey Corman/Carol Burnette*
- Harvey is watching a football game and Carol is trying to have a serious conversation with him....(any of you ladies ever tried that?)

Have you ever tried to talk to someone and you realized they weren't really hearing you?

- What are some of the clues? This would be inattentive listening.
- Looking around....Interrupting you...

So how do we listen attentively?

1. Make eye contact
2. Face directly...lean toward them.
3. Encourage them to share more fully...
 - Use invitation phrases...like "Tell me more...could you explain what you mean by that..."
4. Attempt to get clarification or summarize...
 - Practice Drive-Thru talking...
 - When you go to Wendy's pull up to drive thru and place an order (*Give me some chicken nuggets, bowl of chili, med. Coke and sm. Frosty*) What do they say on the other end? (usually).
 - Use phrases like...*I hear you saying that....*
 - Or... *If I understand what you're saying, you mean*

Communication Busters....

1. Clichés
 - What is an example of a cliché?
 - God helps those who help themselves...Just trust God...*
2. Half-hearted assurances
 - It'll work out OK, just give it time.*
3. Offering advice too quickly...
 - "Well if I were you, I'd throw his clothes out in the street..."*

- Even if you see the solution to the problem...don't just tell them, help them discover it.
- 4. Interrupting – Do it too many times and they'll just stop talking...
- 5. Talking about yourself..
- 6. Being too judgmental or opinionated... "That's dumb"
- 7. Arguing...don't care if they are for Kerry and you're for Bush...don't go there
- 8. Putting Words in Their Mouth—"You probably feel that way because of the way your Dad treated you..."
--Don't try to play psychiatrist.
- 9. Preaching at them...
--There may come a time for being direct...but do it in love...

BE-CONFIDENTIAL

- View what people tell you as a trusted confidence... *Don't share it!*
- Be careful of sharing prayer requests...(Usually a good idea to ask first if you can share with church and ask others to pray)
- They may not want everyone to know they were in hospital having hemorrhoid surgery
- All it takes is one slip up...you tell something you shouldn't and it will take a long time to reestablish trust in that relationship.

Conclusion: "The Lay Shepherd's Secret Source of Power"

Story of Tuckered Town....Max Lucado, *Come Thirsty*, p. 55-56

Look up Galatians 3:3

The Galatians were trying to do it all in their own strength.

- If they just buckled down...tried harder...kept a few more laws...
- Paul says, "*That's Foolish*" *That's like pushing a truck instead of mashing on the gas*

After the resurrection, when Jesus is about to ascend into heaven, it is interesting what He **doesn't** tell His disciples.

- One might expect a great motivational speech.
- You might expect Him to say...you're trained, you're prepared, and you're ready...
--Go win the world! Go spread the good news! Go get 'em!

Instead, anyone remember what he does tell them to do...ACTS 1:4...READ...

- What is the promise...? (Vs. 8)

The good news is that power is available to every one of us this morning.

- We don't have to do this in our own strength...we don't have to do this alone.
- God has promised us *unlimited, on demand, miracle-working, Holy Spirit power!*
--All we have to do is ask...we can tap into this unlimited supply of power.

Now you say, Pastor what will that mean? What will that power do for us?

- Well, for one thing when you go visiting the Holy Spirit will go before you preparing the way....
- It means that He will guide you and lead you...prompt you to call...or send a card..
- It means He will give you the right words to say...or He'll remind you of a verse to share...
- It means that He will minister to, and encourage and care for that individual through you....
- God may use you to perform a miracle in the life of that individual...

My question to you in closing is simply this: are you filled with the Spirit?

- Have you tapped into that incredible source of power....?
- God's desire is to fill you and use you in a powerful way to minister to others.

One day last week when it was rainy and cold I was working at our dining room table and it was chilly...so I turned up the heat...

- I heard the heat pump outside the window kick on...I heard fan running...didn't get any warmer.... I went in kitchen...it was toasty in there...
- Then I realized what the problem was...the vents were closed in dining room.
- The furnace was running but it wasn't doing me any good.

If you're a believer, the Holy Spirit is in your life...but His presence may not be doing you any good...unless you allow Him full access to every room of your heart and life.

- I would encourage you to imagine yourself opening the vents in every room in your life and asking the Holy Spirit to come in...to fill you completely...

There's a little chorus we sometimes sing...

SPIRIT OF THE LIVING GOD,
 FALL FRESH ON ME.
 SPIRIT OF THE LIVING GOD,
 FALL FRESH ON ME,
 MELT ME, MOLD ME, FILL ME, USE ME.
 SPIRIT OF THE LIVING GOD,
 FALL FRESH ON ME.

CLOSING PRAYER.....

Finding Help In The Bible

HELP IN SPECIAL CIRCUMSTANCES

Being a friend

Proverbs 17:17; Luke 10:25-37;
John 15:11-17; Romans 16:1-2

Being a leader

Isaiah 11:1-8; Isaiah 32:1-8;
I Timothy 3:1-7; 2 Timothy 2:14-26;
Titus 1:5-9

Caring for the aged and widowed

Genesis 47:1-12; Ruth 1;
Proverbs 23:32; I Timothy 5:3-8

Celebrating a graduation

Psalm 119:105-106; Proverbs 9:10-12;
Galatians 3:16-26; Philippians 4:4-9

Celebrating a marriage

Genesis 2:18-24; Song of Songs 8:6-7;
Ephesians 5:21-23; Colossians 2:6-7

Celebrating a wedding anniversary

Psalm 100:1; I Corinthians 13

Controlling your temper

Proverbs 14:17, 29; 15:18; 19:11;
29:22 Ecclesiastes 7:9;
Galatians 5:16-26

Controlling your tongue

Psalm 12; Psalm 19:14;
Proverbs 11:13; 26:20;
I Thessalonians 2:16-17;
James 3:1-12

Discovering God's will

Psalm 15; Micah 6:6-8;
Matthew 5:14-16; Luke 9:21-27;
Romans 13:8-14; 2 Peter 1:3-9;
I John 4:17-21

Encountering a cult

Proverbs 1:17-19; 2 Peter 2:1;
I John 4:1-6; Jude

Encountering peer pressure

Proverbs 1:7-19; Romans 12:1-2;
Galatians 6:1-5; Ephesians 5:1-20

Entering college

Proverbs 2:1-8; 3:1-18; 4:1-27; 23:12;
Romans 8:1-17; I Corinthians 1:18-31

Entering military service

2 Samuel 22:2-51; Psalm 91;
Ephesians 6:10-20; 2 Timothy 2:1-13

Experiencing the death of a loved one

Job 19:25-27; John 11:25-27;
John 14:1-7; Romans 8:31-39; 14:7-9;
I Thessalonians 4:13-18

Experiencing illness

Psalm 23; Mark 1:29-34; 6:53-56;
James 5:14-16

Experiencing suffering/persecution

Psalm 109; 119:153-160;
Matthew 5:3-12; John 15:18-16:4;
Romans 8:18-30;
2 Corinthians 3:12-17;
Hebrews 12:1-11; I Peter 4:12-19

Facing a difficult decision

I Kings 3; Esther 4-7; Psalm 139;
Daniel 2:14-23; Colossians 3:12-17

Facing a divorce

Psalm 25; Matthew 19:1-9;
Philippians 3:1-11

Facing homelessness

Psalm 90:1-2; Isaiah 65:17-25;
Lamentations 3:19-24; Luke 9:57-62;

Revelation 21:1-4

Facing imprisonment

Lamentations 3:31-36;
Matthew 25:31-36; Luke 4:16-21

Facing life alone

I Corinthians 7:25-38; 12:1-31

Facing a natural disaster

Genesis 8:1-9:17; Job 36:22-37:13;
Psalm 29; 36:5-9; 124;
Jeremiah 31:35-37; Romans 8:31-39;
I Peter 1:3-12

Facing a trial or lawsuit

Psalm 26; Isaiah 50:4-11;
Matthew 5:25-26; Luke 18:1-8

Losing your job

Jeremiah 29:10-14; Luke 16:1-13;
Philippians 4:10-13

Losing your property and possessions

Job 1:13-22; 42:7-17; Isaiah 30:19-26;
Isaiah 41:17-20; Romans 8:18-30

Overcoming addiction

Psalm 40:1-5, 11-17; 116:1-7;
Proverbs 23:29-35;
2 Corinthians 5:16-21;
Ephesians 4:22-24

Overcoming a grudge

Leviticus 19:17-18; Matthew 5:23-24;
Luke 6:27-36; Ephesians 4:25-32

Overcoming pride

Psalm 131; Mark 4:33-37;
Luke 14:7-11; 18:9-14; 22:24-27;
Romans 12:14-16;
I Corinthians 1:18-31;
II Corinthians 12:1-10

Overcoming procrastination

Matthew 22:1-14; 25:1-13;
II Corinthians 6:1-2

Raising children

Proverbs 22:6; Ephesians 6:4;
Colossians 3:21

Respecting parents

Exodus 20:12; Proverbs 23:32;
Ephesians 6:1-3; Colossians 3:20

Seeking forgiveness

Psalm 32:1-5; Psalm 51;
Proverbs 28:13; Joel 2:13-17;
Matthew 6:14-15; Luke 15;
Philemon; Hebrews 4:14-16;
I John 1:5-10

Seeking God's help

Psalm 5:37; Psalm 86; 119:169-176;
Psalm 121; 130 Matthew 7:7-12

Seeking strength

Psalm 46; 138; Isaiah 40:27-31;
51:12-16; Ephesians 6:10-20;
II Thessalonians 2:16-17

Starting a new job

Proverbs 11:3; 22:29; Romans 12:3-11;
I Thessalonians 5:12-18;
II Thessalonians 3:6-13;
I Peter 4:7-11

Worrying about the future

Isaiah 35; 60; Jeremiah 29:10-14;
I Peter 1:3-5; Revelation 21:1-8

Worry about growing old

Psalm 37:23-29; Isaiah 46:3-4

Worrying about money

Proverbs 11:7; Ecclesiastes 5:10-20;

Matthew 6:24-34; Luke 12:13-21;
I Timothy 6:6-10

EXPERIENCING TROUBLESOME FEELINGS

Afraid?

Psalm 27; 91; Isaiah 41:5-13;
Mark 4:35-41; Hebrews 13:5-6;
I John 4:13-18.

Afraid of death?

Psalm 23; 63:1-8; John 6:35-40;
Romans 8:18-39;

I Corinthians 15:35-57;

II Corinthians 5:1-10;

II Timothy 1:8-10

Angry?

Proverbs 15:1; Matthew 5:21-24;
Romans 12:17-21; Ephesians 4:26-32;
James 1:19-21

Depressed?

Psalm 16; 43; 130 Isaiah 6:1-4;
Jeremiah 15:10-21;
Lamentations 3:55-57; John 3:14-17;
Ephesians 3:14-21

Disappointed? Let down?

Psalm 55; 62:1-8; Jeremiah 20:7-18

Doubting your faith in God?

Psalm 6; 146; Proverbs 30:5;
Matthew 7:7-12; Luke 17:5-6;
John 20:24-31; Romans 4:13-25;
Hebrews 11; I John 5:13-15

Frustrated?

Job 21:1-16; 24:1-17; 36:1-26;
Matthew 7:13-14

Impatient?

Psalm 13; 37:1-7; 40:1-3
Ecclesiastes 3:1-15;
Lamentations 3:25-33
Hebrews 6:13-20; James 5:7-11

Jealous?

Psalm 49; Proverbs 23:17;
James 3:13-18

Lonely?

Psalm 22; 42; John 14:15-31a

Overwhelmed? Experiencing Stress?

Isaiah 55:1-9; Matthew 11:23-30;
John 4:1-30; II Corinthians 6:3-10
Revelation 22:17

Rejected?

Psalm 38; Isaiah 52:13-53:12;
Matthew 9:9-13; Luke 4:16-30;
John 15:18-16:4; Ephesians 1:3-14;
I Peter 2:1-10

Tempted?

Psalm 19:12-14; 141; Luke 4:1-13;
Hebrews 2:11-18; 4:14-16;
James 1:12-18

Tired? Weary?

Psalm 3:5-6; 4:4-8; Isaiah 35:1-10;
Matthew 11:25-30;
II Thessalonians 3:16; Hebrews 4:1-11

Feeling useless? Inferior?

Isaiah 6:1-8; Jeremiah 1:4-10;
Galatians 1:11-24; I Peter 2:4-10

A List of Selected Bible Promises

Abounding Grace: II Corinthians 9:8
Abundant Life: John 10:10
Answered Prayer: Luke 11:9, Matthew 7:7-8
Attitude: Philippians 4:8, Colossians 3:2
Blessings of Generosity: II Corinthians 9:6-7, Galatians 6:9-10
Carrying Our Burdens: Psalm 55:22
Christ's Love: I Tim. 1:15
Comfort: II Corinthians 7:6
Contentment: Philippians 4:11, Heb. 13:5
God's Faithfulness: Psalm 100:5, Lamentations 3:22-23
God's Plan: Romans 8:28
God's Timing: Ecclesiastes 3:11, Psalm 31:14-15
Guidance: Psalm 23:3
Happiness: Psalm 37:4; 146:5
Healing: Matthew 9:22
Heaven: John 14:1-4
Hope: Psalm 38:15; Hebrews 6:19
Joy: Romans 15:13; Matthew 5:12
Mercy: Matthew 5:7
Our Refuge: Psalm 46:1
Peace: Hebrews 13:22-23; John 14:27; Colossians 3:15
Power of Faith: Matthew 17:20
Renewal: Isaiah 40:31; Psalm 51:10
Security: Romans 8:38-39
Spiritual Gifts: Romans 12:6-8
Strength: Philippians 4:13, Psalm 27:1
Sufficient Grace: II Corinthians 12:9
Treasure: Matthew 6:19-21
Truth: John 8:32; Psalm 86:11
Victory over Evil: James 4:7-8, Psalm 112:7
Victory over Fear: II Timothy 1:7, Isaiah 43:1
Victory over Temptation: II Peter 2,9; I Corinthians 10:13
Victory over Worry: Philippians 4:6
Wisdom: Proverbs 16:16; Proverbs 2:6

Letter from Pastor

To Those Being Assigned a Lay Shepherd

Dear _____,

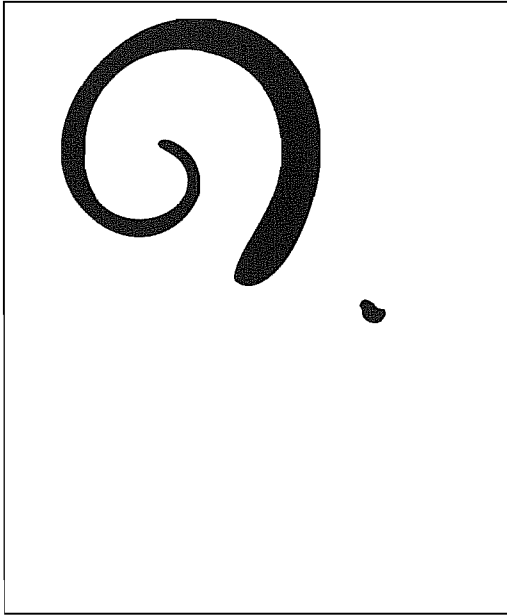
Greetings! I hope you are looking forward to a wonderful Thanksgiving and a joyous Christmas season. I am hoping that the news I am about to share with you will make your Holidays a little brighter. We have a new ministry at Vinton Wesleyan called the Lay Shepherding ministry. Some of our people have gone through some special training and are now prepared to begin ministering to various members of our congregation like you (and your family). Through regular contact, prayer and caring ministry they will seek to encourage you in your faith and maintain a close connection with our church.

_____ has volunteered to be your Lay Shepherd. He (She) will be contacting you in the next few weeks. Please welcome them when they call upon you. Their desire is to minister to you in whatever way they can. The Scripture tells us to "bear one another's burdens" and to "encourage one another." I know that some wonderful friendships are going to develop and that many people are going to be blessed. You please remember to pray for them as they venture into a new area of ministry.

We want you to know that you are important to Vinton Wesleyan Church! If there is any way that we can minister to you more effectively, please do not hesitate to tell us.

Yours in Christ,

Ricardo Rodriguez,
Pastor



THE SHEPHERD'S STAFF

ENCOURAGEMENT FOR
LAY SHEPHERDS

The Power of Presence

Please read the article "The Blessing of Presence" by Joanne Lyon, the director of World Hope. This wonderful chapter from her book *The Blessing* illustrates how much "just being there" can mean to hurting people.

It's Official:

Letters have gone out this week from Pastor Ricardo to all of those on our lists informing them that you have been assigned as their lay shepherd. The letter explained that you will be contacting them soon and they should be expecting your call. Our goal is to at least make one contact with every member of our flocks by the first of the year

Commissioning:

This coming Sunday, December 5th we will be commissioning our lay shepherds in the morning worship service. Pastor Ricardo wants us to come forward for a time of prayer as we launch this new ministry. Please let us know if you will not be able to attend.

Shepherd's Suggestion of the Month:

At every service make a special point of speaking to every member of your flock. Just let them know you for opportunities to encourage them. A hug is always a good option.

Also, Christmas is a wonderful time to do something extra for each sheep in your flock. Make some cookies, send a card, etc. The idea is to let them know you care.

LAY SHEPHERDS MONTHLY CONTACT REPORT

Lay Shepherd's Name(s)

Month/Year

DATE	NAME	CODE	JOYS AND CONCERNS	HELP

Contact Code: 1-Home Visit
 2-Other face-to-face visit
 3-Telephone

4-Mail
 5-Other (please explain)

“Help!” Code: Check ()
 for meeting with pastor or lay
 shepherding director.

BIBLIOGRAPHY

Commentaries and Language Tools

- Almond, S. D. F. *The Epistle to the Ephesians*. The Expositor's Greek Testament III. London: 1910.
- Barrett, Charles K. *The Epistle to the Romans*. Harper's New Testament Commentaries. New York: Harper & Brothers, 1957.
- Barth, Markus. *Ephesians*. The Anchor Bible. Garden City, NY: Doubleday & Company, Inc., 1974.
- Bence, Clarence. *Romans: A Bible Commentary in the Wesleyan Tradition*. Indianapolis: The Wesleyan Publishing House, 1996.
- Best, Ernest. *A Critical and Exegetical Commentary on Ephesians*. The International Critical Commentary. Edinburgh: T & T Clark, 1998.
- Bittlinger, Arnold. *Gifts and Graces: A Commentary on I Corinthians 12-14*. Grand Rapids: William B. Eerdmans Publishing Company, 1967.
- Brown, Colin., ed. *The New International Dictionary of New Testament Theology*. Vol. 1. *Apostle* by Dietrich Müller. Grand Rapids: Zondervan Publishing House, 1975.
- Bruce, F. F. *The Epistles to the Colossians, to Philemon and to the Ephesians*. The New International Commentary on the New Testament. Grand Rapids: William B. Eerdmans Publishing Co., 1984.
- Davids, Peter H. *The First Epistle of Peter*. The New International Commentary of the New Testament. Grand Rapids: William B. Eerdmans Publishing Company, 1990.
- Fee, G. D. *The First Epistle to the Corinthians*. The New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1987.
- Foulkes, Francis. *Ephesians*. Tyndale New Testament Commentaries. Leicester, England: InterVarsity Press, 1989.

- Garland, David E. *I Corinthians*. Baker Exegetical Commentary on the New Testament, ed. Robert W. Yarbrough and Robert H. Stein. Grand Rapids: Baker Academic, 2003.
- Greathouse, William M. *Romans*. Beacon Bible Commentary. (Kansas City: Beacon Hill Press, 1968.
- Grosheide, F. W. *Commentary on the First Epistle to the Corinthians*. The New International Commentary on the New Testament. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953.
- Grudem, Wayne. *I Peter*. Tyndale New Testament Commentary. Grand Rapids: William B. Eerdmans Publishing Company, 1988.
- Hodge, Charles. *Commentary on the Epistle to the Ephesians*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1950.
- Liddell, H. G., H.S. Jones, R. Mckenzie, eds. *Greek-English Lexicon*. Oxford: 1951.
- Liefeld, Walter L. *Ephesians*. The IVP New Testament Commentary Series. Downers Grove, IL.: InterVarsity Press, 1997.
- Lightfoot, J. B. *St. Paul's Epistle to the Philippians: A Revised Text with Introduction, Notes and Dissertations*. Grand Rapids: Zondervan Publishing House, 1953.
- Lincoln, Andrew T. *Ephesians*. Word Biblical Commentary. Dallas: Word Books, 1990.
- Marshall, I. Howard. *First Peter*. The IVP New Testament Commentary Series. Downers Grove, IL: InterVarsity Press, 1991.
- Metz, Donald S. *I Corinthians*. Vol. VIII, Beacon Bible Commentary. Kansas City: Beacon Hill Press, 1968.
- Michaels, J. Ramsey. *First Peter*. Word Biblical Commentary. Waco, TX: Word Books, 1988.
- Stott, John R. W. *God's New Society: The Message of Ephesians*. Downers Grove, IL.: InterVarsity Press, 1979.
- Strong, James. *The New Strong's Complete Dictionary of Bible Words*. Nashville: Thomas Nelson Publishers, 1996.
- Taylor, Willard H. *Ephesians*. Beacon Bible Commentary. Kansas City: Beacon Hill Press, 1965.

Wiersbe, Warren W. *The Bible Exposition Commentary*, Vol. 1. Colorado Springs: Chariot Victor Publishing, 1989.

Wuest, Kenneth S. *First Peter in the Greek New Testament*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954.

Yoder-Neufeld, Thomas R. *Ephesians*. Believers Church Bible Commentary. Elmer A Martens and Willard M. Swartley, eds. Waterloo, Ont.: Herald Press, 2002.

Books

Adams, Jay E. *Pastoral Leadership*. Grand Rapids: Baker Book House, 1975.

_____. *The Pastoral Life*. Grand Rapids: Baker Book House, 1975.

Anderson, Leith. "Recruiting Volunteers." In *Growing Your Church Through Training and Motivation*, Marshall Shelly, ed. Minneapolis: Bethany House Publishers, 1997.

Ayers, Francis O. *The Ministry of the Laity: A Biblical Exposition*. Philadelphia: Westminster Press, 1962.

Baker, Frank. *John Wesley and the Church of England*. Nashville: Abingdon Press, 1970.

Barnett, James M. *The Diaconate: A Full and Equal Order*. New York: The Seabury Press, 1979.

Barr, Rowne and Eakin, Mary. *The Ministering Congregation*. Philadelphia: United Church Press, 1972.

Bartlett, David L. *Ministry in the New Testament*. Minneapolis: Fortress Press, 1993.

Bebb, E. Douglas. *Wesley: A Man with a Concern* (London: Epworth, 1950), 139.

Best, Ernest. *One Body in Christ*. London: SPCK, 1955.

_____. "Ministry in Ephesians." In *Essays on Ephesians*. Edinburgh: T & T Clark, 1997.

Bliss, Katherine. *We the People: A Book About Laity*. London: SCM Press, 1963.

Bonhoeffer, Dietrich. *Life Together*. New York: Harper and Row, 1954.

Brister, C.W. *People Who Care*. Nashville, Broadman Press, 1967.

- Bugbee, Bruce. *Discover Your Spiritual Gifts the Network Way: Five Assessments for Gift Identification*. Grand Rapids: Zondervan, 2004.
- Butcher, Dennis L. *Developing the Caring Community*. Bethesda, MD: The Alban Institute, 1994.
- Cairns, Earle E. *Christianity Through the Centuries*. Revised Edition. Grand Rapids: Zondervan Publishing House, 1967.
- Campbell, Alastair V. *Rediscovering Pastoral Care*. Philadelphia: The Westminster Press, 1981.
- Carkhuff, Robert R. *The Art of Helping*. Amherst, Mass. K Human Resource Development Press, 1972.
- Cladis, George. *Leading the Team Based Church*. Dallas: Leadership Network and San Francisco, Jossey-Bass, 1999.
- Clebsch, William A and Jaekle, Charles R. *Pastoral Care in Historical Perspective*. New York: Jason Aronson, 1964.
- Collins, Gary R. *The Joy of Caring*. Waco, TX: Word Books, 1980.
- Conger, Yves Marie Joseph. *Lay People in the Church*. Westminster, Md.: Newman Press, 1965.
- Cordeiro, Wayne. *Doing Church As a Team*. Honolulu: New Hope Publishing, 1988.
- DeHaan, Richard W. and Vander Lugt, Herbert. *Good News for Bad Times*. Wheaton, IL: Victor Books, 1975.
- Deweese, Charles W. *The Emerging Role of Deacons*. Nashville: Broadman Press, 1979.
- Detwiler-Zapp, Diane, and Dixon, William C. *Lay Caregiving*. Philadelphia: Fortress Press, 1982.
- Dicks, Russell L. *How to Make Pastoral Calls: A Guide for Laymen*. St. Louis: The Bethany Press, 1962.
- The Discipline of the Wesleyan Church*. Indianapolis: Wesleyan Publishing House, 2000.
- Dobson, James. *Bringing Up Boys*. Wheaton: Tyndale House Publishing, 2001.

- Donahue, Bill and Robinson, Russ. *Building a Church of Small Groups*. Grand Rapids: Zondervan, 2001.
- Drucker, Peter. *The New Realities*. New York, N.Y.: Harper and Row, 1989.
- Drury, Keith. *The Call of a Lifetime*. Indianapolis: The Wesleyan Publishing House, 2003.
- Eastman, Brett and Karen Lee-Thorp. *Developing Your SHAPE to Serve Others Purpose Driven Life Series*. Grand Rapids: Zondervan Publishing, 2002.
- Easum, William. *Dancing With Dinosaurs*. Nashville, Tenn.: Discipleship Resources, 1983.
- Easum, William. *Growing Spiritual Redwoods*. Nashville, Abingdon Press, 1997.
- Easum, William. *Sacred Cows Make Gourmet Burgers*. Nashville: Abingdon Press, 1995.
- Echlin, Edward P. *The Deacon in the Church: Past and Future*. Staten Island, N.Y.: Alba House, 1971.
- Edwards, Maldwyn. *John Wesley and the Eighteenth Century: A Study of His Social and Political Influence*, rev. ed. London: Epworth, 1955.
- Eims, Leroy. *What Every Christian Should Know About Growing: Basic Steps to Discipleship*. Wheaton: Victor Books, 1980.
- Epp, Thodore H. *The Other Comforter*. Lincoln, Nebraska: Back to the Bible, 1966.
- Farber, Barry A., Deborah C. Brink and Patricia M. Raskin, eds. *The Psychotherapy of Carl Rogers: Cases and Commentary*. New York: The Guilford Press, 1996.
- Fee, G. D. *God's Empowering Presence: The Holy Spirit in the Letters of Paul*. Peabody, MA: Hendrickson, 1994.
- Feucht, Oscar E. *Everyone a Minister*. St. Louis: Concordia, 1974.
- Foshee, Howard. *The Ministry of the Deacon*. Nashville: Convention Press, 1968.
- _____. *Now That You're a Deacon*. Nashville, Broadman Press, 1975.
- Foster, Richard. *Celebration of Discipline*. New York: Harper and Row, 1978.
- Frazer, Randy. *The Connecting Church*. Grand Rapids, Zondervan, 2001.

- Freudenberger, Herbert J. *Burn-out: The High Cost of High Achievement*. New York: Bantam Books, 1980.
- Fulenwider, Ray. *The Servant-Driven Church: Releasing Every Member for Ministry*. Joplin, MO: College Press Publishing Company, 1997.
- Gangel, Kenneth O. *You and Your Spiritual Gifts*. Chicago: Moody Press, 1975.
- Garlow, James. *How God Saved Civilization*. Ventura, CA.: Regal Books, 2000.
- _____. *Partners in Ministry: Laity and Pastors Working Together*. Kansas City, MO: Beacon Hill Press, 1981.
- General Assembly of the Presbyterian Church (USA). *Book of Order*. Louisville, KY: Presbyterian Distribution Service, 2003.
- George, Carl. *Prepare Your Church For the Future*. Grand Rapids: Revell, 1991–The Jethro Principle.
- George, Carl and Bird, Warren. *Nine Keys to Effective Small Group Leadership*. Mansfield, PA: Kingdom Publishing, 1997.
- George, Carl and Bird, Warren. *The Coming Church Revolution*. Grand Rapids: Revell, 1994.
- George, Carl F and Logan, Robert E., *Leading and Managing Your Church*. Old Tappan, N.J.: Fleming H. Revell, 1987.
- Getz, Gene A. *Sharpening the Focus of the Church*. Chicago: Moody Press, 1974.
- Gibbs, Mark and Morton, T. Ralph. *God's Frozen People*. London: Fontana Books, 1964.
- Gilbert, Paul A. *A Strategy for Equipping the Laity for Pastoral Care in the Wesleyan Church*. 1996. – Available from Dr. Gilbert, Desert Hope Church, 2600 North 59th Ave., Phoenix, AZ 85035.
- Gould, J. Glenn. *Healing the Hurt of Man: A Study in John Wesley's "Cure of Souls."* Kansas City: Beacon Hill Press, 1971..
- Grantham, Rudolph E. *Lay Shepherding*. Valley Forge, PA: Judson Press, 1980.
- Gratian. *Decretum*. Quoted in Melvin J. Steinbron. *The Lay Driven Church*. Ventura, CA: Regal Books, 1997.

- Grimes, Howard. "The United States." *The Layman in Christian History*, eds. Stephen Charles Neill and Hans-Ruedi Weber. Philadelphia: Westminster Press, 1963.
- Hall, Cameron P. *Lay Action: The Church's Third Force*. New York: Friendship Press, 1974.
- Halverson, Richard C. *How I Changed My Thinking About The Church*. Grand Rapids: Zondervan Publishing House, 1972.
- Harris, Mark. "The Institution of an Equipping Ministry Utilizing Spiritual Gifts to Overcome the Pastor/Laity Dichotomy", D.Min diss., Liberty University, 1996.
- Haugk, Kenneth C. *Christian Caregiving: A Way of Life*. Minneapolis: Augsburg Publishing House, 1984.
- Hemphill, K. S. *Spiritual Gifts: Empowering the New Testament Church*. Nashville: Broadman Press, 1988.
- Howe, Leroy. *A Pastor In Every Pew: Equipping Laity For Pastoral Care*. Valley Forge, PA: Judson Press, 2000.
- Hybels, Bill. *The Volunteer Revolution: Unleashing the Power of Everybody*. Grand Rapids: Zondervan, 2004.
- Iraeneus. *Against Heresies*. Library of Christian Classics, vol. 1: *Early Christian Fathers*. Philadelphia: Westminster Press, 1953.
- Jefferson, Charles. *The Minister As Shepherd*. Manila: Living Books for All, 1973.
- Kennedy, John W. *The Torch of Testimony*. Auburn, Maine: Christian Books Publishing House, 1965.
- Kraemer, Hendrik. *A Theology of the Laity*. London: Lutterworth Press, 1958.
- Kuhn, Barbara. *The Whole Lay Ministry Catalogue*. New York: Seabury Press, 1979.
- Lewis, William B. "The Conduct and Nature of the Methodist Class Meeting." In *Spiritual Renewal for Methodism: A Discussion of the Early Methodist Class Meeting and the Values Inherent in Personal Groups Today*, Samuel Emerick, ed. Nashville: Methodist Evangelist Materials, 1958.
- Lindgren, Alvin J. and Norman Shawchuck. *Let My People Go: Empowering Laity for Ministry*. Nashville: Abingdon, 1980.
- London, H. B. Jr. and Neil B. Wiseman, *Pastors at Greater Risk*. Ventura, CA.: Regal Books, 2003.

- Lucado, Max. *Come Thirsty: No Heart Too Dry For His Touch*. Nashville: W. Publishing Group, 2004.
- _____. *In the Grip of Grace*. Dallas: Word Publishing, 1996.
- Luther, Martin. "An Appeal to the Ruling Class" (1520). Quoted in Lewis W. Spitz. *The Protestant Reformation*. Englewood Cliffs, NJ: Prentice-Hall, 1966.
- _____. "The Babylonian Captivity of the Church." *Works of Martin Luther*. Philadelphia: Westminster Press, 1943.
- Lyon, Jo Anne. *The Ultimate Blessing*. Indianapolis: Wesleyan Publishing House, 2003.
- Mains, David R. *Full Circle*. Waco, TX: Word Publishing, 1971.
- McRae, William J. *The Dynamics of Spiritual Gifts*. Grand Rapids: Zondervan Publishing House, 1976.
- Mead, Loren. *The Once and Future Church*. Washington D.C.: The Alban Institute, 1991.
- Menking, Stanley J. *Helping Laity Help Others*. Philadelphia: Westminster Press, 1984.
- Neighbor, Ralph W. Jr. *The Shepherd's Guidebook*. Houston: Touch Publications, Inc., 1988.
- Neill, Stephen Charles. "Britain." *The Layman in Christian History*, eds. Stephen Charles Neill and Hans-Ruedi Weber. Philadelphia: Westminster Press, 1963.
- Ogden, Greg. *The New Reformation*. Grand Rapids: Zondervan, 1990.
- _____. *Unfinished Business: Returning the Ministry to the People of God*. Grand Rapids: Zondervan, 2003.
- Page, Patricia. *All God's People Are Ministers*. Minneapolis: Augsburg Fortress, 1993.
- Patton, John. *Pastoral Care in Context: An Introduction to Pastoral Care*. Louisville: Westminster/John Knox Press, 1993.
- Payne, Waylan L., Jr. "The Role of a New Testament Deacon: An Office to Hold or a Ministry to Perform?" D.Min. diss., Liberty University, 1996.
- Peck, George and John S. Hoffman, eds. *The Laity in Ministry*. Valley Forge, PA: Judson Press, 1984.
- Pohly, Kenneth H. *Pastoral Supervision*. Houston: The Institute of Religion, 1977.

- Rush, Myron. *Burnout: Practical Help for Lives Out of Balance*. Wheaton, IL.: Victor Books, 1987.
- Ryrie, Charles C. *The Holy Spirit*. Chicago: Moody Press, 1965.
- Schaller, Lyle. *Discontinuity and Hope: Radical Change and the Path to the Future*. Nashville: Abingdon Press, 1999.
- _____. *The Pastor and the People: Building a New Partnership for Effective Ministry*. Nashville: Abingdon, 1973.
- Sheffield, Robert. *The Ministry of Baptist Deacons*. Nashville: Convention Press, 1990.
- Sheldon, Charles M. *In His Steps*. Springdale, PA: Whitaker House, 1979.
- Slocum, Robert E. *Maximize Your Ministry*. Colorado Springs: Navpress, 1990.
- Snider, K. Lavern. *Whose Ministry*. Osaka, Japan: Japan Free Methodist Mission, 1975.
- Snyder, Howard A. *Liberating the Church*. Downers Grove, Ill.: InterVarsity Press, 1983.
- _____. *The Problem of Wineskins*. Downers Grove, Ill.: InterVarsity Press, 1976.
- _____. *The Radical Wesley and Patterns for Church Renewal*. Downers Grove, Ill.: InterVarsity Press, 1980.
- Southard, Samuel. *Comprehensive Pastoral Care: Enabling the Laity to Share in Pastoral Ministry*. Valley Forge, PA: Judson Press, 1975.
- _____. *Training Church Members for Pastoral Care*, Valley Forge, PA: Judson Press, 1982.
- Stedman, Ray. *Body Life*. Glendale, CA.: Regal Books, 1972.
- Steinbron, Melvin J. *Can the Pastor Do It Alone?*, Ventura, CA: Regal Books, 1987.
- _____. *Dynamite Meetings: 25 "Ready to Go" Plans for your Lay Pastoral Care Ministry*. Lumberton, NJ: Lay Pastors Ministry, Inc., 1998.
- _____. *The Lay Driven Church*. Ventura, CA: Regal Books, 1997.
- Sterner, R. Eugene. *You Have a Ministry*. Anderson, IN: Warner Press, 1963.

- Stevens, Abel. *The History of the Religious Movement of the Eighteenth Century, Called Methodism, Considered in its Different Denominational Forms and its Relations to British and American Protestantism*, vol. II. New York: Carlton and Porter, 1858-1861.
- Stevens, R. Paul. *The Equipper's Guide to Every-Member Ministry*. Downers Grove, IL: InterVarsity Press, 1992.
- _____. *Liberating the Laity: Equipping All the Saints for Ministry*. Downers Grove, IL: InterVarsity Press, 1985.
- _____. *The Other Six Days*. Grand Rapids: Eerdmans, 1999.
- Stevens, R. Paul and Phil Collins. *The Equipping Pastor*. Washington D.C.: The Alban Institute, 1993.
- Stone, Howard W. *The Caring Church*. San Francisco: Harper and Row, 1983.
- Stott, John R. W. *God's New Society: The Message of Ephesians*. Downers Grove, IL.: InterVarsity Press, 1979.
- _____. *One People*. Downers Grove, IL: InterVarsity Press, 1968.
- Stowe, Eugene L. *The Ministry of Shepherding*. Kansas City: Beacon Hill Press, 1976.
- Tillapaugh, Frank R. *Unleashing the Church*, Ventura, CA: Regal Books, 1982.
- Towns, Elmer. *Friend Day*. Lynchburg, VA: Church Growth Institute, 1983.
- Towns, Elmer and Warren Bird. *Into the Future*. Grand Rapids: Fleming H. Revell, 2000.
- Trueblood, Elton. *Your Other Vocation*. New York: Harper and Brothers, 1952.
- _____. *The Incendiary Fellowship*. New York: Harper and Row Publishers, 1967.
- Trueblood, Roy W. and Jackie B. Trueblood. *Partners in Ministry*. Nashville: Abingdon Press, 1999.
- Tyndale, William. "Wicked Mammon," *Doctrinal Treatises*. Parker Soc. Ed., 101-103. Quoted in James Garlow, *Partners in Ministry*, 62. Kansas City: Beacon Hill Press, 1981.
- Urlin, R. Denny. *The Churchman's Life of Wesley*. London, S.P.C.K., 1880.

- Ver Straten, Charles A. *How to Start Lay Shepherding Ministries*. Grand Rapids, MI: Baker Book House, 1983.
- von Campenhausen, Hans. *Ecclesiastical Authority and Spiritual Power*. Stanford: Stanford University Press, 1969.
- Vos, Nelvin. *Monday's Ministries: The Ministry of the Laity*. Philadelphia: Parish Life Press, 1979.
- Wallace, Charles Jr., ed. *Susanna Wesley: The Complete Writings*. New York: Oxford University Press, 1997.
- Warkentin, Marjorie. *Ordination: A Biblical Historical View*. Grand Rapids: Eerdmans, 1982.
- Warren, Rick. *Better Together: What on earth are we here for?* Lake Forest, CA.: Purpose Driven Publishing, 2004.
- _____. *The Purpose Driven Church*. Grand Rapids: Zondervan Publishing House, 1995.
- _____. *The Purpose Driven Life*. Grand Rapids: Zondervan, 2002.
- Webb, Henry. *Equipping Deacons as Partners in Ministry*. Nashville: Convention Press, 1989.
- Wentz, Frederick K. *The Layman's Role Today*. New York: Abingdon, 1980.
- Wesley, John. *Explanatory Notes on the New Testament*, reprint ed. London: Epworth Press, 1950.
- _____. *The Works of John Wesley*, ed. Thomas Jackson. Vol. VIII. London: John Mason, 1829-1831.
- Williams, George Hunston. "The Ancient Church." In *The Layman in Christian History*, ed. Stephen Charles Neill and Hans-Ruedi Weber. London: SCM Press, 1963.
- Wilson, Earl D. *Loving Enough to Care: It Could Change Your Life*. Portland, OR: Multnomah Press, 1984.
- Wilson, Marlene,. *How to Mobilize Church Volunteers*. Minneapolis: Augsburg Publishing House, 1983.
- Yohn, Rick. *Discover Your Spiritual Gift and Use It*. Wheaton: Tyndale House, 1982.

Journal Articles and Other Sources

- Agema, Troy. Associate Pastor for Congregational Development and Pastoral Care, First Presbyterian Church, Roanoke, VA. E-mail interview by author, 21 November, 2004.
- Aker, Benny C. "Charismata: Gifts, Enablements, or Ministries?" *Journal of Pentecostal Theology* vol. 11, no. 1 (Oct.,2002): 53-80.
- Baker, D. L. "The Interpretation of I Corinthians 12-14." *Evangelical Quarterly* 46: 225.
- Becker, Joy and Dan Dean. *I Want To Be Just Like You*. Brentwood, TN.: Praise Song Press, 1994)
- Brecheisen, Jerry. "Bike Outreach Impacts Community." *Wesleyan Life*, Summer 2004, 4-5
- Bryant, Robert A. "Romans 12:1-8." *Interpretation: A Journal of Bible & Theology* vol. 58, no. 3 (July, 2004): 287-291.
- Bugabee, Bruce L. *Networking*, no. 4 (1989): 106-108.
- Chambers, Mary. Cartoon. 1984. As reproduced in Stevens, Paul R. *Liberating the Laity: Equipping All the Saints for Ministry*. Downers Grove, Ill.: InterVarsity Press, 1985.
- Circuit Rider*, April, 1994. (a publication of the United Methodist Church), 9-11
- Church Growth Institute. *Spiritual Gifts Inventory Questionnaire*. Lynchburg, VA: Church Growth Institute, 1987.
- Garlow, James L. "John Wesley's Understanding of the Laity as Demonstrated by His Use of the Lay Preachers." Ph.D. diss., Drew University, 1979.
- Gladden, Steve and Lance Witt. "Hut 2 Hut: A Small Groups Survival Guide." *Applying the Purpose Driven Church Seminar*. Liberty University, Lynchburg, VA. October 5-7, 2003.
- Gordon, T. David. "'Equipping' Ministry in Ephesians 4?" *Journal of the Evangelical Theological Society* 37.1 (Mar. 1984): 69-78.
- Graham, Mark. Pastor of St. John Evangelical Lutheran Church, Roanoke, VA. Phone interview by author, 2 December, 2004.

- Hoge, Dean R., Charles Zech, Patrick McNamara and Michael J. Donahue. "The Value of Volunteers as Resources for Congregations." *Journal for the Scientific Study of Religion* 37 (1998): 470-480.
- Light Learning Institute. *Caring for God's People God's Way I and II*.
- Lincoln, A. T. "The Use of the O.T. in Ephesians," *Journal for the Study of the New Testament* 14 (1982): 18ff.
- Litchfield, Randy G. "Lay Religious Vocation and Wesleyan Holiness," *Religious Education* 91, no. 3 (Summer, 1996): 286-298.
- McLean, Haydn. "Fashioning A Lay Eucharistic Ministry." *Clergy Journal* vol. 82, no. 2 (Nov/Dec, 2004): 16.
- Mead, Loren. *The Future of the Church*. Change Conference, Prince of Peace Lutheran Church, Burnsville, Minnesota, 1997, Audiocassette. Quoted in Elmer Towns and Warren Bird, *Into the Future*. Grand Rapids: Fleming H. Revell, 2000.
- _____. *Action Information* (May/June 1990) The Alban Institute, 4125 Nebraska Ave. N.W., Washington D.C. 20016.
- Monday Morning*, (December 18, 1995). 1-16. A magazine for Presbyterian leaders, P.O. Box 636, New Palentine, IN 46163.
- Munger, Robert. "Training the Laity for Ministry." *Theology News and Notes* (June 1973): 1-6.
- Hinand, A. J. "Pastor as Enabler for Lay Ministry" *Pastoral Psychology* 22 (June 1971).
- "Effective Churches and Team Leadership", *Next*, Vol. 5, No. 2, April-May, 1999.
- Oladipo, Caleb O. "John 21:15-17." *Interpretation: A Journal of Bible & Theology* vol. 51, no. 1 (January, 1997): 65-66.
- Posey, Lawton W. "Lay Pastors Here to Stay." *Christian Century*, 29 November 1993, 30-31.
- Presbyterian Life and Times* (October 1992) published by the Synod of Lakes and Prairies, Bloomington, MN 55425.
- Ruthven, Jon. "The 'Foundational Gifts' of Ephesians 2:20." *Journal of Pentecostal Theology* vol. 10, no. 2 (April, 2002): 28-46.
- Sellner, E.C. "Lay Leadership in the 1990's." *America* vol. 16, no. 6 (Sept., 1989): 133-139.

- Smalley, Gary. *Homes of Honor Relationship Video Series*. Paoli, PA: Smalley Relationship Center, 2001.
- Smith, Donald P. "Shared Ministry". *Theology Today* 36. (October 1979), pp. 338-346.
- Smith, Gary V. "Paul's Use of Psalm 68:18 in Ephesians 4:8." *Journal of the Evangelical Theological Society* 18: 181-189.
- Stephen Ministries. *The Stephen Ministry Training Manual*. Vol. 1 and 2. St. Louis: Stephen Ministries, Inc., 2002.
- _____. *The ChristCare Series: Stephen Ministries Small Group Ministry System*. St. Louis: Stephen Ministries, Inc., 2000.
- Stevens, John. "What Stephen Ministers Do." St. Louis: Stephen Ministries, Inc., 1986.
- Stone, Howard W. "Pastoral Care in the 1980's: A call for It's Return to Christian Roots", *Religion and Life* 49 (Autumn 1980).
- Street, Theresa. Director of Stephen Ministry, St. John Evangelical Lutheran Church, Roanoke, VA. Phone interview by author, 15 November, 2004.
- Trueheart, Charles. "The Next Church." *The Atlantic Monthly* (August 1996): 37-38.
- Warren, Rick, ed. *Better Together: What on Earth Are We Here For*. 40 Days of Community Workbook. Lake Forest, CA.: Purpose Driven Publishing, 2004.
- Welker, Lisa. Small Group Coordinator, New Horizon Church, Greensboro, NC. Interview by author, 25 November, 2004.
- _____. Small Group Coordinator, New Horizon Church, Greensboro, NC. Interview by author, 29 December 2004.
- Wesley, Charles. *A Charge to Keep I Have*. In *Great Hymns of the Faith*. Grand Rapids: Singspiration Music, 1968.
- Williams, Rowan. "Being a People: Reflections on the Concept of the Laity." *Religion, State and Society* 27, no. 1 (1999): 11-21.
- Zeph, Catherine P. "The Spiritual Dimensions of Lay Ministry Programs." *New Directions For Adult and Continuing Education* 85 (Spring, 2000): 77-85.

VITA

Barry G. Lawson

PERSONAL

Born: August 13, 1951.

Married: Rosemary L. Meador, June 7, 1975.

Children: Jennifer C. Patchett

Karen J. Bayadyan

Grandson: Robert Reuben Bayadyan, born October 15, 2004.

EDUCATIONAL

B.BA., Roanoke College, 1973.

M.Div., Asbury Theological Seminary, 1976.

ORDINATION

Licensed Minister, July 1976, Virginia District of the Wesleyan Church.

Ordained, July 1977, Virginia District of the Wesleyan Church.

MINISTERIAL

Church Planter, Faith Wesleyan Church, Virginia Beach, VA., 1976-1979.

Senior Pastor, Lynchburg Wesleyan Church, Lynchburg, VA., 1979-1996.

Senior Pastor, Valley View Wesleyan Church, Roanoke, VA., 1996-2004

Assistant Pastor, Vinton Wesleyan Church, Vinton, VA., 2004-present.

TEACHING

Adjunct Faculty, Jefferson College of Health Sciences, Roanoke, VA.,
2003-2004.

Instructor, Ministerial Preparation Classes, Shenandoah District of the Wesleyan
Church, 2004.

DENOMINATIONAL SERVICE

Chairman, Evangelism and Church Growth Board, 1981-1988.

Chairman, District Board of Christian Education, 1989-1991.

Member of District Board of Administration, 1984-1995; 1998-2003.

Delegate to General Conference of the Wesleyan Church, 1992, 2000.

Chairman, District Board of Ministerial Development, 1998-Present.