

LIBERTY BAPTIST THEOLOGICAL SEMINARY

**A MODEL FOR PASTORAL CARE AND SHEPHERDING
OF A
LARGE AND GROWING CHURCH**

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

DOCTOR OF MINISTRY

By

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ABSTRACT

A MODEL FOR PASTORAL CARE AND SHEPHERDING OF A LARGE AND GROWING CHURCH

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This study addresses the challenges related to the caregiving ministry of New Life Church located in LaPlata, Maryland. This revitalized church has grown from 60 attendees in 1999 to over 1,100 by 2004. The growth has led to many challenges, including the development of a shepherding strategy that will meet the needs of the congregation. The leadership team sought to answer the question of an appropriate shepherding strategy through examining scriptures, reviewing the history of shepherding and evaluating current models of caregiving used in large Wesleyan churches. Additionally, a survey of pastoral care methodology employed in large Wesleyan churches was undertaken. From the survey and review of literature, a plan for pastoral care for New Life Church was developed. A primary result of our study revealed the need for a paradigm shift from clergy to laypersons as primary caregivers.

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DEDICATION

I dedicate this work to my eighty-nine year old Father, Reverend Roy J. Rummage, who has been my confidante, hero, and greatest teacher. The foundational beliefs and values he exemplifies have proven to be sound and enduring.

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A work of this magnitude could not have been accomplished without the encouragement, assistance and guidance of many. Among those I would like to acknowledge with gratitude are:

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A Model for Pastoral Care and Shepherding of a Large and Growing Church

I	Introduction	1
	Introductory Statement	1
	How it all Began	2
	Statement of the Problem	3
	Statement of Limitation	5
	Statement of Methodology	6
	Summary	6
II	Pastoral Care -- Biblically and Historically	7
	Defining Pastoral Care and Shepherding	7
	The Biblical Model of Shepherding	11
	Recommended Models of Shepherding	12
	Condemned Model of Shepherding	20
	The Biblical Mandate to Shepherds	21
	The Biblical Method of Shepherding	26
	Old Testament Examples of Shared Leadership	27
	New Testament Examples of Shared Leadership	30
	Models of Shepherding in Church History	31
	The Early Church Period	32
	The Medieval Period	33
	The Reformation Period	43

	The Modern Period	35
	The Contemporary Period	36
	Summary	41
III	A Survey of Large and Growing Churches in the Wesleyan Denomination	43
	A Survey of Pastoral Care in Wesleyan Churches	43
	The Results and Observations of the Survey	45
	Evaluation of the Survey Results	56
	Applying the Survey	57
	A Rationale for Lay Driven Ministry	58
	Lay Driven Ministry is Biblical	58
	Lay Driven Ministry is Necessary	59
	Lay Driven Ministry is Resource Efficient	60
	The History of Pastoral Care and Shepherding at New Life Church	61
	Traditional Methods	62
	Early Attempts to Assimilate	62
	In Search of a Better Way	65
	Pastors and Laity Working Together	66
IV	The Plan for Pastoral Caregiving and Shepherding at New Life Church	68
	A Ten Point Plan for Pastoral Care at New Life Church	69
	1. Redemptive Preaching	69
	2. Prayer	70

3. Fellowship	73
4. Ministry Teams	75
5. Discipleship Groups	77
The Cell Group	77
The Lay Cell Leader	79
The Lay Coach	80
The Staff Coach	80
6. Therapeutic Groups	80
7. Seminar and Workshop Opportunities	81
New Life University	83
Other Seminars and Workshops	84
8. Counseling	84
Marriage Preparation and Enrichment	85
Providing Premarital Preparation	86
A Desired Type of Counseling	88
Inventories	89
FOCCUS	89
PREPARE	90
PREP-M	91
Christian PREP	91
Timing	92
Approaches	92
Pastoral Role	94

	Identify Unrealistic Expectations	95
	Explore Families of Origin	96
	Providing Marriage Enrichment	101
	Attracting Participants	102
	Who is Target	102
	Objectives	103
	Programs	103
	Effectiveness	104
	Conflict Resolution	105
	Format	107
	Characteristics	107
	Location	110
	Mentoring Approach	111
	Great Date Approach	112
	Church Involvement	112
	Biblical References	113
	9. Pastoral Care	114
	10. Training Caregivers	115
	Summary	116
V	Conclusion	117
	An Overview of the Project	117
	Implication for Pastors and People	119
	A Vision for the Future	120

CHAPTER 1

INTRODUCTION

Introductory Statement

From the day a trained minister enters pastoral ministry, it is an inevitable conclusion that one of the tasks that will occupy the largest share of his time will be shepherding His flock. Shepherding, by definition, means to tend, to guard, and to lead, much like a shepherd takes care of his sheep. For a pastor, shepherding His flock is providing loving care to those in need of spiritual guidance, emotional support, financial assistance, and even physical aid. If the pastor is gifted and comfortable in the caring and nurturing role, the experience can be very fulfilling. If the pastor is not gifted to perform in such a role, then he or she can train another who would be more fitting in the position. Regardless, it is a simple and true fact that people desire to be cared for and to feel loved; many thrive on the feeling of being wanted. They enjoy and appreciate individual attention from the pastor, which is seen more in smaller churches where usually one pastor can cover most of the shepherding needs of the congregation. However, that may not be the case for larger churches due to time and number limitations. Shepherding a large church can become overwhelming and may seem nearly impossible for one person to do alone; therefore, the shepherding needs of a large congregation must be met through

a measure of lay involvement or the hiring of other pastors to assist in pastoral care and visitation. This helps to give temporary relief to an increasingly heavy shepherding load.

How it all Began

In the summer of 2000, a student was faced with pastoral change. He decided to take a year's sabbatical to write his thesis. During the sabbatical, he began attending a spiritually vital and growing church. The student was given the opportunity to observe New Life Church—a church established on the purpose driven model of Saddleback Church in Southern California. The pastor there began to probe the availability and ministry interest of his new attendee—myself. It was then that we discovered a shared philosophy of ministry and recognized a diverse but complementary gift mix. The pastor was a visionary as well as an excellent leader and communicator. We enjoyed teaching, shepherding, and counseling. After serving as a staff volunteer for nine months, we became the full-time Congregational Care and Counseling Pastor on Easter Sunday of 2001.

New Life Church has grown from 60 parishioners in January of 1999 to over 1,000 by April of 2004. The caring attitude of the pastors and key laypersons has created a loving and accepting spirit within the church. Clear biblical preaching with a strong emphasis on application has attracted and spoken to the needs of many. As the number of attendees increase at a rapid rate, the need for personal pastoral care (making each and every attendee feel included) remains constant. The commitment of the pastoral staff to care for the spiritual, emotional, financial, and physical needs of the people remain undiminished. The fulfillment of these commitments requires major changes in the

methodology and administration of the model of pastoral care; a 10-point plan, later discussed in chapter IV, will be devised to keep pace with the assimilation and shepherding needs of a rapidly growing body of believers.

Statement of the Problem

In the process of growing from a small congregation of 60 to now over 1,000 has revealed significant challenges related to pastoral care and shepherding. The need for a new paradigm has become obvious. Lyle Schaller, church growth scholar and author, states: "Many of the common assumptions that apply to the majority of congregations are not relevant to the large church. Whether the subject of the discussion is recruiting lay volunteers or the expectations placed on the minister, the comments and suggestions often do not apply to large churches and will turn out to be counter productive if followed."¹ Church leaders need to hear Schaller since recent information on church growth shows that there is a definite increase in the "number of large congregations, averaging 1,500 or more in Sunday morning worship."²

There is an old adage that says, "The more things change, the more they stay the same." Whatever the size of a church may be, a common denominator between large and small churches is that people want to feel loved and accepted. They seek the quality of care from the church that is described in John 10, John 21, and Psalm 23. This basic need remains constant but the methodology for fulfilling the need is dynamic: ever-changing with time.

¹ Lyle E. Schaller, The Multiple Staff and the Larger Church (Nashville: Abingdon Press, 1982), 11.

² Lyle E. Schaller, It's a Different World! (Nashville: Abingdon Press, 1989), 204.

Change is illustrated in the world of the church planter. A few years ago, a standard expectation for church planters who were organizing new congregations was making 200 calls every week on people who they thought might be prospective new members. A minister being interviewed for a church planter position inquired about where he might obtain such a list. “That’s your responsibility. . . . Probably the best way to begin is by going door-to-door.”³ Anyone who sells Avon products, encyclopedias, or even builds churches has learned through experience that what was once effective may no longer give the greatest pay off. Going door-to-door is no longer a viable way, in many locations, to make contacts. In *It’s a Different World*, Schaller states various reasons for this shift, which includes: “the increase of single households with less and less time spent at home; more job pressure and longer work hours; a greater desire for privacy; and fear of becoming a crime victim.”⁴ In the past three years, from 2000–2003, anyone with a computer or telephone knows the drastic increase in “spam” and telemarketing calls. “Business as usual” in the church often means outmoded and ineffectual. Thirty-nine years of pastoral experience in eight different churches ranging in attendance from 60 to 1,000 plus has made it clear to the author that things which are effective in one church may not necessarily be effective in another. Most churches can excel if their uniqueness is identified and properly developed.

Rick Warren, the senior pastor of one of America’s largest and fastest growing churches, expresses how important caring for the needs of people is to a church’s health and growth. Warren writes, “In any church where lives are being changed, marriages are

³ Ibid., 213.

⁴ Ibid., 214 – 216.

being saved and love is flowing freely, you'll have to lock the doors to keep people from attending.”⁵ Good pastoral care touches hearts, enables change, and provides the support for people to make the changes that Warren acknowledges.

The problem that is addressed in this dissertation will include embracing a changing paradigm for pastoral care. The approach to shepherding a small congregation is very different from that of a large one. What will the model of shepherding, which takes into consideration the uniqueness and growth of New Life Church, look like? How will we develop a practical model that will meet our shepherding needs for the present and foreseeable future?

Statement of Limitation

In this study, we seek to devise a workable plan for pastoral care in a super church, defined by Carl F. George as having 1,000 to 3,000 regular attendees.⁶ The paradigm we suggest may not work in small churches. The lay involvement and small group concept will be woven into the DNA of the network of churches that we plan to establish.

The project will not attempt to evaluate all different programs used by churches to care for the needs of people. The writer will generalize from personal experience, survey results, and the writings of experts in the field of church growth and pastoral care to determine what methods and programs may best meet the needs of New Life Church. The study will not seek to establish a permanent blueprint for pastoral care, but will

⁵ Rick Warren, The Purpose Driven Church (Grand Rapids: Zondervan Publishing House, 1995), 51.

⁶ Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1991), 54.

recognize the dynamic nature of God's flock and establish a framework in which flexibility is the norm, rather than the exception. In summary, the writer will attempt to lay out, in broad strokes, a philosophy for pastoral care and a current workable plan for accomplishment.

Statement of Methodology

This project will include a definition of pastoral care from experience, as well as from the experts, and a biblical definition and look at the process of pastoral care and shepherding from references in both the Old and New Testament. Historical models from the early church period to the present day will be reviewed. A search of the available literature will be made to identify trends and methodology of pastoral care.

Additionally, a survey will be sent out to Wesleyan churches with more than 800 in regular attendance in the weekend worship services. A study will be made of those responding to ascertain what these churches are doing in the area of pastoral care. Using the results of the survey and also a current evaluation of the specific needs and resources of New Life Church, a current model for pastoral care will be proposed with specific ways to provide pastoral care to its constituency.

Summary

Pastoral care, regardless of the size of the church, is biblically mandated and generally sought after by church administrators, members, and attendees. As a church grows, tough choices and effective changes must be made to insure adequate and loving care to all in the congregation. It would seem apparent that the administration of an

effective shepherding ministry in a super church (1,000 to 3,000) would require a partnership between clergy and laity in order to be successful.

This study will look at pastoral care in the scriptures, in church history, in contemporary models, within the Wesleyan Church, and in current literature as it relates to large and growing churches. The results of the study will be put forth in a practical proposal for providing pastoral care in the immediate and foreseeable future at New Life Church.

CHAPTER 2

PASTORAL CARE – BIBLICALLY AND HISTORICALLY

Defining Pastoral Care and Shepherding

The author grew up in a pastor's home. The definition of pastoral care learned from seeing it modeled was that of a loving and spiritually gifted pastor giving care to his flock—the church. My father was known as “a gentle shepherd of the sheep,” to quote one of his members. Indeed, Jesus in referring to himself, said he was the “Good Shepherd” (John 10:11). The writer of Hebrews called Him the “Great Shepherd” (Hebrews 13:20). In Luke, Chapter 10, Jesus quickly enlists first the 12, then 72 disciples to assist him in telling the good news of the Kingdom of God and to minister to the needs of the people.

An essential thing a member or visitor of a church should know at the earliest opportunity possible is that the church cares. Caring must not be limited or stereotyped, but it must reach the totality of the person. Pastoral care reaches to the body, mind and soul. It is practical and spiritual in its reach. Wayne E. Oates defines pastoral care as “. . . the Christian pastor's combined fortification and confrontation of persons as persons in times of both emergency crisis and developmental crisis.”¹² Oates goes on to

¹ Wayne E. Oates, New Dimensions in Pastoral Care (Philadelphia: Fortress Press, 1970), 3.

identify some of the situations in which pastoral care, both for comfort and confrontation, is most commonly needed. Examples include birth, baptism, marriage, significant events and milestones, empty nesting, retirement, death, as well as many unexpected and trying events.² In the author's observation, pastoral care is often most readily received and appreciated in times of trouble and crisis. It is often highly effective on the spur-of-the-moment, as unexpected opportunities present themselves in the day-to-day stream of life. Paul Anderson refers to discipline in caring for individuals: "Giving proper pastoral care to people means helping them become independent in faith in a healthy way."³ Samuel Southard sees proper pastoral care as a balanced combination of shepherding, administrating, and discipline: "The new solution is to provide breadth and depth of care through the involvement of a wide range of caring persons in gradations of tasks for which they are trained and motivated."⁴ Southard captures the novel idea that the pastor's top priority should be care and ministry to the healthy members of his congregation, so that they may minister to those who are lonely and sick. This does not mean that the pastor will neglect to minister to the sick, the dying, the destitute, and the disenfranchised, but instead goes to them as a teacher and model of ministry.⁵ A stereotype of pastoral care may assume that the pastor must literally be all things to all men at all times in all circumstances and in all places. With excellent management, discipline, and energy, this might be possible in a congregation as large as three to four

² Ibid., 4.

³ Bruce Larson, Paul Anderson, Doug Self, Mastering Pastoral Care (Portland: Multnomah Press, 1990), 120.

⁴ Samuel Southard, Comprehensive Pastoral Care (Valley Forge: Judson Press, 1975), 6.

⁵ Ibid., 6.

hundred. Pastoral care, however, does not fall into any one-size-fits-all style. It is “first and foremost, practical concern for the spiritual lives of individuals.”⁶

Melvin Steinbron makes the point that pastoral care is more than “spiritual leadership, preaching, marrying, burying, counseling and crisis visitation.”⁷ He believes that the vocational pastor cannot and should not try to do all the pastoring himself. He makes a strong case for lay pastor involvement. Steinborn quotes Robert Slocum as saying: “The most important decision facing your church today is the decision to shift your church from the ministry of the clergy to the ministry of the laity.” He further quotes Slocum as saying: “I am convinced the effective church for the 21st century will be the church that mobilizes, equips, empowers, and supports ordinary Christians in ministry.”⁸

The literature speaks particularly to the pastoral care process in the large and growing church. Are there processes that foster growth? Are there methods that paralyze growth? As previously stated, a common desire of those in large and small churches alike is to feel included and cared for. Elmer L. Towns relates that people are looking for a church that is “small enough to allow for meaningful relationships between Christians so they can nurture one another, yet churches large enough (socially) to allow for individual differences.”⁹

⁶ Bruce Larson, Paul Anderson, Doug Self, Mastering Pastoral Care (Portland: Multnomah Press, 1990), 11.

⁷ Melvin J. Steinbron, The Lay Driven Church (Ventura: Regal Books, 1997), 26.

⁸ Ibid., 37

⁹ Elmer L. Towns, “The Small Personal Sunday School” *Christian Life*, 1971, 48.

The literature supports the idea that the larger a church grows, the more necessary, useful, and effective the laity become in shepherding the flock. Garlow, George, Grantham, Keller, Galloway, McIntosh, Steinbron and others will be studied and quoted as a rational and workable blueprint for pastoral care in the large and growing church.

Paul Yonggi Cho was once asked how large a church he could pastor without the 10,000 cell groups which make up the congregation. He answered:

I don't think I could take care of more than 500. As it is now, I have to relate only to a relatively small number of leaders. These leaders have others under them who shepherd the cell leaders. . . . When a home cell group reaches a membership of more than 15 families, it divides into two. After that, the two new cells invite new people until they both exceed 15 families again, and then they divide into four.¹⁰

At the time of Cho's writing, his congregation was adding 10,000 new members each month because of the reach and care of the small group ministry.

The literature will be divided into four categories: the Biblical and theological concept of shepherding; the historical models of shepherding in church history; the philosophical basis of pastors and laity partnering together; and the current successful and used methods of pastoral care in large church communities. John N. Vaughan summarizes quite adequately the issue that much of the literature speaks about when he says:

Join a large church and you get lost in the crowd. Large churches are concerned only about numbers. Small churches are more personal and loving than large churches. True or False? Each of these statements can be either true or false, depending on how a church, large or small, views the spiritual gifts of its members and the importance of creating the kind of groups that aid the assimilation

¹⁰ Paul Yonggi Cho, Harold Hasterler, Successful Home Cell Groups (Plainfield IL: Logos International, 1991), 64.

and meaningful involvement of members into the life and mission of the church.¹¹

In the next section, there will be a selective study of the Old and New Testament scriptures in search of principles of caregiving (shepherding) among the tribes of Israel and in the church of Jesus Christ. Special attention will be given to seek out the models of shepherding, the mandate for shepherding, as well as the methods of shepherding that may be appropriate.

The Biblical Model of Shepherding

Pastoral theology is rooted in the Old Testament descriptions of God Himself as a shepherd and the Nation of Israel as the sheep of His flock (Ezekiel 34: 30-31). The first time shepherding appears in the Bible is in Genesis 4:2, when the second son of Adam and Eve, Abel, is called a shepherd. Later in Jeremiah 6:3 and 23:4, certain kings are called shepherds. In Jeremiah 4 and 9:19, the people are called sheep. The use of sheep in sacrificial worship is seen from antiquity. Sheep and the wool from sheep were familiar to Jews and non-Jews alike and used in common trade throughout the ancient world: "King Mesha at Moab and his people were sheep breeders. They used to pay the King of Israel an annual tribute of 100,000 lambs and the wool of 100,000 rams" (2 Kings 3:4).¹²

The Nation of Israel was born into the shepherding motif. Abraham, Isaac and Jacob were sheep herders (Genesis 13:7; 26:20; 30:36). Jacob's wife, Rachel, is

¹¹ John N. Vaughan, The Large Church (Grand Rapids: Baker Book House, 1985), 32.

¹² All scriptures used in this dissertation will be from the New Living Translation (NLT) unless otherwise indicated.

mentioned as a shepherdess (Genesis 29:3). Moses, the great law-giver and leader of the exodus was a shepherd (Exodus 3:1). When being chosen by God to lead and shepherd his people—Israel—David, the great shepherd-king of Israel, was thus proclaimed in the Psalm of Asaph:

He chose his servant David,
 Calling him from the sheep pens.
 He took David from tending the ewes and lambs
 And made him the shepherd of Jacob's descendants –
 God's own people, Israel.
 He cared for them with a true heart
 And led them with skillful hands.

Psalm 78: 70-72

Recommended Models of Shepherding

After David became King of Israel, many of the Psalms he wrote referred to his experience as a shepherd. In Psalm 23, he compares God's love and care for him to that of a shepherd's love and care for his sheep. In his opening statement, the shepherd-king is admitting and relishing the shepherding of the Lord his God. "*The Lord is my shepherd*" (Psalm 23:1a). What a beautiful depiction of the relationship of a sheep and its shepherd and of the Lord and His people. It is as if David is boasting, "Look who my shepherd is," and at the same time, admitting his need for a shepherd overseer. Phillip Keller comments on this relationship: "It is no accident that God has chosen to call us sheep. The behavior of sheep and human beings is similar in many ways . . . our mass mind (or mob instincts); our fears and timidity, our stubbornness and stupidity, our perverse habits, and all parallels are of profound importance."¹³ At the same time, the

¹³ Phillip Keller, A Shepherd Looks at Psalm 23 (Grand Rapids: Zondervan Publishing House, 1970), 21.

shepherd feels a sense of ownership and responsibility for his sheep. The relationship enjoyed by shepherd and sheep is not that of heavy authority, but of mutual belonging and appreciation. “*I have everything I need*” (Psalm 23:16). Sheep left alone and unattended are prone to die of disease or starvation and could easily fall victim to predators.

Keller adds a dimension to the supplying of needs that might go unnoticed: “No doubt the main concept is that of not lacking—not deficient—in proper care, management or husbandry. But a second emphasis is the idea of being utterly contented in the Good Shepherd’s care and, consequently, not craving or desiring anything more.”¹⁴ *He lets me rest in green meadows*” (Psalm 23:2). The ability to lie down restfully requires freedom from threat and conflict and an ample provision of one’s needs. In his observation of sheep, Keller notes that at least four requirements must be met before sheep can lie down. First, they must be free of fear of the unexpected and the unknown. Then, they must be free from friction within the flock; sheep establish rank in the herd by what is called a “butting order.” Third, the sheep can only lie down when they are free of pests such as flies or parasites. Finally, sheep will lie down only when they are free from hunger.¹⁵ Most breeds of sheep and goats thrive in the dry, semi-arid areas of the Middle East; thus, green pastures did not just happen. They had to be created or sought out with great effort on the part of the shepherd.

“*He leads me beside peaceful streams*” (Psalm 23:2). As the sheep depend on the shepherd to provide adequate sources of food, they also depend upon the shepherd for supplies of good water. It is an established fact that 70 percent of a sheep’s weight is

¹⁴ Ibid., 26.

¹⁵ Ibid., 35.

water. For sheep in arid regions, there were basically three sources of drinking water. The first was the early morning grass before the hot sun would evaporate the moisture away. The second was deep wells. The 29th chapter of Genesis contains the story of Jacob drawing water from such a well to assist Rachel in watering her father, Laban's, flock. A third source was the few springs and quiet streams that contained good water. Some, however, were polluted and stagnant and would harm the sheep rather than refresh them.¹⁶

"He renews my strength" (Psalm 23:3). The sheep is also dependent on the shepherd for safety and well-being. A sheep can become cast or stuck on its back, unable to get up or even roll over. Keller explains:

The way it happens is this. A heavy, fat or long fleeced sheep will lie down comfortably in some little hollow or depression of the ground. It may roll on its side slightly to stretch out or relax. Suddenly, the center of gravity in the body shifts so that it turns on its back far enough that the feet can no longer touch the ground. It may feel a sense of panic and start to paw frantically. Frequently this only makes things worse. It rolls over even further. Now it is quite impossible for it to regain its feet.¹⁷

The only way the sheep can be restored to balance and put in an upright position is with the assistance of the shepherd. The shepherd often counts the sheep, ready to restore any that might be astray or cast or, in any other way, weakened.

"He guides me along right paths, bringing honor to his name" (Psalm 23:3).

Sheep left alone to fend for themselves do no better than humans who insist on doing things their own way. Sheep are known to be creatures of habit. They stay in the same locale, grazing on grass until it dies of over-grazing, and walking the same trail until it becomes a deep rut. In my wife's home state of Iowa, some of the grain farmers would

¹⁶ Ibid., 52-56.

¹⁷ Ibid., 61.

feed stock for an off-season cash source. One such farmer we knew raised sheep as his secondary business. The priority and expertise of the farmer was obvious by the lush and well-cultivated crops. However, the sheep and the pasture they occupied were not as well-tended. The sheep, themselves, were not being tended to and the pasture was cut severely with deep ruts, mostly barren except for a large crop of what was called, in the area, “bull thistles.” The reputation of the crop farmer as a “sheep man” was less than credible. The Psalmist credits his shepherd with leading the sheep well and often in new paths, so that his reputation might be strengthened. Yes, we as people, like sheep, reflect the shepherd we follow.

“Even when I walk through the dark valley of death, I will not be afraid, for you are close beside me” (Psalm 23:4). During the summer months, it was common for the shepherd to take his flock from the low lands to the high plateaus of the mountain ranges. The way was often dangerous and new to the sheep. It was important at these times for the sheep to ignore their natural instincts and to look to the shepherd with complete trust.¹⁸ David himself was no stranger to what he wrote. As a boy, he was familiar with the fields and terrain around Bethlehem, where he kept his father’s sheep. As a young man, even though anointed by Samuel as King of Israel, he was forced by Saul to take refuge in the caves of Adullam, the hill of Hakilah, and the mountains of Moab. David knew all too well the dangers and threats of the treacherous mountains. It was through these dangers that the “Lord Shepherd” led his sheep, David.

Keller describes the dangers that the sheep faced in the mountains and the skills of the shepherd to protect them:

All the dangers of the rampaging rivers in flood; avalanches; rock

¹⁸ Ibid., 81, 82.

slides; poisonous plants; the ravages of predators that raid the flock or the awesome storms of sleet and hail and snow were familiar to him. He had handled his sheep and managed them with care under all these adverse conditions. Nothing took him by surprise. He was fully prepared to safeguard his flock and tend them with skill under every circumstance.¹⁹

Believers often find themselves in situations that cause fear and worry. It is then they find courage and strength in the knowledge that their Heavenly Shepherd and a multitude of his under-shepherds are with them.

“Your rod and staff protect and comfort me” (Psalm 23:4). Though scriptures indicate that David added to his arsenal, a sling, the ancient shepherd carried mainly a rod and staff. We understand that the shepherd’s rod was quite similar to the policeman’s billy club. It was of particular size and weight in keeping with the grip and strength of the shepherd. Keller mentions several usages for the rod: “It was used as a weapon and symbol of authority; it was used in general to gently discipline a sheep; another common usage for the rod was to examine and count sheep. Ezekiel refers to passing ‘under the rod’ (Ezekiel 20:37); the shepherd’s rod was also an instrument of protection for sheep and shepherd alike.”²⁰ The use of the staff by the shepherd was to reach out and catch an individual sheep for examination, for comforting, or to rescue it from briars. The staff was also used for guidance—to gently redirect or encourage the sheep along a difficult or dangerous path.

Again, the staff was a symbol of authority. In God’s call and confirmation to Moses, He asks Moses, “What do you have in your hand?” Moses replies to God, “A shepherd’s staff” (Exodus 4:2). When Moses and Aaron stood before Pharaoh, Moses

¹⁹ Ibid., 83.

²⁰ Ibid., 94-97.

commanded Aaron to “throw down your shepherd’s staff and it will become a snake” (Exodus 7:9). When God sent Moses back to challenge Pharaoh again, He commanded, “Be sure to take your shepherd’s staff that turned into a snake” (Exodus 7:15). After the exodus, when Israel stood on the banks of the Red Sea with the Egyptian army closing in on them, God told Moses, “Use your shepherd’s staff—hold it out over the water and a path will open up before you through the sea” (Exodus 14:16). For Moses, the shepherd’s staff was a symbol of authority and a comforting reminder of God’s promises.

“You prepare a feast for me in the presence of my enemies” (Psalm 23:5). In order for the shepherd to take his sheep from the summer heat and dry pastures of the valley to the green pastures of the mountains, the shepherd takes several advance trips to make sure proper preparation is made. Poisonous plants must be pulled, salt and minerals must be placed in strategic locations for the sheep as they graze, and mountain caverns and hiding places where predators might lurk must be located. Keller gives a personal account of such preparations:

My youngsters and I spent days and days going over ground, plucking out these poisonous plants. It was a recurring task that was done every spring before the sheep went to their pastures. Though tedious and tiring with all the bending, it was a case of ‘preparing a table in the presence of mine enemies.’ And if my sheep were to survive, it simply had to be done.²¹

The parallel for the Christian is found in Christ, the Good Shepherd (John 10:14), who has gone on before us in every situation that we are liable to encounter. “He faced all the same temptations we do, yet he did not sin (Hebrews 4:15). He has personally known our struggles, suffering and sorrows that weighed Him down . . . he was wounded and crushed for our sins. He was beaten that we might have peace. He was whipped and we

²¹ Ibid., 106.

were healed” (Isaiah 53:4, 5). Yes, the Good Shepherd has gone ahead of His sheep to prepare a feast for every believer.

“You welcome me as a guest, anointing my head with oil” (Psalm 23:5). The shepherd-king, David, knew more than one beneficial use for oil. He, himself, had been anointed with oil, and was declared king by the prophet Samuel when he was only a boy (I Samuel 16:13). Jesus told a story of a Samaritan man who used oil and wine as medications for healing. The ancient shepherds used oil on sheep as a preventive treatment. In summer months, sheep were very vulnerable to flies, mosquitoes, gnats, and many parasites. Keller tells of a homemade remedy composed of linseed oil, sulfur, and tar that worked wonders in protecting the nose and head of his sheep against the dreaded nose flies.

What an incredible transformation this would make among the sheep. Once the oil had been applied to the sheep’s head; there was an immediate change in behavior. Gone was the aggravation; gone the frenzy; gone the irritation and the restlessness. Instead, the sheep would start to feed quietly again; then soon, lie down in peaceful contentment.²²

“Surely your goodness and unfailing love will pursue me all the days of my life, and I will live in the house of the Lord forever” (Psalm 23:6). Sheep, in the hands and under the care of a wise and vigilant, shepherd are blessed indeed. A well-cared for flock not only enjoys goodness and love, they tend to leave goodness and love behind them for others to benefit from. Keller points out that the well-managed sheep not only live off the land, but also give back to the land. The by-product of the sheep is highly fertile. Their bedding areas are at the highest points available to them, so the infrequent rains act as a spreader flowing downhill. Sheep consume a wide variety of vegetation, weeds, and

²² Ibid., 116

many undesirable plants. With watchful care and rotation, sheep can leave a pasture much better than they found it.

In my own experience as a sheep rancher, I have in just a few years, seen two derelict ranches restored to high productivity and usefulness. More than this, what before appeared as depressing eyesores became beautiful, park-like properties of immense worth. Where previously there had been only poverty and pathetic waste, there now followed flourishing fields and rich abundance.²³

In other words, goodness and mercy had followed my flock. They left behind something worthwhile, productive, beautiful and beneficial to themselves, others and me. Where they had walked, there followed fertility and weed-free land. Where they had lived, there remained beauty and abundance.²⁴

The flock was well-fed and satisfied in every way with no need to be sold or taken away from the shepherd's care. God's plan, it would seem, is for shepherd and flock to be mutually benefited.

The 23rd Psalm presents a formidable list of benefits and caring acts of a good shepherd. Pastoral care, in owning these characteristics, provides then a relationship for the sheep's needs for rest, refreshment, renewal and restoration, guidance in righteousness, courage, companionship, protection and comfort, food, acceptance and healing, blessings, unconditional love, and hope now and in the eternal future.

The shepherding motif is also carried into the New Testament. Jesus Christ, the Son of God, the Messiah, compares His leadership among His spiritual children to that of a shepherd among his sheep. In the tenth chapter of the Gospel of John, Jesus calls Himself the "Good Shepherd." In describing Himself as this, Jesus said that he was the

²³ Ibid., 131.

²⁴ Ibid., 132.

Great Shepherd for His sheep and that His purpose was to give life in its fullness to all who enter through Him.

Condemned Model of Shepherding

The scriptures command and commend good shepherding. They also reprove the neglectful, destructive and wicked shepherd. In the book of Ezekiel, God uses harsh and condemning words as he exposes the motives and practices of these wicked shepherds. The shepherding practices of these wicked shepherds will lead to swift judgment.

Destruction is certain for you shepherds who feed yourselves instead of your flocks. Shouldn't shepherds feed their sheep? You drink the milk, wear the wool and butcher the best animals, but you let your flocks starve. You have not taken care of the weak. You have not tended the sick or bound up the broken bones. You have not gone looking for those who have wandered away and are lost. Instead, you have ruled them with force and cruelty. So my sheep have been scattered without a shepherd. They are easy prey for any wild animal. They have wandered through the mountains and hills, across the face of the earth, yet no one has gone to search for them (Ezekiel 34:2b-6).

The bad shepherds God condemned were self-centered, thinking more of themselves than the sheep they were tending. These shepherds neglected to meet the needs of their sheep. The shepherd's neglect would put the sheep in a desperate situation. The bad shepherd did not anoint the sheep with oil to prevent diseases, nor did he set broken bones. When the sheep were lost, the bad shepherds did not look for them. In fact, the bad shepherds added to their neglect with force and cruelty. As a result, the sheep were scattered and lost. The "Good Shepherd" will indeed hold the bad shepherds accountable: "This is what the sovereign Lord says: I now consider these shepherds my enemies, and I hold them responsible for what happened to my flock. I will take away

their right to feed my flock, along with the right to feed themselves” (Ezekiel 34:10).

The Lord makes it known that He will never leave His flock under the care of a worthless shepherd. God is very specific about the care to be given to his sheep. Throughout scripture, God has carefully searched for responsible shepherds who fulfill His expectations and follow His model of shepherding. The Apostle Paul in Acts concedes: “I know full well that false teachers, like vicious wolves, will come in among you after I leave, not sparing the flock” (Acts 21:29). Models of good and bad shepherding are given in scripture. Our purpose is to describe good shepherding and to emulate the “Good Shepherd.”

The Biblical Mandate to Shepherds

In both the Old and New Testaments, it is clear that God calls and places into position the individual who He wants to lead His people. From since the beginning of time when the people were known as Israel, God had called and commissioned the head of the family to lead His family as He directed. Thus Abraham was called and commissioned by God to relocate, moving from Ur in Mesopotamia to Palestine. After Abraham’s death, his son, Isaac, assumed his father’s position and became God’s chosen leader. From Israel’s beginning as a nation, God called and commissioned shepherds to lead His flock as He saw fit. God called Moses, the shepherd, while he was watching over the sheep of his father-in-law, Jethro (Exodus 3:4), and sent him to Pharaoh with this mandate: “You will lead my people, the Israelites out of Egypt” (Exodus 3:10). Throughout Israel’s history, God chose such shepherds from David, Israel’s shepherd-

king (Psalm 78:70-72), to King Cyrus of Persia (2 Corinthians 36:23, Isaiah 44:28), and He commissioned them to shepherd His people.

In the New Testament gospels, Jesus, the Great Shepherd of the sheep in Luke 7:13-16, chose 12 of his disciples to be apostles. The mandate he gave to Peter in John 21:15-17, was not limited to Peter, but was accepted by all who were chosen to be shepherds of God's flock. That mandate calls us to "feed my lambs . . . take care of my sheep . . . feed my sheep." In Acts 20:28, when saying goodbye to the church at Ephesus, the Apostle Paul called the elders together and commanded them to shepherd the flock of God: "Be sure that you feed and shepherd God's flock." Peter also writes in his epistle to the elders:

To the elders among you, I appeal as a fellow elder, a witness of Christ's suffering and one who also will share in the glory to be revealed: Be shepherds of God's flock that is under your care, serving as overseers – not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away. Young men, in the same way be submissive to those who are older. All of you, clothe yourself with humility toward one another, because, 'God opposes the proud, but gives grace to the humble' (1 Peter 5:1-6).

The qualities of a shepherd and the mandate for conduct are clearly defined in 1 Timothy 3:1-7:

1. A man of character whose life cannot be spoken against
2. Faithful to his wife
3. Self-controlled
4. Wise
5. Reputable
6. Hospitable

7. Able to teach
8. Not a heavy drinker
9. Peaceful
10. Not one who loves money
11. A good manager of his family
12. A mature Christian

In addition to those qualities, Titus 1: 5-8 states that his children should be believers who are not wild or rebellious. He must love all that is good, be fair, live a devout and disciplined life, have a strong and steadfast belief in the message, be able to encourage others with right teaching, and defend the faith. The treatment of a shepherd, particularly those who are preachers and teachers, is mandated in 1 Timothy 5:17: “Elders who do their work well should be paid well . . .” If an elder is accused of less than Biblical standards, handling of the situation is given in 1 Timothy 5:19: “Do not listen to complaints against an elder unless there are two or three witnesses to accuse him.” Choosing and ordaining shepherds for the ministry is spoken of in 1 Timothy 5:22: “Never be in a hurry about appointing an elder.”

The young band of believers that followed Christ, soon after his ascension, began to select and appoint leaders in the church. “Paul and Barnabas also appointed elders in every church and prayed for them with fasting, turning them over to the care of the Lord, in whom they had come to trust” (Acts 14:23). Later, the Apostle Paul warns the leaders of the church at Ephesus: “. . . and now beware! Be sure that you feed and shepherd God’s flock—His church, purchased with His blood—over which the Holy Spirit has appointed you as elders” (Acts 20:28).

In recognizing the Biblical mandate and calling to shepherd God's flock, John MacArthur Jr. confirms certain terms of leadership: "The term elder and bishop are synonymous in Acts 20:37 and Titus 1:5-7. The term elder, bishop and shepherd are synonymous in 1 Peter 5:1-2. The leadership role of elders is also evident in the shepherding activity of James 5:14." ²⁵

Although there may be room for debate over terms such as "process" and "authority," and over "lay" and "professional" pastoral position, what is clear is that those who enter ministry are appointed by the Holy Spirit (Acts 20:28). Historically, this appointment by the Holy Spirit is referred to as one's calling into ministry. The Hebrew writer makes this clear: "And no one can become a high priest simply because he wants such an honor. He has to be called by God to this work, just as Aaron was" (Hebrews 5:4). MacArthur points to the importance of a sense of Divine calling: "The man is confident that God has commissioned him for a task that only the power of God can sustain." ²⁶

Even though the scriptures may be unclear as to the process of selection, they are very precise for leadership in the church:

Here is a trustworthy saying: 'If anyone sets his heart on being an overseer, he desires a noble task. Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent, but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.' Deacons, likewise, are to be men

²⁵ John MacArthur, Jr., Rediscovering Pastoral Ministry (Dallas: Word Publishing, 1995), 39.

²⁶ Ibid., 105.

worthy of respect, sincere, not indulging in much wine and not pursuing dishonest gain. They must keep hold of the deep truths of the faith with a clear conscience. They must first be tested; and then, if there is nothing against them, let them serve as deacons (1 Timothy 3:1-10).

It is plain that the standard set forth by the Apostle Paul is that a shepherd of God's church must live a life that is above blame. He also points out that pastor/shepherds must live and work so that they are worthy of respect (1 Timothy 5:17, 19). Finally, Paul warns Timothy not to be hasty when choosing ministers; they must be proven by experience.

Several factors must be considered when determining the specific duties of a pastor in the pastoral care role. These factors may include: the personality and gifts of the pastor, the geographical location, the cultural mix, church demographics, the history of the church, and the size of the church. The scriptures are clear that the responsibility of shepherding the flock of God is given to the pastor/teacher. They are equally clear that the pastor/teacher may or may not be the primary caregiver. In Exodus 18, Moses found himself the primary caregiver for the entire Nation of Israel. Moses' father-in-law, Jethro, confronted him with this statement: "This is not good! . . . You're going to wear yourself out and the people, too" (Ex 18: 17-18). God, through Jethro, endorsed caring for the people, but instructed him to obtain help. Jethro's advice related directly to the judging of the people, or the court system. Carl F. George asks: "Can Jethro's court system, with the workable spans of control, be adapted to the church administration with reasonable spans of care? . . . I think so."²⁷

Decentralization of the caring ministry also comes from the early church in Jerusalem. In Acts 6, the young church has grown to more than 5,000 converts. Some of

²⁷ Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1992), 122.

the Hellenistic Jews felt that the church was overlooking the needs of their widows. The apostles acknowledged the problem and appointed seven men to administer the daily business so they could concentrate on the things God had called them to do (prayer and ministry of the word). Thus the shepherds of God's flock saw to it that the needs of the people were met without providing all the hands-on care themselves.

Scripture clearly indicates a Divine purpose which calls God's flock to be lovingly and generously cared for by those chosen and gifted for shepherding ministry. In a large and rapidly growing church, the paid staff and laity must partner together in the shepherding of God's flock—the church.

Having seen the model of pastoral care by many including that of the “Great Shepherd of the sheep” (Hebrews 12:10), and having heard the mandate for the shepherds of God's flock (John 21:15, 16), we must consider the Biblical methods of shepherding sheep.

The Biblical Method of Shepherding

In seeking a method of caring for sheep, at least two questions must be asked before proceeding. The first is, “What needs to be done?” What are the shepherd's responsibilities in caring for sheep? Psalm 23, Ezekiel 34, John chapters 10 and 21, and Matthew 18 contain excellent summaries of the scriptural expectations of shepherds. John MacArthur summarizes a list of the pastor's basic functions:

1. To love the sheep
2. To feed the sheep
3. To rescue the sheep

4. To attend and comfort the sheep
5. To guide the sheep
6. To guard and protect the sheep
7. To watch over the sheep²⁸

The second question to be asked before proceeding to seek methods of pastoral care in a given situation is, “Who needs to do it?” The scripture (Acts 20:28) makes it clear that the ultimate responsibility to care for, feed, and protect the flock is in the hands of the pastor/teacher. Equally clear through scripture is that the pastor/teacher is responsible for gathering around him/her the properly prepared assistants to help accomplish the task of caring for the entire church (Ephesians 4:12).

The author’s prior experience has dealt with congregations from 60 to 400 attendees. A congregation below 200 can be cared for fairly efficiently by a sole pastor. Congregations between 200 and 400 necessitate some additional assistance. It has become evident that it is impractical if not impossible to hire enough staff to provide pastoral care for a church that has grown from 60 to over 1,000 in 5 years. The scriptures clearly indicate that pastors are responsible to oversee the shepherding ministry of the local church, but that does not mean they are expected to be the only caregivers. In fact, there are several benefits if the laity is involved.

Old Testament Examples of Shared Leadership

The first example we note is that of Moses in Exodus 18. Moses is a prime example of overloaded leadership nearing burnout. After the exodus from Egypt, Moses found himself solely responsible for resolving all the conflicts and giving godly guidance

²⁸ Ibid., 338.

to the nation of Israel—now some several million strong. Moses' father-in-law, Jethro, went out to meet Moses in the desert. After celebrating God's faithfulness, Jethro went to work with Moses the following day. After one day's observation, Jethro challenged Moses' way of leading the people with a fresh concept of shared leadership (Exodus 18:14, 17-18).

Jethro then suggested a system to divide the whole nation into manageable groups. The groups each consisted of 1,000s, 100s, 50s, and 10s. Each was to be led by a trained godly leader who would help each person in their group to solve their problems and find guidance. Only the most difficult problems would proceed to the higher level of leadership. In a commentary on Exodus 18, Melvin J. Steinbron said:

Moses made the one great mistake clergy have been making through out the years: he tried to keep ministry to himself. I say, 'tried.' Actually, he did keep the ministry to himself, but it didn't work because of the nature of ministry – ministry is to be shared. Jethro's counsel (Exodus 18:17) to Moses is well suited for leaders today.²⁹

In setting forth Jethro's principle, Carl F. George, comments on Exodus 18: "The system started with the family as the basic building block and grouped households by 10s under a local leader. This approach enabled each group to engage in conflict resolution within a suitable span of control."³⁰ The necessity to break tasks down to a manageable size is mandatory.

The ability to relinquish control is a skill most often involuntarily learned out of necessity. Steinbron, in using the Biblical method as part of the lay pastor's ministry,

²⁹ Melvin J. Steinbron, The Lay Driven Church (Ventura: Regal, 1997), 122.

uses quotes from two colleagues. William Easum, director of 21st Century Strategies, Inc. states:

Pastors that have a need to be needed in order to find validation for their ministries will have a hard time giving up control of the actual ministry to the congregation. Pastors who need to keep laity dependent on them will avoid these forms of ministry. . . . Pastors who are interested only in maintaining the status quo will not do well with (lay pastoral care) ministry. . . .³¹

. . . John Ed Mathison, senior pastor of the Frazer Memorial United Methodist Church, Montgomery, Alabama says: "Part of our problem in stagnant churches today is that many people have a mind-set that ministry is to be done by the clergy and professional staff. . . . The implication is that professional people are hired to do ministry and laypersons within the church are the recipients of that ministry. . . . This misconception must be corrected! The biblical message is that every member of the church should be involved in ministry."³²

Again, in the book of Numbers, Moses feels the pressure of taking on too much and cries to God, "I can't carry all these people by myself! The load is far too heavy" (Numbers 11:14 NIV). God comes to Moses' aid by giving him 70 leaders to assist him:

The Lord said to Moses: Bring me seventy of Israel's elders who are known to you as leaders and officials among the people. Have them come to the Tent of Meeting that they may stand there with you. I will come down and speak with you there, and I will take of the Spirit that is on you and put the Spirit on them. They will help you carry the burden of the people so that you will not have to carry it alone (Numbers 11:16 NIV).

New Testament Examples of Shared Leadership

From the very onset of Jesus' public ministry, He chose 12 with whom to work closely and train to carry on the work of the ministry after His ascension three years

³⁰ Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1991), 121.

³¹ Ibid., 121.

³² Melvin J. Steinbron, The Lay Driven Church (Ventura, CA: Regal, 1997), 123.

hence: “One day soon afterward, Jesus went to a mountain to pray and he prayed to God all night. At daybreak, He called together all His disciples and chose 12 of them to be apostles” (Luke 6:12-13). He later sent His 12 apostles out two by two with authority and power to cast out evil spirits (Mark 6: 7-12).

When Jesus fed the 5,000, we read in scripture that while it was Jesus who multiplied the loaves of bread and fish, He used the disciples to locate the food that was available (Mark 6:38), to seat the people in an organized way, to distribute the food, and to collect the leftovers (Luke 9: 15-17).

By the time of Christ’s ascension, there was a solid core of 120 disciples who were unified and obedient to Jesus’ instructions—“to stay in the city until the Holy Spirit comes and fills with power from heaven” (Luke 24:49b).

As the early church started to take root and grow, there was a need to develop godly men and women to assist in ministry. When rumblings of discontent arose over a perceived discrimination in food distribution, the 12 apostles called a conference. They instructed the gathering: “Now look around among yourselves, brothers, and select seven men who are well respected and full of the Holy Spirit and wisdom. Then, we will put them in charge of this business” (Acts 6:3). The counsel was well received and acted upon. Men were chosen and empowered, and the church continued to grow. Could it be that easy?

Paul instructed the Ephesians Church that God had gifted some to be apostles, prophets, evangelists, pastors and teachers. “Their responsibility is to equip God’s people to do His work and build up the church, the body of Christ” (Ephesians 4:12). If we follow our Lord’s example, we will do the work of ministry and will also gather

around us people we are equipping and enabling to carry on the work of ministry around us and beyond us. Thus, it was the practice of Paul and those who traveled with him to appoint elders in the churches they established, who would then carry on and enlarge the work they had begun (Acts 14:23, Titus 1:5). The elders were instructed to prepare the believers for ministry (Ephesians 4:11-12). Carl F. George, in making the case for pastors to move beyond the stereotype of a pastor—the one who provides all the shepherding—also suggests that the New Testament Pastor take on more the style of a rancher in caring for the flock. George writes, “Is it not curious that Paul, in describing pastoral care, uses the image of shepherd only once (Ephesians 4:11), and instead employs a wide range of terminology such as steward of Christ, teacher, example, priest and helmsman?”³³

Models of Shepherding in Church History

The history of pastoring in the church, according to John MacArthur, has been broken down into four major categories and time periods: The Early Church (100 – 476); The Medieval Period (477 – 1500); The Reformation Period (1501 – 1648); and The Modern Period (1649 – Present).³⁴ Gary A. Hylander further divides the Modern Period into the 18th and 19th centuries.³⁵ For our purposes, the following divisions will be used:

Early Church Period	100 – 476
Medieval Period	477 – 1500

³³ Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1991), 87.

³⁴ John MacArthur, Rediscovering Pastoral Ministry (Dallas: Word Publishing, 1995), 41-49.

³⁵ Gary A. Hylander, “Perspectives on Pastoral Care in the Age of Modernity”, *The Ministerial Forum* 5, No.1 (Spring 1994), 1-7.

Reformation Period	1501 – 1648
Modern Period	1649 – 1959
Contemporary Period	1960 -- Present

The Early Church Period (100 – 476)

The pastoral model in the early church, most commonly presented during this period, is that of the pastor as the hands-on shepherd and primary caregiver to those in his flock. MacArthur contends that the general trend during the Early Church Period was toward the hierarchy of the clergy. He quotes Polycarp, “The presbyters also must be compassionate, merciful toward all men, turning back the sheep that are gone astray, visiting all the infirm, not neglecting a widow or an orphan or a poor man: but providing always for that which is honorable in the sight of God and men.”³⁶

James L. Garlow offers some explanation as to the origin of the separation of what we now describe as the clergy and the laity:

How did laity and clergy come to be seen as being so separate? One way to understand this is by looking at two Greek terms, *laos* and *kleros*. At first glance one might assume that *laos* means “laity” and *kleros* means “clergy.” But we already know that *laos* means people – people of God. What does *kleros* mean? Does it refer to a separate group of people, an ordained group, comparable to our clergy? Not at all. *Kleros* simply means a “lot,” or a “portion” of something – “a part,” a selected part, a separate part. One might tend to think then that when the Greek word *kleros* appears in the New Testament, it refers to a select or separate group of people known as clergy. Strangely enough, such is not the case. For every time these two words, *kleros* and *laos*, appear they apply to the same people – to that portion of all humanity that walks with God.³⁷

³⁶ Ibid., idem, 42.

³⁷ James L. Garlow, *Partners in Ministry* (Kansas City: Beacon Hill Press, 1981, 1998), 51.

The first time the word “layperson” was used in early writings was in a letter written by Clement of Rome to the church of Corinth in about 95 A.D.³⁸ A biblical and historical distinction between clergy and laity has always existed, but that distinction is one of function and not essence, based on what one does and not what one is.

The Medieval Period (477 – 1500)

During the Medieval Period, the difference between clergy and laity widened. James Garlow quotes Christopher Brooks, “There was no more fundamental division in medieval life than the division between clergy and laity.”³⁹ Church history teaches us that perhaps the two greatest contributing factors to clergy and lay separation were those of language and the sacraments. The sermons and even the service itself were presented in a language not understood by the attendees. The sacraments, which represented the means of salvation, could be withheld by the clergy, thus denying one’s entrance into heaven.

Most of the Christian church in Western Europe during this period was dominated by the papacy. The emphasis of the Roman Catholic Church was on the authority and celibacy of the clergy.⁴⁰ From the Trullan Council in 692 to the end of the Council of Trent in 1563, many efforts were made by the Catholic Church to ban lay preaching and insure that sermons were preached only by bishops and the clergy. However, a ground swell of lay preachers emerged. Several well-known figures of church history founded

³⁸ Ibid., 52.

³⁹ Ibid., 56.

lay preaching orders. Among them were Dominic (1170 – 1221), Francis (1182 – 1226), Peter Waldo (1140 – 1187), and John Wycliff (1320 – 1384).⁴¹

The Reformation Period (1501 – 1648)

The separation between the clergy and the laity had become an almost impossible chasm to bridge, but an opportune moment came in 1517, when Martin Luther posted his 95 grievances. From the Reformation, came a movement that would shake the church to its foundation and forever change the face of Christendom. The two major themes of the Reformation were salvation by grace and the priesthood of all believers. Garlow captured the heart of the Reformation when he wrote:

Reformation theology brought profound implications. It impacted many aspects of life in Germany. One issue to which Luther spoke directly was the ministry of the laity. In 1520, he wrote three treatises – one of which is titled “To the German Nobility.” In the treatise he made this controversial announcement, “There is . . . really no difference between laypersons, priests, princes, bishops or in Romanist terminology, between religious and secular, than that of office or occupation, and not that of Christian status. All have spiritual status and all are truly priest, bishops and popes.” What was Luther saying? He was saying that laypersons should view themselves as being truly ministers and priests. That does not sound so new to us now. But if we had been living in 16th century Germany, that would have been explosive language.⁴²

The Reformation accomplished much in bringing the laity and clergy to a working relationship with one another. Greg Ogden observed the inability of the Reformers to incorporate into the practice of the church the full truth perceived:

We are priests to each other. We are God’s representatives to each other. No one had keener insight into the logical conclusion of this

⁴¹ James L. Garlow, *Partners in Ministry* (Kansas City: Beacon Hill Press, 1981, 1998), 58, 59.

⁴² *Ibid.*, 61.

doctrine than Luther himself. He saw the explosive possibilities of the doctrine of the priesthood of believers. The return of the ministry to all of God's people was insight. Commenting on 1 Peter 2:9, Luther wrote, 'Therefore we are all priests, as many as are Christians' . . . The priesthood is nothing but a ministry as we learn from 1 Corinthians 4, 'Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God.' Even though this truth never came to fruition in the Reformation, as we have seen, it was captured in the theological vision of the Reformers.⁴³

William Tyndale (1494 – 1536) made this profound statement:

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, none 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.⁴⁴

The Modern Period (1649 – 1959)

One of the earliest models to influence the Modern Period was that of Richard Baxter (1615 – 1691). He pastored a church in Keddeshminster, England, which had a population of 2,000. The church held 1,000 and was full nearly every week.

Approximately 800 families were visited by him once a year, in which he would inquire about their spiritual lives. Baxter sums up his philosophy of pastoral ministry:

. . . it is necessary, that we should know every person that belongeth to our charge; for how can we take heed of them, if we do not know them? We must labor to be acquainted, not only with the person, but with the state of all our people, with their inclinations and conversations; what are the sins of which they are most in danger, and what duties are they most apt to neglect, and what temptations they are most liable to; for if we know not their temperament or disease, we are not likely to prove successful

⁴³ Greg Ogden, The New Reformation (Grand Rapids: Zondervan Publishing House, 1990), 65.

⁴⁴ James L. Garlow, Partners in Ministry (Kansas City: Beacon Hill Press, 1981, 1998), 62.

physicians.⁴⁵

Baxter's perception and practice of pastoral ministry was not limited to England or to his generation, but has become a cornerstone of pastoral theology worldwide.

Interestingly enough, shortly after Baxter left the pastoral scene in England, a young man by the name of John Wesley appeared. In contrast to Baxter's approach, Wesley was widely known for his "field preaching," and his use of laypersons as preachers and class leaders. James Garlow states:

One would be hard-pressed to find a more outstanding example of lay ministry training than John Wesley. British Methodism would not have existed without its extensive utilization of the laity. From its beginning, it was primarily a lay movement. Its uniqueness was not so much in the fact that it used the laity, but in the *extent* to which they were used. Franz Hildebrandt suggested that 'the scale on which Wesley recruited these forces in the service of Methodism was something of a revolution in Church history.' Anglican Bishop Stephen Neill made a similar point regarding Wesley's class leaders, noting that it was a 'calling of the layman into responsible activity in the church on a scale that had hardly ever been before.'⁴⁶

Contemporary Period (1960 – Present)

Schaller, Strommen, and Bekke believe the winds of change began to become a force in the 1960s and 1970s as American pastors became overwhelmed with frustration and futility.⁴⁷ The church growth movement was in full swing. Many large churches began to dot the landscape. Large church pastors and staff members began to hold church growth conferences to share how their growing churches "were doing it." Many

⁴⁵ Richard Baxter, The Reformed Pastor (Great Britain: Hazell Books Ltd., reprinted 1989), 90.

⁴⁶ James L. Garlow, Partners in Ministry (Kansas City: Beacon Hill Press, 1981, 1998), 63.

⁴⁷ Schaller, Strommen and Bekke, Ministry in America, (San Francisco: Harper & Row Publishers, 1980), 3.

well-meaning pastors of small churches took home with them the dream, philosophy, and methodology given by the large church pastors, only to find that their small churches did not respond to the big church thinking.

Some of the characteristics and identifying names of the Contemporary Period are the Bus Ministry of the 1960s, the Body Life Movement of the 1970s, and the Music Centered Impact of the 1980s.⁴⁸ Whatever the means or the method, what came to be known as mega-churches began to spring up all across the nation, growing out of many denominations and spiritual persuasions.

Carl F. George gives interesting names and groupings to the different sizes of churches of this period. The first is the mouse-sized church, or home group (3 – 35). Historically, this was known as the cottage prayer meeting. The second is the small cat-sized church (35 – 75), which is characterized by its independent cat-like personality. Next is the medium-sized lap-dog church (75 – 200). It is pastored by one pastor and highly influenced by one or two laypersons. This is followed by the large-sized yard-dog church (200 – 1,000). Structurally, the lap-dog size upgrades to the yard-dog size, by replacing over-extended volunteers with full-time paid staff who coach, coordinate and instruct the laity. George observes that most churches between 200 and 1,000 are not staff led; although, boards and committees still continue to set agendas and budgets. Next is the super horse-sized church (1,000 – 3,000). The organizational structure of the horse-sized church must change from specialist oriented to divisional groupings. It is followed by the elephant-sized church, or the mega church (3,000 – 10,000). Organizationally, it reinvents the divisional structure of the horse-sized church into multi-

⁴⁸ Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1991), 29, 36, 44.

divisions. The last division mentioned by George is the dinosaur-sized meta-church (10,000+). The word “meta church” was coined by Paul Hiebert, a missionary anthropologist from Fuller Theological Seminary School of World Missions. “The prefix meta- means ‘change,’ as in metabolism, metamorphosis, metaphysical, and the Greek word metanoia (‘to change one’s mind’ or ‘repent’).”⁴⁹

The name Meta-Church, then, is quite distinct from Mega-Church. This new label allows for greater numbers, but its deepest focus is on change: pastors changing their minds about how ministry is to be done, and churches changing their organizational form in order to be free from size constraints. A Meta-Church pastor understands how a church can be structured so that it’s most fundamental spiritual and emotional support centers never become obsolete no matter how large it becomes overall.⁵⁰

Carl F. George gives further illumination to the meta-church concept:

Thus the idea of Meta-Church means a church in transition, a church that is turning, a church that is becoming. The full extent of where Meta-Church thinking will take us is not entirely clear. But as we study fast growing (and therefore, in most cases, large) churches around the globe, we’re finding a new paradigm emerging. They have blended evangelism and pastoral care with leadership development in such a way that they win people to Christ as they care for them; and as they develop new leaders . . .⁵¹

The phenomenal church growth of the contemporary period of the 60s, 70s and 80s left the church with a deepening sense that the way we had “done church” in the past would not sustain the growth being experienced in the present, nor that expected in the future. A major change in the American Protestant church was taking place—churches

⁴⁹ Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1991), 51.

⁵⁰ Ibid., 51.

⁵¹ Carl F. George, The Coming Church Revolution: Empowering Leaders for the Future (Grand Rapids: Zondervan Publishing House, 1994), 26.

were getting larger. Russell Chandler cites a prediction of the way church would be perceived in the future:

Jim Dethmer, one of the teacher-pastors at Willow Creek Church even predicts that by 2001 many major U.S. cities will support evangelical meta-churches with 100,000 to 300,000 members! But, he says 'They will be incredibly personal (with) deep personal connectedness at the small group level.'

Leadership Network's Robert Buford believes the super church is the coming successor to both the neighborhood church and the parachurch organization. The large church, he told *Fortune Magazine's* reporter, Thomas Stewart, is 'like a shopping mall. It contains all the specialized ministries of parachurch groups under one roof.'⁵²

In churches of significant size, it is impossible for a pastor or even several pastors of the traditional definition to sustain primary care for individuals without negative consequences to both pastor(s) and congregation. One of the best examples of a pastor trying to be the primary caregiver for a large congregation is that of Paul Yongii Cho. In 1990, Yoido Central Full Gospel Church in Seoul, Korea, averaged 625,000 in worship services on any given Sunday. Over 650,000 people gathered regularly in small groups for prayers and bible study. Cho relates that the home group concept was embraced out of desperation. During a long convalescence from physical and nervous breakdown, parishioners would visit him to seek counsel and direction. He told them to care for each other. The result was amazing:

When Pastor Cho grew well enough to return to his flock, he found it thriving! Had he followed conventional wisdom, he would have apologized to the people for asking them to be in these home groups during his absence. But through prayer and wise advice, he used this almost accidentally discovered system of home groups and corresponding leadership training to lead Yoido Full Gospel to become the largest church in the history of Christendom, topping 100,000 in 1979 and continuing to enlarge.⁵³

⁵² Russell Chandler, *Racing Toward 2001* (Grand Rapids: Zondervan Publishing House, 1992), 162.

In moving away from the concept of the pastor or any number of assistant pastors as the primary caregiver(s) to the meta-church concept, eventually Pastor Cho became pastor of the largest Protestant church in the world.

More than referring to a specific size, the term meta-church refers to an organizational style of the church and of the philosophy of pastoral care. Thus the meta-church concept of pastoral care removes the shepherding care of each individual member from the pastor, personally, and instead makes him responsible to see to it that the care of the individual takes place in the small group setting. The ideal small group size is offered in Jethro's wise advice to Moses found in Exodus 18:21: "... appoint them as judges over groups of one thousand, one hundred, fifty and ten." Dale Galloway suggests that small groups can range from 3 or 4 to 20 or 25, with many variances in between.⁵⁴

In the meta-church model, church growth experts see many more pastors assuming the Ephesians 4:12 role as equipper of ministers, and many more laypersons assuming the role of ministry. Russell Chandler quotes meta-church pastor, Jim

Dethmer, in reference to the clergy empowering the laity:

The church of the 21st century will be a radical distribution of power to the laity. At present, the laity exists to serve the clergy's program. The clergy will be important, but the heroes of the 21st century will be laity who will shepherd small groups of six to ten people. These fully empowered by the church, will make the difference.⁵⁵

⁵³ Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1991) 52.

⁵⁴ Dale E. Galloway, 20/20 Vision: How to Create a Successful Church (Portland: Scott Publishing Company, 1986), 157.

⁵⁵ Russell Chandler, Racing Toward 2001 (Grand Rapids: Zondervan Publishing House, 1992), 210.

Summary

The concept of lay involvement was practiced by Jesus himself in the collection of twelve men whom he shepherded and taught for three years. They in turn taught faithful men who were instructed to teach others (II Timothy 2:2). Certain periods of church history have shown a departure from this concept for selfish or even philosophical reasons. The Early Church Period was characterized by a separation between the clergy and the laity. The Medieval Church experienced a near total divide as the priests claimed control of all ministry and means of grace. Attempts to return ministry to the laity were made by leaders of the Protestant Reformation, but they admittedly fell short of their goals and aspirations. The Modern Period saw both the clergy driven example of Richard Baxter and the lay ministry approach of John Wesley. An atmosphere conducive to the meta-church principal has appeared on occasion throughout church history, and seems to be particularly applicable again in the Contemporary Period. The present trend toward large churches has necessitated a rethinking of how pastoral care is to be done if it is to be efficient and effective. The traditional role of the pastor as primary caregiver to every person in his local congregation is not possible in the large and rapidly growing church. The pastor and congregation's willingness to partner and find innovative ways to accomplish the caring ministry is a must.

CHAPTER 3

A SURVEY OF LARGE AND GROWING CHURCHES IN THE WESLEYAN DENOMINATION

A Survey of Pastoral Care in Wesleyan Churches

A three-page survey was sent to the 23 churches that reported 800 or more in attendance regarding the content, focus, and direction of their pastoral care program. The survey was directed to the individual(s) who supervised those areas of responsibilities in each church. The purpose of the survey was to discover the changing face of pastoral care as churches grow larger. From the research done, it is obvious that methods and modes of caregiving cannot remain static as the numbers of constituents expand. What directions have other thriving churches taken?

This information will be more current than any published book or article because of the writer's experience, research of recent literature on the topic at hand, and the current survey that is shown in this chapter. By focusing on the denomination of which our church is a part, we can draw on common history, common doctrinal beliefs, and common church structure. We will have the benefit of the creative and innovative approaches of some highly effective pastoral care providers and can obtain some useable materials and structures. This will then enable us to design a model for the next steps in pastoral care for New Life Church.

The survey consists of 15 questions that can be answered by either a brief written response or a checklist, and will not require an inordinate amount of time to complete. Question 1 is designed to elicit specific names of materials being used in six common areas of pastoral care. "Other" is included as the last category to make allowance for any area that has been omitted. The purpose of question 2 is to obtain samples of materials mentioned in the previous question. Question 3 is an effort to ascertain which small groups are being used most widely. The purpose of question 4 is to find out how many churches are using support groups, and to identify the names or types of other support groups that are in place. Question 5 asks for factors that contribute to the success of support groups. Question 6 relates to the use of workshops or seminars in pastoral care. Question 7 inquires about the carrying-out of productive visitor follow-up. Questions 8 and 9 have to do with change; question 8 asks about the biggest shift in mode of operation, and question 9 asks churches what they have stopped doing. Question 10 is an open-ended inquiry about what seems to contribute most to their pastoral care program. Question 11 is closely related to questions 8 and 9, asking specifically for changes that have to be made as attendance increases. Question 12 is aimed at discovering the proportion of pastoral care provided by the pastor in contrast to that provided by others. Question 13 (relating to question 12) attempts to identify the people whom others go to for help in certain specific scenarios. Question 14 has to do with training laypersons to provide pastoral care. Question 15 is very loosely structured, asking for personal insights about pastoral care.

The Results and Observations of the Survey

The survey is directed to the churches of the Wesleyan denomination with an average weekend worship attendance of 800 or more. A list of churches with an attendance of 500 or more for the fiscal year, ending August 31, 2003, was obtained from the Office of the General Secretary at denomination headquarters (Appendix 1). From that statistical list, the churches with an attendance of 800 or more were selected; there were 23 (Appendix 2).

A personal phone call was made to the office of each selected church asking for the name and phone number of the individual overseer of pastoral care in that church. Next, a phone call was made asking that particular person for permission to send a survey for their consideration. All persons contacted agreed to the request. In the case of the two individuals who were not available by phone, a message was left informing them of the survey that was being mailed to them requesting for their participation.

On April 20 of 2004, surveys were mailed to these 23 individual churches. A cover letter explained that our goal was to determine “what is working for you and what may be changing as your church grows and seeks to meet the needs in your particular location with your unique blend of people” (Appendix 3). A response was requested by May 10, 2004. Seventeen responses were received and are summarized below:

Question 1 What materials are you presently finding most effective in the following areas?

New Believers
Discipleship
Premarital Counseling
Marriage Enrichment
Parenting
Visitor Follow-up
Other

Response: Appendix 4 provides the details associated with the following responses:

New Believers	13 sources of information
Discipleship	16 sources of information
Premarital Counseling	8 sources of information
Marriage Enrichment	8 sources of information
Parenting	9 sources of information
Visitor Follow-up	7 sources of information
Other	4 sources of information

Observation: This question generated a good list of materials in use. Some of them were familiar; others were not. They will provide a valuable resource as we further develop our materials in these areas.

Question 2 Are there in-house training materials you are willing to send samples of? If so, please enclose them with the survey.

Response: Four individuals sent samples ranging from 1 to 5 pieces.

Observation: Response to this request was weak. In contrast, during our staff retreat in the spring of 2004, we scheduled an in-depth visit to one of the churches that received a survey. Being in their setting, the writer was able to obtain an excellent packet of resources. Probably a personal visit on-site nets better results than a general request by mail. This could be due to a misunderstanding of what is needed, a lack of time for collecting the samples, or little use of the in-house prepared materials because other resources are meeting the need.

Question 3 Which small groups are functioning at your church on a continuing basis?

Response: Appendix 5 provides pertinent details.

Bible Studies	15
Support Groups	15
Interest Groups	18
Other	6

Observation: Nearly every church responding had both Bible Studies (three churches gave the number of Bible Studies in place as 100, 87, and 60) and Support Groups. More than half

also use Interest Groups. The variety was fascinating and obviously reflected the make-up of each particular church.

Question 4 If you use support groups, which topics/groups have been utilized over the past 3 years?

Response:	Divorce Care	15
	Grief Support	12
	Celebrate Recovery	7
	Single Parents	5
	Cancer/Other Illness	2
	Other	18 (see Appendix 6)

Observation: In all 88% of the churches responding have had a Divorce Care Support Group, followed closely by Grief Support with 71%. The other groups listed were checked by fewer respondents. There were a number of groups reported under "Other" that would be well received in our local church.

Question 5 What has been the biggest factor in your success?

Response:

- Right leaders
- Integrating faith with a felt need in a grace-centered environment
- Leaders with passion and training
- Consistent leadership
- Adjusting to a group's spiritual needs
- Lay involvement
- Available caring people with a passion to serve
- Good leadership – teaching
- Safe, confidential atmosphere
- A focus on growth
- Solid studies focused on God's word

Observation: Twelve respondents out of 17 mentioned leadership in some form. Clearly a key issue, this was a good question to include in the survey. All of the responses showed serious consideration and added a worthwhile aspect to the total picture.

Question 6 What pastoral care workshops or seminars do you conduct?

Response: Each answer is listed accordingly:

- None, small group leader training covers some pastoral care related issues
- None on a regular basis
- About 2 a year with leadership support from Judy Tabor (associate of Charles Kraft)
- None
- Restoring the Gift (saving marriages) led by lay leaders who also have been trained as Stephen Ministers
- Grace Life Conference – Lee Febre from Incharge Life Ministries
- No response
- No response
- Lay Counseling Training – Marriage Mentor Ministry
- Listening skills – How to make a hospital visit
- Stephen Ministry – Parenting, Prayer Counselor Training
- National Pastor's Conference, Willow Creek Simulcast
- Freedom In Christ appointments, Focus in series
- No response
- None
- None
- None

Observation: One half of the churches surveyed either said they conducted none or left that space blank. This must not be a key format to use in providing or administering pastoral care. The most frequently (3) mentioned training was Stephen Ministers.

Question 7 What single thing have you found to be the most productive in visitor follow-up?

Response: Details are listed below:

- Discovering Crossroads – a monthly gathering where people/visitors can hear the mission of the church and ask questions.
- A monthly lunch for newcomers following Sunday services.
- A follow-up with a gift bag within 48 hours.
- Personal calls and e-mails by lay follow-up teams.
- Face-to-face contact, a welcome center, and section hosts.
- Pastoral calls (phone) soon after the first visit.

- Immediate contact followed by a sweet reminder – pizza every 4 months.
- “Connections” party to welcome visitors and make available areas of ministry to serve.
- A good written piece from the Senior Pastor, a personal call from a member of the congregation, and a personal call from any staff requested on a guest card.
- Two-by-two Wednesday night visitation team.
- Getting them in our 101 – 401 classes and involved in a small group.
- A worship “event” each week. While I write notes and make phone calls, what brings people back is the worship and preaching; then, they must connect with others in a small group such as Sunday school or a Bible study.
- Sign up sheets so that contacts can be made.
- Talking to visitors after Saturday and Sunday services, and handing out brochures of all the ministries.

Observation: Many responses alluded to a personal touch or reaching out to each individual in some form.

Question 8 Where have you seen the biggest shift in mode of operation in pastoral care in the last 5 years?

Response: See specific details in Appendix 7.

- Small groups becoming the primary source of pastoral care
- Follow-up phone contact to delinquent/regular attendees
- Financial consulting at no cost
- Primary care as part of small group life
- Lay involvement with shut-ins and hospital patients
- Each pastor has a parish within the church
- Delegation of authority from senior pastor to specific care minister and team
- Less home visits, more e-mail/phone

Observation: The most frequent response involved small groups.

Question 9 What have you stopped doing in pastoral care that you used to do?

Response:

- Focused on individual meetings – counseling. We referred 90% of counseling to outside Christian organizations.
- No Senior Pastor visits except to leaders and staff
- Trying to meet all needs – used community resources and agencies frequently.
- Pastors directly involved in nearly all types of pastoral care – greater lay involvement now.
- Pastoral calls.
- Adding new things without letting go or stopping old things.
- Trying to get into every home – we majored in pastoral calls in critical situations.
- Sitting with people during surgeries.
- Potlucks, dinners.
- Less personal contact with individuals in various groups.
- All but surgeries, deaths, and births, we do little counseling and other core contacts.
- Home visits, home follow-ups, and visits merely for the visit's sake.
- Regularly called on (personal visit) all my congregation in their homes. “Rarely visit in home now.”

Observation: This proved to be a very helpful question in the survey, because it pin-pointed the exact area where change has taken place. This is one of the most urgent things we had hoped to learn.

Question 10 What are the 3 things that contribute the most to your pastoral care program?

Response:

- Quality small group leadership development; deprogramming the congregation to see the pastor as the primary caregiver; not having a pastoral care program causes people to realize the importance of a small group to care for them and their needs.
- Volunteer hospital visitation – pastor increased use of lay helpers.
- Leadership, training, accountability, and support.

- Network of communication in small groups, higher acceptance of lay involvement, parish concept among pastoral staff (age-specific groups).
- Small groups, adult bible connections, lay people trained (equipped) for caregiving, full support of the senior pastor and board.
- Organization, lay involvement, and gift testing.
- People.
- Multiplying our efforts by involving laity peer to peer, creating confidence in our people to show that we are not too busy and are available, and providing resources – library, groups, and small groups.
- Encouraging cards and calls, prayer net, meals brought to people after surgery.
- Availability, senior pastor approval – rarely a mix of pastor roles. After 3 years, most see pastoral care as the place to go rather than thinking it must be the senior pastor.
- Communication – who is sick, communication cards.
- Stephen Ministry.
- No response.
- Committed lay leaders, solid Bible basis.
- Sunday school classes that respond positively to needs, personnel (paid) who actively contact those in need and share status reports at staff meetings, regular congregational updates via e-mail from the office manager.
- No response.
- Hospital calls, nursing home and shut-in calls, pray with patient at hospital before surgery, and TOUCH ministry meals.

Observation: While question 9 dealt with what they have *stopped* doing, this question indicated what they *are* doing that they find to be effective. There is no consensus across the board, but there was a good sampling of ideas. Most of the survey questions were objective. This one was a subjective response.

Question 11 What changes in pastoral care have you had to make as your church has

increased in size?

Response:

- Increased support to small group leaders in the form of volunteer coaches.
- More emphasis on small groups – increased use of lay helpers.
- Moved into a Stephen Ministry.
- Parish concept – pastors overseeing age-specific groups.
- Involved more lay people, trained them in specific areas of care, encouraged and recognized them from the pulpit, and volunteered an appreciation event.
- Less pastors and more lay people doing pastoral care.
- Decentralize to groups.
- Deal with crisis/urgent primarily, increase volunteer/-peer base.
- Train and utilize lay people.
- More specialized – more team centered with senior pastor as head coach.
- Added staff and support groups.
- Less “doing” and more “coaching” of lay leaders.
- Groups have become more important – on-call pastors are swamped.
- More use of lay leaders and support groups.
- More reliance on contacts and conversations at church, less in-home visits, and more reliance on pictorial directory to know people.
- Refer people with counseling needs to Christian counselors.
- Divided into several parishes with a pastor for each.

Observation: Many of the responses indicated increased lay involvement.

Question 12 What percentage of pastoral care at your church would you estimate is provided by paid staff or by laymen?

Response:	Paid Staff	Laymen
	5%	95%
	10%	90%
	10%	90%
	20%	80%
	25%	75%

30%	70%
40%	60%
60%	40%
60%	40%
75%	25%
90%	10%
90%	10%

Observation: Four respondents left this question blank. One marked 10% paid staff and 40% laymen, which does not add up to 100%. One individual who left this one blank said that this was an impossible question because pastoral care comes in lots of shapes, sizes, and times. He felt there was no way to measure it in percentages.

Question 13 Who would be the likely person in your church that people would get in touch with in case of the following situations?

Response: See table below.

	Pastor	Pastoral Care Person	Lay Pastor	Lay Friend	Group Leader	Other
Marriage Crisis	13	7	1	3	6	3
Sudden Death in the Family	11	4	1	6	9	2
Runaway Child	8	6	1	5	6	3
Threatened Suicide	9	5	0	1	4	3
Surgery	10	7	2	5	5	4
Auto Accident involving Family	12	5	2	5	7	2
Plans for a Wedding	13	2	0	1	2	6
Other						

Observation: This question was not framed clearly. A better way would have had them mark only one contact person for each scenario, or number 1st, 2nd, 3rd for each. As it was, there was no uniformity in the way it was done. The responses were evaluated by the one marked the most.

Question 14 What specific area(s) of pastoral care have you trained laypersons to do? Please check areas that apply.

Response:

12	Home Visitations
6	Opportunity Visitation (using teachable moments)
12	Care by Phone (one church calls twice per year using a telecare team)
13	Hospital Visitation
11	Mentoring
7	Lay Counseling
14	Group Leaders
13	New Convert Training
11	Grief Support
12	Parenting Skills Development
12	Divorce Care
7	Crisis Response (one church has a team of 7 including nurses and doctors)
9	Celebrate Recovery (addiction related)
1	Stephen Ministry
2	Life Touch (mental illness)
1	Sexual Issues
1	Addiction
1	Cancer Support
2	Marriage Help
1	Craftsmen For Christ (a fix-it ministry for the less fortunate with home improvement needs – a team that consists of skilled trade people)

Observation: The top 3 areas where laypersons have been trained the most were group leaders, new convert training, and hospital visitation. Next was a four-way tie with home visitation, parenting skills development, care by phone, and divorce care all receiving equal emphasis.

Question 15: What insight into pastoral care would you like to share with me that I have not asked about?

Response: Primarily, the small group leader is an extension of the pastor to the people in his/her group. Therefore, the first

person people go to is their small group leader. They are the primary pastoral care arm of the church. The more you can do through small groups the better. Don't let all your energy move from mission to pastoral care. Utilize lay people extensively.

This is a very critical issue in the life of the church. We are moving more in the direction of meeting this need in the small groups of our church. It is important that leaders cast a vision for this. They must not only cast the vision, but live it out personally.

I would be happy to discuss the Parish process in greater detail if you have any interest in doing so.

Educate congregation about serving in ministry; discover their spiritual gifts (we use Network) and then place them in their passion areas as soon as possible.

Help them to understand the Pastor's role is to equip his/her people to honor God by working alongside the staff and fulfilling the Great Commandment to love one another.

We have a pastoral care team of lay men and women led by myself who are being trained for hospital, nursing home, and shut-in visitation.

It is easy to busy oneself with tasks, jobs, etc.; however, when people need care, we may see it as interruption. Simply said, there is never a good time for needs or crisis. Being available is critical. Suggestion: carve out times in your schedule to anticipate that someone may need help, so that a care person is not on overload so much of the time that it is hard to "bear one another's burdens."

We are working on a better pastoral care ministry. We would appreciate your study and conclusions on this subject.

While everyone is too busy, people still want to be known, valued and cared for. As our church has grown, and services have multiplied (3 on Sunday morning), we are becoming an assembly line – "get 'em in and get 'em out" cause the next group is right outside the door. This has increased the need to "walk through the crowd slowly" and give people the opportunity to connect.

We have a TOUCH ministry that supplies meals to folks coming home from surgery. I am over-all coordinator. There are seven geographical areas with a coordinator in each and a list of volunteers who are contacted. They, then, prepare and take meals to them.

Observation: While not everyone responded to this question, those who did were so thought provoking that it was one of the most valuable questions on the survey. Many of the other questions dealt with facts. This one tapped into the respondent's heart. Already the writer has made a conscious effort to "walk through the crowd slowly" as one individual so aptly put it, and is considering how to effectively put that in place in multiple settings. Another valuable suggestion was that of "carving out times in your schedule" for the unknown person who will need your time, thus avoiding overload.

Evaluation of the Survey Results

It is obvious that after administering one survey to a very limited number of participants, the writer cannot speak with final authority or conclusiveness about pastoral care in a large and growing church. We can only make limited observations at best; however, several trends in caregiving in a large church have emerged. A few churches surveyed were trying to keep up a pre-determined pastor to people ratio. A majority of large churches surveyed in the Wesleyan denomination were unable to provide an acceptable ratio to meet needs within the congregation. Thus, many are developing support groups, ministry groups, discipleship groups, and adult fellowship groups to be the caregiving centers. In speaking on this issue, Carl F. George suggests:

Why hire an additional staff person? Your motive is not that of "helping" the senior pastor by serving as a sidekick. Rather it is to provide a new lay leader. The traditional triangle of leadership as it is represented in many North American churches involve worship, fellowship, and education. Meta-church would propose an alternative

triangle: large group celebration, small group caring, and if necessary, medium-size-group bridges and mezzanines.¹

Larger Wesleyan churches offer small group opportunities to their people and indicate a desire to expand lay leader caregiving. Most agreed that as the church grew many changes were necessitated. One of the biggest challenges is to adequately care for the needs of all who attend. It seems to be the consensus that most people in a large church do not find care in administrative caregiving programs, but through meaningful relationships.

The survey indicates that people are much more likely to find care in a large church as a result of a relationship with another individual. In building a caregiving network for the large church, it seems advisable to develop relationships. In Chapter IV, we will seek to design a caregiving network that centers on relationships as the primary ingredient for caregiving at New Life Church.

Applying the Survey

New Life Church has experienced significant growth in the past six years. For the quantity and quality of caregiving to continue to grow and meet the needs of our people, several adjustments in the pastoral care ministry must be made. The approach used up to this point has viewed the pastoral staff as the primary caregivers to the church body. The pastors have done an exceptional job in caring for the needs of those who attend, considering the rapid growth of the church. However, limitations are increasingly

¹ Carl F. George, The Coming Church Revolution: Empowering Leaders for the Future (Grand Rapids: Zondervan Publishing House, 1994), 124.

obvious. In spite of their effort to do more and more, the pastoral staff find themselves unable to keep up with the congregational needs. Adding more staff in an attempt to provide adequate pastoral care becomes cost prohibitive and departs from the Biblical concept of the pastor equipping the church body for ministry. In light of the literature, the survey, and practical experience, we will attempt to develop a lay caregiving network that will be the product of equipping gifted lay people and authorizing them to do a caregiving ministry.

A Rationale for Lay Driven Ministry

The preparation and empowerment of laypersons to function as the primary caregivers of Christ's Body is not a new idea nor is it a passing fad. It is biblical, necessary, and resource efficient.

Lay Driven Ministry Is Biblical

In Chapter 2 of this dissertation, the biblical foundation for caregiving was discussed. It was determined that we really are our brother's keeper and that the family unit is the basic care group. In other words, everyone is the caregiver for someone or for several. The scriptures do not limit caregiving to the ordinary clergy or any other group of professionals, but instead teach the priesthood of every believer. Chapter 2 also points out a growing division between the clergy and laity, with the clergy increasingly assuming the role of primary caregiver, and the elimination of lay ministry in any form. In contrast, the Reformation was successful in showing that every believer has access to God through Jesus Christ. It also endeavored to place ministry back into the hands of the laity and establish the scriptural principal of "The Priesthood of Believers," which proved

to be a difficult task with little success. The church must never forget that Jesus by example, and the New Testament writers by precept (Ephesians 4: 11-12), taught that the clergy and laity must work together to put ministry back into the hands of the laity where it belongs.

Lay Driven Ministry Is Necessary

Growing churches soon come to the realization that if caregiving is to be of the quality and quantity that is required to sustain growth and meet the needs of its people, they will have to rely on more than the pastoral staff for the majority of the caregiving. Many Churches with less than 200 are content and even comfortable to let the pastor be the primary hands-on caregiver. Those pastoring churches of 500 or more are more likely to become ranchers and transition to the lay model of caregiving. Carl F. George says that pastors of churches of 1,000 or more are motivated by pain to make changes from pastoral staff dominated care to a lay driven caring ministry.² "I firmly believe that the God of Creation has a better plan for health and wholeness of his people than the traditional church is currently delivering. I have seen that dramatic transformation occur as pastors of every size church organize their life, time, and vision around those activities that produce lay ministers."³ The necessity of involving the laity in leadership and small group ministry is re-emphasized by George:

Thus to those who suggest that the Meta-Church is a theory primarily for huge churches, I offer an alternative explanation: As a church becomes larger in size, it cannot continue growing if it becomes more complicated or more impersonal. In other words, show me a pastor-

² Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1991), 192.

³ Ibid., 193.

centered large church, and we'll find a very tired staff of clergy. Show me a lay-empowered, simply organized large church, where the clergy are not completely exhausted because they're doing too much, and I will show you a church that will not stop growing because it will be able to take good care of people as God calls them to new life through it.⁴

As the church grows, something must give. The pastoral staff will fall to exhaustion and easily burn out, or the traditional approach of pastor as primary caregiver will give way to preparing and empowering the laity as the primary caregivers.

Lay Driven Ministry Is Resource Efficient

As a church grows, the greatest resource it has is its people. Hiring enough pastors to keep up with rapid growth is, in the opinion of the writer, aiming at the wrong target. In the recent 2004 Olympics in Greece, an American shooter failed to win a medal, but not because he missed the bulls-eye, but because he became confused and shot at the wrong target. When we fail to see the potential lay leaders around us, we neglect a rich and available resource.

Carl F. George uses an example of fire fighting with practical application to pastoral care. Early fire fighting was done with a bucket of water thrown on the blaze. In areas that were fire-prone, bucket brigades were used or volunteer fire departments were formed. Professional departments followed complete with alarm systems and large water tanks. Eventually, fire suppression systems were built into buildings. Finally, a system of inspection was set up in hope of preventing the fire from starting in the first place. George concludes: "If that same fire prevention analogy is applied to pastoral care, then fewer calls to "central" will need a staff person's attention. In order to provide enough

⁴ Carl F. George, The Coming Church Revolution: Empowering Leaders for the Future (Grand Rapids: Fleming H. Revell, 1994), 35.

preventative care at the grass roots level, a church must systematically utilize its most valuable and plentiful resource: the potential leaders among its lay people.”⁵

The History of Pastoral Care and Shepherding at New Life Church

In January of 1999, attendance averaged in the mid-60s. Pastoral care was initially picked up by the senior pastor and an assistant pastor. The vice chairman of the local church Board of Administration retired early to help with the congregational care of the church. By January of 2000, the church had doubled in size to approximately 120 parishioners. The rapid growth of the church continued. In the summer of 2000, the assistant pastor, responsible largely for youth and discipleship, resigned to pursue a seminary degree. The senior pastor and lay pastoral volunteer, along with several other volunteers, assumed the hands-on pastoral care ministry of the church.

From the onset of his ministry at New Life, the senior pastor had stressed the importance of people caring for people. The church of 100–200 was exciting. New people were getting involved. The care load for the pastor and lay assistant was building, but was not unmanageable. With all the new growth, management, and organizational details, people were amazingly aware and accepting of the fact that the “pastor” could not do it all. The pastor was doing the pastoral counseling, crisis hospital visitation, caring for his flock through excellent practical biblical preaching, and knowing everyone in the congregation at least by name and location. The lay assistant pastor did hospital, nursing home, and shut-in visitation, as well as provided general support in areas of need. All newcomers were sent a letter by the pastor and were contacted by phone by a lay

⁵ Ibid., 42.

volunteer that welcomed them to the church and suggested areas where they might become involved. Several small groups were started but never flourished over the long haul. The most likely reason for this was because of a lack of sustained training and support. (A brief history of New Life Church is given in the beginning of chapter 1.)

Traditional Methods

The early concepts that were used are as follows. First was the concept that Jesus Christ through the power of the Holy Spirit was the first line of care and comfort in the church. Second, New Life's unique situation presented the senior pastor as the one providing vision, teaching God's word, and vigorously leading the church. Third, the Congregational Care and Counseling Pastor, added in August of 2000, would engage in pastoral counseling and be the primary hands-on caregiver for the needs of the congregation, assisted by the lay volunteer caregiver. Overlapping was inevitable and even welcomed. The senior and assistant pastors heartily supported and pursued the concept. A fourth strong element was the encouragement of the church family by the senior pastor to care for one another. Groundwork for lay involvement was being established.

Early Attempts to Assimilate

Several initiatives were taken to help people feel that they were a part of something and to help them become involved in the life and ministry of the church. Embedded in the DNA of New Life Church is the concept that people minister to people. Programs may attract, but in the end, God uses people working in their areas of

giftedness to accomplish the work of ministry. A unique result of being included and cared for was an outgrowth of ministry.

By December of 2000, worship attendance was over 300, and by May of 2001, over 400 people were attending regularly (Appendix 8). No longer did the pastors know everyone by face and by name. The four full-time staff persons consulted monthly to compile a contact list of those who had not yet been seen during the month. A decent accounting was made, but there was a growing concern for those falling through the cracks.

From the beginning, an attempt was made to contact and include each newcomer. On Monday morning, a letter of welcome was sent to newcomers who signed a visitor card. A follow-up phone call was made on Thursday to thank the newcomer for attending, to answer any questions, and to explore areas of interest or desired involvement. These efforts were very rewarding and seemed to communicate that New Life was a caring church with available pastoral staff.

A bi-monthly newcomer dinner was instituted during 2001 in an effort to bring newcomers together for fellowship, and to meet and connect with the pastors and staff. Many excellent connections were made although attendance at such events was low. At the same time, there was a growing desire to care for the wide variety of needs presented by a growing congregation. The Congregational Care and Counseling Pastor introduced and taught the American Association of Christian Counselor's program, "Caring for People Gods Way," in an effort to recruit and train volunteers. The course began with 20 in attendance. Only 6 individuals completed 5 units of the course. Although failing to

meet the original goal, those participating in the class became leaders in various ministries and were enriched and trained to a deeper level.

Efforts were made to revitalize several existing small groups. Ten to twelve groups were maintained. As mentioned earlier, the failure of the small group ministry to multiply and grow was probably due to the lack of sound structure when the group was formed. Small group leaders were not developed in such a way as to allow them to multiply.

The spring of 2002 saw another drastic jump in attendance of 500. Approximately 800 were attending by May of 2003 and 850 by December. In an effort to energize the small group ministry in February of 2004, New Life Church joined a national phenomenon. *The Purpose Driven Life* book and videotape series was used during an annual 40 days of prayer and fasting event. Over 400 people participated, and 27 home groups were started. Approximately 150 people started attending a large group study on Wednesday evenings. Shortly thereafter, the film "The Passion of the Christ" by Mel Gibson was released. New Life sold over 1,000 tickets for a special two-night multiple showing. By April of 2004, monthly average attendance was over 1,100. At the beginning of fall, New Life Church has a sustained base of just over 1,000 attendees.

The pastors have often asked themselves what is sustaining the growth? It is obvious that it is not any single program. During this period of rapid growth, several things have impacted the caring ministry of New Life Church. Ministry teams have multiplied, giving an overall sense of belonging and providing ample care for one another. Support groups such as Grief Share, Divorce Care, and Celebrate Recovery are being organized to provide valuable care for the needs of others. A meal ministry

provides meals for new mothers, for individuals and families after surgeries, and for families after a death. A women's ministry, and recently a men's ministry, are growing and meeting needs. Pastors continue to offer pastoral counseling on a short-term basis and refer those with extensive counseling needs to licensed counselors. In-house marriage conferences and nationally known family life seminars have been held and/or promoted. Pastors and paid staff still strive to be available at anytime to talk and pray with people. A vital prayer ministry is also intact, including a daily prayer-net communication by e-mail, a strong telephone prayer chain, and various prayer partner groups. New Life Church could aptly be described as a healthy, caring church. Still many marriages were falling apart and pastors were jumping from one crisis to another. Too many times the ability to offer sufficient follow-up was lacking. Pastoral care was often reduced to crisis intervention. In spite of new avenues, the majority of hands-on caregiving fell into the hands of the pastoral staff. Something needed to change.

In Search of a Better Way

The writer has had the privilege of pastoring other growing churches. Several were from 100 – 200 and well within the range for the pastor to be the primary caregiver. One pastorate was approximately 400 and required a retired minister's part-time assistance to help with shut-in and nursing home visitations. The pastor was still looked to as the primary caregiver. With this background and experience, we came into the present situation. Working harder and faster has its limits. The way we have always done pastoral care is not getting the job done. In a real sense, God builds His church, yet it is our strong conviction that God calls and gifts people to shepherd His flock as He did with King David in the Old Testament, as well as with the Apostle Peter in the New

Testament. The books listed in the bibliography of this dissertation abound with theories and examples of how to best provide pastoral care. The survey suggests many excellent ways pastoral care is being carried out in the largest churches in the Wesleyan denomination. Two basic models have been suggested and used: the parish model and the meta-church model.

The parish model basically divides the congregation into smaller more manageable parishes either by school districts, zip codes, townships, or generational lines. A paid pastor or staff person is responsible to care for the pastoral care needs and is the contact person for his or her parish. The two churches surveyed using the parish model (one over 3,000 in attendance and the other just over 1,000) feel they are creating a sense of warmth, friendliness, and closeness between pastors and people that make people feel well cared for. Thus, they feel the large worship congregation gains the benefit of the small congregation in pastoral care and connection.

A second model described in various ways is very much like the meta-church model as defined by Carl F. George. "The term meta-church . . . signifies both a change of mind about how ministry is done and a change in form in the infrastructure of the church."⁶ George emphasizes that *meta* does not necessarily mean huge, but is more an organizational framework and a special architecture that allows unlimited growth. A fuller description of the meta-church model was given in chapter 2 of this writing.

Pastors and Laity Working Together

New Life Church will seek to become a meta-church in its philosophy, and will attempt to develop and work with lay leadership to enhance the quality and quantity of

⁶ Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1991), 57.

care. The writer has experienced a fresh understanding, born out of necessity and a desire to better meet the needs of this congregation. As a result of the study for his thesis, there has been a paradigm shift in the understanding of who God expects to carry out the hands-on primary caregiving of the local church. The rapid growth has made earlier training, experience, and method of pastoral care most inadequate. Prior to this dissertation, there was a desire to include and train people to assist in ministry and outreach. Now there is a solid belief that pastoral care is a scriptural mandate that the pastors of the church see to it that the caring ministry is done and that every believer is to be a caregiver. It has become obvious that the pastors of a large and growing church can no longer see themselves as primary caregiving shepherds, but must become ranchers. As ranchers, we still have a passion for shepherding God's flock, but instead of doing the caring solely by ourselves, our responsibility is to see that pastoral care gets done by training and enabling the laity (Ephesians 4:12). The heritage of the Wesleyan Church was built upon principles dating back to John Wesley in Great Britain, as he launched the class-meeting and the lay pastor movements, which embodied this explosive growth and caregiving principle. It is the goal of the pastors at New Life Church that every person attending receives the highest quality of care which can be given through God's people and the ministry of the Holy Spirit.

CHAPTER 4

THE PLAN FOR PASTORAL CARE AND SHEPHERDING AT NEW LIFE CHURCH

The implementation of a new paradigm for pastoral care and shepherding at New Life Church will require several commitments from the church leadership. New Life Church leadership will need to cast a vision of being far more than a church with identifiable small groups. They will develop a system of quality care-centered nurture groups. They will also develop task and ministry oriented groups committed to reaching optimal health, growth, and reproduction through connectedness, community, and caring. Specific groupings will be identified later in this chapter. The leader or an individual in each group will function as a lay pastor responsible for the spiritual vitality and pastoral care oversight of each group. Cell leaders will receive training, support, and oversight from their lay coach and pastoral staff. Our research (results of the survey) reveals that cell group leadership most often falters or fails for lack of personal training, supervision, and authorization from the church staff.

The professional clergy and other paid staff will discard the do-it-myself concept of care ministry. The clergy and staff at New Life Church will be committed to the belief that when given the opportunity, laypersons will happily invest time and all the resources needed to do an excellent job of pastoring. The benefit of lay pastoral care will be

stabilization over the long haul. Professional or paid clergy and staff tend to move or change ministry responsibilities within a given church unit. In a mobile society, trained and committed laypersons are an asset to the caregiving ministry of a church wherever they may be.

A Ten Point Plan for Pastoral Care at New Life Church

The survey results in chapter 3 point out several unique ways that the large church is finding to promote and accomplish a caring ministry. As one respondent stated, “pastoral care truly does come in many shapes and sizes and at the most unusual times.” The plan for caregiving will be dynamic in nature—ever-changing. Caregiving at New Life Church will include the following 10 venues: redemptive preaching, prayer, fellowship, ministry teams, discipleship groups, therapeutic groups, seminar and workshop opportunities, counseling, pastoral care, and the training of caregivers.

1. Redemptive Preaching

One of the strong characteristics of New Life Church is the preaching ministry. The senior pastor is a strong biblical preacher with an exceptional gift of communication. A positive comment often made about the preaching ministry at New Life Church is that it is solidly biblical with effective application to how people live daily. The message is clear; Christ came to seek and save the lost. He died for our sins and rose again in power and glory. He can redeem every part of our lives. When that redemptive message is heard and accepted, life change takes place.

A concerted effort will continue to be made from the pulpit to encourage people to seek counsel first from God through his word with the help of the Holy Spirit. The

pastors will encourage people to study God's word for application in their lives and for their specific needs. Many of the counseling appointments we receive come as a result of the sermon and the redemptive issues that are raised. The guidance, help, and hope given through the preaching ministry are crucial in meeting pastoral care needs. One respondent to the survey stated: "While I write notes and make phone calls, what brings people back is the worship and the preaching."

It is apparent that redemptive preaching is often where pastoral care begins. Group counseling through pastoral preaching is recognized as an effective way of reaching the mass of hurting people. However, we are well aware that it cannot be allowed to end there. People are first directed to the Lord for help through the applied word. If a need still remains, then the pastors make themselves available for personal counsel or arrange for a referral.

2. Prayer

It is a deep conviction at New Life Church that everything begins and ends with prayer. Conviction, salvation, ministry, leadership, anointing, and caregiving—all and everything is accomplished through fervent prayer. However, it must be more than just the right thing to say. Prayer is the foundation of everything worthwhile. Prayer brings people together and ministers to the deepest level of our needs. An acrostic has been borrowed from Melvin J. Steinborn – **PACE** – **P** stands for pray, **A** for available, **C** for contact, and **E** for example.¹ A caregiver at New Life Church will be expected to keep **PACE**. We see everyone as a caregiver to someone.

¹ Melvin J. Steinborn, Can the Pastor Do It Alone? (Ventura: Regal Books, 1987), 63-64.

Many needs for pastoral care are met through prayer. Caregivers are encouraged to pray with people on the spot. Any time someone asks for prayer, stop and pray then and there. Prayer promised is often forgotten, prayer offered is immediately effective.

Jim Cymbala states: "The devil is not terribly frightened of our human efforts and credentials. But he knows his Kingdom will be damaged when we begin to lift up our hearts to God."² In an effort to be supportive with prayer in every area of ministry and caregiving, several groups and events have been established.

A pastor's prayer partners group of approximately 24 people was started in the fall of 2001. The main purpose is to pray for the pastor and worship service during each service. To date, we have been unable to provide someone to pray during each service every week; however, there is weekly prayer support. In an effort to revitalize this group, letters of encouragement will be sent, and prayer partners will be encouraged to pray at home or on the phone with a fellow prayer partner rather than in a specific location at the church. Prayer partners are encouraged to choose one or two other people to pray with, such as men praying with men, and women with women, unless spouses are involved.

A prayer-net prayer list, presently containing 179 households, is sent out daily with prayer requests. This has proven to be an invaluable tool for several reasons, such as making the pastors and prayer partners aware of the needs they would not otherwise know about, allowing for more efficient follow-up, and making prayer support available immediately. An effort will be made in the future to organize a team of caregivers to follow-up each request by phone to pray for and with individuals who have made requests. In addition, a monthly thank you letter and devotional thought will be sent to each prayer-net participant.

² Jim Cymbala, Fresh Wind, Fresh Fire (Grand Rapids: Zondervan Publishing House, 1997), 57.

A prayer phone chain is also in use for many of our faithful prayers who do not have access to e-mail. Some of these are senior citizens who are invaluable to the prayer ministry at New Life Church.

More recently, a youth prayer partner signup sheet has collected a list of 50+ individuals to pray daily for the youth ministry. Upon signing up, a quarterly prayer card is sent with praise reports and updated requests.

Two annual prayer events take place at New Life Church that we believe have a significant impact on the growth, ministry, and caregiving nature of the church. In early January of each year, the church body is encouraged to enter into "40 Days of Prayer and Fasting." Last year, the 40 Days of Prayer and Fasting was coupled with Rick Warren's 40 Days of Purpose book, *The Purpose Driven Life*. The goal was to enlist 400 people for 40 days, asking them to attend a weekly church service, to participate in a weekly Wednesday bible study or a 40 Days of Purpose small group, and to read each day's chapter from *The Purpose Driven Life*. As a result, over 400 people signed a commitment card, 27 small groups were started, and over 600 books were sold. The 40-days effort created a fresh interest in all small groups. The church was reinvigorated with prayer, and the caregiving atmosphere of the church was greatly enhanced. Presently, the 2005 thrust for 40 Days of Prayer and Fasting is being planned. In-house materials are being produced patterned after Rick Warren's concept.

Each September, a second annual prayer commitment is made. This emphasis is based on Daniel's 21 Days of Prayer and Fasting presented in Daniel, chapters 9 and 10. In previous years, prayer materials were purchased or borrowed. In September of 2004,

in-house materials were produced based on 21 prayers in the Bible. A concert of prayer and praise was held on the three Wednesday evenings in the 21-day period.

It is recognized that Jesus is the Great Caregiver, and that His church was birthed in prayer. Any one around Jesus for any length of time asked, "Lord teach us to pray" (Luke 11: 1). We ask cell groups, other groups, and ministry leaders to pray daily for those who God has placed in their care. It is a strong conviction that prayer:

- Creates desire to become more like Christ in motive and lifestyle
- Builds a personal relationship with God and people
- Gives a sense of ownership, responsibility, and belonging
- Expands vision for ministry and one's part in it
- Increases faith as God performs His miracles in hearts and lives
- Raises a sense of expectation within the body of Christ

Prayer is a part of the caregiving ministry of the church that knows no limits in scope and possibility, that can be enjoyed and employed by any age, class, or tradition, and that is insured of effectiveness and success.

3. Fellowship

In compiling records from January through June of 2004, out of 250 people who filled out our visitor cards, 169 or 67.6% stated that they came to New Life Church first because of the invitation from a friend or relative. Prior friendships and connections are significant in a first visit. A friendly atmosphere has been created to welcome all attendees as they enter the parking lot. Greeters and seaters extend a further welcome. The congregation is encouraged to warmly receive one another. Welcome cards are offered to all guests. A letter is sent on Monday of each week with a follow-up phone

call on Thursday to thank guests for attending, to answer any questions, and to follow-up on any interests they may have indicated on the card. Most calls are short and cordial, unless the person being called extends the conversation. The initial call, up to this point, has been made by the Congregational Care Pastor. In keeping with the desire and purpose to mentor laity, a phone visitation group will be formed and trained to follow attendees until they are in a care group or indicate interest elsewhere.

We have found the phone call to be a key tool in pursuing friendship and caregiving in the area and culture of Washington, D.C. and southern Maryland. Many of our people spend up to three hours daily commuting to and from government related jobs in the D.C. area. The last thing they want is to make themselves and their homes ready for a personal pastoral visit; yet, they readily give their phone number. Often they welcome or even encourage a timely call at their place of employment.

Carl F. George recommends the telecare role in effective friendship and caregiving ministry: "Churches of the future must inaugurate a new type of task group that focuses on certain church people, generally the most peripheral attendees, who remain outside a group network. I believe that every forward-thinking church should regularly canvass all parishioners through the establishment of a telecare phone system."³ George further notes that even though people are using caller ID to screen calls, they are becoming more tolerant of voicemail. He suggests telecare callers to concentrate on newcomers, those in crisis, shut-ins, and semiannually or annually call the entire church constituency.⁴

³ Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1991), 93.

⁴ Ibid., 93-94.

Sincere warmth and caring are extended through several friendship events that have become significant in attracting people to New Life Church. Two friend days are hosted each year in the spring and fall. They follow the 40 Days and 21 Days of Prayer and Fasting. Other friendship events include an annual classic car show, a fall fun day, and a church picnic. Friendships are also encouraged in lifestyle and other affinity groups.

It has been the experience of the writer from living in a pastor's home for 22 years and 38 years of personal experience as a pastor that people find caring first through relationships with others. Caring is also found through one's affinity towards certain people, and through like experiences in friendship and in life stage associations. According to the survey, in question 12, a very significant amount of caregiving is accomplished through laypersons acting on a friendship basis.

4. Ministry Teams

When thinking of natural or ready-made groups for caregiving, one cannot ignore the ministry team. New Life Church presently has 29 ministry groups (Appendix 9) with many having subgroups. Several hundred people are already connected through ministry, which could serve as a primary caregiving agent. New Life Church is committed to enhance caregiving to those who serve on a ministry team. Church leaders will encourage everyone in the church to be involved in a home cell group, which will be described later in this chapter. However, it is recognized that due to schedules, lifestyles, and personal preference, everyone will not choose to be part of a home cell group.

The goal of New Life Church is to prepare and empower people for ministry. By nature, ministry groups tend to become task oriented rather than relationally connected

groups. An effort will be made to transition ministry teams to experience an enriched sense of connectedness, community, and care. The pastors, paid staff and coaches will be responsible to see that the plan is put into effect. There will be a four-step process to help leaders and ministry teams transition from a task orientation to a relational connection.

Step one is the pastors and administrative staff being open to make the necessary changes in thinking and action to facilitate connectedness, community, and care. A ministry team will be seen as a small group with a leader. If the group is over ten individuals, consideration may be given to creating a second group to foster and facilitate an atmosphere where people can experience connectedness, community, and care.

Step two is introducing activities that will promote an atmosphere of connectedness, community, and care, and may include a group devotional, a short Bible study, a prayer, or sharing time. Each team may tailor their structure to fit individual needs. Some may only have time for prayer on their service or practice night, and may prefer to meet for fellowship, Bible study, or recreational activities at another time (weekly, biweekly, or monthly). Other teams preclude spouses and families serving together based on gifts, talents, interests, and availability. Pastors, staff, and coaches should be sensitive to such conditions and should encourage some activities which include families to help build a sense of connectedness, community, and caring.

Step three is a system of leadership training that will be put in place to include the ministry team leaders. The present plan provides a coach for each five to ten team leaders and a staff person for each five to ten team coaches.

Step four involves a recurring emphasis in the survey which was that of leadership and how vital it is to the success of any given ministry. Thus, it will be the

responsibility of pastors, paid staff, and lay coaches to choose leaders with the ability to not only perform a ministry, but who can also have the potential to shepherd people by providing connectedness, community, and caring. The leaders must have the potential and be willing to facilitate caregiving among the members of the team, as well as to provide a service. The team will be encouraged to become the primary caregiver to the members and to their families as needed.

5. Discipleship Groups

Many churches use the meta-church strategy for small groups put forth by Carl F. George. Bill Donahue from Willow Creek Community Church paraphrases George as follows:

The term “meta” means, “change”. A meta-church is a church that is changing the way it accomplishes the expansion of the Kingdom. A meta-church is organized around cell groups, where people can find friendship, be mentored in the faith, understand and discuss the truth of the Word, identify and use their spiritual gifts, and provide care for one another.⁵

The Cell Group

In attempting to use the Jethro Principle for the judicial system of Israel, New Life Church will promote the cell group as the basic unit for discipleship and caregiving. According to Jethro, a cell was comprised of 10 people with one leader. George describes a healthy cell group as one having up to ten members—a leader or facilitator, an apprentice leader, a host or hostess, and up to seven members (Appendix 10).⁶ The cell, in what it accomplishes, will closely follow the model described by George: “What, then,

⁵ Bill Donahue, Leading Life-Changing Small Groups (Grand Rapids: Zondervan Publishing House, 1996), 13.

⁶ Carl F. George, Prepare Your Church for the Future (Grand Rapids: Fleming H. Revell, 1991), 128.

does a cell accomplish? Each one addresses four dimensions of ministry: loving (pastoral care), learning (Bible knowledge), deciding (internal administration), and doing (duties that serve those outside the group).”⁷ Every type of cell will have their individual emphasis, but all will promote a caring atmosphere among approximately ten individuals.

The Jethro model as described in Exodus 18, in a modified state, will be a foundational piece for pastoral care and outreach at New Life Church. Jethro’s method, referred to in chapter 2, recommended that Moses break down his judicial load and appoint judges of 1,000s, 100s, 50s and 10s. George suggests a Jethro II model that may better apply to today’s needs for pastoral care issues. “The primary application of Jethro II is that it allows part time lay volunteers to do a significant, quality, ministry job without fatigue’s burning them out in the process.”⁸ Using Roman numerals to represent individuals and leaders, George breaks down Jethro’s numbers and groups as follows:

I = Individuals in a group

X = Leaders of a group of ten

L = Leaders responsible for five groups of ten ($5 \times 10 = 50$)

C = Leaders responsible for one group of up to one hundred people ($1 \times 100 = 100$)

D = Leaders responsible for the equivalent of 50 groups ($10 \times 5 \times 10 = 500$)⁹

The senior pastor and staff at New Life Church have worked for several years with a flow chart (Appendix 9) that has implemented several Jethro principles in leadership and

⁷ Ibid., 89.

⁸ Carl F. George, The Coming Church Revolution: Empowering Leaders for the Future (Grand Rapids: Fleming H. Revell, 1994), 57.

⁹ Ibid., 57.

administration. In this section, an attempt will be made to further develop and apply the Jethro model to the pastoral care ministry (Appendix 11).

The Lay Cell Leader

The lay cell leader will serve as a facilitator and will be taught to deal with problem-laden people. They will strive to promote acceptance, friendship, and a positive attitude in others. They will always try to provide a non-threatening atmosphere. The lay leader's greatest emphasis will be on caring and on the application of God's truth to life. A second emphasis will be finding and developing an apprentice who will be well trained and motivated to birth a new group. One might ask if a person like this exists. According to 1 Corinthians 12:4-11 and Ephesians 4:3-13, the Holy Spirit has provided to the body of Christ gifts and gifted people to do the work of the ministry in the church.

A healthy cell group will be made up of a lay leader or group facilitator (the exact terminology to be determined), an apprentice, a host/hostess, an empty chair, and up to 7 group members. Carl F. George points out that many groups are ineffective or dissolve because EGR (extra grace required) persons are not properly referred to a healing group.¹⁰ Special attention will be given to assist a group leader with difficult situations.

The effectiveness of a healthy cell group was seen earlier this year. A family attending New Life Church for a few months joined a small cell group developed around the Purpose Driven Life series by Rick Warren. The group continued after the 6-week series was completed. By late spring, an existing health condition for the father of a family in the group worsened. A several month cycle of being in and out of the hospital followed. During this time, their house in town was sold; relocation to a smaller house in

¹⁰ Ibid., 126.

the country was made. Members of the group moved the family, and provided many meals and loving support over an extended period. The family could not thank the group enough for the loving care and Christian support they received during their time of crisis. When the father passed away, small group friends were already so close to the family that they were able to minister to them in ways that a paid staff member could not.

The Lay Coach

Lay coaches will be recruited and trained to lead five cell leaders with their groups of ten, thus becoming a leader of 50s. Even in large churches, when getting started, the pastor or other staff person may fill this function. According to George, the lay coaches may tend to be people who love people and find pleasure in helping others succeed.¹¹

The Staff Coach

In the Jethro II system suggested by Carl F. George, the next tier of leadership would be a staff person who would be a leader of 500, having up to ten lay coaches for whom they would be responsible (Appendix 12).¹² This chain of leadership will be the foundational plan as New Life Church continues to develop small group ministries.

6. Therapeutic Groups

Every church responding to the survey talked about in chapter 3, indicated the offering of support groups of some kind. Most respondents reported offering several

¹¹ Ibid., 60.

¹² Ibid., 123, 124.

support or therapeutic groups. We recounted early attempts to train lay counselors to assist in caregiving in specific areas of need, which was only marginally successful. However, out of these early attempts, several individuals have zeroed in on areas of need and personal passion. A grief support group has been active from early 2003 with good success. In February of 2004, a divorce care group was started and is presently in its fourth cycle. In September of 2004, a celebrate recovery group was started with three cell groups presently meeting. Attempting to refer persons to the therapeutic groups is occurring weekly.

New Life Church will continue to develop teams of people who are spiritually gifted, impassioned, and trained to meet special needs of those in the congregation and community. In following Rick Warren's Purpose Driven Church model, we will create a ministry as God sends us the minister. The therapeutic group will be a resource for individuals of the congregation, ministry teams, home cell groups, and the surrounding community. Other therapeutic groups and functions offered by New Life Church are helping hands ministry (benevolence ministry), funeral meals ministry, a visitation ministry to hospitals and nursing homes, and a shut-in ministry.

7. Seminar and Workshop Opportunities

A significant part of caregiving is accomplished through seminars and workshops. By their very nature, seminars and workshops pay a dual dividend providing discipleship and caregiving.

By using the Purpose Driven Life materials, we find that we have small groups

with healthier DNA if we:

- Do a whole-church focus for a well defined period of time in which small groups are an outgrowth.
- Provide prepared workbooks/response journals and videotaped lesson materials for leaders so that there is consistency from group to group and sound in Biblical content.
- Include a strong fellowship/sharing/bonding element that stresses relationship more than content.
- Use materials that are tiered so that non-Christians, new Christians, and long-time Christians can connect with the concept of each lesson.
- Have adequate materials for groups that want to continue.
- Discern the natural leaders by who people gravitate toward.

In our initial training efforts, we tried to sign-up people interested in ministry and tried to provide the same set of training materials to the whole group. What works better for us is to find someone who is a committed Christian who sees a need for a certain type of ministry and seeks to fill it. We then come alongside and provide a time, place, training, and materials that will equip and encourage the interest and aptitude that is already there. That person draws around them others who are interested, and that begins a group with the full support and connection of the pastoral care staff.

New Life Church will continue to develop a strategy for fulfilling our vision, which is explained in the acrostic **IMPACT**:

Invitation:	Becoming a full part of the New Life family of believers – constitutes a membership training class.
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Maturity:	Growing in maturity to become more like Christ – teaches principles of Christian growth.
Praise:	Glorifying God for who He is and what He does – to be developed, and will promote attitudes and benefits of worship.
Action:	Fulfilling a physical, emotional, or spiritual need through Biblical truth applied in Christian love – teaching and surveys to discover spiritual gifting and personal temperament as one discovers where they best fit into the Body of Christ.
Calling:	Going out to reach the world for Christ – to be developed, will speak to life calling and Christian ministry.
Trust:	Creating an atmosphere of integrity, within the Church and among the community – to be developed, will teach Christian character principles.

To the present time, some of these seminars have been taught in a 4-hour block on a Saturday morning and early afternoon or on Sunday from 4:00 to 8:00 p.m. A fellowship lunch or dinner has been included.

New Life University

In a further effort to offer discipleship while providing caregiving and leadership training, an old concept of midweek Bible study will be given a fresh structure and emphasis, and which will be called New Life University. Classes will enlarge and develop the **IMPACT** acrostic. Classes will initially be taught on Wednesday evenings by one of the four pastors. Each class will have a teaching and discussion segment. Class topics will be provided in 4 or 5 week segments and will be videotaped and made available to cell group leaders for cell group use. With this procedure, a library of in-house produced materials will be made available and will cover the core values that New

Life Church believes are important for godly living and Christian ministry. The university concept and training will be invaluable in producing leaders to staff a growing church. The projected start-up date is January of 2005.

Other Seminars and Workshops

Other seminars and workshops which provide a discipleship and caregiving emphasis are: Financial workshops offered by Larry Brakett Trained Leaders and Crown Ministries; Fresh Start with God classes for new converts; in-house marriage enrichment weekends with professional leaders; Family Life Conferences by Dennis Rainey; as well as seminars offered by Church Communication Networks which support marriages and the family. As needs are recognized and leaders are available, seminars and workshops will only be limited by time and space.

8. Counseling

The survey reveals that pastoral counseling is an issue with which each large church must decide upon in its own way. Some churches do little counseling, referring most people to professional Christian counselors. Others do limited pastoral counseling. New Life Church considers counseling as a viable caregiving avenue for the people of this church, and will work to make a lay driven caregiving ministry available.

We have even explored the possibility of providing office space for a professional counselor to use as a satellite office, in much the same manner as some medical doctors who have office hours on certain days in one location and occupy another location on other days. Under certain circumstances, we provide financial assistance for referrals from our benevolent funds. For individuals with recurring and debilitating needs, New

Life Church envisions developing its counseling ministry. Currently, pastors will meet with people up to three times offering their insight and biblical counsel. If further help is needed and desired, the pastor will make appropriate referrals to a local licensed Christian counselor, a trained lay counselor, a support group, or a twelve-step program.

Most married couples who are experiencing problems will be referred to the pastoral counselor who may offer more sessions for specific needs. Referral will be made to professional Christian counselors whenever deemed appropriate. One area of counseling required at New Life Church will be premarital counseling for any couple who wishes to be married by one of the church pastors. Professional Christian-based premarital counseling totaling a minimum of 6 hours will also be acceptable. New Life Church presently offers a premarital seminar of 6 hours using in-house materials and administered by the Congregational Care and Counseling Pastor.

One of the writer's special interests and responsibility is to provide premarital counseling and marriage enrichment opportunities for the congregation. The following is a synopsis of suggestions and resources of leading writers and counselors in the field of marriage.

Marriage Preparation and Enrichment

In the 1930s, one in seven marriages ended in divorce. By 1960, one in four ended in divorce. In 1985, fifty percent of marriages ended in divorce. This increasing divorce rate has caused many to conclude that an effective program of prevention and enrichment is necessary.¹³ The fact that every couple is at risk is emphasized by the 200,000+ divorcees who end their marriages before the second anniversary. Although

¹³ Les and Leslie Parrott, Saving Your Marriage Before It Starts (Grand Rapids: Zondervan Publishing House, 1995) audio pages.

millions of dollars are spent annually on weddings, less than one fifth of all weddings are preceded by any kind of marriage preparation. Marriage and family therapists cannot just focus solely on comforting distressed couples or members of divorced families. They must help couples build strong and lasting relationships.¹⁴

Providing Premarital Preparation

Fowers, Montel and Olson suggest several ways that marriage and family therapists and other caregivers can help premarital and married couples. First, therapy should be seen as preventative as well as remedial. Second, therapists must be proactive in preventing future relationship difficulties with those who have already experienced divorce. Third, premarital couples at risk of divorce can be identified. Fourth, therapists can implement and participate in primary prevention through offering skill building programs for both premarital and married couples. Fifth, because a majority of couples are married by clergy, marriage and family therapists can help clergy provide services to engaged couples. Sixth, marriage and family therapists can become public advocates in the effort to reduce the frequency of divorce. This study concludes that if we want to help couples prevent divorce, we must devote much time and effort to identifying and intervening with conflicting couples.¹⁵ The results confirm conventional wisdom as well as recent research that the early years of marriage can be difficult.

¹⁴ J. Fowers, K.H. Montel, D.H. Olson, "Predicting marital success for premarital couple types based on PREPARE," *Journal of Marital and Family Therapy* (1996), 103.

¹⁵ Ibid., 103-119.

Lack of planning is the greatest enemy of marriage. Too many fall in love, get married, and hope for the best. Authors, Les and Leslie Parrott, indicate that the ingredients of a happy marriage include: happy expectations of marriage, a realistic concept of love, a positive outlook and attitude toward life, the ability to communicate feelings, an understanding and acceptance of gender differences, the ability to make decisions and settle arguments, and a common spiritual foundation and goal.¹⁶ It would seem that insurance is available for everything in marriage but the marriage itself. Many marriages fail because the participants believe the following myths: “both partners expect the same thing from marriage, everything that is good in the relationship now will only get better, the bad things in life will disappear once we get married.”¹⁷

If lack of planning could be replaced by premarital preparation, marriages could possibly be saved. There are several programs of premarital preparation and marriage enrichment that will be explored later in this chapter. Sullivan and Bradbury ask, “Do these programs really work? Do they produce lasting, positive results? Are the couples that really need premarital preparation and marriage enrichment involved in programs that would give them assistance? Are couples at risk for marital dysfunction being reached by premarital preparation programs?”¹⁸

¹⁶ Les and Leslie Parrott, Saving Your Marriage Before It Starts (Grand Rapids: Zondervan Publishing House, 1995) audio pages.

¹⁷ Ibid., audio pages.

¹⁸ K. T. Sullivan, T. N. Bradbury, “Are premarital prevention programs reaching couples at risk for marital dysfunction?” *Journal of Consulting and Clinical Psychology* (1997), 24-30.

A Desired Type of Counseling

What kind of premarital counseling do clients want? Silliman and Schumm conducted a survey with over 150 college students to find out what their thoughts were on premarital counseling.

Programs favored by *all* clients are listed below:

- Brief programs of four hours duration or less.
- Programs led by clergy or a combination of professionals.
- Programs led by well-trained counselors who respect their clients.
- Programs focusing on clients who are engaged.
- Programs that are voluntary.
- Programs that are free or cost \$50 or less.
- Programs involving one couple at a time.
- Programs that use a combination of methods, focusing on discussion, interpersonal skill building, and increased awareness.¹⁹

Silliman and Schumm concluded that persons who are most likely to attend premarital preparation classes are probably those who are better adjusted in the first place. Thus, one must work harder to involve those who may be at a greater risk for marriage failure. This includes those from low-income homes, those with adverse family backgrounds, those with low levels of religious experience, those with less optimism about marriage, and those who are younger and possibly more emotionally immature.²⁰

¹⁹ B. Silliman, W. R. Schumm, "Client interests in premarital counseling: a further analysis" *Journal of Sex & Marital Therapy* (1995), 48.

²⁰ *Ibid.*, 55, 56.

Inventories – FOCCUS

In recent years, premarital inventories have emerged as important tools to help couples who are engaged to prepare for marriage. One such widely used inventory is Facilitating Open Couple Communication Understanding and Study (FOCCUS). This open dialogue program is the primary inventory used in marriage preparation by the Roman Catholic Church and replaces the Premarital Inventory (PMI). The purpose of FOCCUS is to provide couples with an objective criteria assessment tool. It offers individualized feedback to help couples discuss and explore the relationship's strengths and the areas that need growth, according to Williams and Jurich, who suggest several advantages over other existing premarital inventories. First, FOCCUS uses the most current information on what is necessary for a successful marriage. Second, it was developed to use with a wide variety of couples including two career marriages, team marriages, older marriages, interfaith marriages, and second marriages. Third, it reflects the values of a sacramental marriage as defined by the Roman Catholic Church, such as permanence, fidelity, openness to children, forgiveness, shared faith and values, and unconditional love. It is also offered in a version for non-Catholic couples. Fourth, it is available in a variety of formats including Spanish, Braille, and audiotapes. Fifth, it is one of the least expensive premarital inventories. Due to the strong predictive validity of methods like FOCCUS, a couple thought to be at risk could be encouraged to extend their engagement, re-evaluate their decision to marry, or seek additional preparation. In measuring the success of marriages four or five years later, FOCCUS was able to predict successfully in 67.6% to 73.9% of the cases. It was also determined that FOCCUS scores

could be used to identify 75% of the couples who would later develop distressed marriages.²¹

PREPARE

Another popular premarital inventory is PREPARE, a 125-item inventory designed to identify strengths and weaknesses in 12 relationship areas: idealistic distortion, marriage expectation, personality issues, communication, conflict resolution, financial management, leisure activities, sexual relationship, children and parenting, family and friends, role relationships, and spiritual beliefs.²²

In a study by Fowers, Montel, and Olsen, an examination was made of the relationship between four premarital types: vitalized, harmonious, traditional, and conflicted. The result of the study offered a beginning for developing a premarital intervention program tailored to these different couple types. There was indirect evidence that identifying relationship difficulties through taking PREPARE could contribute to helping high risk couples reconsider their marriage plans.

A substantial relationship was found, with conflicted couples being the most likely to separate or divorce. Vitalized couples had the highest levels of satisfaction, followed by harmonious, traditional and conflicted couples. Traditional couples were less likely to have divorced than harmonious couples even though harmonious couples had higher premarital relationship satisfaction scores.²³

²¹ L. Williams, J. Jurich, "Predicting marital success after five year: assessing the predictive validity of FOCCUS, *Journal of Marital and Family Therapy* (1995), 141-153.

²² David H. Olson, *Prepare/Enrich Counselors Manual* Life Innovations, Inc. (1998), 7.

²³ B. J. Fowers, K. H. Montel, D. H. Olson, "Predicting marital success for premarital couple types based on PREPARE" *Journal of Marital and Family Therapy* (1996), 103.

PREP-M

Preparation for Marriage (PREP-M) was designed for use with unmarried couples in a classroom or group counseling setting to evaluate individual values, role expectations, personality, and couple interaction. According to Homan, Larson, and Harmer, the target group was high school, college, university, or church classroom participants, including engaged couples, and non-dating, casually dating, seriously dating, or cohabiting individuals. PREP-M was designed to be easily understood, administered, and used without a counselor to interpret. Couples who take it receive a five-page computer printout describing their relationship. PREP-M is one of the lowest cost inventories at \$4 per person. Homan, Larson, and Harmer found that the higher the premarital PREP-M scores, the higher the marital satisfaction and stability after one year of marriage.²⁴

Christian PREP

Another premarital inventory widely used in Christian circles is Preparation and Relationship Enhancement Program (Christian PREP). Stanley and Trathen state that this is a cognitive-behavioral program to be used with premarital and marital couples. It was originally designed for preventing marital distress, but has also worked well in premarital counseling situations. Christian PREP is founded on scripture and integrates proven, empirically based strategies.²⁵

²⁴ T. B. Holman, J. H. Larson, S. L. Harmer, "The development and predictive validity of a new premarital assessment instrument" *Family Relations* (1994), 46-52.

²⁵ S. M. Stanley, D. W. Trathen, "Christian PREP: an empirically based model for marital and premarital intervention" *Journal of Psychology and Christianity* (1994), 158.

Christian PREP seeks to help couples structure positively—by placing boundaries on when and how they deal with dangerous issues in marriage. Studies at the University of Denver confirm that couples participating in Christian PREP have a 50% lower rate of breakup and divorce, a lower negative interaction style, an overall greater satisfaction, and a lower incidence of physical aggression for years after experiencing the program. Christian PREP presents foundational Christian truths without discussing controversial doctrinal themes. Interventions are targeted at styles of thinking and behaving that lead to emotional pain, turmoil, and distancing. The goal is to teach couples to communicate well and control conflict.²⁶

Timing

P. Giblin stresses the importance of early premarital counseling. He suggests a waiting period of six or more months from the declaration of intent to the actual wedding services to initiate an atmosphere of reflection. Premarital preparation six to twelve months prior to marriage is much more likely to succeed than preparation one month before the wedding. The possibility for re-evaluation of a relationship or a decision to delay or cancel diminishes with increasing proximity to the date of the wedding.²⁷

Approaches

What approach works best? Research shows that lectures or panel discussions are least effective. Sometimes they even have a negative effect. Discussion groups are more effective. The most effective approach is to use a premarital inventory which facilitates

²⁶ Ibid., 158-165.

²⁷ P. Giblin, "Premarital preparation: three approaches" *Pastoral Psychology* (1994), 148.

couple discussion. As Giblin puts it, "How we work with couples is of major importance. Approaches that help couples dialogue with each other, clarify their hopes, expectations, strengths and differences and examine models for marriage in their family of origin are effective and generally received with less resistance and/or anxiety than other approaches."²⁸

Giblin identifies several skills that make pastoral premarital work effective: empathy, exploration instead of interrogation, confronting misinformation, good communication, self-disclosure, ability to structure meetings, creating a sense of safety, incorporating humor, and summarizing at the end of sessions.²⁹

The author, D. R. Bishop, believes that premarital counseling approaches should be guided by sound, theoretical reasoning, should have a developmental orientation, should address critical relationship tasks, and should contain a specific set of intervention techniques. Bishop states, "In premarital counseling the clinician gathers lifestyle data and makes relevant interpretations of each member of the couple. This information provides for detailed discussion and exploration that can help the couple better understand the basic beliefs and expectations about the developing relationship."³⁰ Larson points out that perhaps the most significant outcome of premarital counseling is that couples who obtained such counseling are much more likely to seek marital counseling for problems that follow.³¹

²⁸ Ibid., 148.

²⁹ Ibid., 147-161.

³⁰ D. R. Bishop, "An Evaluation of Premarital Counseling from an Adlerian Perspective" *Individual Psychology* (1993), 296.

³¹ H. J. Larson, "You're My One and Only": premarital counseling for unrealistic beliefs about mate selection" *The American Journal of Family Therapy* (1992), 253.

Pastoral Role

Jones and Stahmann found that although 100% of the clergy they surveyed required premarital counseling before they married a couple, approximately 50% of the clergy had received no academic training in premarital counseling.³²

The author, Norm Wright, notes that continued growth and improvement as a therapist or pastoral counselor is a given and the greater the flexibility in style and approach, the greater the effectiveness. The counselor or minister is to be an objective third party who is there to provide insight, guidance, hope, and encouragement to the couple. To handle this responsibility, we must constantly be studying and learning. We must also be aware of who we are working with, be conscious of our own unresolved personal and marital issues, and be aware of where we are in our own journey. To the couple, we are a reservoir of information, of new insight, and of resource.³³

Wright also deals with an area of premarital counseling that many other counselors and pastors ignore—counseling for remarriage. As individuals anticipate remarriage, it is important to ask themselves several questions, one of those being, is the prior marriage over? Wright observes that the emotional baggage of a former marriage can linger for years. One needs to ask what effect the previous relationship will have upon the new relationship. The remarrying couple needs to realize that with remarriage comes another cast of characters in addition to the husband and wife. There is a new spouse's family and friends. There are routines and expectations. People bring old memories into a remarriage, both positive and negative. A remarriage is always a fertile

³² E. F. Jones, R. F. Stahmann, "Clergy Beliefs, Preparation and Practice in Premarital Counseling" *The Journal of Pastoral Care* (1994), 181–186.

³³ H. N. Wright, "Marital Counseling" *Journal of Psychology and Christianity* (1994), 174–181.

ground for comparisons. What feelings does one bring from the old marriage into the new? One may think they have worked through feelings of hurt, bitterness, anger, jealousy, and fear, but these things tend to return from time to time. They must be faced and dealt with rather than denied. These feelings often occur in the first few years of a new marriage. The love and fulfillment of remarriage will depend largely on how one prepares themselves, the future spouse, and the children and family from a prior relationship.³⁴

Identify Unrealistic Expectations

If individuals have unrealistic beliefs and expectations about their mate, they are more likely to be indecisive, frustrated, and disappointed in their mate selection process. Larson describes nine of these unrealistic beliefs:

The "One and Only" Belief

There is a "one and only" right person in the world for each person to marry.

The Perfect Partner Belief

Until a person finds the perfect person to marry, they should not be satisfied.

The Perfect Self Belief

A person should feel totally competent as a future mate before they decide to get married.

The Perfect Relationship Belief

A couple should prove their relationship will work before getting married.

The "Try Harder" Belief

A person can be happy with anyone they choose to marry if they just try hard enough.

³⁴ Ibid., 174-181

The "Love is Enough" Belief

Being in love with someone is a sufficient reason to marry that person.

The Cohabitation Belief

Cohabitation before marriage will improve a couple's chances of being happily married.

The Opposites Complement Each Other Belief

A person should choose to marry someone whose personal characteristics are opposite of their own.

The "Choosing Should Be Easy" Belief

Choosing a mate should be easy.³⁵

The modification of these unrealistic beliefs should be an integral part of premarital counseling and can be accomplished by challenging them, by providing realistic accurate information, by evaluating the expectations of marriage, and by reviewing past experiences.³⁶

Explore Families of Origin

Woods and Stroup quote Carl A. Whittaker as saying "it is illusionary to believe that a man and woman are two separate people who come together to form a more perfect union. They are simply scapegoats sent out by their families to reproduce their kind."³⁷ The reality is that all of us bring into a marriage what we are and what we have

³⁵ H. J. Larson, "You're My One and Only: premarital counseling for unrealistic beliefs about mate selection" *The American Journal of Family Therapy* (1992), 244-249.

³⁶ Ibid., 250-253.

³⁷ N. S. Woods, H. W. Stroup, "Family Systems in Premarital Counseling", *Pastoral Psychology* (1990), 111.

experienced up to that time. During the first year of marriage, couples form a blueprint that will mold the pattern of their marital relationship. This blueprint is based on each person's family system.³⁸

An approach developed by Woods and Stroup invites the couple to examine their own relationship by studying each other's family of origin system and its impact on their relationship. Each partner prepares a genogram which deals with such facts as sibling order, birth date, date of deaths, separations, divorces, and major illnesses within the family. Each partner describes his or her family culture which includes questions about their family's values.

Questions in reference to money could include: Were values held jointly by your parents? Were there conflicts over money? What were your family values on savings or spending? Did they use credit cards? Did your family use a budget or spend until the money was gone?

Questions in the area of religion may include: What was the importance of worship, the meaning of life and death, the importance of personal piety, the meaning of church, and how were religious conflicts handled?

Other important questions could be: Who was close to whom? Whom did you feel most comfortable with? How was affection expressed? How was anger expressed? How did you manage conflict? What were areas of privacy and of sharing? Where were the lines of power and authority? Who made decisions? Who had the last word? Who disciplined the children? Were children treated equally? What were some individual

³⁸ Ibid., 111-119.

interests? As you approached puberty and dating, what guidelines and rules were followed? ³⁹

After these questions are asked, the couple begins to consider the differences in their families, and then decisions and expectations are outlined by the couple. If a couple can understand each other's family backgrounds, values, and expectations, they are a long way down the road to resolving conflict in marriage. Wood and Stroup state: "People married for twenty-five years can still be fighting the same fights from the first year of marriage: where to spend Sundays, at his parents or hers? at his church or hers? how to manage children or money or time or leisure, often remaining ignorant of the assumptive worlds behind these tussles. They never really form their own family styles, but simply go on tugging away, hoping for a win this time to make up for the last loss." ⁴⁰

The fact that no man stands alone, or for our purposes here, that no married couple is an entity, becomes more and more evident as one studies the family of origin. With regard to parental models, a high level of happiness in one's childhood and a positive relationship with one's parents is a key in finding fulfillment in one's own marriage. ⁴¹ M. Klassen observes: "In light of this research, the premarital counselor may want to reserve time for a discussion of the support or lack of it the couple has received from the important persons in their lives. Past relationships with both sets of parents—what has characterized their attitude toward their parents and in-laws, as well as future

³⁹ N.W. Woods, H.W. Stroup, "Family Systems in Premarital Counseling", *Pastoral Psychology* (1990), 111-119.

⁴⁰ Ibid., 118.

⁴¹ M. Klassen, "Counseling for Quality: Some Considerations for Premarital Counseling in the Church" *The Journal of Pastoral Counseling* (1983), 73-80.

relationships—how each partner anticipates dealing with parents and in-laws after the wedding, may offer discussion material.”⁴²

Another aspect of premarital preparation which involves the family of origin is the aspect of leaving and cleaving. Authors, Mitchell and Anderson, suggest that getting married is not just a wedding ceremony, but a whole process of moving from single life to married life. This process is marked by several significant changes, such as moving out of the parent’s home. There is a balance that needs to be maintained between the couple themselves and the parents who have their own ideas about the wedding and the leaving. The wedding which is traditionally a time of celebration and happiness, and a time when family ties are reinforced, may in fact become a time of cutting ties, and a time of grieving that accompanies leaving the nest. The powerful emotional bond that most people have with their family of origin makes leaving home no simple matter. The biblical concept is right. You have to leave father and mother before you can cleave to your husband or wife. Unfortunately, our society, the church, and much of premarital counseling, puts more emphasis on cleaving than leaving.⁴³ Leaving father and mother is a central task to becoming married. Premarital pastoral work should clarify each individual’s relationship to his or her family of origin, assist in the process of leaving one’s family of origin, as well as to help the couple clearly define their relationship to each other. Parents, in attitude and action, can either be a hindrance to the leaving and cleaving or can be a facilitator of the same. Whether good or bad, our attitudes toward marriage are shaped by the families that first taught us the meaning of marriage. This is

⁴² Ibid., 74.

⁴³ K. R. Mitchell, H. Anderson, “You Must Leave Before You Can Cleave: a family systems approach to premarital pastoral work” *Pastoral Psychology* (1981), 71-88.

why often we see the very same patterns in our family of origin showing up in our own marriage that we once vowed would never be there.

In studying the families of origin, Mitchell and Anderson use many of the same categories of discussion that we have already mentioned. However, they bring a new idea of considerable interest, which is looking at old picture albums to discuss family history and value. "Some couples operate out of an ancient but erroneous myth that they are not marrying one another's families . . . from time to time we have found it useful to describe marriage as a consolidation of separate corporations each of which maintains its corporate identity and loyal stockholders. The image is certainly unromantic but it is unmistakably accurate."⁴⁴

Premarital work can enhance the process of leaving and cleaving by asking questions that recognize the need for changing our loyalties. Mitchell and Anderson suggest the following questions:

- What is it about your family of origin that you want to be sure to include in the new family you are forming?
- What is it about your family of origin that you would not like to continue in your new family?
- What will keep you closely attached to the family you came from and what will make it easy to leave?
- How has your family already made it easy for you to leave home and how will they make it difficult for you to get married?
- What can you, as a couple, do to assist each other in the process of leaving

⁴⁴ Ibid., 77.

home?⁴⁵

Needless to say, marriage is far more than an event. It is embarking on a journey that God has designed to last a lifetime. We would think it irresponsible to take a short vacation without adequate planning and preparation. How much more consideration should we give to the journey of a lifetime? Time and energy spent here will effect generations to come.

Providing Marriage Enrichment

It has been estimated that only 5 – 10% of all marriages in America enjoy a healthy relationship. If this is true, is there anything that can be done for the 90 – 95% of couples who are enjoying less than is available to them in marriage? W. J. McRae quotes David and Vera Mace in saying, “Marriage enrichment is refusing to settle for less than a warm, tender, loving, creative relationship. It means a determination on the part of both partners to appropriate all the latent and undeveloped potential they possess and to build together the kind of shared life they really want.”⁴⁶

Marriage enrichment programs have flourished throughout the United States in recent decades. They reflect a developing emphasis on the strengthening of marriages. These programs promote growth as a way of making happy marriages happier, good marriages better and satisfying marriages more satisfying. According to Norval, Combs, Wiinjamaki, Buford and Halter, goals for marriage enrichment include: increasing awareness of each other’s needs and expectations, communication within the couple

⁴⁵ K. R. Mitchell, H. Anderson, “You Must Leave Before You Can Cleave: a family systems approach to premarital pastoral work” *Pastoral Psychology* (1981), 83.

⁴⁶ W. J. McRae, “The Church’s Role in Marriage Enrichment” *Bibliotheca Sacra* (1987), 330-339.

group, building problem solving and negotiating skills, and boosting overall marital adjustment.⁴⁷

Attracting Participants

Roberts and Morris found several things that influence a couple in their decision about whether or not to attend a marriage enrichment program, such as lack of time, money, interest, childcare, and information about the seminar. Some are concerned about a sense of privacy. Will people think our marriage is in trouble because we are here? Knowledge about the facilitator is also important. What is his/her age, marital status, religious belief system, media attention, and previous experience in leading marriage enrichment seminars?⁴⁸

Who to Target

Hawley and Olsen consider newlyweds to be prime candidates for marriage enrichment programs. They note that although some newlyweds will seek therapy for marital problems, many prefer the non-threatening environment of an enrichment

⁴⁷ L. S. Norval, C. W. Combs, M. Wiinamaki, R. K. Buford, L. Halter, "Cognitive-Behavioral Marital Enrichment Among Church and Non-Church Groups: preliminary finds" *Journal of Psychology and Theology* (1996), 47-53.

⁴⁸ L. C. Roberts, M. L. Morris, "An Evaluation of Marketing Factors in Marriage Enrichment Program Promotion" *Family Relations* (1997), 37-50.

program.⁴⁹ Hunt points out that premarital and newlywed couples seem to be more open to change.⁵⁰

It is desirable for both spouses to attend together, but D.K. Malcom found that such factors as conflicting work schedules, limited finances, and unwilling spouses often make that impossible. She reports that in her counseling practice most of the clients who seek help in their marriages come without their spouses.⁵¹

Objectives

According to Malcom, one of the greatest needs in marriage enrichment is to enhance self-esteem. Another objective is to help individuals accept personal responsibility for their own behavior. A third is to develop relationship skills. A fourth is to learn how to share with an absent spouse what has been learned in marriage enrichment.⁵²

Programs

Three marriage enrichment programs that are being used with some success are: Learning to Live Together (LLT), Growing Together (GT), and Training in Marriage Enrichment (TIME).

⁴⁹ D. R. Hawley, D. H. Olsen, "Enriching Newlyweds: an evaluation of three enrichment programs" *The American Journal of Family Therapy* (1995), 129.

⁵⁰ R. A. Hunt, "What Research Says About Five Questions" *Journal of Psychology and Christianity* (1994), 133.

⁵¹ D. K. Malcom, "Personal Growth in Marriage an Adlerian Unilateral Marriage Enrichment Program" *Individual Psychology* (1992), 488.

⁵² *Ibid.*, 488-492.

LLT is an eight-session program for couples transitioning from single to married life. It is conducted in two segments—one primarily before marriage and the other after marriage. LLT uses videotapes and addresses topics such as conflict resolution in early marriage, communication, family of origin, finances, sexual adjustment, roles, and parenting. Homework exercises are given for most sessions.

GT is designed for use with premarital and newly married couples. It uses some of the PREPARE/ENRICH inventories to provide feedback for the program. GT is given by three primary methods: brief presentation by a group leader, group discussions, and private couple exercises. It includes a total of eight sessions, which focus on the family of origin, communication, conflict resolution, sexuality/intimacy, financial management, and developing a growth plan.

TIME is a general marriage enrichment program that does not necessarily target newlyweds. It consists of ten sessions with primary emphasis on communication, conflict resolution, and encouragement skills. TIME uses a group facilitator, has group discussions, as well as the couple's discussions on various items.⁵³

Worthington, Buston, and Hammonds examined and evaluated three types of marriage enrichment programs: Structured Enrichment (SE); The Association of Couples for Marriage Enrichment Program (ACME); and The Minnesota Couples Communication Program. In the SE program, a leader gives structured information to individual couples. In the ACME program, groups of couples discuss topics but are given little instructive information about the topics. The Minnesota Couples Communication Program is a

⁵³ D. R. Hawley, D. H. Olsen, "Enriching Newlyweds: an evaluation of three enrichment programs" *The American Journal of Family Therapy* (1995), 129-147.

conjugal marriage relationship enhancement program and provides structured information to couples within a small group setting.⁵⁴

Effectiveness

To test the effectiveness of the TIME marital enrichment program, a treatment group and a non-treatment group were compared by Mattson, Christensen and England. Results indicated that TIME did have a positive effect on the treatment group. The researchers wished to determine if there was a difference in marital self-esteem between the two groups. The results indicated a significant difference between the treatment group and the non-treatment group. For those who participated in TIME not only perceived greater changes in their relationships, but also saw a significant difference in the areas of marital communication and adjustment.⁵⁵

Conflict Resolution

In reference to conflict resolution, J. Gottmann lists three different styles of problem solving which are found in healthy marriages. First is the validating marriage couple, which tends to compromise and calmly work out marriage difficulties. The second is the conflict avoiding marriage couple, which agrees to disagree, and rarely confronts openly. The third is the volatile marriage couple who finds themselves

⁵⁴ E. L. Worthington, G. B. Buston, T. M. Hammonds, "A Component Analysis of Marriage Enrichment: information and treatment modality" *Journal of Counseling and Development* (1989), 555-560.

⁵⁵ D. L. Mattson, O. J. Christensen, J. T. England, "The Effectiveness of a Specific Marital Enrichment Program", *Individual Psychology* (1990), 88-92.

regularly in conflicts and disputes. Current research suggests that all three types are equally stable and equally positive on their marriage's future.⁵⁶

Les and Leslie Parrott indicate that conflict can be resolved when each couple has a plan of action. This includes learning to forgive, learning not to give each other the silent treatment, learning not to argue over the little things, and knowing that conflict cannot be avoided indefinitely.⁵⁷

McRae sites several danger points for conflict in marriages:

- When one or more partners in the marriage feel trapped.
- When the first child arrives.
- The first time one of the spouses feels an attraction towards someone of the opposite sex.
- When one of the partners feels that the other is more married to the job than to them.
- Another crisis point happens approximately seven years after marriage.
- When one or more partners in a marriage begin to feel they are not growing or reaching their full potential.
- Another usually comes after eleven years of marriage if one of the partners is unfaithful.
- When all the children have left home.⁵⁸

⁵⁶ J. Gottmann, Why Marriages Succeed and Fail (New York: Simon & Shuster, 1994), 28.

⁵⁷ Les Parrott, Leslie Parrott, Questions Couples Ask (Grand Rapids: Zondervan Publishing House, 1996), 33-43.

⁵⁸ W. J. McRae, "The Church's Role in Marriage Enrichment" *Bibliotheca Sacra* (1987), 330-339.

David and Vera Mace summarize the essentials of marriage well:

After forty years of studying marriage, and after working in marriage counseling and marriage enrichment with thousands of couples, we have come to certain conclusions. Our main conviction is that there are three essentials for a happy marriage. These three together provide the means of success. Without them, success is much less likely; for most couples impossible. The three essentials are these:

1. A commitment to growth sincerely entered into by husband and wife together.
2. An effective communication system and the necessary skills to use it.
3. The ability to accept marital conflict positively and to resolve it creatively.”⁵⁹

Format

There are some who feel the facilitator of a marriage enrichment program is key to the program's success. A study by Cleaver developed and structured a program to be used on videotape. It is similar to other programs except there is no facilitator other than the one on the videotape. While many marriage enrichment programs are validated on the assumption that the leadership must be a married couple, the advantage of a videotape package is that the facilitator can be a single person and the program is still effective.⁶⁰

Characteristics

McRae notes three characteristics present in every effective Christian marriage enrichment program. The first, it must be biblical in its content. The objective of

⁵⁹ D. R. Mace, V. Mace, How to Have a Happy Marriage (Nashville: Abingdon Press, 1977), 30.

⁶⁰ G. Clever, “Marriage Enrichment by Means of a Structured Communication Programme” *Family Relations* (1987), 49-54.

marriage enrichment should be to discover and explore what God says about the subject. Second, it must be preventative. It must include a commitment to growth, an effective communication system, and a creative use of conflict. Third, it must be participatory. The simple act of reading a book or gaining information seldom helps in marriage building. It tends to raise expectations and thus frustration with where the marriage actually is.⁶¹ McRae quotes the Maces as having said, "You do not change human behavior and even more emphatically you do not change human relationships by giving people information."⁶² The demanding task of premarital preparation or marriage enrichment is to help transform knowledge into behavior patterns.

G.W. Beeson, a U.S. Air Force Chaplain, observes that premarital counseling is largely ineffective due to the romantic illusions of most engaged couples. He feels that post-wedding counseling is most effective because it focuses on relational skills as the couple actually learns to live together. He begins post-wedding counseling with a premarital interview much like premarital counseling in which communication and relationship building skills are discussed and taught. In this first session, the counselor asks the couple to sign a printed form in which they commit to follow through on post-wedding counseling. The engaged couples are asked to complete a battery of tests and inventories that will be used later. Post-wedding counseling usually begins 6-8 weeks after the wedding. The first topic is a discussion on the feelings and expectations that the couple has for the marriage. An attempt is made to help prevent potential problems by discussing such thing as loss of personal freedom, conflicts, religion, lifestyle,

⁶¹ W. J. McRae, "The Church's Role in Marriage Enrichment" *Bibliotheca Sacra* (1987), 330-339.

⁶² *Ibid.*, 330-339.

communication, in-laws, sex, money and other topics of interest to the couple. If there are any topics of specific concern, they are also included in the discussion. Beeson feels that post-wedding counseling is far superior to premarital counseling because romantic illusions begin to fade and the post marriage couple starts to deal with reality.⁶³

Authors, L. C. and M. L. Rogers, have set forth a list of characteristics that effective marriage enrichment includes:

- Meaningful communication demands time spent together. This may include regular or planned meals together, hikes, walks, or rides to mutually enjoyable locations.
- The quality of time is more important than the quantity of time spent together. Time spent together in front of a TV set or an argument is usually detrimental rather than helpful, whereas time discussing mutually satisfying or stimulating subjects is most helpful.
- Sharing a devotional life requires discipline. Some couples find praying together and Bible reading beneficial. Some worship together. Others spend time sharing what they have learned in their devotional moments.
- Each partner has a responsibility to make their needs known to the other. Clear communication about one's needs, hurts, and anxieties is necessary to a growing relationship.
- One spouse can never always meet the needs of another. Many times a person would rather have their needs heard and understood rather than their problems solved. Both partners in a marriage need emotional and physical distance as well

⁶³ G. W. Beeson, "Counseling the Newly Married" *Currents in Theology and Missions* (1978), 105-109.

as closeness. There are rhythms in everyone's life, and the more they are recognized and respected, the richer the relationship.

- A no-lose approach in conflict resolution is possible. Conflict may either be avoided, denied or resolved. Proper negotiation and compromise can result in a no-lose situation for both partners.
- Either partner can and at times should be the initiator in any and all areas of the relationship. Either mate in a couple should be free to initiate plans, serious discussions, or sexual intimacy.
- Relationships must always be deemed more important than things. Transportation and housing can never take the place of want and love.
- To be geared differently is okay. Each person is unique and individual. One person may be easygoing and laid-back. Another may be emotional and aggressive. Likes and dislikes are all a part of our uniqueness. Differences require acceptance, negotiation, compromise, and mutual consent.
- A couple needs to update their commitment periodically. Change is built into life cycles. There is a continual need to update and renegotiate.
- Growth, individually and as a couple, is both painful and rewarding. As growth takes place a more rewarding relationship will emerge.⁶⁴

Location

Many and various locations have been used for marriage enrichment retreats. The most effective facilities include privacy from phone, children, family, emergencies, and

⁶⁴ L. C. Rogers, M. L. Rogers, "Marriage Enrichment Conferences for the Local Church" *Review and Expositor* (1978), 29-31.

other disturbing intrusions. The facility should be comfortable, casual, and adequate for the needs of the group of individuals. For many reasons, church settings are not always ideal for marriage enrichment activities.⁶⁵

Mentoring Approach

Les and Leslie Parrott observe: "We think of the marriage ceremony as a culmination of the courtship process but really it is only the beginning."⁶⁶ One of the most effective ways of learning is to observe someone that does something well. In their concept, marriage mentoring is not marriage counseling or problem solving. It serves more as a role model and sounding board. They point out that this concept was used in abundance before college and universities became a standard. One would learn a trade or skill from an apprentice relationship. The Bible also gives several good examples of mentoring: Eli and Samuel, Elijah and Elisha, Moses and Joshua, Naomi and Ruth, Elizabeth and Mary, Barnabas and Paul, Paul and Timothy, and others.⁶⁷ Mentoring can help relieve anxiety by normalizing experiences. The Parrotts define mentoring as "a happy, more experienced couple who empower a newly married couple through sharing resources and relational experiences."⁶⁸ They suggest that meetings between mentor and mentored be in the third, seventh and twelfth months of marriage.⁶⁹

⁶⁵ Ibid., 29-31.

⁶⁶ L. Parrott, L. Parrott, The Marriage Mentor Manual (Grand Rapids: Zondervan Publishing House, 1995), 5.

⁶⁷ Ibid., 12.

⁶⁸ Ibid., 15.

⁶⁹ Ibid., 15.

Great Date Approach

David and Claudia Arp state that, “the difference between reading a book and having your marriage enriched is your involvement. Statistics suggest that it takes three weeks to break or start a habit and six weeks to feel good about it.”⁷⁰ From their work in marriage enrichment and their interaction with couples over the years, they have designed a series of ten dates intended to foster this kind of involvement. Each date focuses on a specific skill needed to have a growing marriage. The couple schedules monthly dates over a year’s time and signs a commitment form to follow through. They are provided with a personal dating guide with discussion starters and short exercises for each date. This approach was designed for couples, but is also appropriate for groups. The intention is that when the series of ten dates is completed, the dating habit will continue.⁷¹

Church Involvement

Marriage enrichment tends to be preventative where as marital counseling is usually remedial. McRae suggests at least four major reasons why evangelical churches should explore the possibilities of marriage enrichment. First, it is almost certain that every marriage will experience crisis. It is also predictable that most will be unprepared to meet such crisis and will need exterior assistance. In these cases, couples will either face the crisis or abandon the marriage. A second reason most couples need marriage enrichment is that marriage is so terrifying. With multiple marriages, contract marriages, open marriages, trial marriages, and cohabitation, couples need solid principles before

⁷⁰ David Arp, Claudia Arp, Ten Great Dates to Revitalize Your Marriage (Grand Rapids: Zondervan Publishing House, 1997), 14.

⁷¹ Ibid., 14-16

they enter into marriage. Christian marriage enrichment can be a cornerstone for a lasting marriage. A third reason is Satan's attack on marriages. McRae contends that the church's defensive maneuvers simply are not enough, but that the offense must be taken by the church in the form of marriage enrichment. A fourth reason Christian marriage enrichment is necessary is that love has several aspects—emotional, motivational, and cognitive—that takes continual re-evaluation and growth.⁷²

Biblical References

According to the Bible, marriage:

Is provided for in creation. “So God created man in his own image, in the image of God he created him; male and female he created them” (Genesis 1:17).

Provides for the personal needs of each. “The Lord God said, ‘It is not good for the man to be alone. I will make a helper suitable for him.’ So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found, so God made Eve. The man said, ‘This is now bone of my bones and flesh of my flesh; she shall be called *woman* for she was taken out of man’” (Genesis 2:18, 20, 23).

Provides for the needs of the human race. “God blessed them and said to them, ‘Be fruitful and increase in number, fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground’” (Genesis 1:28).

⁷² W. J. McRae, “The Church's Role in Marriage Enrichment” *Bibliotheca Sacra* (1987), 330-339.

Was designed as a permanent union. “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh” (Genesis 2:24).

Is a sacred covenant. “Wisdom will save you from the immoral woman, from the flattery of the adulterous woman. She has abandoned her husband and ignores the covenant she made before God” (Proverbs 2:16, 17).

“You ask, ‘Why?’ It is because the Lord is acting as the witness between you and the wife of your youth, because you have broken faith with her, through she is your partner, the wife of your marriage covenant” (Malachi 2:14).

“In that day,” declares the Lord, “you will call me ‘my husband’; you will no longer call me ‘my master.’ I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion” (Hosea 2:16, 19).

It is clear in scripture that God meant marriage to be a physical, emotional, and spiritual bond between husband and wife. The marriage preparation and enrichment ministry of New Life Church will seek to enable marriages to be built on biblical principles and a firm foundation.

9. Pastoral Care

The survey points out a sharp contrast as the small church grows to be a large church. One thing both pastor and congregation has to understand is that the pastor can no longer be the primary caregiver for the congregation. Counseling, canvas visitation, chairing every board and committee, attending every church function, overseeing every wedding and funeral, is no longer an option. It is the strong conviction at New Life Church that the pastor serving as primary caregiver is not the most effective way to provide care.

The job of the Congregational Care Pastor at New Life Church will include developing leaders and teachers to provide leadership to the different care ministries, to train and encourage lay caregivers in their area of expertise, and to oversee the caregiving ministry of the church. Pastors and paid staff will see their primary responsibility as that of equipping God's people to do His work and build up the church (Ephesians 4:12). Pastors and staff will be urged to keep **PACE**, as expected of every minister at New Life Church. A concerted effort will be made to **Pray** for everyone seeking and/or needing prayer, to be **Available** and walk slowly through the crowd, to **Contact** people at points of need, and to be an **Example** of Christ-likeness in caregiving.

10. Training Caregivers

Fifty percent of those responding to the survey indicate that they offer specific training in special areas of caregiving. Most say that leadership is the key ingredient to successful small group ministry and that leadership training is a must. Jesus, in choosing 12 disciples to be with Him, modeled the concept that leadership is both taught and caught.

With this in mind, the pastors and staff at New Life Church will endeavor to develop training that teaches by precept and by example. Special attention will be given to insure that every leader has an apprentice. Ministers with a passion, gift, and call to a specific ministry will be developed by mentoring, through seminars and workshops, by conferences and special classes, and hands-on supervised experience. We will allocate money, time, and energy to equip God's people to do His work and build up the church.

Summary

If the proposals in this dissertation are implemented faithfully, the quality and quantity of care given at New Life Church will be limitless. If the Purpose Driven Church infrastructure for enabling and empowering the laity who have been called and gifted to do the work of ministry; if the meta-church model for developing leaders is in place and functioning; if the home cell ministry multiples; if the ministry group pattern is followed; and if the pastors and staff at New Life Church commit to make the adjustments and add the new dimensions suggested in this chapter to help people experience connectedness, community, and caring; then, New Life Church will be well on its way to designing a caring network necessary for a large and growing church.

CHAPTER 5

CONCLUSION

The conclusion of this dissertation will consider three things: an overview of the project, implications for pastor and people, and a vision for the future.

An Overview of the Project

As with many experiences in life, this project was birthed out of need—the need for a better, more efficient way of caring for people in a large and rapidly growing church. We experienced the difficulty and frustration of endeavoring to care for large numbers of people “the way it had always been done,” with the pastor and a few assistants being the primary caregivers.

A search for answers was the next natural step. What materials were available that would teach caregiving strategies for large numbers of people? What were current writers saying about the experiences of large churches? What were other large churches within the Wesleyan denomination doing to meet the needs of their people? Of these methods, which best fits the culture and needs in this area? In evaluating how large churches were currently caring for their people, this project was limited to surveying large Wesleyan Churches in North America, with a weekly attendance of 800 or above.

The search for answers did not stop with one group or denomination, but went on to study literature, recent and past that addressed church growth, pastoral care, pastoral counseling, leadership, small group ministry and many other related subjects. Scriptural passages and Biblical examples of shepherding were also explored and evaluated. Methods used by pastors and caregivers through the years were analyzed. The history and culture of New Life Church was reviewed.

The intention of this project was to develop a model of caregiving for the large church; a model capable of sustaining excellent care, no matter how large the church may grow. The model suggested for caregiving at New Life Church is a modification and personalization of Rick Warren's Purpose Driven Church model and Carl George's meta-church model, as well as many other models that use lay-led small group ministry approaches. Rick Warren's purpose driven church model has been used at New Life Church since January of 1999 to facilitate the maturing of believers and the development of a servant heart in congregational members. The meta-church concept developed by George has been used in a limited sense to train leaders and provide structure for small groups as they provide caregiving to the church body at New Life. The model endeavored to make the cell group, including a lay leader, apprentice, and host/hostess, the basic unit for discipleship and caregiving. Each group of five cell group leaders will have a lay coach. The lay coach will give support, nurturing, and training to five cell group leaders, and the lay coaches will be lead by a staff person or pastor with up to ten lay coaches per group.

The above model is a significant paradigm shift from the traditional method that requires the pastor to be the primary caregiver for the congregation. However, it is

believed that this model of laypersons acting as primary caregivers will allow the church to become large without pastoral burnout or bottlenecks, which tends to stop growth.

Implication for Pastors and People

As earlier mentioned in this thesis, the two major issues of the Protestant Reformation were that of direct and personal access to God by all people through Christ and the priesthood of all believers. The truth of personal access to God through Christ is widely accepted and practiced by many denominations and groups. The actual outworking of the implication of the priesthood of all believers is less apparent in the life of the church. Largely due to the attitude of the clergy, the ministries of the church and the caregiving responsibilities within the church have been reserved by and for the ordained minister. Several negative consequences have resulted from placing the responsibility for pastoral care solely on the shoulders of the professional clergy.

The care of the congregation has been limited to what one man/woman or even a staff of paid clergy and caregivers can do. A second consequence often develops from the first; the pastor and/or staff experience physical, emotional, and spiritual burnout. Burnout in any or all of the above mentioned areas bears consequences for many more than the individual initially affected. A third major negative consequence is that the pastor who tries to be the primary caregiver to everyone will be limited in carrying out the commission of Ephesians 4:12, which is to equip Christ's followers to do the work of ministry. A fourth negative consequence of the pastor remaining as primary caregiver for the congregation is that spiritual gifts will be undeveloped, many needs will be unmet,

and valuable resources will be unused. These consequences taken together can have a devastating impact on the life of a local congregation.

A Vision for the Future

The future vision for caregiving at New Life Church has its roots in Acts 2:44-46, where believers gather to meet each others needs, to worship publicly, to share fellowship, and to teach from house to house. The Apostle Paul reiterated the same principle and put into practice in Acts 20:20 (NIV): “You know that I have not hesitated to preach anything that would be helpful to you but have taught you publicly and from house to house.” The large public worship and the small group meeting are essential to a healthy growing church. Attendees at New Life Church testify to sensing an unusual awareness of God’s presence upon entering the building, a freedom in fellowship and worship, and a refreshing, personal application of God’s word through convictional preaching that has caused attendance to grow and prompts life change. Because of strong public preaching and a warm accepting atmosphere New Life Church has grown to over 1,100 in six years. It is envisioned that the foundational structure to provide caregiving and sustain spiritual healing and growth will be developed by using laypersons at the grass roots level as caregivers and disciplers. A network of small group ministries will be developed to meet this need. The characteristics of the future small care groups envisioned will include:

- The creation of a close family atmosphere where people are known personally, accepted unconditionally, and cared for on the deepest level.

- The application of Biblical principles to everyday life. The small group setting will allow discussion and feedback not possible in a public setting.
- The sharing of personal experience. The Proverbs writer states, “As iron sharpens iron, a friend sharpens a friend” (Proverbs 27:17). As one shares with another, the sharpening process works in powerful ways.
- Effective pastoral care will take place. Dale E. Galloway states, “No church over 100 members can be effective in pastoral care without enlisting and enabling the lay people in the day-to-day pastoral care. In our experience, we know that when we have a member who regularly attends a Tender Loving Care group about ninety percent of the pastoral care needs in that person’s life is going to be taken care of by the leadership of their Tender Loving Care group.”¹ In the limited experience with small groups at New Life Church, the pastoral staff has learned that individuals in small groups feel that their pastoral care needs are well met. They are encouraged and edified.
- Effective friendship evangelism will naturally occur. Christ-centered living and changed lives will continue to create conviction in the non-believers. At New Life Church, we find that individuals almost always come to Christ first through the Godly influence of a friend or family member rather than by means of a public service. The small group also provides excellent discipleship and support for the new believer.
- Significant spiritual growth will happen. There is no doubt that spiritual growth takes place in the public worship service. However, those attending small groups

¹ Dale E. Galloway, 20/20 Vision: How to Create a Successful Church (Portland: Scott Publishing Company, 1986), 143.

tend to mature more rapidly and become a part of church ministries sooner than those attending only public services.

- Doors of opportunity for effective service will be opened. People tend to congregate where they are wanted and where they are needed. Nothing tends to motivate people more than being a part of something that is growing and worthwhile. We believe people want to serve; they simply need direction, tools, and the opportunity.
- Strong leaders will attract and produce strong leaders. As people take responsibility, they become more responsible. Jesus taught that those who used what they were given would be given more. As they were faithful in ministry, their ministry would enlarge (Matthew 25:29).

Our vision for New Life Church includes large group celebrations and house-to-house meetings. It also includes coaches, volunteers, paid staff, and full-time pastors all united to train, supervise, and support the caregiving group ministries of the church. This thesis has not completed the learning and vision for congregational care at New Life, but rather serves as a beginning. The model explored and the method developed in this Doctor of Ministry project may serve to guide the leadership of New Life Church as we engage in the development of a model of congregational care that utilizes, more fully, laypersons. The work ahead will be dynamic and ever-expanding in vision and application.

APPENDICIES

Chapter 3

- 1. List of Churches with Attendance of 500 or more**
- 2. List of 23 Churches to which the Survey was Mailed**
- 3. Cover Letter and Pastoral Care Survey**
- 4. List of Details Sources of Information Associated with Question 1**
- 5. List of Details Sources of Information Associated with Question 3**
- 6. List of Details Sources of Information Associated with “Other” category in Question 4**
- 7. List of Specific Responses Associated with Question 8**
- 8. Worship Attendance List**

Chapter 4

- | | |
|--|--|
| 9. New Life Church CL Staff and Ministerial Structure | Balloon Chart |
| 10. Cell Group | |
| 11. Modified Jethro Model | |
| 12. Figure 28 from <u>Prepare Your Church for the Future</u>
Carl F. George | don't have this yet
we're still using list
of 29 ministries |

**APPENDIX 1 – WESLEYAN CHURCHES WITH ATTENDANCE OF 500 OR
MORE FOR FISCAL YEAR ENDING AUGUST 31, 2003**

CHURCH	PASTOR	ATTENDANCE
Central Wesleyan	Dr. Paul S. Hontz	3,486
Skyline Wesleyan	Dr. James L. Garlow	3,386
Eastern Hills Wesleyan	Rev. Karl D. Eastlack	2,695
Kentwood Community	Dr. Wayne K. Schmidt, Jr.	2,574
Heritage Wesleyan	Rev. John A. Bray	2,334
Crossroads Community	Rev. Kevin A. Myers	2,193
First Wesleyan	Rev. Philip Griffin	1,657
Hamburg Wesleyan	Dr. Gregory W. McClain	1,650
Cypress Wesleyan	Rev. Kenneth W. Murphy	1,620
Moncton Wesleyan	Dr. Laurel D. Buckingham	1,530
Emmanuel Wesleyan	Rev. Thomas C. Bunting	1,511
Greeley Wesleyan	Rev. Stephen E. Wilson	1,506
Spring Lake Wesleyan	Rev. Dennis L. Jackson	1,296
Daybreak Community	Rev. C. Wesley Dupin	1,174
Westview Community	Rev. David E. Thompson	1,172
Christ Wesleyan Church	Rev. Arlie E. Davis	1,147
First Wesleyan	Dr. Aron P. Willis	1,124
Victory Highway Wesleyan	Rev. David W. LeRoy	1,043
Crosswinds Wesleyan	Dr. Samuel J. Connell	951

CHURCH	PASTOR	ATTENDANCE
College Wesleyan	Rev. Stephen DeNeff	951
Cedar Valley Community	Rev. Timothy J. McClellan	874
First Wesleyan	Rev. Richard L. Emery	862
Fountain City Wesleyan	Rev. David K. Anderson	854
Brookings Wesleyan	Rev. Tim Purcell	774
Plymouth Wesleyan	Rev. Oliver B. Dongell	752
Parkway Wesleyan	Rev. John William Ott	694
Houghton Wesleyan	Rev. Wesley D. Oden	691
First Wesleyan	Rev. Joseph W. Colaw	684
Kings Valley Wesleyan	Rev. Donald R. Ingersoll	682
Kanata Wesleyan	Rev. Stephen Elliott	670
Presque Isle Wesleyan	Rev. Richard W. Kavanaugh	655
New Life Wesleyan	Rev. Daniel Morgan	653
Hayward Wesleyan	Rev. Mark. O. Wilson	609
Hillside Wesleyan	Rev. Stephen C. Johnson	608
New Life	Rev. Michael Hilson	605
Brentwood Community	Pastor Jon Dupin	595
Pinellas Park Wesleyan	Rev. David A. Terhune	576
Warsaw Wesleyan	Rev. Daniel A. Berry	563
Community Wesleyan	Rev. Matthew E. Mabey	558
Red Cedar Wesleyan	Rev. Craig Cooper	552

**APPENDIX 2 – LIST OF 23 WESLEYAN CHURCHES TO WHICH THE SURVEY WAS
MAILED**

CHURCH	PASTOR	ATTENDANCE
Central Wesleyan	Dr. Paul S. Hontz	3,486
Skyline Wesleyan	Dr. James L. Garlow	3,386
Eastern Hills Wesleyan	Rev. Karl D. Eastlack	2,695
Kentwood Community	Dr. Wayne K. Schmidt, Jr.	2,574
Heritage Wesleyan	Rev. John A. Bray	2,334
Crossroads Community	Rev. Kevin A. Myers	2,193
First Wesleyan	Rev. Philip Griffin	1,657
Hamburg Wesleyan	Dr. Gregory W. McClain	1,650
Cypress Wesleyan	Rev. Kenneth W. Murphy	1,620
Moncton Wesleyan	Dr. Laurel D. Buckingham	1,530
Emmanuel Wesleyan	Rev. Thomas C. Bunting	1,511
Greeley Wesleyan	Rev. Stephen E. Wilson	1,506
Spring Lake Wesleyan	Rev. Dennis L. Jackson	1,296
Daybreak Community	Rev. C. Wesley Dupin	1,174
Westview Community	Rev. David E. Thompson	1,172
Christ Wesleyan Church	Rev. Arlie E. Davis	1,147
First Wesleyan	Dr. Aron P. Willis	1,124
Victory Highway Wesleyan	Rev. David W. LeRoy	1,043
Crosswinds Wesleyan	Dr. Samuel J. Connell	951

CHURCH		PASTOR		ATTENDANCE
College Wesleyan		Rev. Stephen DeNeff		951
Cedar Valley Community		Rev. Timothy J. McClellan		874
First Wesleyan		Rev. Richard L. Emery		862
Fountain City Wesleyan		Rev. David K. Anderson		854

APPENDIX 3 -- COVER LETTER AND SURVEY

Date

Addressee

Street Address

City, State, Zip

Salutation:

The church where we presently serve on staff has grown from 60 in average attendance to over 1,100 in the past 5 years.

As part of the thesis work for a DMIN degree, We are formulating a workable model of pastoral care for the next steps in our church's life. It would be invaluable to me to have some input as to how some of the larger churches in the Wesleyan denomination are meeting that challenge in the 2000s. We are interested in things that used to be effective, but may not be now, as well as new approaches that are proving to be more satisfactory.

The attached questionnaire is targeted at finding out what is working for you and what may be changing as your church grows and seeks to meet the needs in your particular location with your unique blend of people. We would appreciate receiving your response by May 10, 2004.

A self-addressed envelope is enclosed for your convenience.

Your insight and experience will be most helpful as we seek to develop this important area of ministry here at New Life. Thank you for your time and helpful assistance.

Gratefully yours and His,

Aaron J. Rummage

PASTORAL CARE SURVEY

1. What materials are you presently finding most effective in the following areas?

New Believers _____

Discipleship _____

Premarital Counseling _____

Marriage Enrichment _____

Parenting _____

Visitor Follow-Up _____

Other _____

2. Are there in-house training materials you would be willing to send samples of? If so, please enclose them with the survey. Thank you

3. Which small groups are functioning at your church on a continuing basis?

_____ Small Group Bible Studies

_____ Support Groups

_____ Interest Groups – Subject _____

_____ Other _____

4. If you use support groups, which topics have been utilized over the past 3 years?

_____ Grief Support

_____ Divorce Care

_____ Celebrate Recovery

_____ Single Parents

_____ Cancer, Other illness

_____ Other _____

5. What has been the biggest factor in their success?

6. What pastoral care workshops or seminars do you conduct?

7. What single thing have you found to be the most productive in visitor follow-up?

8. Where have you seen the biggest shift in mode of operation in pastoral care in the last 5 years?

9. What have you stopped doing in pastoral care that you used to do?

10. What are the 3 things that contribute the most to your pastoral care program?

11. What changes in pastoral care have you had to make as your church has increased in size?

12. What percentage of pastoral care at your church would you estimate is provided by?

Paid Staff _____ Laymen _____

13. Who would be the likely person in your church that people would get in touch with in case of the following situations:

	Pastor	Pastoral Care Person	Lay Pastor	Lay Friend	Group Leader	Other
Marriage Crisis						
Sudden Death in the Family						
Runaway Child						
Threatened Suicide						
Surgery						
Auto Accident Involving Family						
Plans for a Wedding						
Other						

14. What specific area(s) of pastoral care have you trained lay persons to do? Please check areas that apply.

- ☐ Home Visitation
- ☐ Opportunity Visitation (Using Teachable Moments)
- ☐ Care By Phone
- ☐ Hospital Visitation
- ☐ Lay Counseling
- ☐ Mentoring
- ☐ Group Leaders
- ☐ New Convert Training
- ☐ Grief Support
- ☐ Parenting Skills Development
- ☐ Divorce Care
- ☐ Crisis Response
- ☐ Celebrate Recovery (addiction related)

15. What insight into pastoral care would you like to share with me that I have not asked about? Thank your so much for your time and expertise.

Marriage Course (Alpha)

FOCCUS
Annual retreat
Marriage Encounter
Sacred Marriage (Gary Thomas)
Intimate Life Ministry

Parenting

Shepherding A Child's Heart (Tripp)
Family Life
Effecting Parenting in a Defective Word
Kevin Leman material
Growing Kids God's Way
MOPS
Sacred Parenting (Gary Thomas)
Love and Logic

Visitor Follow-Up

Discovering Crossroads (Crossroads Community)
S.H.A.R.E.- ministry materials developed by us
Got Life
Sweet Reminder (dropped at home) bread
Letter
Connections party

Other

Willow Creek resources
Saddleback resources
Stephen Ministry
Good Sense Ministry

APPENDIX 5 – LIST OF SOURCES OF INFORMATION ASSOCIATED WITH QUESTION 3

Bible Studies	15 – One church reported 100, another 86, another 60
Support Groups	15
Interest Groups	18 – Ministry Teams Parents Couples Apples of Gold (for women) First Placed (weight loss Bible Study) Motorcycle Divorce Care Grief Share Depression Sports Music Drama Aviation RV Finances Fishing Golf Books
Other	6 – Affinity/Community Based Groups Common Cause Groups (centered around a ministry) Wesleyan Women Men's Fraternity Precept Studies Men (accountability, leadership development)

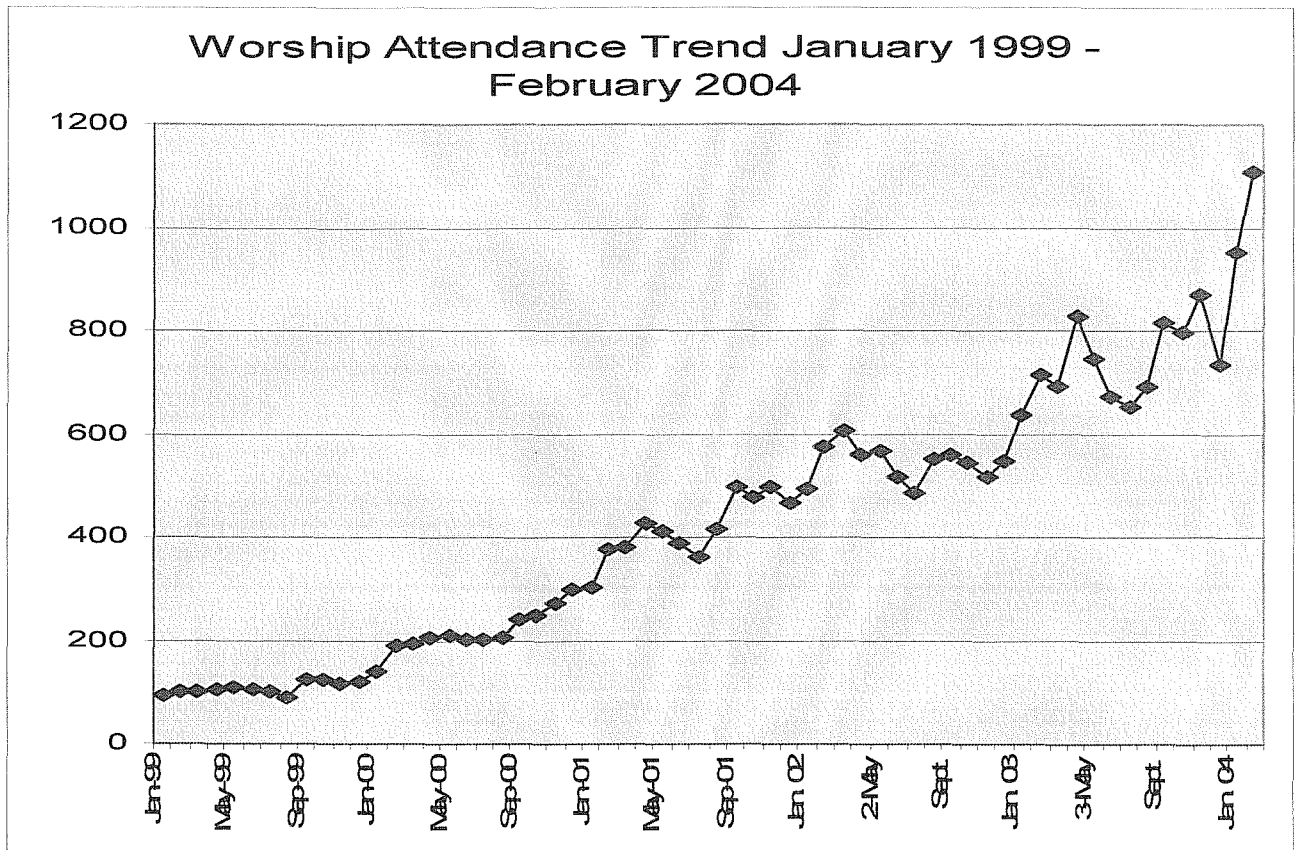
APPENDIX 6 – LIST OF SOURCES OF INFORMATION ASSOCIATED WITH QUESTION 4

Divorce Care	15
Grief Support	12
Celebrate Recovery	7
Single Parents	5
Cancer/Other Illness	2
Other	18 – Blended Family Chemical Abuse Chronic Illness Survivors of Sexual Abuse Overcoming Eating Disorders Co-dependency Christian 12 step Sexual Purity for Men Addictive Behaviors Healing for Damaged Emotions Search for Significance Gambling Alcoholics Victorious Life Touch (mental illness) Weigh Down MOPS Same Sex Attraction (coming soon) Moms Group

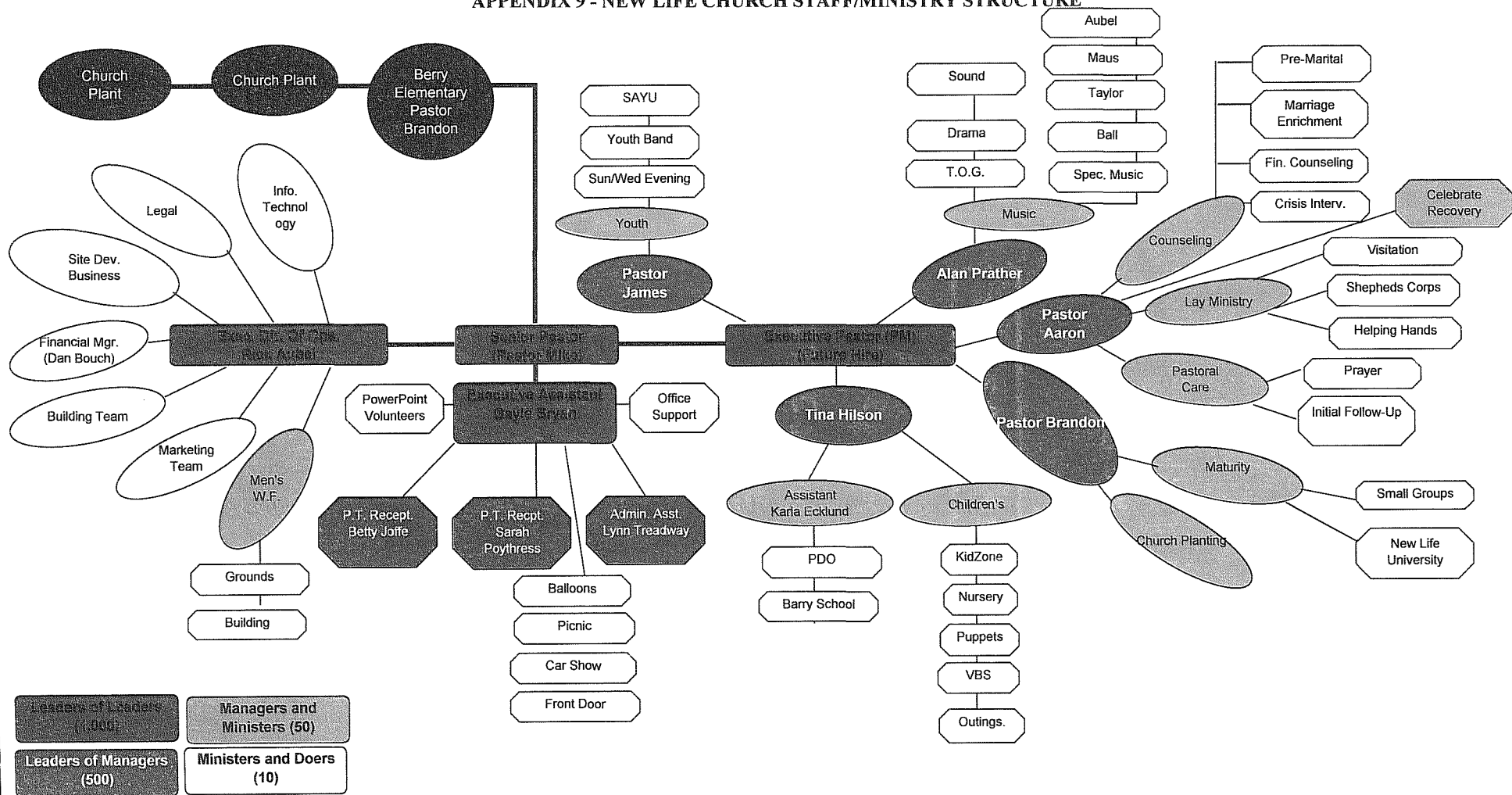
APPENDIX 7 – LIST OF SPECIFIC RESPONSES ASSOCIATED WITH QUESTION 8

- Individual Responses:** From pastors caring for people to small groups becoming the primary source of pastoral care
- More emphasis on small groups, follow-up phone contact to delinquent regular attendees
- We are now offering financial consulting at no cost and we also offer Financial Peace University
- Teaching and promoting Primary Care as part of small group life. That a pastor is not necessary to provide Christ-like care when there are friends who surround you.
- Lay involvement with shut-ins and hospital patients
- Utilize small groups as well as pastoral care team
- Dealing with more immediate/urgent needs vs. targeting A person or family who may need a contact
- Each of our 8 pastors (church average attendance 2,700) has a parish within the church community. It got too large for one pastor to handle
- More lay people in ministry
- Shift from senior pastor initiating and following through with the pastoral care to a specific care minister and team
- Great need for a counseling pastor. Pornography issues have grown exponentially
- Towards small groups and/or lay driven pastoral care in larger/growing churches
- It is handled more by a significant person in the group where the person is serving (Body Ministry) personal accountability
- Less home visits, more e-mail and phone contact

APPENDIX 8 – WORSHIP ATTENDANCE TREND

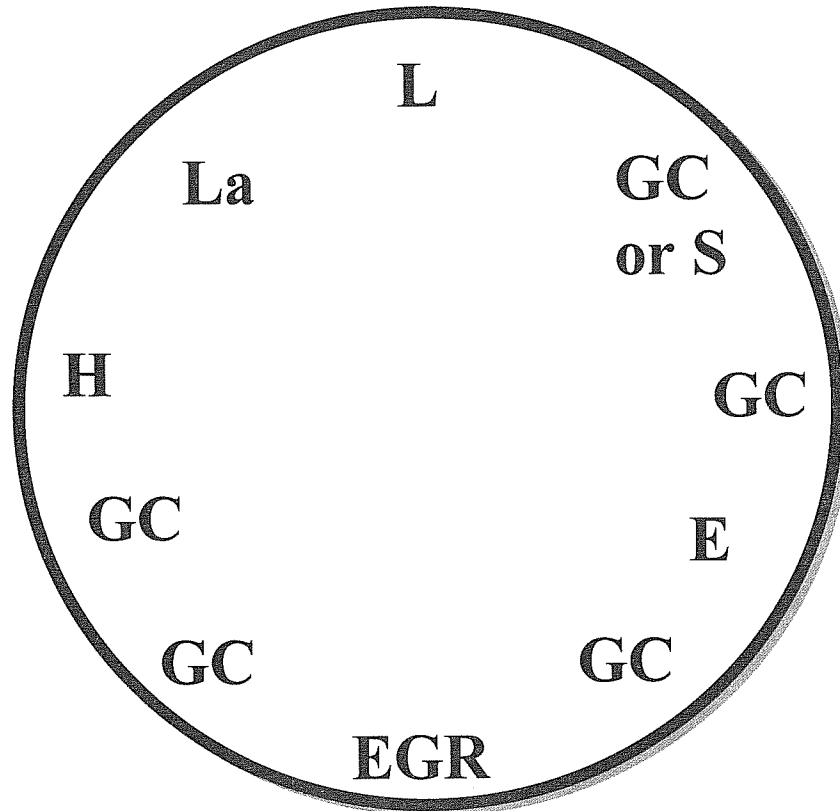


APPENDIX 9 - NEW LIFE CHURCH STAFF/MINISTRY STRUCTURE



APPENDIX 10 – PARTS OF A HEALTHY CELL GROUP

Adaptation from Carl F. George, *Prepare your church for the future*, Chart 11 pp 128



L = Lay Group Leader

La = Lay Group Leader Apprentice

H = Host/Hostess

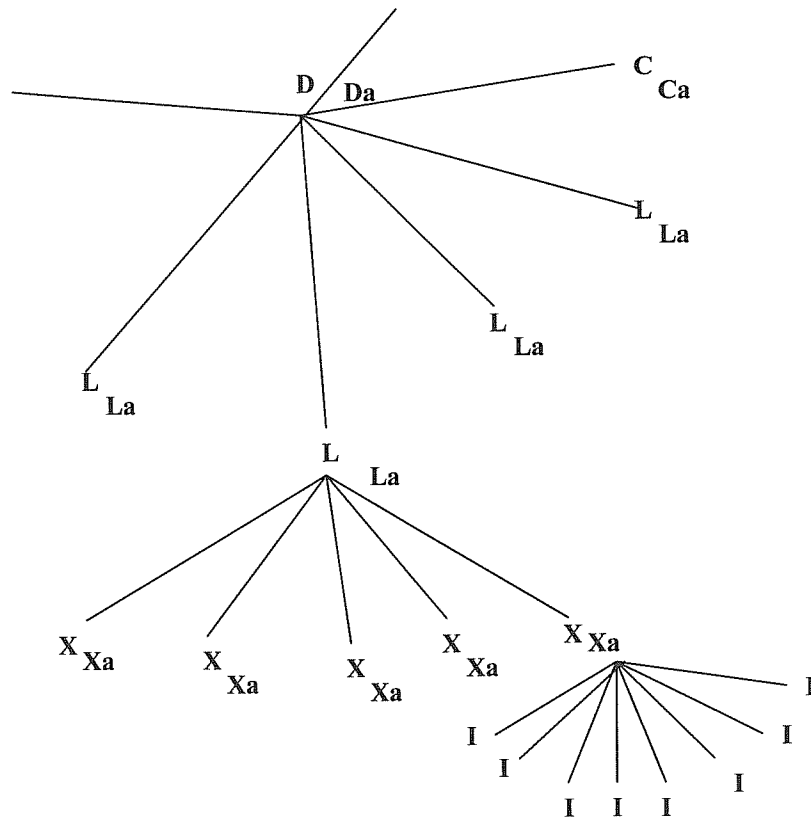
E = Empty Chair

EGR = Extra Grace Required Person (Optional But Expected)

GC = Growing Christian

S = Seekers

APPENDIX 11 – MODIFIED JETHRO II MODEL, WITH APPRENTICES SHOWN



D = Staff (500 to 1,000)

L = Lay Coach (50's)

X = Lay Cell Group Leader (10's)

C = Leaders of up to 100

I = Individuals in a group

APPENDIX 12 – LIST OF TWENTY-NINE MINISTRY GROUPS

I have observed from the survey responses that some of the key strategies being used in the larger churches coincide with the meta-church model described by Carl F. George

- Balloon Ministry
- Celebrate Recovery Ministry
- Children's Ministry
- Church Work Day Ministry
- Cleaning Team Ministry
- Clown Ministry
- Communications Ministry
- Connections Ministry
- Drama Ministry
- Financial Ministry
- Flower Ministry
- Front Door Ministry
- Grief Support Ministry
- Helping Hands Ministry
- Men's Ministry
- Missions Ministry
- Morning Star Ministry
- Music Ministry
- New Life Deployed Ministry
- Office Support Ministry
- Prayer Ministry
- Puppet Ministry
- Seniors and Youth United
- Singles Ministry
- Small Group Ministry
- Visitation Team Ministry
- Women's Ministry
- Young at Heart Ministry
- Youth Ministry

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VITA

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Children: Robert Aaron born June 7, 1967
Christina Marie born April 1, 1974

EDUCATIONAL

Diploma, Kentucky Mountain Bible College, 1964
BS, Owosso College, 1966
BA, Indiana Wesleyan University, 1971
MAR, Asbury Theological Seminary, 1973
M. Div., Equivalent, Indiana Wesleyan University, 1997
DMIN., Liberty Baptist Theological Seminary, 2005

MINISTERIAL

Ordained Elder: Michigan District of the Wesleyan Church, August, 1967
Pastor: North Muskegon Wesleyan Church, North Muskegon, Michigan 1966-1969
Assistant Pastor: College Wesleyan Church, Marion, Indiana 1969-1971
Pastor: Glenwood Wesleyan Church, Easley, S.C. 1973-1979
Senior Pastor: Mt. Zion Wesleyan Church, Thomasville, N.C. 1979-1985
Associate Pastor: College Wesleyan Church, Marion, Indiana 1985-1988
Senior Pastor: Emmanuel Wesleyan Church, Roanoke, VA 1988-1998
Pastor: United Wesleyan Church, Alexandria, Virginia 1998-2000
Congregational Care and Counseling Pastor: New Life Wesleyan Church, La Plata, Maryland 2000 to present

PROFESSIONAL SOCIETY

Member: American Association of Christian Counselors 2000 to present