

LIBERTY UNIVERSITY BAPTIST THEOLOGICAL SEMINARY

SHEPHERDING THE FLOCK: C.A.R.E. – A MODEL FOR PASTORAL MINISTRY

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ABSTRACT

SHEPHERDING THE FLOCK: C.A.R.E. – A MODEL FOR PASTORAL MINISTRY

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A seminary graduate is often well equipped in a variety of areas including preaching, languages, church growth, and the like. One area that graduates often feel ill equipped is the practical area of pastoral care; however, every minister, whether in a church of ten or ten thousand, must have a way to effectively deal with this part of their ministry. From a review of the literature and a survey of pastors, this project will confirm the current need for further training in the area of pastoral care. In addition, this project will offer a plan to meet those needs within a congregation. A well-developed pastoral care ministry in the church offers care for the congregation, and an opportunity to reach the unchurched by demonstrating compassion. Every church, regardless of size, must give attention to the pastoral needs of the church to fulfill scriptural admonitions and produce a healthy congregation.

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CHAPTER ONE

INTRODUCTION

As Pastor Michael sat down to pray for his congregation and his day, he looked at his calendar and sighed. He had a full day of preparing for his meeting with Mr. Wilder and Mrs. Elliot regarding the church's benevolence ministry, two counseling appointments, and three different hospitals to visit. On top of this, there was a church discipline meeting with the elders this evening, and somehow he had to get started on Sunday's sermon. At that moment, his secretary, Prudy called on the intercom to tell him that Mr. Morgan had just passed, and the family wanted to meet with him right away. As he opened his Bible to his daily reading from the book of Acts, he read these words, "It is not desirable for us to neglect the word of God in order to serve tables."¹ In seminary, Professor Nathan never told him that these pastoral care demands would require so much of his time. When Pastor Michael thought about his primary calling of the study of the Word of God and of prayer, he wondered how he could possibly make these things a priority with so many urgent demands on his time. He needed help to accomplish these pastoral care needs of the church. He wondered if there was a better way. However, he could not think about these issues just now, Aimee, a deacon's wife, just walked in with a lady from her Bible study, whose husband just had just told her that he was leaving her and the kids . . .

Statement of the Problem and Background

A seminary graduate is often well equipped in a variety of areas including preaching, languages, church growth, and the like. One area that graduates often feel ill-equipped for, is the area of pastoral care; however, every minister, whether in a church of ten or ten thousand must have a way to effectively deal with this part of their ministry. A dissertation written by Craig

¹ Acts 6:2, Unless otherwise noted, all biblical passages referenced are in the New American Standard Bible (Anaheim: Lockman Foundation, 1998).

Younce showed that of twenty-five seminaries only an average of about two hours of pastoral care coursework was required in a typical Master of Divinity degree.² Based on his survey of pastors, Karner felt that seminaries could do a better job of helping pastors develop a counseling methodology, a crucial element of pastoral care.³ Often the average pastor is faced with a myriad of needs, both in the congregation, and in the community. A well-developed pastoral care ministry in the church not only offers care for the congregation, but an opportunity to reach the unchurched by demonstrating compassion. Areas that the church must give attention to include benevolence, counseling and counseling referrals, crisis situations, issues surrounding death (visits, funerals, aftercare), prayer, physical needs (hospitalization, illness and disease), and spiritual crisis. The problem this researcher is seeking to answer is: How well equipped do pastors believe they are to handle pastoral care needs, based on their seminary preparation and their personal experience? In addition, the researcher hopes to offer solutions to help churches developed a better way to meet the pastoral care needs of their congregation and community.

Statement of Purpose

The purpose of this project is to determine the needs of pastors and local churches in the area of pastoral care and help them find ways to effectively meet those needs. The four goals for this project are as follows: to determine how well equipped pastors believe they are to fulfill specific pastoral care needs within their church; to understand how much of pastoral care ministries are currently being done by the pastor and how much by lay ministers; to determine

² Craig L. Younce, "The Significance of Developing Core Counseling Competencies in Pastoral Care Ministries." (Doctoral thesis, Lynchburg, VA: Liberty University, 2011), 1.

³ Benjamin Andrew Karner. "Easy Effective Counseling: A Strategy for Busy Pastors." (Doctoral thesis, Lynchburg, VA: Liberty University, 2013), 27.

what areas pastors would most like to have more training or guidance, and to find resources and programs that can meet those needs and offer a model to improve this area of the local church.

Definitions

For the purpose of this project, “pastoral care needs” are defined as those areas of the church that fall under pastoral care and are areas of hurts, problems, and challenges that the church members and others face. While many pastoral care departments handle a variety of areas of church ministry (such as marriage enrichment or discipleship), the following nine areas will be considered as pastoral care needs within the church in this project. They are those areas related to benevolence, church discipline, counseling/counseling referrals, crisis resolution, bereavement (visits, funerals, aftercare), prayer, physical needs (hospitalization, illness & disease), spiritual crisis, and training lay ministers to assist in pastoral care. “Resources” include programs that are designed to help meet the previously mentioned needs such as support groups and one to one care ministries (such as Stephen Ministry). It may include a benevolence ministry, a bereavement ministry, or a hospital visitation or shut-in ministry. Finally, “lay ministers” are individuals in a local church that are trained in a specific area of pastoral care ministry.

Background

The researcher’s church is Johnson Ferry Baptist Church, a megachurch of 8,000 members averaging 4,500 in attendance each Sunday located in Marietta, Georgia. It is a complex church with a wide variety of programs for the congregation and community. The staff is approximately 120 full and part-time employees, including twenty ministers. There are many outreach opportunities available to the community, including a well-developed sports program reaching thousands each year. The educational programs include Sunday Bible studies, small

group Bible studies, children and youth studies and activities, a preschool, a fifth through twelfth grade academy, and a regional hub of the New Orleans Baptist Theological Seminary. There also are numerous age group programs and activities.

The community of Marietta, Georgia is comprised predominantly of a white upper class area, it is also a melting pot reflective of Atlanta in general.⁴ There are a variety of nationalities and cultures throughout the community. Most of the families would have “white-collar” type jobs.

A 2011 survey done by the Research Services of the Georgia Baptist Convention, revealed the following data. There are 81,594 households in a five mile radius of the church. This equates to 190,417 people. Eighty-two per cent of the population live in families and eighteen percent live in non-family households. Eighty-three percent of families live in single family residences.⁵

Seventy-eight percent of the population in a three mile radius are white and sixty-nine percent of the population in a five mile radius is white. The remaining population in a five mile radius is made up as follows: thirteen percent Black, eight percent Hispanic, seven percent Asian, and three percent “other”. Those percentages are projected to remain about the same over the next five years. The median age is thirty-four years old. The two largest age groups are twenty-five to thirty-five years old (fifteen percent) and thirty-five to forty-four years old (sixteen percent). The median age in 2000 was thirty-eight and the projected median age in 2016 will be thirty-four. Thirty-nine percent of residents have a bachelor’s degree and twenty percent have a graduate or professional degree. The average household income is \$120, 246 and the

⁴ Mosaic USA Interactive <http://gabaptist.org/research-services/ Guide>. <http://guides.business-strategies.co.uk/mosaicusa2011/html/visualisation.htm>.

⁵ Ibid.

median income is \$85,000. The median household income has continued to rise significantly over the last thirty years.⁶

With a predominately upper class population, it sometimes becomes difficult to reach people until they face a crisis. No doubt, this population has their share of issues. Often they can survive for a long time in denial or in silence, but eventually, even these people reach breaking points. Those times may include a sudden death (especially a sudden death such as a suicide), divorce, job loss, financial setback, and the like. When those times come, the church can be poised to help, if it is prepared. Having programs and systems already in place will help the church to address the needs and minister to the people. One of the best ways to reach out to the community is to meet needs.

This does not mean that a pastor will need to develop a plethora of programs and ministries. There are a number of quality programs that can be led by leaders who have a passion and experience in the specific area of ministry. Developing the leaders of the church to lead these ministries will free the pastor of any size church to be able to focus more on prayer and the ministry of the Word. This project will suggest programs and plans that will assist the church in this area of pastoral care that are identified by the survey.

A church needs to be a place of refuge and help for hurting people. By being such a place, the members will feel more safe and secure. In addition, a hurting community can find in the church a place that will help them not only with their immediate needs, but also with their deeper spiritual needs.

⁶ Ibid.

Statement of Limitations

The researcher will gain a general understanding of how much preparation for pastoral care issues the respondents' seminary education provided, but not specific to every denomination. Since a majority of the researcher's contacts are Southern Baptists, most of the respondents will also be Southern Baptists. More extensive research in other denominations to see if there are differences in the perception of readiness would prove to be an interesting study also.

In addition, an analysis was not done to see if more education increases the confidence level of the graduates, neither were age, race, or gender were not considered in this study, although each could be factors for further research. This study did not look at the specific differences in those ministers with greater pastoral experience compared to those who had less experience, although a majority of the initial respondents had fifteen or more years of experience in ministry and rated their ability to handle pastoral care needs as generally high.

A final limitation is in the definition of what is pastoral care. Pastoral care is that part of the church's ministry which provides emotional, spiritual and sometimes spiritual support for those going through hurts, problems or other challenges. For the purposes of this study, the focus will be in nine areas. The nine areas the researcher will consider in this study are: benevolence, church discipline, counseling/counseling referrals, crisis resolution, death (visits, funerals, aftercare, etc.), prayer, physical needs (hospitalization, illness & disease), spiritual crisis, training lay ministers (to assist in pastoral care needs). In many churches, other areas also fall under pastoral care, such as senior adults and marriage enrichment. While these are valid areas, they are not part of the researcher's ministry focus. These two other topics (and others) could form the basis for stand-alone studies in the future.

Theoretical Basis for the Project

The importance of pastoral care cannot be overstated. The ministry of pastors is rightly called that of shepherding. Pastors have a calling not only to preach the Word of God, but also to demonstrate love of Christ by how they care for their flock. Marshall Shelley writes:

But Christians who've heard the call of God know that ministry is about caring for others. "Care" isn't just an emotion, a warm feeling toward people in general, or an affection for a few individuals. No, care implies making sure that basic needs are met. Pastoral care means taking responsibility for the spiritual wellbeing of a group. The "pastoral epistles" are filled with the apostle Paul's instructions about caring for the flock—details of organization and administration are part of it, but the emphasis is on sound counsel (through personal conversation and through teaching and preaching) and effective care. The purpose: cultivating mature Christian character.⁷

The church, when it is truly acting as the body of Christ, is concerned about each member and determined to seek the health of each one. It is the duty of the church to do so. Paul Tautges writes, "The familial bonds in the church, the family of God, demand that we care for one another in times of grief and pain."⁸ This is not an optional ministry of the church, but is at the very heart of being that God has called the church to be.

One area that Paul Tautges calls for is for "extended ministry to the bereaved, including a suggested plan for sixteen months of follow-up care that activates members of the body of Christ to serve one another with compassion. The biblical analogy between the church and the human body has numerous implications for grief ministry. Since when 'one member suffers, all the members suffer with it' (1 Corinthians 12:26), no one in the church should have to walk through the valley of the shadow of death alone—ever!"⁹ He also calls for ministers to serve in the area

⁶ Marshall Shelley, *Building Your Church Through Counsel and Care: 30 Strategies to Transform Your Ministry*. (Minneapolis, MN: Bethany House, 1997), 7.

⁸ Paul Tautges. *Comfort Those Who Grieve: Ministering God's Grace in Times of Loss*. (Leominster, England: Day One, 2009), 99.

⁹ Ibid.

of hospice ministry or train their congregations to do so. What a huge impact trained volunteers could make at the bedsides of those who are dying.

Ministers should consistently seek ways to train their members in pastoral care. This type of ministry may not be limited to simply those with a gift of mercy. Those who have the gift of hospitality could invite a widow or widower over for a meal with the family, others with the gift of service could help with home repairs. In reality, the list is endless of ways to minister.

Tautges states rather pointedly,

One of the surest signs of the blessing of God upon His people is the gift of spiritual shepherds who faithfully care for His flock. Yet this truth is virtually unknown to our present generation, whose heart has been captivated by the marriage of man-centered theology with church-growth theory and their firstborn child, pragmatic methodology. The result of this is the devolution of pastors from Word-driven shepherds who care for the souls of their people into business professionals who farm out wounded sheep to psychological counselors, falling short of meeting the real needs of real people within the church. Therefore, it is time to repent.¹⁰

In *Counseling Insights: A Biblical Perspective on Caring for People* the pastor is described as a shepherd-counselor.

As a shepherd-counselor, you model God's heart for His sheep. You rescue them from dangerous isolation and tenderly rebuke their resistance to godly obedience. If you already have a relationship apart from this crisis, you may understand their responses and background, perhaps even know their family. Regardless of your relationship, your goal as a biblical counselor is to provide empathetic direction that can help the whole person, not just bandage the crisis. You can corral them into the protective flock of the church body, and encourage them to safe pasture through correction and unconditional love.¹¹

Howard Eyrich and William Hines reminds the reader that "the Puritans used to speak of the curing of souls."¹² The authors agree with this position and believe that mature believers are

¹⁰ Ibid, 11.

¹¹ Insight for Living. *Counseling Insights: A Biblical Perspective on Caring for People* (Plano, TX: Insight for Living, 2007), 5.

¹² Howard Eyrich and William Hines. *Curing the Heart: A Model for Biblical Counseling* (Ross-shire, UK: Christian Focus Publications, 2002), 11.

quite capable of counseling those who are hurting or in sin, and bring them back into a right relationship with God. There is a tendency for pastors to outsource all of the counseling in a local church to professional counselors who have been trained in this area; however, mature Christian believers can often deal with problems in living to which the Bible so often provides answers. While there are those exceptional cases that perhaps need a professional, the many issues that people struggle with could often be addressed through a lay-lead support group, a mentor, or other lay caregiver.

Each church must find what works for them. Robert Morgan equated finding the right pastoral caring ministry to the analogy of mixing custom-colored paint. He writes of his experience in developing a program for his church. He says, “I worried for a long time about providing adequate pastoral care for my congregation.”¹³ He tried a program but it did not fit his particular church. Then after studying various church programs he discovered an important truth about pastoral care ministries. He states, “I learned the hard way you can’t take an idea and slap it up like a piece of wallpaper. You have to take a lot of them and mix them together like custom-colored paint . . . We blended colors, used others as enamel highlights, and ended up with our own uniquely designed program.”¹⁴

A small group offers another way to minister to the variety of pastoral care needs a church might encounter. It also provides an effective way to multiple the effectiveness of one leader working with six to twelve people at one time. Small groups also offer a kind of synergy in the shared group experience. Howard Snyder points to a number of advantages of a small group within the church. He lists those as flexibility (easily can change according to the needs of

¹³ Shelley, *Building Your Church through Counsel and Care*, 7.

¹⁴ Ibid.

the group), mobile (it can meet anywhere), inclusiveness (anyone can be a part), personal (specific needs can be met).¹⁵

Another analogy of the church used in the Scriptures is that of a family. Healthy families care for each other. They drop everything to come to the aid of a family member in need. Healthy families live life together. John Bisagno writes about the church as a family who demonstrates the love of Christ through their actions.

We rightfully think of the church as family (Eph. 3:15). Seen in this light, our core values are love and care (1 John 3:11). We give priority to helping those who are physically weak: infants, members in the hospital, and the elderly (1 Tim. 5:8). People expect the church to provide love, security, and a sense of belonging (1 John 3:1). Most people think of the church primarily in these terms.¹⁶

As people are reached for Christ, pastors must remember that their calling is not primarily to do the work of the ministry, but to equip or train the saints to do the work of the ministry.¹⁷ It is the responsibility of the membership to use their spiritual gifts to minister and care for those in the flock that are hurting welfare.¹⁸ The Scriptures are full of commands to love one another, pray for one another, and encourage one another. Roy Zuck comments:

The Epistles command believers to unite together on the basis of their new family relationship in Christ. Over and over come the instructions: suffer together (1 Cor. 12:26), rejoice together (Rom. 12:15), carry each other's burdens (Gal. 6:2), restore each other (Gal. 6:1), pray for each other (Rom. 15:30), teach and admonish each other (Col. 3:16), refresh each other (Rom. 15:32), encourage each other (Rom. 1:12), forgive each other (Eph. 4:32) . . . and give to each other (Phil. 4:14–15). The great emphasis of the New Testament Epistles is clearly that believers are to give themselves generously to

¹⁵ Howard Snyder, *The Problem with Wineskins*. As quoted in Steve Barker, *Good Things Come in Small Groups: The Dynamics of Good Group Life* (Downers Grove, IL: InterVarsity Press, 1997), 20-21.

¹⁶ John R. Bisagno, *Letters to Timothy: A Handbook for Pastors* (Nashville, TN: Broadman & Holman Publishers, 2001), 120.

¹⁷ Ephesians 4:11-12.

¹⁸ Acts 2:44–45; 4:32–37; 6:1.

each other—in building up each other, in caring for each other, in loving each other, and in keeping peace among themselves.¹⁹

John F. MacArthur, Jr., Richard Mayhue and Robert L. Thomas also comment on this subject of being involved in each other's lives and on what fellowship should look like:

Leaders need to get Christians involved with one another. They should create meetings, occasions, ministry opportunities, and structures and funnel social patterns so that Christians are involved with one another. The church is not to be a theater, a lecture hall, or a spectator event. Rather, it is to be a community, a body, a mutual sharing of lives (see 1 Cor. 12:14–27). Fellowship involves being together, loving each other, and communing together. Fellowship includes listening to someone who has a concern, praying with someone who has a need, visiting someone in the hospital, sitting in a class or a Bible study, even singing a hymn with someone you've never met. Fellowship also involves sharing prayer requests.²⁰

In conclusion, the Scriptures are full of guidance as to the importance of the role of the minister as a shepherd. In addition, the Scriptures teach that fellow believers are to play an essential role in the care of other believers and the greater community. Both can and should occur simultaneously in a church. The pastor has the essential role of equipping the believers to do the ministering. Just as the example in Acts six demonstrates, since the primary roles of the pastor are prayer and the ministry of the Word; it is imperative that mature believers lead in many of the areas of pastoral care in a local church.

Statement of Methodology

This project will seek information to understand what areas the pastors feel most inadequate in pastoral ministry. By doing this, the researcher hopes to find ways to effectively minister to both saved and unsaved people. In addition, the researcher wants to create a model for effectively meeting the pastoral needs of a congregation and community.

¹⁹ Roy B. Zuck. *Vital Church Issues: Examining Principles and Practices in Church Leadership* (Grand Rapids, MI: Kregel Resources, 1998), 50–51.

²⁰ John F. MacArthur, Jr., Richard Mayhue and Robert L. Thomas. *Rediscovering Pastoral Ministry: Shaping Contemporary Ministry with Biblical Mandates* (Dallas: Word Publishing, 1998), 79.

Chapter One Summary

In chapter one of this thesis, the problem will be clearly outlined so the reader understands the issues involved. Next, the limitations of the research will be stated so there is no confusion regarding what will and what will not be addressed in this study. Following these discussions, the theoretical basis for the project will be given. Foundational to the research is the biblical support and the review of the current and fundamental research on the topic.

A study of the Scriptures will be done to determine the biblical basis for pastoral care ministries. Unless there is a scriptural basis for pastoral care ministries emphasized in the church, there is a danger of demanding emphasis to be placed on areas within the church that should not be the primary concern. On the other hand, having scriptural evidence to show the importance of such care within the church gives the researcher the authority to find ways to improve this area of church life.

Finally, in chapter one, a review of the literature will determine both the congregation and community needs and the major areas that are considered pastoral care in a church. There is a great deal of research available demonstrating the needs of a congregation, the pastoral role in caring for the congregation, programs and methods available and other topics that relate to this area.

Chapter Two Summary

Chapter two contains the summary of the research. Based on information assimilated through research and the researcher's personal experience, a survey will be constructed to determine the ability of ministers to adequately address the pastoral needs of the congregation

and community. The survey will be given to ministers in the research area. This survey would determine how well the ministers felt their education prepared them to provide pastoral care to their congregation. It would also indicate how confident they are currently to provide pastoral care to their congregation and their community. It will also identify those areas that the minister feels are the most lacking areas in his own church. This information will help the researcher to determine if there is a definite need for improvement in the pastoral care ministries of the church.

The study area will be the 162 churches of the Noonday Baptist Association in the Northwest suburbs of Atlanta, Georgia. With the help of the Director of the Association, Reverend Larry Fillingham, the surveys will be sent to the pastors using Survey Monkey. Once the data is collected an analysis will be done to determine trends, patterns and significant findings. In addition, ministers in the local area will be asked to participate in the survey by the researcher. These are personal contacts the researcher has outside the Noonday Association. This is done to insure that an adequate number of responses are available to the researcher to add reliability and validity to the study.

It is the researcher's hope that the results will indicate where educational institutions could provide additional classes or workshops to prepare pastors for the inevitable pastoral care needs they will face in ministry. The hope is also that as pastors recognize they need help in a particular area of pastoral care, they will find a plan, suggestion or program that will work for their congregation and community. Since there are a variety of programs and ministries already available to assist in the caring of the congregation, the researcher will seek to offer solutions to those ministers who sense their need and want to implement a solution. Some of the solutions may be from para-church ministries and others may be from the researcher's and other's

experiences. Of course, these solutions must be carefully considered by individual pastors to determine if proposed solutions will fit with the unique needs of the congregation they serve.

The evaluation of this project will be reviewed on several levels. First, the project will be evaluated by how well the survey produce the information to determine the preparation and ability of the pastors in the role of a shepherd. The survey should produce a profile of the pastors and how well their seminary training prepared them for carrying out the pastoral care needs of the church. It should also identify those areas that the pastors feel less capable in helping their congregation. By doing this, the researcher can help determine opportunities for training (such as a pastor's conference on pastoral care, or a lay training workshop). Another possibility could be the development of a website to address needs, provide discussion boards, new programs and further research on pastoral care. This might be like a similar one developed by Dr. David Fletcher called "X Pastor" for the executive pastors of churches.²¹

The survey may also reveal which needs are currently being addressed in a congregation or community and which areas are lacking. This knowledge base can serve as a catalyst for churches to discover new ways to reach the community through pastoral care ministries. The information gained could also be made available to area churches in order to coordinate their efforts and perhaps not duplicate ministries where one church or community agency is already able to sufficiently meet the need. For example, some churches may have a food pantry, while other churches might contribute to the food stock rather than begin their own competing ministry. This allows each church or agency to focus on those gaps of service in which they may be more effective. It may also allow smaller congregation to provide more services through the use of ministries in other churches. For instance, a group of smaller churches who desire to have

²¹ See www.xpastor.org.

a Stephen Ministry, but do not have enough members or resources to provide training each year could pool their resources and do a joint training to accomplish the same task.

While the survey provides knowledge about the needs, there also must be a way to deliver resources to those sensing their personal needs. This again could be done through a website or seminars on the subject for both pastors and their congregants. The effectiveness of this study is determined not just by the information obtained, but also how well it can mobilize pastors to act on the information.

On a basic level, the success of this project hinges on the participation of the pastors in the study area to give honest and accurate feedback. Having a sufficient number of returned surveys is crucial to the accuracy of the results. The success is also contingent on the careful handling of the data by the researcher insuring that proper correlations are drawn and caution as to causations are not improperly applied.

Another way this project will be evaluated will be by the critique of the professors who review this project. Their insight and experience will give insight into the shortcomings and oversights that a project like this can easily incur. When embarking on a project like this it is easy to become engrossed in the details and miss the big picture. On the other hand, at times, the size of the project can mean the details can be missed and a fresh set of eyes can catch what was overlooked.

Finally, this project should be evaluated on the soundness of the argument on two levels. First and foremost, is the scriptural foundation. Questions like: Is this area of pastoral care an emphasis in Scripture? Are there areas in the Scriptures regarding pastoral care that pastors and churches are commanded or exhorted to do that are not being done properly or effectively? Would it be pleasing to the Lord if we found ways to improve these areas? The other level for

evaluation is the level of practicality. It might be nice for every member to serve in an area of pastoral care, but the reality is that it might not fit their giftedness and calling. The solutions to the problem must allow for a realistic amount of involvement from a portion of the church who are called to this type of ministry.

In conclusion, if it is successful, this project will add to the body of information in the area of pastoral care ministries. It is the researcher's hope that it will do more than add information. The hope is that practical solutions can be matched with specific needs providing well-run and more effective pastoral care ministries in the local churches. In addition, the hope is that the research will motivate seminaries to consider the importance of additional pastoral care education to properly prepare pastors for the demands of the ministry.

Chapter Three Summary

In chapter three, a plan would be proposed to increase the pastor's ability to meet the needs inside and outside the church through the membership. This will be based on the review of the literature, scriptural support and on the results of the survey. This plan would be designed using programs that have proven successful rather creating a completely new program. For each area of need listed in the survey, the researcher will identify successful programs and ministries that may help to address a particular area. In addition, there may also be ministries that may meet several of the pastoral care needs. The nine areas the researcher will attempt to match programs to needs are: benevolence, church discipline, counseling/counseling referrals, crisis resolution, death (visits, funerals, aftercare, and related items), prayer, physical needs (hospitalization, illness, and disease), spiritual crisis, and training lay ministers to assist in pastoral care needs.

Chapter Four Summary

Finally, chapter four will offer a summary of the literature review, methodology and findings. In this section the researcher will offer conclusions and final observations. Lastly, recommendations for further study will be addressed. The Appendices will contain items used in the data gathering and recommended programs and resources noted in the body of the paper.

Review of the Literature

Review of the Academic Literature

A brief review of the literature will demonstrate the importance of giving attention to pastoral care in the local church. This literature review will include definitions of pastoral care, a brief look at some historical markers in pastoral care, stress and burnout in pastors, pastoral preparation in the area of pastoral care, the value of pastoral care, and the involvement of church members in pastoral care. The review of each of these areas will demonstrate the need for a robust pastoral care ministry in the local church.

Definition

Pastoral care has been defined in a variety of ways. Thomas Oden in *Classical Pastoral Care* describes pastoral care in this way: “Pastoral Care is that branch of Christian theology that deals with care of persons by pastors. It is pastoral because it pertains to the offices, tasks, and duties of the pastor. It is care because it has charge of, and is deliberately attentive to the spiritual growth and destiny of persons.”²² He goes on to describe pastoral care is comparable to a physician’s care of the body and that pastoral care is appropriately called the care of souls. A more comprehensive definition of pastoral care is pastoral care is at the foundation of Christian ministry that concerns itself with care for persons, body, mind, and soul, living in and

²² Thomas C. Oden, *Becoming a Minister, Classic Pastoral Care* (New York: Crossroad, 1987), 5.

through relationship with others and with the earth. This ministry is meant to be engaged in by all persons, and to be nurtured by those designated as particular representatives of the Christian faith traditions.

Hugh Alan Cole, Jr. in the article “*What Makes Care Pastoral?*” briefly defined it as providing supportive care and counseling for individuals.²³ Pastoral care, as the foundation for the ministry of human care, understands that one must ever be ready to address and to raise critical questions about the interaction among its inheritance from the Christian faith traditions, the nature of application of this inheritance to contemporary issues and concerns, and the challenge to find realistic and responsible hope and action through faith in each situation. Healing, guiding, sustaining, and reconciling are particular functions of pastoral care that need interpretation through a community of faith's primary functions of nurturing and empowering.

Pastoral care can encompass a wide variety of areas within the church. Indeed, what is defined as pastoral care within any congregation subject to the particular needs of a congregation and surrounding community. For instance, a community that has a military base nearby may have a specific pastoral care ministry to military families. Pastoral Care, then is the ministry of the church that seeks to help people grow spiritually through care and counseling.

History of Pastoral Care

Pastoral care has been a part of the church from its beginnings in Acts 6 where the Apostles called on godly men to take care of widows. A cursory view of the literature also indicates the emphasis this was at other periods of church history. Henry Beck in *The Pastoral Care of Souls in South-East France During the Sixth Century* documents the pastoral care of

²³ Alan Hugh Cole Jr., “What Makes Care Pastoral?” *Pastoral Psychology* 59 (2010): 711.

churches in Southeast France during the Sixth Century. He describes pastoral care as including worship, sacraments, inspirational guidance and benevolence.²⁴

In *Pastoral Care in Late Anglo-Saxon England* by Francesca Tinti, the pastoral duties of the clergy at the end of the Anglo-Saxon period (c.900-1066) are noted to include baptism, discipline, and general ministry obligations.²⁵ In *Pastoral Care Before the Parish* John Blair and Richard Sharpe assert the church in the early medieval period was deeply concerned with pastoral care of the lay people from the earliest times.²⁶

In *William de Montibus (c. 1140-1213)* Joseph Goering discusses de Montibus' concern for the development of pastoral care in the twelfth and thirteenth centuries.²⁷ During the Medieval period, attention was also given to proper ways to provide pastoral care for congregants, even as Beth Barr notes the specific needs of female parishioners in *The Pastoral Care of Women in Late Medieval England*. In addition, Barr refers to the works of John Mirk, a clerical writer, who discussed the need to teach, preach and care for congregants during this period.²⁸ Fiona J. Griffiths in *The Cross and the Cura monialium: Robert of Arbrissel, John the Evangelist, and the Pastoral Care of Women in the Age of Reform* discusses that during the medieval period, Robert of Arbrissel encouraged his followers to take care of the pastoral care

²⁴ Henry G. J. Beck. *The Pastoral Care of Souls in South-East France During the Sixth Century* (Rome: Gregorian University, 1950), xiv.

²⁵ Francesca Tinti, ed., *Pastoral Care in Late Anglo-Saxon England* (Woodbridge, England: Boydell Publishers, 2005), 205.

²⁶ John Blair and Richard Sharpe. *Pastoral Care Before the Parish* (Leicester, England: Continuum International Publishing, 1992). 155.

²⁷ Joseph Goering. *William de Montibus (c. 1140-1213): The Schools and Literature of Pastoral Care* (Toronto: Pontifical Institute of Medieval Studies, 1992), 340.

²⁸ Beth Allison Barr. *The Pastoral Care of Women in Late Medieval England. Gender in the Middle Ages Series*. (Woodbridge: Boydell & Brewer, 2008), 153.

needs of the women of the communities, in particular.²⁹ So then, the need for pastoral care in churches is present during the medieval era.

Pastoral under John Calvin came through a group of pastors of which Calvin was the overseer. While some argue that Calvin was oppressive in moral oversight, others like Scott Manetsch in *Calvin's Company of Pastors: Pastoral Care and the Emerging Reformed Church, 1536 -1609*, propose that recent research indicates a compassionate and benevolent side of the pastoral care ministry in the late Sixteenth and early Seventeenth Centuries.³⁰

The history of pastoral care in America is revealed in several articles. *The Records of the Middle Association of Ministers and Churches on the Military Tract and its Vicinity* revealed this emphasis in the early 1800's in their Articles of Practice: "4th. That each Church of Christ is bound to keep up a careful and holy watch over its own members, both with respect to religious sentiments and practice. 5th. That in all cases of discipline, churches ought to pursue the steps pointed out by our Savior in Matt. 18: 15, 16, 17."³¹

G.S.F. Savage, in an article titled *Pioneer Ministers in Illinois: The Kind of Men They Were and the Kind of Work They Did*, said prior to 1850 many ministers ventured west to places like Illinois to plant churches and serve congregations. These men (and their wives) endured hardship and deprivation to reach the settlers in these areas. Their ministry included planting churches, establishing colleges, and promoting temperance and the abolishment of slavery.³²

²⁹ Fiona J. Griffiths. "The Cross and the Curia monialium: Robert of Arbrissel, John the Evangelist, and the Pastoral Care of Women in the Age of Reform," *Speculum* 83, no. 2 (2008): 303.

³⁰ Scott M. Manetsch. *Calvin's Company of Pastors: Pastoral Care and the Emerging Reformed Church, 1536 -1609* (Oxford: Oxford University Press, 2013), 412.

³¹ John Quincy Adams. The records of the Middle Association of Congregational Churches of the State of New York 1806-1810. *Journal of the Presbyterian Historical Society (1901-1930)* <http://www.jstor.org/stable/23323433>. 10, no. 6 (1920): 220.

³² G.S.F. Savage. *Pioneer Ministers in Illinois: The Kind of Men They Were and the Kind of Work They Did*. *Journal of the Illinois State Historical Society (1908 -1984)* 3, no. 1 (1910): 92.

While the specific pastoral care needs are not noted in this article, certainly their instruction in Christian living and applying the Word of God to practical Christian living is one way to care for the congregation.

In a dissertation titled *Pastoral Care Strategies of Black Pastors*, V. L. Lattimore III lists six areas of pastoral care giving that have traditionally been a part of the African American church, but in most respects could apply to any pastor. The pastor is to be “the shepherd, spiritual guide, healer [in the sense of tending to immediate crises], counselor and comforter, social mentor and activist, and community organizer and intermediary.” A great summary of what he describes is the pastor as the “paterfamilias of his church, who is responsible for shepherding and holding the community together.”³³

Another pastor quoted in this dissertation stated that “pastoral care creates the bonding with the congregation. The sharing of experiences, both the valley and the mountain peaks creates the trust that is to vitally needed for the people and their pastor.”³⁴ These experiences create trust and relationship like few other things.

The historical moorings of the church demonstrate an ongoing presence of pastoral care. It has taken many forms over the centuries, but remains a constant force in the church. The lesson we learn from the history of the church is this is an element that is essential to the vitality and outreach of the church.

Stress & Burnout of Pastors

Richard Krejir noted in his study, *What’s Going on with Pastors in America?* that of 1050 pastors surveyed, 100 percent could identify a close associate or friend who left the ministry

³³ V. L. Lattimore III. “*Pastoral Care Strategies of Black Pastors*.” (Doctoral Dissertation, Evanston, IL: Northwestern University, 1984), 37.

³⁴ Lattimore, *Pastoral Care Strategies*, 33.

because of burnout. Of those same pastors, ninety percent felt frequently fatigued in ministry on a weekly basis. In this same article, the author noted that most studies show that between sixty to eighty percent of those who enter the ministry will not stay in it for ten years and that only a fraction of those entering the ministry will remain in it for a lifetime. The stress factors include low pay, long hours and frequent fatigue and stress.³⁵

In *A Pastoral Theological Approach to the New Anxiety*, Kirk Bingaman reminds his readers that pastoral caregivers are not faced with whether they have anxiety, but to what extent, and he discussed how to deal with their own anxiety even as they help care receivers with their anxiety. He goes on to echo the fact that the world is entering a time of “uncharted waters” with reference to the rapid changes all around and those who are spiritual guides will be looked upon to offer care for those needing guidance and support more than ever.³⁶

Janet Ramsey in an article *First Do No Harm: Pastoral Care Informed by Job* observed that “even if our anxiety (performance, existential, whatever) is out of control and words fail us, we Christian caregivers have marvelous resources not available to others: word and sacrament and the prayers of the people.”³⁷ Whether it is reading an applicable Bible passage, offering communion to a homebound person or offering a simple prayer for the hurting, pastoral caregivers can bring a “cup of cold water” to the spiritual and emotionally hurting.

These factors of stress and burnout do not mean that a minister should simply work harder, but they must work smarter. Ministers must understand that the pastoral care ministry of

³⁵ Richard J. Krejcir. “What’s Going on with Pastors in America?” Pasadena, CA: Francis A. Schaeffer Institute of Church Leadership Development. (2007), 1.
<http://www.churchleadership.org/apps/articles/default.asp?articleid=42347&columned=4545>.

³⁶ Kirk A. Bingaman. “A Pastoral Theological Approach to the New Anxiety.” *Pastoral Psychology* 59: (2010), 660. DOI 10.1007/s11089-009-0269-8.

³⁷ Janet L. Ramsey. “First Do No Harm: Pastoral Care Informed by Job.” *Word & World* 31, no. 4 (Fall 2011), 372.

the church requires many people. The Apostle Paul, at the end of many of his epistles, points out co-laborers who helped him in the ministry. Without tapping into the people resources of the congregation a pastor can quickly burn out from the stress.

Preparation

In the study, *Pastoral Counseling Down Under: A Survey of Australian Clergy*, Stephen Beaumont found that Australian clergy believed that their life experiences, personal reading, and informal training (workshops, etc.) did more to prepare them for pastoral counseling ministry than their formal educational training. At the same time, these same clergy believed their formal education should have prepared them more for pastoral counseling.³⁸ These results seem to also be true in American churches. In a thesis, *The Significance of Developing Core Counseling Competencies in Pastoral Care Ministry*, Craig Younce found that the average amount of pastoral counseling courses offered in the major seminaries in American offered was around two semester hours of study and often these were elective courses.³⁹ As critical as this ministry is to the church, it seems that little attention is given to the preparation of ministers in the area of pastoral care.

Value of Pastoral Care

In *What Makes Pastoral Care Pastoral?* Hugh Alan Cole states that pastors have a unique role in caregiving. They offer to persons in need a perspective that professional caregivers are unable to provide because of their professional commitments and rules.⁴⁰ Cole

³⁸ Stephen M. Beaumont. "Pastoral Counseling Down Under: A Survey of Australian Clergy." *Pastoral Psychology*. 60:117–131. DOI 10.1007/s11089-010-0289-4. (2011).

³⁹ Younce, *The Significance of Developing Core Counseling Competencies in Pastoral Care Ministries*, 1.

⁴⁰ Cole, *What Makes Pastoral Care Pastoral?* 717.

suggests that people want to resolve problems in the framework of a spiritual context and belief system.

The minister has at least two distinctives according to Cole. First, pastoral care has been termed the “caring for souls” and caring of souls takes place in the context of the Christian story. Second, they bring to the table the Christian story. To summarize, the minister should be involved in the care of the whole individual (and not simply “farm out” counseling to the “professionals”).

Corinna Delkeskamp-Hayes in the article, *Psychologically Informed Pastoral Care: How Serious Can It Get about God? Orthodox Reflections on Christian Counseling in Bioethics*, agrees that the professional psychological perspective is inadequate to deal with a counselee’s personal encounter with God that would take the relationship with God seriously.⁴¹ The minister can bring a unique Christian perspective for the issue the person brings to them. This does not mean that the minister must handle every pastoral care issue that comes to him. It does mean that the church should be a place where the caring for souls should take place through a variety of ministries and trained people.

Job’s friends demonstrated one of the most important aspects of pastoral care *before* they began speaking. They were at their best when they were present and silent. Janet Ramsey in *First Do No Harm: Pastoral Care Informed by Job*, relates this fact, but also adds that there is value of “well-timed reminders of God's presence, God's abiding love, and God's gracious forgiveness.”⁴² Pastoral care is not only about activities; sometimes the most important activity is simply one’s presence.

⁴¹ Corinna Delkeskamp-Hayes. 2010. “Psychologically Informed Pastoral Care: How Serious Can It Get about God? Orthodox Reflections on Christian Counseling in Bioethics.” *Christian Bioethics*, 16, no. 1 (2010), 79–80.

⁴² Ramsey, “First Do No Harm: Pastoral Care Informed by Job,” 372.

Many of the pastoral care ministries can help individuals, congregations and communities to cope with the stresses of life. Ram Cnaan in *The Other Philadelphia Story: How Local Congregations Support Quality of Life in Urban America* argues that congregations in the Philadelphia area contribute to the quality of life by offering many pastoral care type services in an urban setting. He says that in these communities, “the congregation serves as a hub for informal counseling, support skills and tangible help.”⁴³ Benevolence ministries can open the door to greater ministry in the lives of the communities in which a church exists.

In *The Ministry of Pastoral Care in Twenty-First Century Protestant Congregations*, Gene Fowler noted that congregations must also consider the various generational needs when it comes to pastoral care. Each generation requires a variety of methods of pastoral care in a given congregation.⁴⁴ William E. Hulme in *The Pastoral Care of Families: Its Theology and Practice*, also asserts that pastoral care should address the epochs of life and that the pastor is in “a unique position to provide guidance to families.”⁴⁵ A successful pastoral care ministry should help various age groups and in various events of life.

The concept of a parish nurse is popular in some Protestant circles. This ministry connects the church with the physical and emotional needs of its congregation. In *A Parish Nursing Model: Applying the Community Health Nursing Process in a Church Community* Sandra Miskelly believes that the parish nurse ministry can be an asset to a congregation and even the greater community.⁴⁶

⁴³ Ram Cnaan. *The Other Philadelphia Story: How Local Congregations Support Quality of Life in Urban America*. Philadelphia: University of Pennsylvania Press (2006), 74.

⁴⁴ Gene Fowler. “The Ministry of Pastoral Care in Twenty-First Century Protestant Congregations.” *Pastoral Psychology* 61 (2012): 209.

⁴⁵ William E. Hulme. *The Pastoral Care of Families: Its Theology and Practice*. New York: Abingdon Press (1963), 36.

⁴⁶ Sandra Miskelly. “A Parish Nursing Model: Applying the Community Health Nursing

In addition, a report from the United States Department of Health and Human Services states that “the potential contributions churches and other religious organizations can make to health promotion and disease prevention is largely untapped.”⁴⁷ The concept includes a staff health care worker (typically a nurse) who guides the congregants in health issues, long-term care decisions and other important health-related issues. Dealing with the physical needs can open the door to helping congregants with spiritual needs.

Mary Ann McDermott and Joan Burke’s survey of 109 parish nurses titled *When the Population is the Congregation: The Emerging Role of the Parish Nurse*, found the parish nurse’s time was spent as follows: Personal Health Counselor (twenty percent), Health Teacher role (fourteen percent) Coordinator of Volunteers and Support Groups role (six percent), Referral Source and Community Resource Liaison (nineteen percent) and Visiting Homes, Hospitals, and Nursing Homes (fifteen percent). The remainder of their time was spent in administrative duties.⁴⁸ A. M. Djupe, H. Olson and J. Ryan in *An Institutionally Based Model of Parish Nursing Services* also note an additional role of the parish nurse as one who interprets the close relationship between faith and health.⁴⁹ There could be great value to the congregation’s pastoral care department by adding a parish nurse to the staff.

In *Privacy and Patient-Clergy Access: Perspectives of Patient Admitted to Hospital* E. Erde, S. C. Pomerantz, M. Saccocci, V. Kramer-Feeley, and T. A. Cavaleri found that eighty-

Process in a Church Community.” *Journal of Community Health Nursing* 12, no. 1 (1995): 13.

⁴⁷ U.S. Department of Health and Human Services. “Healthy People 2000: National Health Promotion and Disease Prevention Objectives.” (DHHS Public No. PHS 91-50212). Washington, DC: U. S. Government Printing Office. (1990), 276.

⁴⁸ Mary Ann McDermott and Joan Burke. “When the Population is the Congregation: The Emerging Role of the Parish Nurse. *Journal of Community Health Nursing* 10, no. 3 (1993): 181.

⁴⁹ A. M. Djupe, H. Olson and J. Ryan. *An Institutionally Based Model of Parish Nursing Services*. Park Ridge, IL: National Parish Nurse Resource Center. (1991), 3.

four percent of patients welcomed a hospital visit from their clergy, even if it was triggered by a hospital list, that is, a list where patients had their names listed by the hospital according to religious preference.⁵⁰ This simple touch during a difficult health crisis can give the patient a feeling of being cared for and shepherded.

In the arena of hospital visits, the pastor finds himself as either a clown or priest according to Dan Damsteegt in *Pastoral Roles in Pre-surgical Visits*.⁵¹ While the clown may seem to illustrate a bumbling fool, Damsteegt asserts that the circus clown studies long and hard to learn his craft and as a result can respond creatively to a new situation. In a similar way, the pastor can creatively meet the needs and be sensitive to the needs of those he visits in the hospital. He can be human with those hospitalized, and yet can bring a fresh perspective of the work of God into the room. Each time the pastor visits, discernment must occur to determine the best role to assume for the benefit of the patient.

Coping with divorce is a difficult issue for most people. In a study titled *Divorce, Religious Coping, and Depressive Symptoms in a Conservative Protestant Religious Group* by Amy Pieper Webb, Christopher G. Ellison, Michael J. McFarland, Jerry W. Lee, Kelly Morton, and James Walters, the authors demonstrated that spiritual resources can help to mitigate the depression that often comes with divorce. Positive religious coping practices such as collaborative coping, benevolent reappraisal, and seeking spiritual comfort from God after a divorce, are some of the most comforting and mental stabilizing things a church can do for such

⁵⁰ E. Erde, S. C. Pomerantz, M. Saccocci, V. Kramer-Feeley, and T. A. Cavaleri. "Privacy and Patient-Clergy Access: Perspectives of Patient Admitted to Hospital." *Journal for Medical Ethics* 32, no. 7 (2006): 398.

⁵¹ Dan Damsteegt. "Pastoral Roles in Presurgical Visits." *The American Journal for Nursing* 75, no. 8 (1975): 1336-1337.

people during this time.⁵² Support groups such as DivorceCare can provide that type of stability and minimize the depressive episodes a person might experience.

Involvement of the Laity or Church Members

In The Ministry of Pastoral Care in Twenty-First Century Protestant Congregations

Gene Fowler described the concept of pastoral care as something in which the church community should be involved.⁵³ This concept has a church members themselves providing care for other members and the greater community under the training and supervision of the pastor or associate. This is a model that is both scriptural and practical. In light of the discussion above regarding pastoral burnout and stress, practically, it makes sense to equip believers to shepherd and care for members and others in the community.

Biblical Foundations

As shown earlier a sometimes forgotten area in pastoral preparation from seminary is the study of pastoral care. The Scriptures are clear that caring for others is an important duty of the shepherd of a congregation, but what are those areas of responsibility? What is the responsibility of the pastor to care of the congregation? How does this correlate to a pastor equipping the church to “do the work of the ministry”?⁵⁴

Willmington lists nine pastoral duties for ministers. They include: administering the ordinances (Matthew 28:19-20; 1 Corinthians 11:23-32); to be a man of prayer (1 Timothy 2:1; Acts 6:2-4); to warn his flock (1 Timothy. 4:1, 6); to study the Word (2 Timothy 2:15; 1 Timothy 4:6); to preach the Word (1 Timothy 4:2; Acts 6:2-4); to exhort and rebuke (1 Thessalonians

⁵² Amy Pieper Webb, Christopher G. Ellison, Michael J. McFarland, Jerry W. Lee, Kelly Morton, Amy Piper Webb, Christopher G. Ellison, Michael J. McFarland, Jerry W. Lee, Kelly Morton, and James Walters. “Divorce, Religious Coping, and Depressive Symptoms in a Conservative Protestant Religious Group.” *Family Relations* 59 (December 2010): 554.

⁵³ Gene Fowler. “The Ministry of Pastoral Care in Twenty-First Century Protestant Congregations.” *Pastoral Psychology* 61 (2012): 203.

⁵⁴ Ephesians 4:11-12

5:12; Titus 2:15); to watch over souls, his own and those of others (Acts 20:28-31; Colossians 4:17; 1 Timothy 4:6; 6:11; Hebrews 13:17); to feed and lead the flock (Acts 20:28; 1 Peter 5:2); to be an example to all (1 Corinthians 11:1; 4:16; Philippians 3:17; 2 Thessalonians 3:9; 1 Timothy 4:12; Hebrews 13:7; 1 Peter 5:3).⁵⁵

While the actual methods of caring may vary from generation to generation, underlying principles remain to guide the process and development of methods. Methods also may change based in demographics, locations, and community needs. A survey of the Scriptures paints a picture of the role of the pastor in providing care.

In Paul's final address to the elders from Ephesus, he earnestly pleaded with them to guard the flock, Paul said: "Be on guard for yourselves and for all the flock among which the Holy Spirit has made you overseers, to shepherd the church of God which he purchased with his own blood."⁵⁶ The idea behind the word "guard" is to "be alert for, consider carefully, or continue to give oneself for."⁵⁷ Pastors must be alert, consider carefully, and give themselves for the benefit of those they serve within and outside the congregation. An awareness of the specific needs is critical. Simply starting programs or ministries without consideration of what the people need is ludicrous. The pastor must carefully listen to God and those he serves or is led to serve to find out where possibilities for ministry are present. Beginning ministries will require sacrifice and choosing carefully those which are right for the congregation at that time. This includes planning effectively and leadership development of those whose passion and spiritual gifts⁵⁸ fit with the ministries being considered.

⁵⁵ Adapted from Harold Willmington. *Willmington's Book of Bible Lists* (Wheaton, IL: Tyndale, 1987), 230-231.

⁵⁶ Acts 20:28.

⁵⁷ Acts 20:28, Exegetical Guide (Bellingham, WA: Logos Bible Software, 2015).

⁵⁸ Ephesians 4:7-14; 1 Corinthians 12:1-12; Romans 12:4-8.

Peter also urged pastors:

Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness; nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.⁵⁹

Peter reminds the pastors to shepherd their flocks. The picture is that of a shepherd tending the sheep through all kinds of dangers and needs. The word “oversight” is from the same root as “overseer.” It carries the idea of taking care of, guarding against, and ministering unto.⁶⁰ A pastor must look for ways to take care of his flock. This means understanding the state of the flock and finding ways to meet those needs to keep them healthy and growing. Marshall Shelley states that, “The purpose of sound counsel and effective care is cultivating mature Christian character.”⁶¹ Praying for and tending to the believers when they are physically ill is also a responsibility of the elders of the church.⁶²

“The command *Be shepherds* was also given by Jesus to Peter (John 21:16) The word *poimane* means “to tend.” Besides feeding, it includes caring, leading, guiding, and protecting—all duties and responsibilities a shepherd has for his flock.⁶³ Taking care of the flock means developing those growing believers so they are able to reproduce themselves in their circle of influence. Oversight also means protecting the flock from the dangers, especially predators that would seek to harm them.⁶⁴ Recognizing that there are those that seek to harm the

⁵⁹ 1 Peter 5:1-3.

⁶⁰ Hebrews 13:17, Exegetical Guide, Logos Bible Software. 2015.

⁶¹ Shelley, *Building Your Church through Counsel and Care*, 7.

⁶² James 5:14-16.

⁶³ Roger M. Raymer, “1 Peter,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 855.

⁶⁴ Ibid.

congregation, the wise pastor looks for programs that can help bring protection to the hurting. Those who are hurting are often the most vulnerable, so having an effective way to minister to the sheep and keep them healthy is critical. At the same time, the pastor must be aware that sometimes correction is needed.⁶⁵ In this passage the concept of correction carries the idea of setting a broken bone so that it can heal. Sometimes the ministries of counseling, benevolence, or other pastoral care ministries require correction to put people in a right relationship with God.

Paul writes a message in the book of Colossians to remind Archippus to fulfill his ministry. In chapter 4:17, 18 Paul writes, “Say to Archippus, ‘Take heed to the ministry which you have received in the Lord, that you may fulfill it. I, Paul, write this greeting with my own hand. Remember my imprisonment. Grace be with you.’” The word “heed” in original is a command and carries the idea of the means to take this command seriously, to look to it, take heed, be on the watch, or beware.⁶⁶ The word “ministry” is from the original word “diakonia” and carries the idea of serving (1 Corinthians 4:1).⁶⁷ “Fulfill” is most often used in connection to Christ fulfilling the prophecies about himself.⁶⁸ Paul wrote in 1 Timothy 4:7 that he had fulfilled his ministry for the Lord, “I have fought the good fight, finished the course, I have kept the faith.” In the final verse of Colossians 4, Paul reminds Archippus of three things. First, Paul reminds Archippus that he signed this letter, a reminder of his physical maladies. Second, Paul tells him of his imprisonment, which would emphasize the cost of ministry. Thirdly, Paul speaks grace as a reminder of Who gets one through the ministry.

⁶⁵ 1 Corinthians 4:14.

⁶⁶ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Chattanooga, TN: AMG Publishers, 2000).

⁶⁷ Ibid.

⁶⁸ Ibid.

Often believers feel as though all pastoral care should be done by ministers. Sometimes even pastors believe this; however, lay ministry is supported in Scripture as believers in general (not just ministers) are commanded to love one another, encourage one another, build up one another, serve one another, admonish one another, and comfort one another.⁶⁹ In fact, there are twenty-seven “one another’s” in Scripture that can be fulfilled through many of the typical pastoral care ministries. Proverbs 27:17 relates the truth that “iron sharpens iron, so one man sharpens another.” Mature believers have the ability to minister to those with hurts, needs and challenges of life.

Conclusion

This brief review of the literature demonstrates the importance of pastoral care in the local church. Pastoral care is that ministry of the church in which both ministers and church members care for the needs of those God places in their path for the purpose of helping them to draw closer to the Lord. Historically, from the book of Acts in the New Testament and throughout history, pastoral care has been an integral part of the church. The burden of the church on the typical pastor demands that lay people be involved in giving care. The pastor himself cannot do this alone. Many pastors feel inadequately trained to give care to individuals in spite of the immense value it provides to members of the church and community. What is gleaned from the review of the literature is the need and opportunity to benefit from a robust pastoral care ministry in the local church.

⁶⁹ John 15:12, 17; 1 Thessalonians 5:11; Romans 14:19; Galatians 5:13; Colossians 3:16; 1 Thessalonians 4:18.

CHAPTER TWO

RESEARCH DEVELOPMENT AND FINDINGS

From a review of the literature, several realities are evident. First, throughout the history of the church, pastoral care has played an important part in the health of a local congregation. Beginning in the book of Acts and continuing through the early apostolic church the importance of pastoral care has been demonstrated. Throughout the centuries, the church has placed emphasis in this area. Second, giving attention to the area of pastoral care in a church is biblical and essential for a church to be healthy. Third, it is difficult for the average pastor to take on this role exclusively in light of the other responsibilities and the stress of the ministry. The burden of the church on the typical pastor demands that lay people be involved in giving care. The pastor himself cannot do this essential ministry alone. Many pastors feel inadequately trained to give care to individuals, in spite of the immense value it provides to members of the church and community. What is needed is a plan administer a robust pastoral care ministry in the local church.

The purpose of this study was to determine the needs of pastors and local churches in the area of pastoral care and help them find ways to effectively meet those needs. The four goals for this project are as follows. The first goal is to determine how well equipped pastorals believe they are to fulfill specific pastoral care needs within their church. The second goal is to understand how much of pastoral care ministries are currently being done by the pastor and how much by lay ministers. Third, is to determine what areas pastors would most like to have more training or guidance. Fourth, the researcher would like to find resources and programs that can meet those needs and offer a model to improve this area of the local church.

A survey was developed to determine those areas in which pastors felt they were inadequately prepared to provide pastoral care from their seminary training and from their personal experience. The problem this researcher was seeking to answer is: How well equipped do pastors believe they are to handle pastoral care needs, based on their seminary preparation and their personal experience. In addition, the researcher hoped to offer solutions to help churches develop a better way to meet the pastoral care needs of their congregation and community.

Methodology

A survey was developed to determine how well-equipped pastors believe they are to handle the pastoral care needs of their local church. The survey was made available through Survey Monkey to pastors in the Noonday Baptist Association. The Noonday Baptist Association consists of over 160 churches in the Northwest Atlanta metropolitan area in the state of Georgia. In addition, other ministers that the researcher knew, were asked to take part in the survey. These were mostly from the same geographic area; however, a few of the participants were from outside of Georgia.

Using Survey Monkey allowed the researcher to see results in real time. It also allowed for anonymity among the participants. In addition, it enabled the participants to access the survey over the internet and complete it quickly. The survey only took the participants about two minutes to complete. The design, simplicity and ease of access of the survey was done to receive maximum participation in the project.

The researcher attempted to get a balanced demographic of respondents in various age levels, various education levels, experience levels and various church sizes. By doing this the researcher could more accurately determine if these areas affected the pastors' ability to provide pastoral care. With the exception of experience levels (which were skewed to more than fifteen years of experience) there was generally good variety in the demographics of the respondents.

With regards to experience levels, this number is reflective of the average age and experience of a pastor according to Barna.¹ In his study of 2001, the median age of pastors was forty-nine and they had been in full-time ministry for seventeen years at the time of the survey. So the results of the survey are reflective of the population of pastors in general.

Survey Instrument

The survey instrument was constructed using eleven questions (see Appendix A for a copy of the survey). The eleven questions covered some basic demographic information and surveyed the minister's opinion of how well they believed their seminary training and experience prepared them to deal with pastoral care issues in their church. In addition, questions looked at the involvement of lay persons in the area of pastoral care. It was developed using both multiple choice answers and Likert scale questions.

The Likert scale was developed by psychologist Rensis Likert. Using this scale helps the researcher to give objective descriptions and analysis to subjective questions and responses. It typically includes a statement and asks for the respondents to select one of five choices. They are: 1. Strongly disagree, 2. Agree, 3. Neutral, 4. Agree, 5. Strongly agree.²

The survey instrument is a revised instrument based on the similar questionnaires from other studies. The researcher also added questions based on the information necessary for this study. A small group from the researcher's own church staff and classmates in seminary were asked to review the instrument to insure that the questions and format were not confusing.

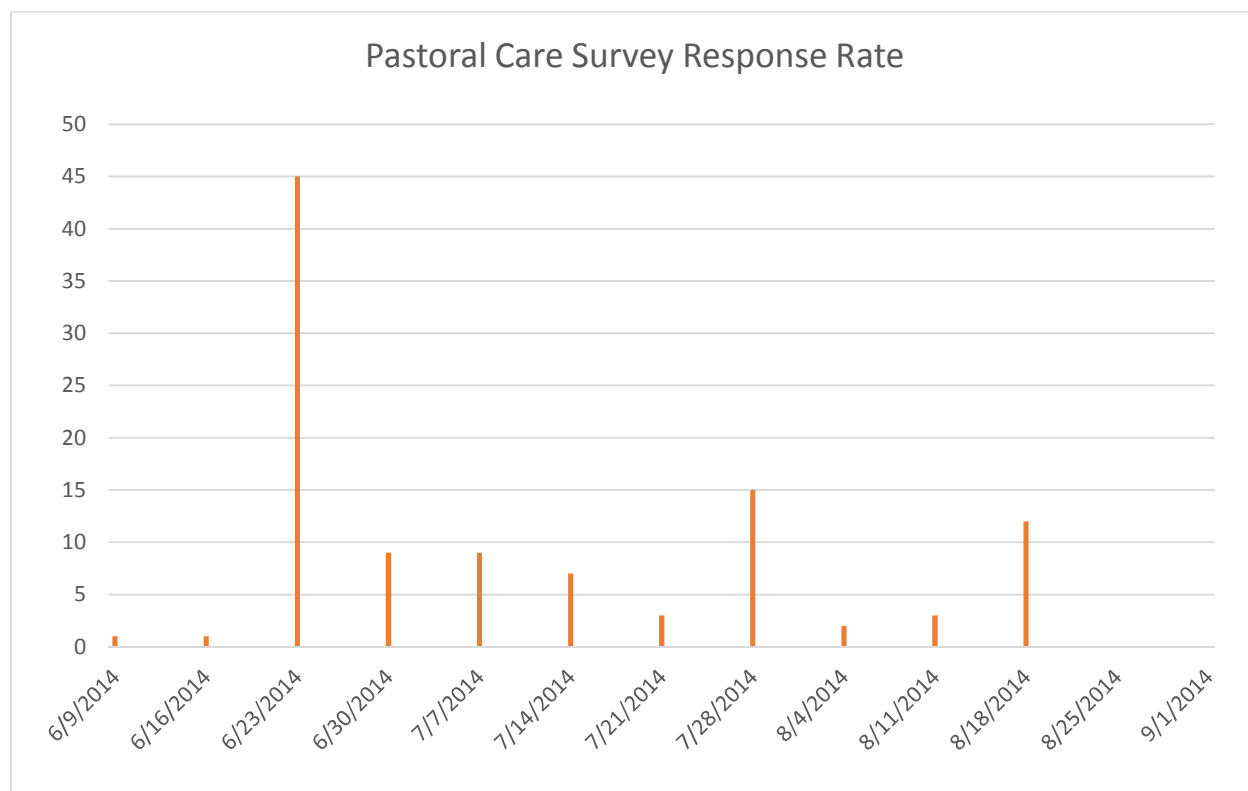
The researcher received IRB approval on June 4, 2014. The survey was first introduced through the Noonday Baptist Association on June 5, 2014 through electronic mail which

¹ George Barna. "Pastors Paid Better, but Attendance Unchanged." (http://www.barna.org/barna-update/artice/5-barna-update/39-pastors-paid-better-but-attendance-unchanged3.U_3flOkg9es., 2001), 1.

² Rensis Likert, "A Technique for the Measurement of Attitudes," *Archives of Psychology* 140(1932): 1–55.

included the link to the instrument. In addition, the researcher began contacting the other participants through electronic mail, phone calls and personal contact beginning in June 26, 2014. A total of 107 responses were received through September 1, 2014. Of the 107 responses 101 actually completed the entire survey (ninety-four percent completion rate). The response rate is found in Table 2.1.

Table 2.1 Survey Response Rate



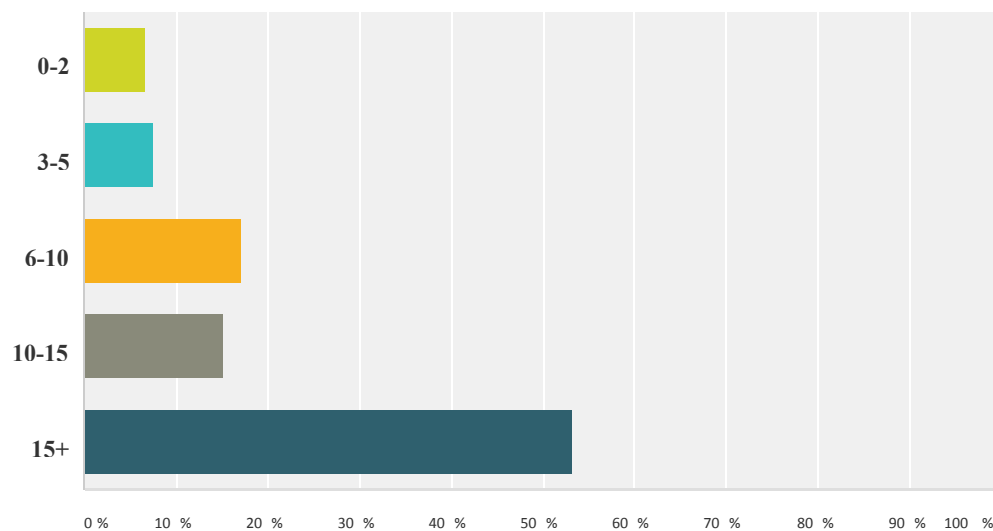
Results and Observations from the Survey

Once the results were received, the researcher began to analyze the data. The first three questions and the eleventh question were demographic in nature. These questions helped the researcher to understand the experience and education of the respondent, and the size and denomination of the church in which the respondent served. The fourth and tenth questions asked if others on the ministerial staff or the membership attended to pastoral care needs. Questions

five, six, seven and eight examined readiness or how well the respondents believed they could handle pastoral care needs and where they would like more training in this area. Finally, the ninth question asked for the minister's opinion on who was best suited to manage pastoral care needs. The details of the survey results are found in Appendix I.

Results of Those Questions Regarding Demographics

Question number one asked: How many years of experience in ministry do you have? Of the total respondents, 105 answered this question and two respondents did not answer the question. The results showed seven percent of ministers had less than two years of ministry experience and eight percent of the respondents had between three and five years of experience (note: all numbers will be rounded to the nearest whole number for the purposes of this discussion; an exact number is found in the tables following the discussion of the results). Those with between six to ten years' experience and eleven to fifteen years' experience were almost equal (seventeen percent had six to ten years of experience and fifteen percent had eleven to fifteen years of experience). The largest group of respondents had over fifteen years of experience. Over half of the respondents (fifty-three percent) fell into this range. The results are found in Table 2.2.

Table 2.2. Years of Experience in Ministry**Q1 How many years of experience in ministry do you have?****Answered 105****Skipped 2**

Answer Choices	Responses	
0-2	7%	7
3-5	8%	8
6-10	17%	18
10-15	15%	16
15+	53%	56
Total		105

Question number two asked: What is the highest level of education you have completed?

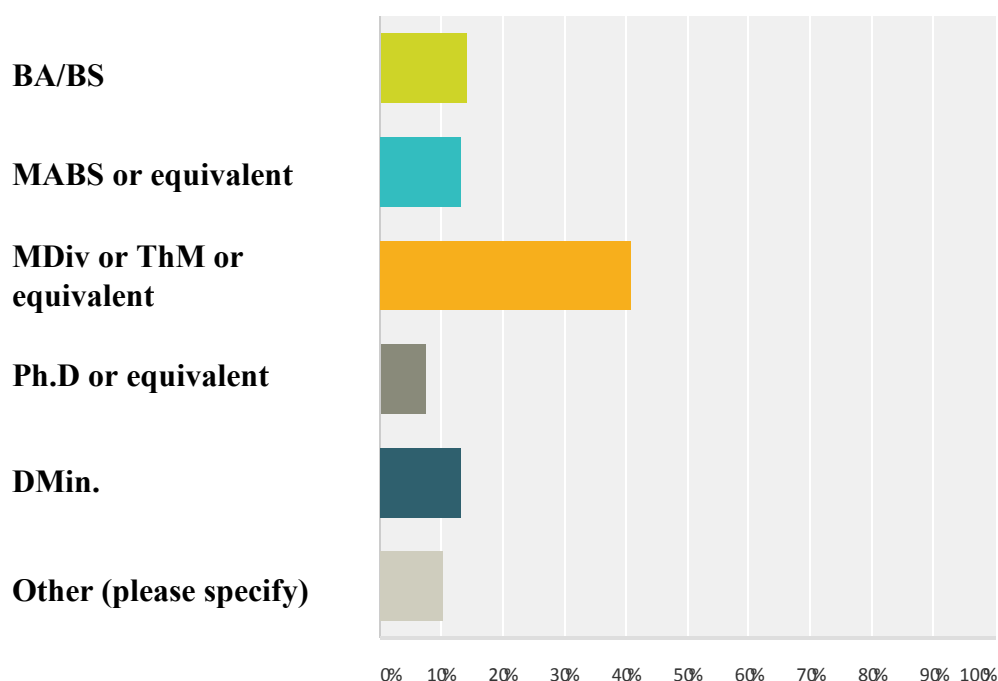
Of the total respondents, 105 answered this question and two respondents did not answer the question. The results showed fourteen percent of ministers had a bachelor's degree and thirteen percent of the respondents had a Master of Arts degree or the equivalent. The largest group were

those with the traditional ministerial degree, a Master of Divinity or a Master of Theology. Forty-one percent of the respondents were in this group. About twenty percent of the respondents had a doctoral degree (about eight percent with a Doctor of Philosophy or equivalent and thirteen percent with a Doctor of Ministry). Eleven other respondents marked “other” with regards to their highest level of education received. Three of those had a Master’s of Arts degree (MARE, MACE and MA in Biblical Counseling). Three had business degrees (BBA – two, MBA – one). One also had specialized training in Biblical Discipleship Counseling. Two held high school diplomas, one had some college and a final one had a Pastoral Certificate.

Table 2.3. Level of Education

Q 2 What is the highest level of education you have completed?

Answered: 105 Skipped: 2



Answer Choices	Responses	
BA/BS	14 %	15
MABS (or equivalent)	13%	14
MDiv, ThM (or equivalent)	41%	43
PhD, ThD (or equivalent)	8%	8
DMin	13%	14
Other (please Specify)	10%	11
Total		105

Question three asked for the size of church in which the minister serves. Almost forty percent of respondents reported serving in churches less than 200. Approximately another thirty-nine percent came from churches between 200 and 3000. The remaining twenty-one percent respondent were in churches larger than 3000. The final question (eleven) allowed the researcher to understand the various denominations represented in the survey. Since the survey was sent first to the churches of the Noonday Baptist Association in the northwest section of metropolitan Atlanta, Georgia, a majority of respondents were expected to be from Southern Baptist Churches. Seventy-four percent of the respondents were Baptists. Other denominations represented included United Methodist churches, Presbyterian, and Non-denominational.

Results of Questions Regarding Ministerial Staff and Congregation and Pastoral Care Needs

The fourth and tenth questions asked if others on the ministerial staff or the membership attended to pastoral care needs. Question four asked whether there was an additional staff person who handled pastoral care issues. Two-thirds of the respondents (sixty-four percent) were affirmative in their response to this question. Question ten asked for percentages of pastoral care

done by staff and percentage done by members. A majority of respondents (fifty-three percent) indicated that seventy-five percent of pastoral needs were taken care of by the ministers and twenty-five percent by members. Ninety-six percent of the respondents indicated that the staff did fifty percent or more of the pastoral care in their church.

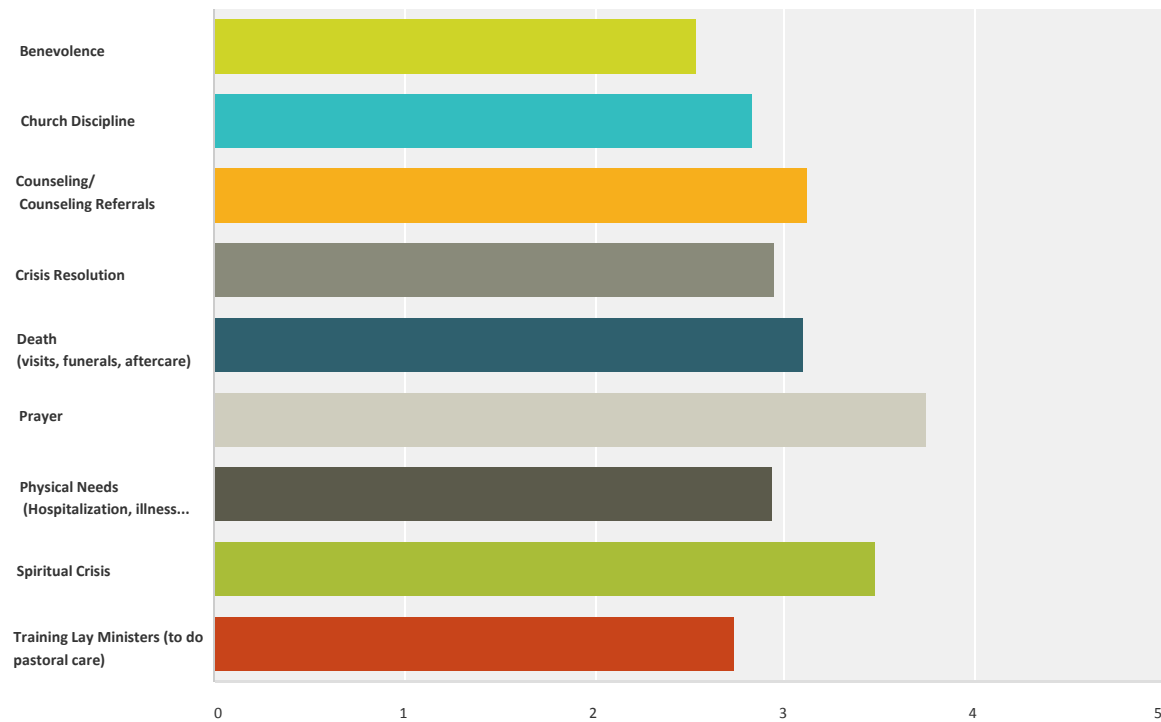
Results of Questions Regarding Readiness for Pastoral Care Ministry

Question five asked how much the respondent believe their seminary education prepared them to adequately deal with specific pastoral care needs. A large number of respondents indicated that they were neutral, disagreed or strongly disagreed that their seminary education prepared them to adequately deal with the following pastoral care issues: benevolence (eighty-three percent), church discipline (sixty-six percent), counseling/counseling referrals (fifty-four percent), crisis resolution (sixty-five percent), issues around death (fifty-five percent), prayer (thirty-nine percent), physical needs (sixty-seven percent), spiritual crisis (forty-four percent), and training lay ministers (sixty-five percent). The majority of ministers felt their seminary education did not adequately prepare them for seven of the nine areas surveyed. See Table 2.4 for more details.

Table 2.4 Seminary Education Preparation

Q 5 My seminary education has prepared me to adequately deal with the following pastoral care needs:

Answered 97 Skipped 10



	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Average Rating
Benevolence	12%	43%	28%	14%	3%		
	11	41	27	13	3	95	2.54
Church Discipline	12%	33%	20%	27%	7%		
	12	32	19	26	7	96	2.83
Counseling/Counseling Referrals	7%	27%	20%	39%	7%		
	7	26	19	38	7	97	3.12
Crisis Resolution	10%	27%	27%	29%	6%		

	10	26	26	28	6	96	2.94
Death (visits, funerals, aftercare)	7% 7	28% 27	20% 19	38% 37	7% 7	97	3.10
Prayer	4% 4	9% 9	16% 15	49% 47	22% 21	96	3.75
Physical Needs (illness, hospitalization, disease)	6% 6	34% 33	26% 25	27% 26	6% 6	96	2.93
Spiritual Crisis	4% 4	15% 14	25% 24	40% 38	16% 15	95	3.48
Training Lay Ministers (to assist in pastoral care needs)	18% 17	31% 30	16% 16	31% 30	4% 4	97	2.73

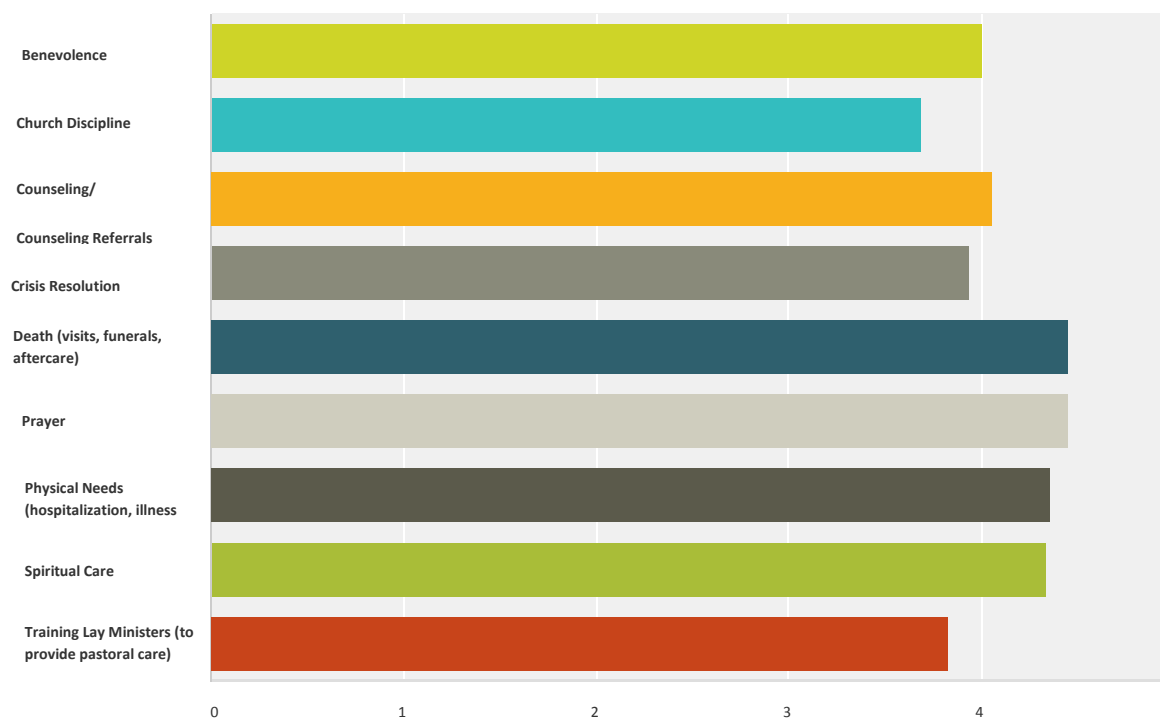
Question six asked how much the respondent believe their pastoral experience prepared them to adequately deal with specific pastoral care needs. The respondents indicated that they strongly agreed or agreed that their experience prepared them to adequately deal with the following pastoral care issues: benevolence (eighty-six percent), church discipline (seventy-four percent), counseling/counseling referrals (ninety-one percent), crisis resolution (seventy-four percent), issues around death (ninety percent), prayer (ninety-six percent), physical needs (ninety-four percent), spiritual crisis (ninety percent), and training lay ministers (seventy-one percent). The majority of ministers felt their experience did adequately prepare them for all of the nine areas surveyed. In fact, ninety percent or greater the ministers felt their experience prepared them to adequately handle five of the areas (counseling/counseling referrals ninety-one percent), issues around death (ninety percent), prayer (ninety-six percent), physical needs (ninety-four percent), spiritual crisis (ninety percent). The same two areas they felt their

seminary education prepared them for (prayer and spiritual crisis) was also the areas that they felt their experience also helped them. See Table 2.5 for more details.

Table 2.5 Pastoral Experience Preparation

Q 6 My pastoral experience has prepared me to adequately deal with the following pastoral care needs:

Answered 101 Skipped 6



Item	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Average Rating
Benevolence	0% 0	6% 6	8% 8	62% 63	24% 24	101	4.0
Church Discipline	1% 1	9% 9	26% 26	43% 43	21% 21	100	3.7
Counseling/ Counseling Referrals	0% 0	4% 4	15% 15	53% 53	29% 29	101	4.1

Crisis Resolution	2% 2	7% 7	18% 18	49% 49	25% 25	101	3.9
Death (funerals, visits, aftercare)	0% 0	3% 3	7% 7	40% 40	50% 50	100	4.4
Prayer	0% 0	0% 0	5% 5	46% 46	50% 50	101	4.4
Physical Needs (illness, disease, hospitalization)	0% 0	1% 1	6% 6	53% 53	41% 41	101	4.3
Spiritual Crisis	0% 0	1% 1	10% 10	51% 51	39% 39	101	4.3
Training Lay Ministers (to assist in pastoral care needs)	0% 0	8% 8	21% 21	50% 50	21% 21	100	3.8

Question seven asked how much the respondent believe they were equipped to meet the pastoral or congregational care needs in their church. Eighty-four percent of respondents indicated they agreed or strongly agreed that they felt they were prepared to meet the pastoral care needs of their church. Sixteen percent did not believe they were well-equipped to meet those needs.

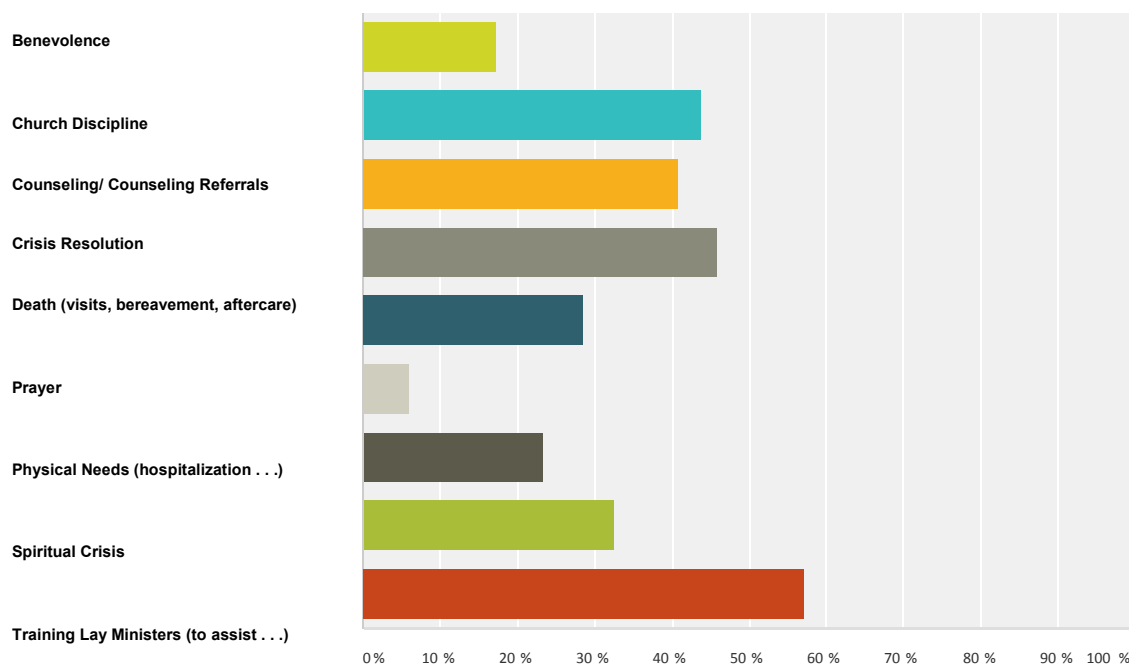
Question eight asked for the top three areas the respondents would like to have more training in seminary regarding pastoral care. This question used the same nine areas used in questions five and six. The highest response to the question was “training lay ministers to provide pastoral care” (fifty-seven percent). The lowest response was to “prayer” with only six percent indicating they wanted more training in this area. The three other top areas ministers

would like more training was crisis resolution (forty-six percent), church discipline (forty-four percent), and counseling/counseling referrals (forty-one percent). See Table 2.6 for more details.

Table 2.6 Top Three Areas for More Training

Q 8 The top three areas I would like to have more training in seminary regarding pastoral care would be (choose only three):

Answered 98 Skipped 9



Answer Choices	Responses	Numerical Responses
Benevolence	17.%	17
Church Discipline	44%	43
Counseling/Counseling Referrals	41%	40
Crisis Resolution	46%	45
Death (visits, bereavement, aftercare)	29%	28
Prayer	6%	6
Physical Needs (illness, hospitalization, disease)	23%	23

Spiritual Crisis	33%	32
Training Lay Ministers (to assist in pastoral care needs)	57%	56
Total Respondents: 98		

Results of Question Regarding Most Effective Way to do Pastoral Care

Question nine asked the ministers their opinion of the most effective way to do pastoral care. Nearly seventy percent of the respondents indicated a combination of ministers, professionals, and trained lay ministers was the best way to effectively meet pastoral care needs. A surprising number of ministers (sixteen percent) indicated they felt pastoral care was most effective when done by ministers. Approximately fourteen percent of the respondents indicated that either lay persons (four percent), trained church members (five percent) or professionals (five percent) could best handle pastoral care needs.

Summary of Results

The results of the survey emphasized the importance of pastoral care to the local church. First, although the sample size was not enormous, there was a good amount of diversity among the ministers surveyed. Second, it is clear that at least one third of the ministers have no other staff member they can rely on to give pastoral care. Third, in general, most pastors feel that their seminary education did not prepare them for the pastoral issues they face. However, their experience has given them confidence in these areas and they felt they are personally well-equipped to meet those demands. The top four pastoral care areas they would like to have more training include: training lay ministers (fifty-seven percent), crisis resolution (forty-six percent), church discipline (forty-four percent) and counseling/counseling referrals (forty-one percent). Seventy percent of the respondents indicated they thought pastoral care was best done by a

combination of ministers, church members and professionals. Interestingly, in a majority of the ministers surveyed, pastoral care is done mostly by the staff (sixty-five percent reported that the staff did three-fourths or more of the pastoral care).

Second, there was a good amount of diversity among the ministers surveyed. These respondents came from a variety of churches both in size (less than 100 to more than 10,000) and eight different denomination. The ministers also were varied in educational background (fourteen percent held a bachelor's degree, fifty-nine percent held Master's degrees and twenty-one percent with a doctoral degree) and experience (fifty-three percent had more than fifteen years of experience, thirty-two percent had between six and fifteen years of experience and fifteen percent had five years or less experience).

Third, it is clear that at least one third of the ministers have no other staff member they can rely on to give pastoral care. These are probably in the smaller churches as solo pastors, but not exclusively. The burden on them to provide preaching, administration, discipleship, worship, evangelism and pastoral care is enormous. A pastor in this situation must find others within the church to help. At the same time, those who have other staff members to share this load should not overlook the opportunity that exists to engage church members in providing for some of the pastoral care needs.

Fourth, in general, most pastors feel that their seminary education did not prepare them for the pastoral issues they face. However, their experience has given them confidence in these areas and most ministers in the survey feel they are well-equipped personally to meet those demands. These results beg the question, is there a better way to prepare new ministers for the inevitable pastoral care role in a church? Could it be that seminaries should consider ways to deliver more thorough studies in this area? Perhaps an additional course in seminary would be of

value. A workshop or continuing education class might also provide the necessary preparation. Internships with seasoned pastors could contribute to the training of a new or soon-to-be minister. Pastors of larger churches could provide insight to groups of young ministers through periodic training. From the survey, it appears that the ministers eventually “figure out” pastoral care in their setting, but the road might not need to be so bumpy to get there. In addition, pastors are missing a huge untapped resource by not engaging the membership in ongoing pastoral care needs.

Fifth, the top four pastoral care areas they would like to have more training include: training lay ministers (fifty-seven percent), crisis resolution (forty-six percent), church discipline (forty-four percent) and counseling/counseling referrals (forty-one percent). It is important to recognize that over half of the respondents had more than fifteen years’ experience. While they may have adequate pastoral care in their church, they may be missing vital bits of information on how to not only deliver good pastoral care, but also how to be most effective in this area. Again, the clear number one need for the respondents is how to train lay ministers to assist in pastoral care needs in the church. Doing this one thing can open up enormous possibilities for ministry in the church and in the community.

Finally, while most of the pastoral care in the churches surveyed is done by the staff, there seems to be an understanding of the value in sharing this task among others (staff, professionals, and church members). Clearly, there is an opportunity to give relief to overburdened staff and engage the membership in meaningful ministry. Developing both programs and systems to attend to these needs effectively, could result in huge positive benefits in churches and communities. The following chapter proposes such a plan.

CHAPTER THREE

TWO MODELS FOR EFFECTIVE PASTORAL CARE

The Church Model – C.A.R.E.

In light of the evidence of great need for a robust pastoral care ministry in local churches from the literature, Scripture, and the survey results, the researcher has designed a model to meet that need. The acronym C.A.R.E. represents the four major areas of the model. These areas are Counsel, Affirm, Resource, and Equip. Some pastoral care ministries will fit in more than one area of C.A.R.E. This model is the framework for which pastoral care ministries can be organized and implemented.

Counsel is that area of pastoral care that provides spiritual wisdom in the events of life. It may include professional, ministerial, and lay counseling. This area also includes helping people through spiritual crisis, church discipline and includes some processing groups such as Fresh Start (a group that helps individuals process forgiveness). *Affirm* provides comfort and support in the trials of life. *Affirm* helps people through death (bereavement, funeral planning & service, aftercare), hospitalization, and crisis resolution. *Affirm* also includes ministries that offer supportive care such as Stephen Ministry¹ and prayer. A third area, *Resource*, provide resources to meet the immediate and ongoing needs. *Resource* includes counselor referrals, support groups, benevolence, prayer, and military ministry. *Equip* trains members in the local church to meet the pastoral care needs of the congregation and community. *Equip* includes Stephen Ministry training, preparation for lay counseling/biblical discipleship counseling, spiritual coaching and training for other specific ministries such as the prayer ministry, benevolence, and military ministry.

¹ See the website at www.StephenMinistry.org for more details of this ministry.

This model is flexible enough to add or take away elements that may not fit with a particular church or a church may not have the leadership currently to fulfill these ministries. Ministries should not be started without adequate leadership. At the same time, ongoing work should be done to constantly train and prepare new leadership. For example, a parish nurse ministry might fit in any of the four areas of the C.A.R.E. model. For others, senior adult ministry and pre-marital and marriage ministry may be a part of pastoral care. These elements would easily fit into the model proposed.

C – Counsel

Counsel is that area of pastoral care that provides spiritual wisdom in the events of life. It may include professional, ministerial, and lay counseling. This area also includes helping people through spiritual crisis, church discipline and includes some processing groups. At a minimum, a local church must have a plan to counsel those who come to the church for help. It would be unbiblical and unethical not to provide some way for people in the local church to receive counseling when needed.

There are a number of counseling models and there are philosophies behind each one. The local church must decide what will work for them. Three particular areas should be addressed: professional, ministerial and lay counseling. There is a wide range of variance in their philosophy, methodology and who does the counseling. The philosophical beliefs and methodology of counselors is something each minister should carefully consider before referring individuals they are responsible for to a counselor.²

² Jay Edward Adams, *Competent to Counsel: Introduction to Nouthetic Counseling* (Grand Rapids, MI: Ministry Resources Library, 1986), 100.

Professional Counseling and Counselor Referral Network

Professional counseling is widely available in most areas of the United States. However, in many foreign countries, professional counseling is very rare. There are well over 200 types of counseling ranging from traditional (cognitive-behavioral therapy, solution-focused therapy, etc.) to bizarre (scream therapy, death to rebirth therapy, tickle therapy, maggot therapy, etc.).³ A minister must be discerning when referring to a professional counselor. With a large group of Christian counselors available in many cities, for the most part, a minister should begin by looking for competent Christian counselors to network with. Occasionally, a good qualified counselor may not be a Christian. One resource is the Christian Care Network which is on the website of the American Association of Christian Counselors. Their website states that, “The Christian Care Network (CCN), is a national referral network of state licensed, certified, and/or properly credentialed Christian counselors offering care that is distinctively Christian and clinically excellent.”⁴ The search feature allows one to find a Christian counselor in a specific geographical area. As with any search site, the prospective counselor should still be interviewed and screened.

Some churches have on-site professional counselors. This can be a wonderful asset for the church. The church may be able to underwrite some or all of the costs associated with the counselor. The counselor may be conveniently located in the church building, making it easier for the clients and providing easy access for consultations and advice for the staff. In addition, during the hiring process the philosophical, methodological, and theological beliefs can be probed to insure compatibility with the church. Also, the professional counselor may be able to supervise counseling interns who can provide another low or no cost avenue for counseling. The

³ Murano, Grace, *Nine Most Bizarre Therapies*, http://www.oddee.com/item_98419.aspx, 2012.

⁴ For more information see <http://www.aacc.net/resources/find-a-counselor/>

staff counselor could also be used to develop support groups and continuing and preventative workshops for the church body and community.

Ministerial Counseling

Ministerial counseling is something that is expected of most pastors to one degree or another.⁵ Some would argue that this is the exclusive realm of the church,⁶ while others would follow a more collaborative approach using other professionals and/or trained church members. Whether or not they see counseling as a primary part of the ministry, there will be a demand for counseling that must be fulfilled by the minister, even if it is only an initial visit to serve as a sort of triage for the situation.

With this in mind, how might a minister prepare for the inevitability of church members seeking good quality Christian counseling? Most have taken a limited number of pastoral care or counseling courses in seminary; however, there is a great deal of training available to ministers outside of their seminary education. This includes books, media resources (DVD training, etc.) workshops and websites.

Books

In the area of books, several could help in ministerial preparation. *The Word for the Wise* by Henry Brandt and Kerry Skinner provides a good overview of counseling from a biblical perspective.⁷ It emphasizes the character of the counselor, some foundational understandings of root elements counselors deal with and similarities and differences in secular and biblical

⁵ Howard Eyrich and William Hines. *Curing the Heart: A Model for Biblical Counseling* (Ross-shire, UK: Christian Focus Publications, 2002), 11.

⁶ Jay Edward Adams, *Competent to Counsel: Introduction to Nouthetic Counseling* (Grand Rapids, MI: Ministry Resources Library, 1986), 42.

⁷ Henry Brandt and Kerry L. Skinner. *The Word for the Wise*, 2nd ed. Mobile, AL: KLS LifeChange Ministries, 2008, 1.

counseling. Henry Cloud and John Townsend in *How People Grow* give insight into how people can help others grow spiritually and provides some rationale for an informal discipleship or counseling ministry for anyone.⁸ Jay Adams' classics, *Competent to Counsel* and *A Christian Counselor's Manual* challenge the psychologized approach to counseling and offer a framework for the pastor to follow. A more extensive volume by Tim Clinton, Archibald Hart and George Ohlschlager, titled *Caring for People God's Way*, provides a step-by-step method for the counseling process.

Several books can be helpful in skill development. Gerard Egan in his book, *The Skilled Helper* offers a three-step helping model to address issues: Stage 1, What is going on?; Stage 2, What solutions make sense to me?; and Stage 3, How do I get what I need with what I want? His model includes problem management and opportunity development.⁹ Specifically in the area of crisis counseling, *The New Guide to Crisis and Trauma Counseling* by Norman Wright offers a practical resource for offering guidance in various crisis and trauma events of life. *Counseling the Hard Cases* by Stuart Scott and Heath Lambert give specific examples of counseling in difficult situations from a biblical perspective. Insight for Living has a set of counseling manuals titled, *Counseling Insights* which address specific counseling issues. These volumes provide goals for each step of the counseling. Step one is the observation and identification of the problem; step two is biblical instruction and encouragement; step three has practical helps; step four has lifetime principles for growth. These volumes also contain suggested resources for each topic.¹⁰ Hope for the Heart Ministries out of Plano, Texas offers counseling resources called

⁸ Cloud, Henry and John Townsend. *How People Grow*. Grand Rapids: Zondervan Publishing House, 2001., 191.

⁹ Gerard Egan. *The Skilled Helper*. 7th ed. Pacific Grove, CA: Brooks/Cole, 2002.

¹⁰ Insight for Living. *Counseling Insights: A Biblical Perspective on Caring for People*. Plano, TX: Insight for Living, 2007.

Hope for the Heart Biblical Counseling Library touching over one hundred topics. These are biblically-based resources which offer insight by offering definitions, characteristics, causes, and steps to solution for real life topics, while reinforcing the importance of Christ-centered living.¹¹ Many more volumes could be listed, but these are a good start.

Media Resources

KLS LifeChange Ministry also offers training in biblical counseling. This ministry uses conferences and online training to prepare people for a role in counseling. The online portion includes reading six texts written by Kerry Skinner and Henry Brandt. These books cover areas of personal living, responsibility, dealing with sin, repentance, marriage, parenting and using the Scriptures to solve problems. The approach is from a biblical perspective and believes that trained Christians should be able to help hurting people deal with problems in their lives. Light University is the educational arm of the American Association of Christian Counselors (AACC). Light University has one of the most extensive online and DVD training offerings available. Almost every conceivable topic is accessible including crisis, marriage, stress, parenting, trauma, etc. It has schools in counseling and psychology, life coaching, crisis response and trauma care and marriage and family studies. While it is not a regionally accredited university, it does offer a wide range of in-depth training to prepare people for a variety of helping situations.

Workshops

A number of workshops also can provide a wealth of information for the minister. Workshops can provide a (typically) quick and cost-effective way to prepare for pastoral care

¹¹ June Hunt, *Biblical Counseling Keys* (Dallas, TX: Hope For The Heart, 2008).

issues that will arise in a church setting. They are often easily applicable and normally offer ease of application in the minister's current setting.

Life Innovations provides a one-day training in a marital and pre-marital assessment called Prepare-Enrich. Life Innovations began in 1980 as a result of multiple research projects. The *Prepare* assessment is designed for premarital couples, while *Enrich* is designed for married couples. Each of the assessments is highly research-based and has been very successful as a tool to help guide counselors, marriage mentors and ministers. It combines a relationship inventory and skill-building exercises to help a couple prepare for their future marriage or improve their existing marriage. This inventory is custom designed for each couple with over 100 different customizations available. It also provides a guide for the counselor to follow to review and guide the counseling process.¹²

In the area of biblical counselor training, Faith Biblical Counseling Ministries in Lafayette, Indiana has a well-developed lay counselor training program. This program has trained nearly 10,000 counselors over the past 30 years. At the core of their program is a biblical counselor training program that occurs each year at Faith Baptist Church. In addition, the staff and other trained biblical counselors hold workshops across the country and around the world to train others in these principles and practices. Their philosophy of counseling is a nouthetic or biblical approach, which promotes the Bible's sufficiency to counsel people in a wide variety of life situations.¹³

Uniquely You is a training and consulting group that is centered on a DISC-based personality profile combined with a spiritual gifts assessment.¹⁴ This organization offers one-day

¹² For more information see www.prepare-enrich.com.

¹³ For more information see www.faithlafayette.org/counseling.

¹⁴ For More information see uniquelyyou.com.

trainings in the use and interpretation of the assessment at a variety of levels (basic, advanced, specialist, etc.). This training can also be done through conference calls. *Uniquely You* training can prepare one to use this assessment and offer feedback. This can be a supplement to other training and offer additional insights in relationship building and conflict resolution.

Stephen Ministry is a one-to-one lay caring ministry. While *Stephen Ministry* is not a counseling training, per se, it does offer training in foundational helping skills essential for effective counseling. These skills include relationship and caring abilities, listening, distinctively Christian caregiving, boundaries, confidentiality. Implementation of this program requires a week-long certification training for the leaders.

Lay Counseling

An untapped resource in our churches is the use of mature believers to counsel others. Many of the problems people come to the minister with are problems in living and the Bible sufficiently addresses these. Kerry Skinner on the KLS Life Change Ministries website offers this four-step plan for helping people with problems. The four steps are: be compassionate, listen to the problem, point the person to a solution, and use other counseling helps.¹⁵

It is important that the church checks out the legal and liability issues of calling these helpers, counselors. In some states the use of this term may open the church up for civil suits in the case of possible malpractice. For this reason, some churches has chosen to use terms such as life coach, biblical disciplers, lay care leaders, biblical mentors, etc. Brotherhood Mutual Insurance Company has prepared a Church Lay Counseling Risk Management Guidebook to help churches think through the issues and potential issues of a lay counseling ministry or any lay caring ministry in the church. It suggests that there must be a screening program, the creation

¹⁵Kerry Skinner, *Four Steps in Helping People with Problems* (Woodlands, TX: KLS Life Change Ministry, 2015) <http://kerryskinner.com/>, 1.

of a safe ministry environment, a written lay counseling policy, and adequate training and supervision.

KLS Life Change Ministries has developed the Laity Care Center which is used in a number of churches across the United States. The Laity Care Center is a biblical counseling center that is a ministry under the authority of the local church and operated by lay volunteers. It is staffed by a director, receptionist and laity care leaders (the volunteer counselors).¹⁶ *KLS Life Change Ministries* provides the graphics and downloadable documents to advertise the ministry. In addition, online training, conferences, materials and support are all available.

Another model is the nouthetic or biblical counseling approach. This method was initially championed by Jay Adams, Henry Brandt, and others. Its primary goal is to help a person become a growing and mature believers. Certainly, if the counselee is not a believer, the priority is to help them first become a believer. This methodology is not primarily designed to help a person feel better or get relief from the pain they feel. More than that, these counselors seek to come alongside a person, help them understand biblical principles that apply to their situation, and then encourage them to apply those principles to their lives. Faith Counseling Ministries in Lafayette, Indiana; the Counseling Center of Grace Fellowship in Florence, Kentucky and Faith Community Church in Woodstock, Georgia all have biblical counseling ministries and offer training for individuals and churches periodically.

North Point Community Church in Alpharetta, Georgia offers what they call, Hope Ministry. This is somewhat of a combination between Stephen Ministry and principles from the Grace Ministries model (originating from Charles Solomon). They train Hope mentors who do

¹⁶ KLS LifeChange Ministries, Laity Care Handbook, 2010, 7.

one-on-one caring for those facing divorce, grief, depression, etc. Hope mentors are also equipped and monitored through group supervision and continuing education classes.

Woodstock First Baptist Church in Woodstock, Georgia has a lay counseling ministry. This ministry is unique in that the lay counselors are under the direct supervision of licensed professionals. It is meant to be an adjunct to the professional counselors at the church. There is a limit to ten once-a-week meetings with the lay counselors and no fee is involved. Anything beyond the scope and ability of the lay counselors is referred to the professional counselors. Its design is to bring assistance to those with spiritual or emotional wounds.

At the researcher's church a ministry called *Restore* is being established. This ministry is in the process of developing care givers who will offer biblical guidance to people. A small group of mature believers are being trained to serve as life guides to serve people through the challenges of life. They have gone through one year of weekly training in preparation for their ministry. This training has included several workshop trainings (Prepare-Enrich Certification, Biblical Counseling training, and the like) as well as studying several helping skills books and individual projects. These life guides will provide biblical guidance and coaching to people who could benefit from their help.

A newer area is that of spiritual leadership coaching. Blackaby Ministries International has taken the lead in this area. It incorporates the seven realities drawn from the *Experiencing God* material of Henry Blackaby.¹⁷ Coaching differs from counseling, supervision, and consulting, mentoring or discipling in several ways. Coaching assumes health, capability, and responsibility of the person being coached. Counseling assumes none of these things and often assumes dysfunction. Counseling often has a goal of restoring the mental health of a person.

¹⁷ Henry Blackaby and Claude V. King, *Experiencing God: How to Live the Full Adventure of Knowing and Doing the Will of God*, (Nashville: B&H Publishing Group, 1998).

Supervision has a decided difference in power and its goal is to increase productivity.

Consulting, mentoring, and discipling assumes the need of an expert. Its goal is to answer questions. Spiritual leadership coaching also assumes that God is already at work in the person, God can speak directly to the person, and the power of choice leads to greater outcomes and ownership. Coaching is a valuable tool, but may not always be the best choice for an individual. Like other ministries, its use should be decided based on the needs of the person desiring to change.

Spiritual leadership coaching uses four types of skills. They are relationship-building skills, awareness-building skills, focusing and commitment skills, and futuring skills.¹⁸ Trust-building is both an ability and a process. It leads to establishing a relationship with the person being coached. Awareness-building skills use coaching skills to help a person become more aware and gain a deeper understanding of his situation. It includes developing the skills to ask powerful, thought-provoking questions. Next, focusing and commitment skills help the person to move to resolve a specific single issue in their life. This is done by helping them to narrow their focus, make a commitment, and build accountability. The fourth skill is that of futuring or helping the person imagine the future, anticipate and overcome barriers, and recap the experience for lessons learned.

Counseling Referrals

As a church develops its care ministry it should consider the opportunity of referring people to good Christian counselors. This can relieve the pastor of being overwhelmed with the load of counseling or his feeling of inadequacy to meet this need. Since this is a way to use resources, it will be addressed in the *Resource* section of this model.

¹⁸ Blackaby Ministries International, *The Dynamics of Spiritual Leadership Coaching*, training class notes, November 3, 2014.

Church Discipline

Church discipline is an area that few want to deal with in the church. In many churches it is simply not practiced. However, a minister will face the need for this if they are in the church for any length of time. Churches need to determine the appropriate scriptural response based on the scope of the sin and on the attitude of the offender. Often church discipline is required in the case of marital conflict and divorce or affairs. It is important for the church to have a plan on how to deal with the innocent spouse in the case of marital conflicts as it relates to church discipline. One important question to be answered is: should a leave of absence be required from ministry involvement during a discipline process? A church should have a plan in place to adequately deal with these areas before they arise.

Church discipline can have positive benefit for the local church body. One's love should be evident both when Christians are growing and healthy and continue when they stray from the truth and godly living (John 13:34, 35; Ephesians 4:16, Hebrews 10:25). In Matthew 18:12-18 Christ gives the church instruction regarding church discipline. In the verses that follow (15-35) he explains what to do based on the wayward person's response. The Apostle Paul reminds believers of their responsibility to restore those who stray from the truth (Galatians 6:1) and James places this responsibility on the elders of the church to facilitate the restoration process (5:14-20).

Discipline can be defined in a broad sense and a narrow sense. In a broad sense, everything the church does for the believer is discipline. This includes preaching, instruction, training and correction, encouraging and counseling. In a narrow sense, discipline is what the church does to correct those who stray from the truth in their beliefs or actions. Often churches do not practice church discipline because it is inconvenient, hard to do it right, comes across as

unloving or inconsistent, or some other reason; however, in a paper produced by Faith Baptist Church four reasons are given to practice church discipline. They are: it was taught by Christ,¹⁹ it is a Bible doctrine,²⁰ it has been practiced throughout church history, and it is for great benefit in God's plan of restoration.²¹

Church discipline should be exercised for an unwillingness to repent and show evidence of that repentance for shameful conduct such as sexual immorality, greedy covetousness, idolatry, slander, drunkenness, and robbery.²² It should also be exercised for someone advocating false doctrine²³ or someone with a divisive, irreconcilable spirit.²⁴

In order to follow discipline biblically, the following steps should be followed. First, there should be diligent preparation both of the church and the one who is seeking to restore. The church needs to be taught the significance of this practice. The one going to restore must first examine himself. He should make sure that his motives are pure, the timing is right, he has an attitude of humility, and has a willingness to restore.

After thorough preparation, there needs to be a deliberate and prayerful application of the biblical steps. First, the sin needs to be factual, not hearsay. Ideally, the believer who has the facts should confront the offender alone. If he repents and turns from the sin, then the matter is closed. If he does not, the one seeking to restore takes another mature believer with him to confront the offender. Again, if he repents and turns from his sin, the matter is closed and if not

¹⁹ Matthew 18:12-35

²⁰ Galatians 6:1

²¹ 2 Corinthians 2, 2 Timothy 2:19b

²² 1 Corinthians 5:1

²³ Galatians 1:8, 9; Romans 16:17

²⁴ Matthew 18:15-18; 1 Corinthians 5:11

the next step must be pursued. The next step is to tell it to the church. If the member will not repent, then he is excluded from church membership. While the person is excluded, it is important for the focus of any further contact from the church members and the individual is for the purpose of restoring that one to a right relationship with God and others (Matthew 18:17; 1 Corinthians 5:11; 2 Thessalonians 3:15). It is important for the church to lovingly stand together in this message of restoration. When (and if) the person repents, it is the church body's responsibility to forgive, restore and love the individual back into the fellowship.

At the researcher's church this process is handled through the elders and spiritual leaders of the church. They enjoy the confidence of the congregation to handle these matters. Using the elders allows for timely intervention and the ability to respond privately and sensitively. At the conclusion of the matter, the outcome is reported in the church conference. A broader sharing of the situation is done only where appropriate. In the case of those serving in a ministry leadership position, they are asked to step away for a season to deal with their situation. This would include individuals such as Sunday Bible Study teachers, those who lead in worship (choir, soloists, orchestra, etc.), committee heads or others in a leadership capacity. The value of this leave of absence is that it promotes healing instead of judgment, encourages the individual to focus on reconciliation, and models a godly response to conflict.

The church discipline ministry at the researcher's church is called the Barnabas Ministry. The goals of the discipline process in the Barnabas ministry are to promote spiritual growth, promote the reconciliation of relationships, protect the safety and well-being of the body of Christ, and protect the mission and integrity of the church. There are nine steps of response in the discipline process. The first three steps are informal. At this point, personal intervention is pursued. This includes 1. Self-discipline, 2. One-to-one intervention, and 3. Few-to-one

intervention. Once the process moves beyond these three steps, a more formal process occurs. It is at this point that pastoral intervention takes place. A ministerial assessment of the situation ensues (step four) and there is an assembly of the pastoral advisor and restoration team composed of a pastor, elders and others as appropriate (step five), and the pastoral advisor (typically an elder) and minister intervene in the situation (step six). The final stages are the actual discipline from the church. The elder advisor and elder team meet to determine the next steps (steps seven and eight) and (assuming the person does not respond positively), the elders decide on the discipline and take the situation to the church (step nine). The next steps would be to restore the individual, should he chose to obey the Lord and repent of the sin.

A -Affirm

The second part of the plan for pastoral care is *Affirm*. As people experience a variety of life altering issues, they need to experience comfort from the body of Christ (2 Corinthians 1:4). *Affirm* provides comfort and support in the trials of life. *Affirm* helps people through death (bereavement, funeral planning & service, aftercare), hospitalization, and crisis resolution. *Affirm* also includes ministries that offer supportive care such as Stephen Ministry and prayer.

Bereavement

The ministry of helping people through bereavement is perhaps one of the most significant ministries a church can provide for both members and those in the community. Most ministers will have the need to help a grieving family in the death of a loved one early in their ministry. If done well, these can be rich times of connection with the church family or the community. Rather than hoping things come together, the church should be prepared to lead the family through this time. Most families need and want a minister's leadership during these highly emotional times.

This type of care centered on the death of a loved one often begins well before the actual death of the individual. This may occur when death is either imminent or at least expected (such as a terminal disease). The church is often called upon to help the family make choices about life support or other emotionally charged decisions.

Gary P. Stewart et al. offers helpful guidelines for making decisions about how to aggressively treat those with potentially fatal illnesses or injuries. First, all human beings should be treated aggressively. What differs is the primary way in which the care is done. There are four basic types of care: curative care, symptom care, comfort care, and respect care. When a cure for the condition is available, people should elect to use all reasonable means to restore the person's life; however, there will be those for who no medical intervention is available to reverse their situation. They have entered the dying process at this point and their condition will not get better. In this case, one of the other three forms of care should be pursued. When a person has an irreversible condition and is conscious or potentially conscious, what they often need is symptom care to alleviate pain, discomfort or infection, thus supporting the life of the patient. At the next stage, death has become imminent and it is no longer necessary or helpful to treat symptoms. Comfort care is used to relieve any discomfort a patient might have when symptom care is no longer appropriate. Finally, when comfort care is no longer an option, out of respect for the person as a human being and God's creation, respect care should be given.²⁵

Two other things should be considered. First, when uncertain about which to two types of care to give, generally favor the higher level of care. Second, normally the patient or the primary caregiver is in the best position to make the decision about care. The advances in medical technology provide a much wider range of choices and complicate the issue. Sometimes the best

²⁵ Gary P. Stewart et al., *Basic Questions on End of Life Decisions* (Kregel Publications, 1998), 15-21.

questions is: does the treatment help sustain life or only prolong death? In summary, determine which type of care is most appropriate, always treat aggressively and prayerfully rely on God for guidance. “Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.”²⁶ These are difficult decisions for any family and the church can play an important role in making sure they are supported throughout the process.

At times families choose to make funeral arrangements prior to the death of an individual. There are questions should be asked during this time to take care of the family in the best manner. First, find out what plans are already in place. For instance, have they selected a funeral home to handle the arrangements? Immediately at the time of death, the family must contact a funeral home to pick up the body. This may be done by the hospital if the deceased is at the hospital, but the hospital will need to know the name of the funeral home in order to contact them. Another question that must be answered soon after death (but should be decided before death) are with regards to the deceased wishes regarding burial or cremation. This is sometimes a very difficult question for the family to decide. It is always best if the one who has passed has made their wishes known ahead of time. If a burial has been chosen, arrangements with the cemetery need to be made. The unfortunate fact is that a cemetery plot is more expensive after death, so making that purchase before death can save the family a significant amount of money. When possible, it is extremely helpful for the family to plan the funeral or memorial service prior to the loved one’s death. This is a great relief for the family and assures that the deceased wishes are fulfilled. Decisions about speakers, music, and other details can be done with the input of the loved one, if they are able to give such input.

²⁶ Hebrews 4:16

At the time of death, the minister's response can either encourage or discourage the family. Someone knowing what to do in the first day and subsequent days following the death can be especially comforting for the family. This is where most families want the leadership of a trusted minister to give guidance. There is comfort in the minister's presence, but that minister should be able to help the family to make immediate decisions (about the funeral service, etc.). Knowing what questions to ask at that time should become second nature to the minister. The church could develop a brochure or pamphlet to help the family with such questions (see Appendix D). The minister could also enlist the church family to provide tangible needs (food, childcare, transportation, and the like). Meaningful ministry can take place in the days surrounding the death of a loved one.

The minister and church should help the family to prepare a meaningful service. Planning the service, organizing the message, and determining protocols for the church are all elements that should be explored. Typically, there is a need to make a home visit and gather all of the information for the service elements. A minister needs to learn how to gather personal information about the deceased in order to organize a message. The funeral message should not be generic, but should include personal elements about the deceased. Even if the minister does not know the individual personally, a message can be prepared by having a planned meeting with the family ahead of time to discuss personal stories regarding the loved one. At the researcher's church a list of questions have been developed to help in the preparation of the personal remarks and the message. The questions ask information about their family, their work/accomplishments, and their testimony. The questions regarding their family include asking about their family of origin, the impact they had on the loved one, connections with spouse and children (if applicable), family traditions, the loved one's personality and character. The questions regarding

their work deal with challenges they have faced, accomplishments, career history, significant people and events and hobbies or talents they may have. The third set of questions ask about their personal relationship with Christ, their current walk with the Lord, their spiritual history and favorite songs or hymns and Scriptures. A full list of these questions is found in Appendix E.

Finally, attention must be given to aftercare, or how to minister to the family in the days and weeks following a death. Often this is the hardest time because those who have been around to help, both family and friends, must return to work and other obligations and the grieving person is often alone. It is during this time that the church has a great opportunity to minister if there is a plan in place. This might include providing meals, invitations to social activities, providing for physical needs (where appropriate), and having programs and people available to provide ongoing care. The *Stephen Ministry* has a series of four booklets that can be mailed at intervals during the next year (three weeks, three months, six months and eleven months).²⁷ These booklets address grief at the various stages. Other ministries have similar materials that may be a comfort and a tangible expression of care (e.g. Care Notes).²⁸

Grief groups and special remembrances can also aid in the grief process. *Grief Share* is a thirteen-week video discussion that can help transition people grieving through the various emotions and experiences they will face.²⁹ Some people will want to attend this group more than one time. It would be helpful to also have a follow-up group for those who go through *Grief Share* once or twice to move on beyond the grief. Special services can minister to people going through grief. *Grief Share* has a special program called Surviving the Holidays. This special time could be combined with a dinner for all of those who are going through the holidays for the first

²⁷ Available at Stephenministry.org.

²⁸ See <http://www.onecaringplace.com/>

²⁹ See <http://www.griefshare.org/>

time without their loved one. Another option might be to have a Christmas Memorial Service early in December. In this service, special music, a brief message of hope and the reading of names along with the lighting of candles to remember the loved ones can be a great comfort during the Christmas season.

Physical needs (hospitalization, illness & disease)

Ministering to those who are sick is not only expected of ministers, but it provides a rich opportunity to minister to the congregation and others during important times in their lives. This ministry is one that trained congregational members can greatly assist the pastor in ministering to the local church. Ministering to the sick can be done through visitation, phone calls, and through written correspondence. More is required than simply a minister showing up for a surgery or hospitalization. A plan should be in place to insure that the best possible care is offered to the patient. This plan should include daily visits or phone calls by someone from the church. It should also include a system for notifying small groups or Sunday Bible class leaders when one of their members is hospitalized. There also should be a system for the member to let the church know of hospitalizations or other important health issues those in the local body are facing. At Johnson Ferry Baptist Church in Marietta, Georgia, the prayer ministry receives those calls and then filters the needs to the pastoral care staff and small group leaders. A twenty-four hour prayer line is staffed by volunteers most of the time. During those times when it is not staffed by an individual, callers can leave their prayer request on an answering machine to be attended to the following day. In case of emergencies, a minister on call number is available to give a quicker response as is necessary.

Another way to address the healthcare needs within a congregation is the employment of a parish nurse. The parish or faith community nurse is a licensed registered nurse who has

additional training in serving in the local church community.³⁰ They do not operate a clinic at the church or serve as a substitute for a doctor, but do provide referrals to church, community or medical agencies. This person can provide guidance and comfort for those facing a health situation and can act as an advocate when necessary. They also can develop preventative programs and offer classes to guide for future choices (e.g. aging parents, dementia, pregnancy, etc.). The parish nurse could also help in areas such as, helping families with assisted living or nursing home decisions, coordinate a community outreach health event, help navigate Medicare changes, establish community partnerships, and promote healthy living within the congregation.³¹

Hospital and home visitation can be another avenue to care for the congregation and community. Those who visit can communicate comfort and concern to the patients. They also remind the patients by their presence they are not alone in their suffering. While not primarily a time for witnessing, when the opportunity arises, many are very open to discussing spiritual things. Those who visit, whether ministers or church members, should keep in mind their spiritual opportunity to listen to concerns, comfort through the Word, and offer prayer for the patient. But this should not be a one-way street. Allowing the patient to express their anxieties and concerns is a necessary component of the visitation.

Katie Maxwell suggests a number of helpful “Be Attitudes” of visiting the ill.³² They are: be prepared, be present, be open, be still, be sensitive to their needs and conditions, be human, be

³⁰ Sandra Miskelly. “A Parish Nursing Model: Applying the Community Health Nursing Process in a Church Community.” *Journal of Community Health Nursing* 12, no. 1 (1995): 13.

³¹ Mary Ann McDermott and Joan Burke. “When the Population is the Congregation: The Emerging Role of the Parish Nurse.” *Journal of Community Health Nursing* 10, no. 3 (1993): 181.

³² Maxwell, Katie. *Bedside Manners: A Practical Guide to Visiting the Ill*. (Grand Rapids: Baker Books, 1990).

supportive, be silent, be empathetic, be compassionate, be selfless, be positive, be willing to get involved, be respectful of the diverse beliefs of patients, be mindful of using the Scriptures appropriately, and be ready to pray when given permission to do so. These and other practical principles could be incorporated into a training for volunteers to assist in hospital visitation.

Crisis resolution

Ministers will be called upon for help in times of crisis. It is important to understand the typical course of a crisis, how to provide ministry during and after a crisis, and resources for help during a crisis. There are some general steps about to respond to a crisis that should be learned. These include: contacting those affected as soon as possible, assess the situation to determine the nature and severity of the crisis, respond appropriately by helping the individual or family develop an immediate action plan, and encourage the individuals or families by helping to connect them with God in the crisis.

Crisis management should also include a knowledge of available resources to help those in crisis. A list of community resources should be developed that might include emergency personnel, emergency housing facilities, and other community resources. Sometimes crises require long-term answers and resources. A list of long-term resources such as counselors, recovery centers, etc. should be developed. The role of the minister as a shepherd during the crisis and how to bring spiritual resources such as prayer and the Scriptures to the crisis, are also important issues.

A crisis has been described as a crucial time or pivotal or turning point, a time of change, or a time of despair.³³ At the same time this can become an opportunity for growth, if it is handled adequately. Basically, a crisis is a situation in which people have failed to cope, or at

³³ H. Norman Wright, *Crisis Care Video Series Workbook*, (Richardson, TX: Grace Products, 1996"). 6.

least, need help in determining how to cope. There are several questions that should be answered by the church or minister in seeking to help people through times of crisis. What is the typical course of a crisis? How do I help someone who is having a specific crisis? What resources can I use to help someone in crisis?

In the training materials of Stephen Ministry the course of a crisis is described.³⁴ Prior to a crisis occurring, a person is in a relative state of stability. Life is not perfect, but equilibrium exists. Then a crisis occurs. An event happens that threatens the person's peace and stability. It may have come on suddenly or over a period of time. There are times when a crisis for one person may not be a crisis for another. A crisis will threaten things that a person believes give security or stability such as a job, finances, or relationships. The person may try methods of coping that have worked in the past, but when they do not work, they approach a decision time. Either they will choose a path to greater completeness or one that leads to greater disequilibrium. Unhealthy and inadequate solutions include avoiding the problem, trying to handle things alone, or work hard at a wrong way out. A better path to follow is one that includes, recognizing the problem for what it is, asking for the help of others, and discovering new ways to approach the crisis.

H. Norman Wright offers several important points for the pastor or other helper to consider when a person is going through a crisis. First, the intense crisis period typically lasts four to six weeks. Next, do not tell the person what to do. It makes them dependent and lowers their self-esteem. Third, a crisis helps to define one's values. Fourth, help the person in crisis during this time because they are open to help and responsive. Next, allowed to continue and they do not get help in time, they may reach out to things that do not help such as alcohol, drugs,

³⁴ Stephen Ministries, *Crisis Theory and Practice*. (St. Louis: Stephen Ministries, 2000). 65-79.

etc. Sixth, everyone can learn to minister to others in time of crisis. It is essential to remember that their focus is getting relief.³⁵ The job of helpers is not always to get them out of the crucible. God may want to teach them within the crucible.

H. Norman Wright offers this insight regarding ministry to others during a crisis.³⁶ There are four phases or stages of a typical crisis. They are: Phase One – Initial Impact, Phase Two – Withdrawal and Confusion, Phase Three – Adjustment, and Phase Four – Reconstruction. During phase one, the person will tend to be stunned or numb and perhaps even in shock. At this time the helper should not try to give advice, but instead, if appropriate, give simple Scriptures and offer simple prayers. As they enter phase two, withdrawal and confusion, people are often unsure what their next move should be. With this in mind helpers can patiently wait on them. When appropriate direction can be given that is task oriented. The helper can both assist the person in crisis with managing their feelings and speaking about their emotions. In doing this, the helper can help people to deal with the impact of the crisis better. So during the first two phases, the helper should listen and reflect back what is heard, and give encouragement and reassurance of their support and God's.

Phase three of the time of crisis is a time of adjustment. This is a phase that the individual can explore the situation in a more direct way and gain new spiritual insight. Following this, at phase four, a sense of hope comes and readjustment to the new normal and a sense of reality testing occurs. The helper's role is to reinforce their hope and encourage them to apply what has been learned to the next crisis.

³⁵ H. Norman Wright, *Crisis Care Video Series Workbook* (Richardson, TX: Grace Products, 1996), 14-16.

³⁶ H. Norman Wright, *The New Guide to Crisis and Trauma Counseling* (Ventura, CA: Regal Books, 2003). 146-162.

Art Wilder, Associate Pastor in Pastoral Care at Johnson Ferry Baptist Church in Marietta, Georgia has developed a *Crisis Response Handbook* for ministers. He suggests a four step approach to help those going through crisis: Contact, Assess, Respond, and Encourage.³⁷ As soon as possible, the person in crisis should be contacted because the desire is that they turn to God rather than a false or unhealthy solution. There are two caveats to this. Be safe; do not get in to an unsafe situation and be smart; do not get into a compromising situation. Next, assess the situation. During this time determine the nature and severity of the problem. The booklet provides questions to assess the situation. Third, respond, that is help them form an immediate action plan. Fourth, encourage them, simply responding is encouraging to them. Your actions, prayers, and words can also encourage them. Encourage them by listening for opportunities to share the gospel and by helping them to see that God is at work in their lives through this situation.

H. Norman Wright discusses a number of principles for counseling someone through a crisis. Listening is a primary tool. Know when to speak and when to simply be present in silence. Rely in the power of God. This means the counselor or helper must listen as God speaks also. Maintain genuine interest and love through empathetic caring. If one does not genuinely care, referral to someone who does is necessary. Be confidential. When giving advice, offer choices to the person. Seek to build up, yet be honest in a gracious way when needed.³⁸

At various phases of the crisis, resources can be offered to the individual. Early in the crisis and throughout the various stages, appropriate Scriptures and prayer can provide comfort and encourage faith.³⁹ A counselor whose expertise is in crisis could also be suggested to the

³⁷ Art Wilder, *Crisis Response Handbook*, (Marietta, GA: Johnson Ferry Baptist Church, 2007), 3-4.

³⁸ H. Norman Wright, *Crisis Care Video Series Workbook* (Richardson, TX: Grace Products, 1996), 24.

³⁹ *Ibid*, 61.

person. Depending on the crisis and the church's ministries, a support groups could provide ongoing attention to the individual as the move through the phases of the crisis. Books and other resources, such as tracts or other pamphlets, may also give comfort and direction to the person in crisis. Written material allows them to digest it at their own pace and timing.

Prayer

The prayer ministry of a church will determine the trajectory of that church's effectiveness. A sound prayer ministry should include supporting and encouraging through prayer each church ministry and service. In addition, there must be a way to gather, document and follow up on requests. Another helpful feature would be a clear way for members and others to send their prayer requests to the church. For some this might include a twenty-four hour prayer room or something similar.

One of the first steps in establishing a prayer ministry is to get volunteers to help in gathering requests, organizing them and actually praying for the requests. As this ministry grows, there may be a need for paid staff to administrate this area. Volunteers may be recruited to receive requests, whether they are telephoned in or come in through an answering machine or the internet. A prayer ministry must also have a way to sort and close out requests as they are answered or, as they get older and are no longer relevant. Another way volunteers can help is to follow up on requests to check on the current status. This serves two purposes. First, it helps the system not to be clogged with requests that are no longer necessary and it also allows the requestors to know that people really do care about them and their needs.

Using data bases and computer systems to keep up with the requests is great, but even a simple card system will work. As people call in requests to the church or prayer office, important information can be gathered such as the name of the person to be prayer for and the one asking

for prayer (if they are different). This card should be dated and as much detail as possible about the request should be noted on the card. In addition, if known the spiritual condition of the caller should be noted. Once the request is received it can be filed into a prayer request box or database for the intercessors to pray through on a regular basis. If the request is of an urgent nature (impending death, serious spiritual need, etc.) it may be placed in a special place (like a bulletin board in the prayer room) so intercessors can pray for this.

The prayer ministry can have many facets. One church has a ministry called “Shield-A-Badge” or “Shield-A-Station.” This ministry connects intercessors with police officers (using simply the officer’s badge number) or local fire stations. The intercessors commit to pray for the officer for the next year on a regular basis. The military ministry at Johnson Ferry Baptist Church had a ministry called Operation Prayer Shield. This ministry prayed for a Marine battalion for nearly a year while the battalion was deployed in Afghanistan. While individual names were not available because of security concerns, individual units within the battalion were prayed for during the deployment.

Establishing a prayer ministry should be a priority for a pastor starting or taking over a new church, if one is not already established. The senior pastor must be the one to emphasize this ministry if it is to be given the priority that it needs. In simple terms, people in the church should be able to give requests to the church and know that they will receive prayer.

Stephen Ministry

An excellent tool in caring for the needs of others is called the Stephen Ministry.⁴⁰ It is currently being used in 11,000 churches. While this is not counseling, the Stephen Ministers are trained care givers to people going through crisis or transitions in their lives. This organization

⁴⁰ For more information go to www.Stephenministry.org.

derives its name from Stephen in Acts chapter six. Stephen along with others was called upon to provide caring ministry to people in need. Stephen Ministry provides one-to-one lay caregiving for people inside and outside the church. A Stephen Minister will meet with an individual once a week for about an hour. There is no time limit on the duration of the caring relationship. Some last for a few weeks, many for several months, and some may go on for several years. As they meet, the Stephen Minister listens, encourages, prays for and is confidential. Stephen Ministers are prepared for this ministry by attending fifty hours of training in addition to reading several books and practicing role plays about various caregiving situations. Stephen Ministry believes that it is the responsibility of everyone in the church to care for each other.⁴¹

R - Resource

The third part of the plan for pastoral care is *Resource*. *Resource*, provides resources to meet the immediate and ongoing needs. *Resource* includes counselor referrals, support groups, benevolence, prayer, and military ministry. No one church or minister can meet every need that the members or community may have. Often in the community or in other churches resources are available that can help meet those needs. The ministry of the Body does not need to be limited to a single local church, no matter how large it may be.

Counseling referrals

One of the recurring areas requested of churches are referrals to good Christian counselors. Typically, a pastor is not able to handle every counseling situation. This is not to minimize the role a pastor or the trained members of a church to handle many counseling issues. It may be that the pastor simply cannot devote the amount of time to counseling, and referral is a better option. For at least some situations, a professional counselor would be a preferred choice.

⁴¹ Ephesians 4:12-13

A first step is for the pastor (and church) to determine their own philosophy of Christian counseling that is the best fit for that church. There are benefits and drawbacks of each type of counseling philosophy. The minister needs to have some understanding of this area even if he does not choose to do a great deal of counseling personally. Ministers will be called upon to counsel; that is inevitable. In developing this area, the church should make contacts with local counselors, develop a screening process to choose good candidates and have a system of follow-up to make sure the counselors are effective and supportive of the church values.

When a staff counselor is not available, developing a counselor referral network can be a tremendous asset for the minister. Often there are specialties that the ministers may not feel qualified to counsel and having other alternatives is essential (e.g. addictions, trauma, counseling the opposite sex). In order to develop a network of qualified counselors, the church should first understand the types of counselors and philosophies and if they are compatible with the church. This is an essential first step to insure as much as possible, that the counselor will not guide the counselee in areas contradictory to the Scriptures. For instance, if the church has a firm stand against abortion, it would not want a counselor who is a proponent of abortion.

Once the church has an established understanding of the type of counselors it wants, it should begin the screening process. Contacting individual counselors or counseling centers that may be compatible is a next step. It is not unusual for Christian counselors to come to the church to get on the referral list. Each counselor being considered should fill out a screening application. This application should include their Christian testimony, their current church involvement, how they would share Christ with an individual, and how their Christianity affects their counseling. It

should also include their educational background, references, their licensure status, and specializations.⁴²

After reviewing the application and contacting the references, an appointment should be set up to personally meet the applicant. This appointment should include questions regarding their beliefs, counseling philosophy, specializations and any other clarifying information from the application or references. This also an important time to get a feel for the personality of the applicant. Knowing this is essential to match up the right counselor for a particular situation. Some counselors are more straightforward, while others are more gentle. If a church is going to use outside counselors, those involved in recommending those counselors should work hard to make sure the skills and personality are a good match for the counselees.

Once the information has been reviewed and the applicant is approved, they can be placed on the church's referral list. People who want a counselor, desire several things. They want someone who is skilled and compassionate about their need. If they are believers, they also (normally) want someone who will not undermine their Christian values. In addition, they want someone who is convenient and affordable. Developing a network of counselors with a variety of specialties and in various geographic areas around the church is extremely helpful in meeting the needs of those the church serves. A good practice is for the church to provide the names of two or three counselors and allow the counselee to select the one that works best for them. This gives the counselee some control and choice and provides a measure of protection for the church.

It may be helpful to provide financial assistance through the church for outside counseling referrals. If there is a benevolence fund, it could be used to provide occasional assistance. In the researcher's church, a fixed amount has been set to go towards counseling

⁴² See Appendix F for a sample counselor referral application.

needs. The counselee must apply for the assistance and if approved, they will pay twenty percent of the bill. The church will pay the remaining eighty percent of the bill, up to the fixed amount. This typically allows the counselee four to five visits. Any further assistance requested would normally require the counselee to pay a larger portion of the cost of counseling. Often, counselors are grateful for such assistance for their counselee and will provide counseling at a reduced cost. It is the opinion of the researcher that the reduced fee should not be demanded or expected from the counselor.

Preventative Care

A pastoral care ministry should be proactive and not simply reactive to issues that come up. One way this can occur is for the minister to develop preventative resources for the congregation. Lake Pointe Church in Rockwall, Texas and Johnson Ferry Baptist Church in Marietta, Georgia have resource centers with pamphlets on a variety of issues including raising teens, adoption, addictions, etc. These pamphlets provide a quick resource for members and guests. They give an overview of the issue, some helpful tips, and further resources both in print media and local church resources and contacts. Another preventative resource would include workshops on a variety of common issues. This could range from marriage and parenting issues, a premarital weekend workshop, or classes dealing with aging or joblessness. There really is no limit to the types of classes that could be offered in a church.

Many churches have developed a lay counseling or biblical discipleship ministry. This would be a ministry done by trained and supervised, mature believers who care for individuals going through problems in living. The process of beginning this ministry could be explored looking at both its benefits and the concerns surrounding this approach. A similar ministry (although not counseling) is the Stephen Ministry.

Support and Recovery Groups

One way a church can help those in need is through support and recovery groups. These groups can serve as a type of group counseling and care. There are a number of issues that should be discussed in beginning and sustaining these groups. This includes developing leadership, providing resources, dealing with challenges and ministering to participants. Support groups can be one way a pastor can have ongoing ministry with the hurting without being overextended.

Support groups offer ongoing care, in an accepting environment, by people who understand the needs of those attending the group. Support groups come in a variety of styles and formats. Some use a DVD and discussion format (Grief Share and Divorce Care), while others have little structure. Some support groups are actually processing groups, helping individuals process a problem, a particular issue or some other life event (e.g. Fresh Start Forgiveness Group⁴³). Other groups are recovery groups in which individuals become members indefinitely, such as Celebrate Recovery, Adults Survivors of Childhood Sexual Abuse, or Pornography Recovery Groups. Most support groups in the local church are for adults; however a few such as DC4K (Divorce Care for Kids), Rainbows (Grief support for children) and The Big “D” (Divorce Care for Teens) help younger age groups.

The value of support groups for the church is that people who have actually experienced the issue can lead the group because of the credibility they have of experienced the issue personally. Support groups also multiply the reach of a church by offering help to many individuals at once. If a church had ten groups with an average of ten people in monthly meetings, 100 people could be ministered to in a personal way each and every month. In

⁴³ For more information see www.freshstartforallnations.org.

addition, since most attendees to support groups are from outside the church body, there is a huge opportunity for outreach to the community. These groups provide a chance for people to connect safely and honestly and make their struggles seem more normal.

Henry Cloud and John Townsend suggest several guidelines for making small groups succeed.

1. Confidentiality - Everything shared in the group is confidential and is not to leave the room.
2. Giving Advice - The group may share feelings and experiences, but not unsolicited advice.
3. Acceptance - The group accepts members just as they are, and avoids making judgments.
4. One Speaker at a Time - All participants should have the opportunity to share and discuss individual issues or concerns. Members must be mindful of limited time and give each person enough time to speak without interruptions.
5. Giving Attention - Members will give supportive attention to the person who is speaking and avoid side conversations.
6. Sharing - Sharing is encouraged, but not required.
7. Discussion - The group does not discuss group members who are not present unless the individual has given permission to update the group.
8. Begin and End on Time - The meeting will begin and end on time.⁴⁴

Those chosen to be support group leaders should be screened and chosen with care, considering the amount of influence they will have on their group. They represent Christ and the authority of the church where they serve. They are leading people who are hurting and vulnerable. For these reasons, the leader should first of all be a growing believer and a faithful member of the church committed to the church's statement of faith without reservation or addition. They should be involved in any training the church offers specifically for support group leaders. Consistent attendance and leadership of the group time is essential. The leader should be able to answer that they have no problems in the following areas: no current habitual struggles or

⁴⁴ Adapted from Henry Cloud and John Townsend. *Making Small Groups Work* (Grand Rapids: Zondervan Publishing House, 2003), 66-113.

moral issues (drugs, alcohol, cohabitation, and the like) that would bring shame to the name of Jesus Christ and no current serious marital struggles such as infidelity, separation, and divorce in progress. Also, the leader has already worked through the issues associated with their support group of interest.⁴⁵

The leaders should be trained to lead their support group. They should be able to lead the group properly for maximum effectiveness. Being a good communicator and facilitator are essential skills. In many ways, they shepherd the people in their groups and they can become a very tight-knit family of sorts. They need to help group members understand their responsibilities to the group. These include confidentiality, honesty, and grace-based acceptance of group members. Leaders need to be able to handle issues that can disconnect the group from functioning properly such as, being overly needy or passive, aggressive, self-focused, monopolizing etc.

Starting a support group requires two important ingredients, a leader with a passion and a plan for the group. Once a leader has been identified and screened, a plan and purpose should be developed. This includes understanding the type of group it will be (support, recovery, or processing). Also, guidelines should be developed for how the group will operate. A mission and core values of the group must align with the mission and vision of the church. There should also be a screening process for those that will best fit into a group. The group should meet their specific need or they may become frustrated and drop out or worse cause problems for the group because their needs are not being met.

Benevolence

⁴⁵ Cloud, Henry and John Townsend. *Making Small Groups Work*. Grand Rapids: Zondervan Publishing House, 2003), 143-187

The benevolence ministry of the church is should be much more than paying bills or operating a food pantry. Ministers need to understand the difference of simply giving out money versus providing holistic care for the individual. There needs to be a plan of action when an individual comes to the church with needs. That plan may be different for those that are church members or those who are in the community. In addition, the church must decide how far the ministry will extend into the community. For some it may be a five or ten mile radius or only in certain postal codes near the church. The church should develop guidelines of who to help, for how long and how much financial assistance is allowed. These decisions (and many more) must be made well in advance of the first request. Churches should develop their own plan for a benevolence ministry that works for their situation and available people and material resources.

The church must have effective tools to discern the needs. Every pastor has been fooled at one time or another regarding the financial needs of an individual. Some individuals have become very proficient at their ability to ask for money. At a minimum, the minister should have a form that asks specific questions regarding the need. The form should ask questions like where the person lives and works, who else lives in the household, what the specific needs is and how much of it the individual can pay, who else has or will help the individual, what the current sources of income are and a completed budget including all expenditures (see Appendix G for an example of a benevolence form).

Those who will handle the benevolence needs should also be taught how to discern the needs of an individual. Skills in listening, understanding the answers on a benevolence form, probing for further information and showing compassion all can be taught and practiced. In addition, those working in this area should learn how to transition from the financial need to be able to share the gospel. People in need provide a ripe opportunity for sharing the gospel.

It is important for the church to partner with other churches and community resources. Typically, a single church will not be able to fulfill all of the community needs. Some churches have a food pantry or clothes closet and others do not. Most churches have limits on how much of their budget can go to financial assistance. Some community organizations are better prepared to meet the transitional housing needs of individuals and families than churches. The church should work to know how and when to partner with others to meet the community needs. Discernment must be taken to develop partnerships with groups that are not opposed to the churches purposes of the Great Commission. Developing a coalition of churches or at least an open line of communication is critical to prevent individuals from going from church to church asking for funds. Knowing with whom and what kinds of partnerships make sense for the church is also an area in which to learn.

A helpful ministry for a church to develop is a benevolence team for the church. This team could develop guidelines, assist in counseling individuals and families in budgeting, and provide leadership to the church in this area. Having a team allows individuals in the church to understand the process and even help in developing the process. They can be communicators and champions of the ministry to the congregation. They also can help to carry the load for the ministers, freeing the ministers up for other areas of ministry in the church. Careful selection of the right people and avoiding those who are not the right fit for the committee requires much prayerful consideration.

A number of regions have special groups that could use the attention that a church could give to them. Often ministries already developed within the pastoral care department, such as the benevolence or Stephen Ministry could be used in other areas. One example of this is the military members and families. It is not unusual for a military base, a national or state guard unit

or other similar military facility to be in close proximity to the church. A ministry to this people group can be a tremendous help to the families and service personnel before, during and after deployment. Often a deployment reveals needs within a family, such a financial or relational issues. Depending on how close the military families are to the church a number of ministries can occur.

For example, a church could host a Veterans Day luncheon to honor the veterans. Recognition could also be done around the Fourth of July or Memorial Day. The Military Ministry at Johnson Ferry Baptist Church attempts to especially connect with returning soldiers to make sure they are reconnecting in society and becoming registered for Veterans Administration benefits. Support groups for wives and mothers of the deployed and combat veterans support groups are just two examples of support groups that can benefit military persons and families. There are a number of para-church organizations that can assist the church in connecting. Shields of Strength connects churches with military units that are being deployed.⁴⁶ Once that connection is set up, the church provides daily prayer for the unit during their deployment. They may also send care packages and other items that would demonstrate their concern for the unit. A unique part of the Shields of Strength ministry is that each military person is offered a dog tag that has their branch of service on one side and a verse of Scripture on the reverse side as a reminder that someone is praying for them during their deployment.

H.E.R.O.E.S. Care is an organization in the St. Louis, Missouri area that helps churches create ministries to families of military persons.⁴⁷ They have partnered with the Stephen Ministries to prepare church members to provide ministry to this group of people. This is one

⁴⁶ For more information go to www.shieldsofstrength.org

⁴⁷ For more information go to www.heroescare.org

example of using ministries already developed by a church to serve in other areas. The Stephen Ministers can also be used in hospital visitation, leading support groups and other caring ministries of the church.

E - Equip

The fourth aspect of the C.A.R.E. model is *Equip*. *Equip* trains members in the local church to meet the pastoral care needs of the congregation and community. *Equip* includes Stephen Ministry training, preparation for lay counseling/biblical discipleship counseling, spiritual coaching and training for other specific ministries such as the prayer ministry, benevolence, and military ministry.

Each ministry is important in pastoral care and proper preparation of the volunteers will help to equip them to successfully serve and reduce frustration that can occur when a volunteer is not prepared to adequately serve. Equipping for pastoral care ministries could include a basic training and specialized training for specific ministries. Some ministries already have specific training involved as part of their design.

Stephen Ministry is one ministry that has a training element built in to the program.⁴⁸ Volunteers are recruited and screened before they enter the training. The initial training is fifty hours in length. It is typically done in twenty-five, 150 minute modules. This may be done over the course of four to five months with weekly meetings or spread over an entire fall and spring semester. There are other ways to also conduct the fifty hours of training. The training is led by qualified leaders who themselves go to a week-long leadership training conference in order to prepare to lead the teaching. This training is very interactive. It uses brief lectures, role play situations, dyad and triad discussions, whole class discussions and a variety of other

⁴⁸ Stephen Ministries, *Stephen Ministry Training Manual* (St. Louis, MO: Stephen Ministries, 2000), 1-20.

differentiated instructional methods. Trainees have pre-class readings each week to prepare for the lessons. In addition to the pre-class readings from the workbooks (ten to twenty pages) each week, the trainees also read three other books. The books cover the topics of distinctively Christian caregiving, assertiveness and making referrals to mental health professionals.

After the initial training is completed and trainees are commissioned as Stephen Ministers, the learning continues. Stephen Ministers are assigned to supervision groups where they are further instructed as they minister to their care receivers. They also complete approximately twelve hours of continuing education each year. This training may be from the materials provided or outside speakers. These outside speakers are often mental healthcare professionals and other experts from related fields. The Stephen Ministry training is one of the most thorough preparations for anyone in a pastoral care ministry.

Another ministry that has a very thorough training programs are the biblical counseling programs. There is a great deal of variety in these programs. Many have weekly training of lecture and discussion. Some, like Faith Counseling Ministries in Lafayette, Indiana offer weekly training and more intensive week-long training annually. Faith Community Church in Woodstock, Georgia also offers biblical counseling and discipleship training on three weekends each Spring. Their training is a biblical counseling model like Faith Counseling in Lafayette, Indiana.

Many churches offers training in lay counseling, biblical counseling or discipleship counseling. Johnson Ferry Baptist Church has developed a lay biblical discipleship program using a variety of methods similar to the Stephen Ministry, including lecture, discussion and role play. It is approximately one year long meeting weekly for two hours each session. Additional training at workshops is also required including training in the marriage assessment tool Prepare-

Enrich. Once the training is completed, the trainees will begin offering biblical counsel with supervision. This ministry resembles a biblical counselor training other churches offer. Biltmore Baptist Church in Arden, North Carolina has training for their Hope Network. This is their lay counselor training ministry. Hope Network training includes basic counseling skills such as listening, empathy, anxiety, and making referrals.

Blackaby Ministries International offers a complete program in spiritual leadership coaching training.⁴⁹ In this training at least four books are required with writing assignments for each. Also required are thirty days of journaling, twenty-five to thirty coaching sessions, assessments, and evaluation and feedback. This prepares an individual to offer spiritual coaching within the church or outside. This training is very much a hands-on, learn by doing method of equipping.

The Lay Counselor Institute is a non-profit organization in Vienna, Virginia. They assist local churches in planning and establishing a lay counseling ministry in local churches. They offer training at two different levels. Level one is held on two intensive weekends. It provides foundational training in the biblical understanding of people, the dynamics of problems and how to help people. Level two builds upon the training in lesson one. This training is twenty hour long and trains individuals in the actual counseling process.⁵⁰

Other ministries also should require some type of training in order to insure excellence and quality control. There should be an initial training time to share the vision, mission, and guiding principles of the ministry. It also should be a time to develop skills and abilities when possible. Sometimes this can only be initial training and additional training must occur during

⁴⁹ For more information go to www.blackaby.net/sli.

⁵⁰ For more information go to www.lciministry.org

the actual ministry. Whenever possible, more experienced volunteers should mentor newer volunteers until the newer volunteers are comfortable providing ministry alone. This is especially true in the benevolence, hospital visitation and prayer ministries.

The Fresh Start Ministry has an excellent training ministry to prepare volunteers for their work in a small group.⁵¹ First, the trainee is a participant moving through the entire process personally. Next, if selected as a potential leader, they will observe a second group without making comment during the group time. Following the group time, there is a time of debriefing for the leaders and leaders in training to discuss the process and answer questions. After being an observer at least one semester, the leader trainee will participate during the group time, adding comments when appropriate and participating in the debriefing times. When the trainee is ready, they may lead a group with the mentor present and acting as an observer. Finally, when they have satisfied the leadership that they are ready, the trainees will be assigned their own group with other trainees to be observers. Everyone in leadership also attends biannual training to improve their skills and understand the process more fully.

Conclusion – The Church Model C.A.R.E.

Every church must have a plan to attend to the pastoral care needs of that local church. That plan should include ministry beyond the doors of the church to the community as well. The C.A.R.E. ministry offers a structure to meet the pastoral care needs in a congregation. The four parts of the model are *Counsel, Affirm, Resources and Equip*. Through *Counsel* a church should develop a method to deal with the counseling needs of the church. Many choices are available including referral to a professional counselor, ministerial counseling, and developing a lay counseling or coaching ministry and Stephen Ministry. Under *Counsel* church discipline issues

⁵¹ For more information go to www.freshstartforallnations.org

can be addressed as needed. Also, plan for being ready to handle spiritual and other crisis situations should be in place. *Affirm* in this model provides support and encouragement through the trials of life. Through *Affirm* those facing hospitalization and illness, death of a loved one, and transitions and traumas of life can have ministry to help them through these difficult times. *Resource* recognizes that no single church can meet every need of every person. Counselor referrals, support groups, and special ministries such as a prayer or military ministry may all come under this area of *Resource*. Finally, *Equip* recognizes the challenges minister face in this area of pastoral care and seeks to prepare church members to follow the biblical pattern and do the work of the ministry (Ephesians 4:11,12). Each pastoral care ministry requires some training. The best training includes education, practical experience and ongoing mentoring.

The Seminary Class Model

Overview

Based on this researcher's survey, a majority of ministers believe they are not adequately prepared in their seminary education to meet the challenges of pastoral care in their church. Typically a seminary offers one or two courses in the pastoral care area. Often those are elective courses, so a minister might leave seminary with little or no practical training in the arena of pastoral care. There is no question that he will need knowledge of resources, strategies and programs for pastoral care as he begins his ministry in the local church. Because of the obvious need, consideration should be given to require a pastoral ministry course during a normal semester or in a week-long intensive session. Another option would be a one or two day workshop setting, either during or after seminary.⁵² A seminary class in pastoral care ministries

⁵² See Appendix H for a rationale and outline of the class.

would provide an overview of the various caring ministries of the local church and the procedures for implementing and growing these ministries. Emphasis would be on collaborative learning experiences so that students can learn new ways to care effectively for both church members and the community at large.

The rationale for such a class is as follows. Pastors in churches of any size will face the need to care for their congregations on a weekly and sometimes daily basis. It is important for the minister to think through strategies to give pastoral care that is honoring to the Lord and guides the congregation and community into a richer relationship with Christ and the church. Failure to care effectively can result in disillusionment and disenfranchisement of church members, while excellent care can help develop a greater appreciation for the church and a powerful testimony in the community. Further, in a society that is increasingly resistant to the gospel, a church that offers practical Christian caregiving can open doors for life-transforming ministry.

There would be at least five course objectives. First, the student will identify various caring ministries that the church can engage in to effectively reach the congregation and community. Second, the student will evaluate models for practical caregiving. Third, the student will be trained in a variety of methods for facilitating caregiving. Fourth, the student will be introduced to forms and procedures to enhance effective caregiving. Finally, the student would develop a personal strategy for pastoral care in a church.

Nine major topics should be addressed in a pastoral care class. Others could be added to the list as time allows. The nine topics include areas related to benevolence, church discipline, counseling/counseling referrals, crisis resolution, bereavement (visits, funerals, aftercare), prayer, physical needs (hospitalization, illness & disease), spiritual crisis, and training lay

ministers to assist in pastoral care. Each of these topics can be taught giving some historical background (if applicable), suggested methodologies and in-class practice, followed by in the field practicum when possible. Since the students cannot possibly master these areas in a single class, resources can be provided for future help at the conclusion of the class. Each class could collect and prepare resources that could, in turn, be placed in a website for future classes and ministers.

Benevolence

The first topic is benevolence. Students need to understand a philosophy of helping and how to develop a plan of action. This includes the type of benevolence offered, such as, food pantry, clothes closet, and financial assistance and the scope of the help offered (e.g. five mile radius). The students should learn how to develop guidelines of who to help, for how long and how much financial assistance is allowed. These decisions (and many more) must be made well in advance of the first request. As a project, students could develop a proposed benevolence plan for their church (or future church).

Students could develop forms to ask specific questions regarding the need. The form should ask questions like where the person lives and works, who else lives in the household, what the specific needs is and how much of it the individual can pay, who else has or will help the individual, what the current sources of income are and a completed budget including all expenditures.

The student should also be taught how to discern the needs of an individual. This would be an effective place for role play of specific situations. Skills in listening, understanding the answers on a benevolence form, probing for further information and showing compassion all can

be taught and practiced. In addition, the students should learn how to transition from the financial need to be able to share the gospel.

The student should learn how to partner with other churches and community resources. The students should learn how and when to partner with others to meet the community needs. Discernment must be taken to develop partnerships with groups that are not opposed to the churches purposes of the Great Commission. Developing a coalition of churches or at least an open line of communication is critical to prevent individuals from going from church to church asking for funds. Knowing with whom and what kinds of partnerships make sense for the church is also an area in which to learn.

It is important for the student to learn how to develop a benevolence team for the church. This team could develop guidelines, assist in counseling individuals and families in budgeting, and provide leadership to the church in this area. Having a team allows individuals in the church to understand the process and even help in developing the process. They can be communicators and champions of the ministry to the congregation. They also can help to carry the load for the ministers, freeing the ministers up for other areas of ministry in the church. The student can learn how to select the right people for the committee and avoid those who are not the right fit for the committee.

Church Discipline

Church discipline is a difficult, but inevitable area of ministry that a student needs to learn. A minister will face the need for this if they are in the church for any length of time. Students need to be taught how to determine the appropriate scriptural response based in the scope of the sin and on the attitude of the offender. Often church discipline is required in the case of marital conflict and divorce or affairs. An area important to learn about is how to deal with the

innocent spouse in the case of marital conflicts as it relates to church discipline. A plan for when and how restoration should take place could be another good class project. Helping the students develop these areas prior to ministry could be extremely valuable to the minister once in place at a church.

Counseling/counseling referrals

Students should also be taught about counseling and counseling referrals. What is needed in this area is for the student to determine a philosophy of Christian counseling that is the best fit for him or her. This section would provide an overview and benefits and drawbacks of each type of counseling philosophy. The minister needs to have some understanding of this area even if he does not choose to do a great deal of counseling personally. This section would help a student know how to make contacts with local counselors, develop a screening process to choose good candidates and have a system of follow-up to make sure the counselors are effective and supportive of the church values.

One way a church can help those in need is through support and recovery groups. These groups can serve as a type of group counseling and care. This section of the class would discuss strategies for beginning and sustaining these groups. This includes developing leadership, providing resources, dealing with challenges and ministering to participants. Support groups can be one way a pastor can have ongoing ministry with the hurting without being overextended. A class project might be to visit a support or recovery group and report on their observations.

A pastoral care ministry should be proactive and not simply reactive to issues that come up. One way this can occur is for the minister to develop preventative resources for the congregation. Time could be spent in class research and reporting on preventives measures that churches are using to meet the pastoral care needs of their congregations. One such preventative

resource would include workshops on a variety of common issues. This could range from marriage and parenting issues, a premarital weekend workshop, or classes dealing with aging or joblessness. This section of the class could explore those possibilities and challenge the students to develop a plan for preventative care.

Many churches have developed a lay counseling or biblical discipleship ministry. This would be a ministry done by trained and supervised, mature believers who care for individuals going through problems in living. The process of beginning this ministry could be explored looking at both its benefits and the concerns surrounding this approach.

Crisis resolution and Spiritual Crisis

Ministers will be called upon for help in times of crisis. This section will train the students in the typical course of a crisis, providing ministry during and after a crisis and resources for help during a crisis. An examination of trauma and how to deal with this aspect of crisis will be addressed. General steps to respond to a crisis could be taught. These might include: contacting those affected as soon as possible, assess the situation to determine the nature and severity of the crisis, respond appropriately helping the individual or family develop an immediate action plan, and encourage the individuals or families by connecting them with God in the crisis.

Crisis management should also include a knowledge of available resources to help those in crisis. Students can be taught how to develop a list of community resources that might include emergency personnel, emergency housing facilities, and other community resources. Sometimes crises require long-term answers and resources. Students can also learn how to develop lists of long term resources such as counselors, recovery centers, etc. The class would also cover the role

of the minister as a shepherd during the crisis and how to bring spiritual resources such as prayer and the Scriptures to the crisis.

Bereavement

Most ministers will have the need to help a grieving family in the death of a loved one early in their ministry. These can be rich times of connection with the church family or the community, if done well. Rather than hoping things come together, the student should be prepared to lead the family through this time. Most families need and want a minister's leadership during these highly emotional times.

The students would learn what to do prior to the death of an individual (when death is imminent or at least expected). Sometimes ministers are called upon to help the family make choices about life support or other emotionally charged decisions. At times families choose to make funeral arrangements prior to the death of an individual. The student can learn about what questions should be asked during this time to take care of the family in the best manner.

At the time of death, the minister's response can comfort or discourage the family. Students would learn what to do in the first day and subsequent days following the death. Again, this is where most families want the leadership of a trusted minister to give guidance. There is comfort in the minister's presence, but that minister should be able to help the family to make immediate decisions (about the funeral service, etc.). Knowing what questions to ask at that time should become second nature to the minister. The class could develop a brochure or pamphlet to help the family with such questions. The minister could also enlist the church family to provide tangible needs, such as food, childcare, and transportation.

This class should help the students be able to prepare a meaningful service. Planning the service, organizing the message, and determining protocols for the church are all elements that

should be explored. Students would learn how to make a home visit and gather all of the information for the service elements. They could also learn how to gather personal information about the deceased in order to organize a message. Students would prepare and present funeral messages for evaluation.

Finally, aftercare, or how to minister to the family in the days and weeks following a death should be understood. Often this is the hardest time because those who have been around to help, both family and friends, must return to work and other obligations and the grieving person is alone. It is during this time that the church has a great opportunity to minister if there is a plan in place. The student can learn about ways to provide aftercare for those grieving including designed a specific plan to meet this need.

Prayer

The prayer ministry of a church will determine the trajectory of that church's effectiveness. A sound prayer ministry should include supporting and encouraging through prayer each church ministry and service. In addition there must be a way to gather, document and follow up on requests. Another helpful feature would be a clear way for members and others to send their prayer requests to the church. For some this might include a twenty-four hour prayer room or something similar.

One of the first steps in establishing a prayer ministry is to get volunteers to help in gathering requests, organizing them and actually praying for the requests. As this ministry grows, there may be a need for paid staff to administrate this area. Volunteers may be recruited to receive requests, whether they are telephoned in or come in through an answering machine or the internet. A prayer ministry must also have a way to sort and close out requests as they are answered or as they get older and are no longer relevant. Another way volunteers can help is to

follow up on requests to check on the current status. This serves two purposes. First, it helps the system not to be clogged with requests that are no longer necessary and it also allows the requestors to know that people really do care about them and their needs.

Establishing a prayer ministry should be a priority for a pastor starting or taking over a new church, if one is not already established. The senior pastor must be the one to emphasize this ministry if it is to be given the priority that it needs. In simple terms, people in the church should be able to give requests to the church and know that they will receive prayer.

Physical needs (hospitalization, illness & disease)

Ministering to those who are sick is not only expected of ministers, but it provides a rich opportunity to minister to the congregation and others during important times in their lives. Ministering to the sick can be done through visitation, phone calls, and through written correspondence. More is required than simply a minister showing up for a surgery or hospitalization. A plan should be in place to insure that the best possible care is offered to the patient.

Hospital and home visitation can be another avenue to care for the congregation and community. Those who visit can communicate comfort and concern to the patients. Those who visit, whether ministers or church members should keep in mind their spiritual opportunity to listen to concerns, comfort through the Word, and offer prayer for the patient. But this should not be a one-way street. Allowing the patient to express their anxieties and concerns is a necessary component of the visitation.

Training Lay Ministers to Assist in Pastoral Care

Of all the areas the ministers wanted more training in for the researcher's survey, training lay ministers to assist in pastoral care was the most important to them. This perhaps should be

one of the most important aspects of a seminary class in pastoral care. Students should explore ways in which effective churches are training and preparing their congregants to care for the church and community. As a project, students should devise a plan to train their members to assist in pastoral care.

Each ministry is important in pastoral care and proper preparation of the volunteers will help to equip them to successfully serve and reduce frustration that can occur when a volunteer is not prepared to adequately serve. Equipping for pastoral care ministries could include a basic training and specialized training for specific ministries. Some ministries already have specific training involved as part of their design. The student should learn how to develop trainings that will share the vision, mission, and guiding principles of the ministry. It also should be a time to develop skills and abilities when possible. Whenever possible, more experienced volunteers should mentor newer volunteers until the newer volunteers are comfortable providing ministry alone.

Conclusion – The Seminary Class Model

The seminary class (or intensive workshop) provides an opportunity for students to prepare more fully for what they will face as they enter their first church and every church they serve during their ministry. It is important to adequately prepare ministers for what they will face. Helping them to find resources and develop plans and strategies for these nine areas will be a worthwhile investment for years to come. Most importantly these students must think through how they can develop their greatest resource, the members of their church to fulfill their calling as believers in a local church body.

CHAPTER FOUR

CONCLUSIONS AND RECOMMENDATIONS

A seminary education can prepare a future minister for ministry in a wide range of areas, including preaching, teaching, leadership and administration. While each seminary varies in what is emphasized, one issue is common to all. The average seminary education provides only one class in pastoral care and often it is an elective class. Yet in every church, large or small, one area that will demand a significant amount of time for the minister is pastoral care. While most ministers believe they do an adequate job in pastoral care ministries now, developing a plan for these areas could provide the minister with time to focus on his primary tasks, as well as provide high-quality ministry with excellence.

For the purposes of this study, pastoral care incorporated the areas of benevolence, counseling and counseling referrals, church discipline, crisis situations, issues surrounding death (visits, funerals, aftercare), prayer, physical needs (hospitalization, illness and disease), and spiritual crisis. This study examined the need for a well-developed pastoral care ministry. This was done by first examining what Scripture teaches about caring and also what the literature revealed about pastoral care. Based on that information, a survey was constructed to determine ministers' viewpoints on both their preparation and perceived ability in the area of pastoral care. The results of the survey revealed an opportunity to enhance pastoral care ministry in the local church. Next, a model was offered to develop a robust pastoral care ministry in any church, large or small. In addition, a second model was presented for a graduate class or workshop in pastoral care to better equip ministers or potential ministers for a ministry they will face in every church which they serve.

The review of the academic literature provided needed insight to the area of pastoral care both historically and practically. First, throughout the history of the church, pastoral care

has played an important part in the health of a local congregation. Beginning in the book of Acts and continuing through the early apostolic church the importance of pastoral care has been demonstrated. Throughout the centuries, the church has placed emphasis in this area. The stress and burnout that many pastors face could be reduced by having a plan for pastoral care in the church that uses lay volunteers rather than only ministers to provide a bulk of the day to day caring.

Second, giving attention to the area of pastoral care in a church is biblical and essential for a church to be healthy. Paul's reminder to the Ephesian elders was to both guard and shepherd the flock entrusted to them.¹ The Scripture is also clear that the pastor is to equip the members to prepare members for caring ministry in the church.² The picture in the New Testament is of the body caring for each other in times of need.³ Often believers (and sometimes even their pastors) feel as though all pastoral care should be done by ministers; however, lay ministry is supported in Scripture as believers in general and not only ministers are commanded to care for one another. The epistles provide instruction as to the role of the members of the body in caring for each other. Over twenty different "one another's" appear in New Testament. These include encouraging one another, loving one another, admonishing one another, bearing each other's burdens, and suffering with one another. It is clear from the biblical texts that caring ministry should be provided, and both pastors and church members should be involved in serving the local church in this way. It is also clear that the pastor's primary role is to equip the members to provide the majority of this ministry.

¹ Acts 20:28

² Ephesians 4:11, 12

³ 1 Corinthians 12:14-27

Third, it is difficult for the average pastor to take on this role exclusively in light of the other responsibilities and the stress of the ministry. The burden of the church on the typical pastor demands that lay people be involved in giving care. The pastor himself cannot do this essential ministry alone. Many pastors feel inadequately trained to give care to individuals, in spite of the immense value it provides to members of the church and community. By combining training for the clergy and a plan for pastoral care in the local church done predominately by the membership, quality ministry can be provided for individuals needing care.

What the review of the literature and of Scripture indicated, is a need for a healthy pastoral care ministry for each local church. Historically, it is how the church has impacted the congregation and community. It is biblically supported as a core part of the local church. When the majority of the members are engaged in this ministry both formally and informally, the church will be healthier and better able to reach their own community.

The purpose of this project was to determine the needs of pastors and local churches in the area of pastoral care and help them find ways to effectively meet those needs. The four goals for this project were as follows. The first goal was to determine how well equipped pastors believe they are to fulfill specific pastoral care needs within their church. The second goal was to understand how much of pastoral care ministries are currently being done by the pastor and how much by lay ministers. Third, was to determine what areas pastors would most like to have more training or guidance. Fourth, the researcher wanted to find resources and programs that can meet those needs and offer a model to improve this area of the local church.

In examining how well pastors believed they were able to fulfill the pastoral care needs of the church, several areas of interest arose. Over half of the pastors in the survey indicated that they had over fifteen years of experience in ministry. They also had adequate education in most

cases. The majority of the pastors felt they could adequately handle all nine of the pastoral care issues at this point in their ministry because of their experience. Yet, these same pastors believed that their seminary education did not prepare them to adequately meet most of the pastoral care needs of their congregation. This indicates that between their seminary education and gaining practical experience in these pastoral care areas, there may be an opportunity to help young pastors be better prepared to address pastoral care needs as they arise.

The second goal of the study was to see how much of pastoral care ministries were being done by the pastor and how much by lay ministers from the congregation. Sixty-four percent of the pastors surveyed indicated that they had another staff member who helped in pastoral care needs of the church. Nearly seventy percent of the pastors felt that a combination of pastors, professionals (such as counselors), and lay members could best meet the pastoral care needs of the church. At the same time, less than four percent of the respondents indicated that members did over seventy-five percent of the pastoral care in their church. A majority of respondents (fifty-three percent) indicated that seventy-five percent of pastoral needs were taken care of by the ministers and twenty-five percent by members. Ninety-six percent of the respondents indicated that the staff did fifty percent or more of the pastoral care in their church. While the majority of pastors believed pastoral care ministry is best shared by staff, members and professionals, the vast majority are still *doing* the bulk of the pastoral care ministry of the church. This disconnect provides an opportunity to provide a valuable alternative to churches and their pastors.

The third goal of this study was to understand what areas of pastoral care the pastors would like to have had more training or guidance. The survey indicated the top areas that pastors wanted more training in seminary regarding pastoral care. The highest response to the question

was “training lay ministers to provide pastoral care” (fifty-seven percent). The next three top areas ministers would like more training was crisis resolution (forty-six percent), church discipline (forty-four percent), and counseling/counseling referrals (forty-one percent). It is important to remember that the majority of respondents this survey were pastors with more than fifteen years of experience. These respondents had the experience to adequately handle most areas of pastoral care, so they could look back and see the areas that would have helped them the most in their ministry. They recognized that training lay ministers to provide pastoral care was the most important area they would have liked to have had more training in seminary. These pastors recognized the value of trained lay pastoral care givers.

The fourth goal of the study was to locate resources and programs that can meet the pastoral care needs of a church and offer a model to improve this area of the church. Since the Scripture recognizes the role of pastoral care in the church, historically it has been a vital ministry in the church and community, and pastors in the survey recognize the need, a model to provide such care makes sense. The local church needs a model that is flexible enough to fit their church culture, finances, and passions. It needs a model that can grow as the church senses new needs that will occur over time. This model should not require more time of the minister, but should free the minister up to focus on his primary callings, the ministry of the Word and prayer.

In light of the evidence of great need for a strong pastoral care ministry in local churches from the literature, Scripture, and the survey results, the researcher has designed a model to meet that need. The acronym C.A.R.E. represents the four major areas of the model. These areas are Counsel, Affirm, Resource, and Equip. Some pastoral care ministries will fit in more than one area of C.A.R.E. This model provides a framework for which pastoral care ministries can be organized and implemented.

Counsel is that area of pastoral care that provides spiritual wisdom in the events of life. It may include professional, ministerial, and lay counseling. This area also includes helping people through spiritual crisis, church discipline, and includes some processing groups. *Affirm* provides comfort and support in the trials of life. *Affirm* helps people through death (bereavement, funeral planning & services, aftercare), hospitalization, and crisis resolution. *Affirm* also includes ministries that offer supportive care such as Stephen Ministry and prayer. A third area, *Resource*, provide resources to meet the immediate and ongoing needs. *Resource* includes counselor referrals, support groups, benevolence, prayer, and military ministry. *Equip* trains members in the local church to meet the pastoral care needs of the congregation and community. *Equip* includes Stephen Ministry training, preparation for lay counseling/biblical discipleship counseling, spiritual coaching and training for other specific ministries such as the prayer ministry, benevolence, and military ministry.

This model is flexible enough to add or take away elements that may not fit with a particular church. A church which does not currently have the leadership currently to guide these ministries, may opt to wait until those leaders are available. Ministries should not be started without adequate leadership. At the same time, ongoing work should be done to constantly train and prepare new leadership. Some ministries will fit in more than one are of the C.A.R.E. model. Some areas, such as senior adult ministry and pre-marital and marriage ministry may be a part of pastoral care in some local churches. Although not addressed in this study, these elements would easily fit into the model proposed.

Every church must have a plan to attend to the pastoral care needs of that local church. That plan should include ministry beyond the doors of the church to the community as well. The C.A.R.E. ministry offers a structure to meet the pastoral care needs in a congregation. The four

parts of the model *Counsel*, *Affirm*, *Resources* and *Equip* provide a framework to meet the pastoral needs of any congregation. Through *Counsel* a church should develop a method to deal with the counseling needs of the church. Many choices are available including referral to a professional counselor, ministerial counseling, and developing a lay counseling or coaching ministry and Stephen Ministry. Under *Counsel* church discipline issues can be addressed as needed. Also, plan for being ready to handle spiritual and other crisis situations should be in place. *Affirm* in this model provides support and encouragement through the trials of life.

Through *Affirm* those facing hospitalization and illness, death of a loved one, and transitions and traumas of life can have ministry to help them through these difficult times. *Resource* recognizes that no single church can meet every need of every person. Counselor referrals, support groups, and special ministries such as a prayer or military ministry may all come under this area of *Resource*. Finally, *Equip* recognizes the challenges minister face in this area of pastoral care and seeks to prepare church members to follow the biblical pattern and do the work of the ministry (Ephesians 4:11,12). Each pastoral care ministry requires some training. The best training includes education, practical experience and ongoing mentoring.

The second solution to the need to provide quality pastoral care, is to train seminary students more adequately in these areas. One of the most important areas to provide training is to teach these future ministers how to train their congregation on how to care for each other. Based on this researcher's survey, a majority of ministers believe they are not adequately prepared in their seminary education to meet the challenges of pastoral care in their church. There is no question that the future minister will need knowledge of resources, strategies and programs for pastoral care as he begins his ministry in the local church. Because of the obvious need, consideration should be given to require a pastoral ministry course during a normal semester or

in a week-long intensive session. Another option would be a one or two day workshop setting, either during or after seminary.

A seminary class in pastoral care ministries would provide an overview of the various caring ministries of the local church and the procedures for implementing and growing these ministries. Emphasis would be on collaborative learning experiences so that students can learn new ways to care effectively for both church members and the community at large.

The rationale for such a class is as follows. Pastors in churches of any size will face the need to care for their congregations on a weekly and sometimes daily basis. It is important for the minister to think through strategies to give pastoral care that is honoring to the Lord and guides the congregation and community into a richer relationship with Christ and the church. Failure to care effectively can result in disillusionment and disenfranchisement of church members, while excellent care can help develop a greater appreciation for the church and a powerful testimony in the community. Further, in a society that is increasingly resistant to the gospel, a church that offers practical Christian caregiving can open doors for life-transforming ministry.

In conclusion, there is a great opportunity to prepare pastors for the inevitable needs of pastoral care in the congregations they serve. The research suggested that more attention should be given to this area both in seminary training and in continuing education for ministers. It is clear that pastors in this survey recognize this need. This limited study of the opinions of this group of ministers provides a glimpse into the potential the development of a strong pastoral care ministry could provide for the local church and community. Further research is merited to confirm these research findings. The possibilities of possible benefits include a pastor who is less stressed and more able to focus on his primary callings, a healthier church who is able to minister

to both congregants and the community, and a greater impact into the community who thirsts for a caring community. Indeed the benefits are worth the investment to reach this goal.

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APPENDIX A

Pastoral Care Survey

1. How many years of experience in ministry do you have?

- A. 0-2
- B. 3-5
- C. 6-10
- D. 10-15
- E. 15+

2. What is the highest level of education you have completed?

- A. BA, BS
- B. MABS (or equivalent)
- C. MDiv, ThM (or equivalent)
- D. PhD, ThD (or equivalent)
- E. DMin
- F. Other

3. What size church do you serve?

- A. 0-99
- B. 100-199
- C. 200-999
- D. 1000-2999
- E. 3000-9999
- F. 10,000 +

4. Other than the senior pastor, does your church have a ministerial staff member who handles pastoral care issues?

Yes No

Use the following scale to rate questions 5-7:

1	2	3	4	5
Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree

5. My seminary education has prepared me to adequately deal with the following pastoral care needs:

- | | |
|--|-----------|
| A. Benevolence | 1 2 3 4 5 |
| B. Church discipline | 1 2 3 4 5 |
| C. Counseling/Counseling referrals | 1 2 3 4 5 |
| D. Crisis resolution | 1 2 3 4 5 |
| E. Death (visits, funerals, aftercare) | 1 2 3 4 5 |
| F. Prayer | 1 2 3 4 5 |
| G. Physical needs (Hospitalization, illness & disease) | 1 2 3 4 5 |
| H. Spiritual crisis | 1 2 3 4 5 |
| I. Training Lay ministers (to assist in pastoral care needs) | 1 2 3 4 5 |

6. My pastoral experience has prepared me to adequately deal with the following pastoral care needs:

- | | |
|--|-----------|
| A. Benevolence | 1 2 3 4 5 |
| B. Church discipline | 1 2 3 4 5 |
| C. Counseling/Counseling referrals | 1 2 3 4 5 |
| D. Crisis resolution | 1 2 3 4 5 |
| E. Death (visits, funerals, aftercare) | 1 2 3 4 5 |
| F. Prayer | 1 2 3 4 5 |
| G. Physical needs (Hospitalization, illness & disease) | 1 2 3 4 5 |
| H. Spiritual crisis | 1 2 3 4 5 |
| I. Training Lay ministers (to assist in pastoral care needs) | 1 2 3 4 5 |

7. Generally speaking, I feel well-equipped to address pastoral or congregational care needs in my church.

- | | | | | |
|-------------------|----------|---------|-------|----------------|
| 1 | 2 | 3 | 4 | 5 |
| Strongly Disagree | Disagree | Neutral | Agree | Strongly Agree |

8. The top three areas I would have liked more training in seminary regarding pastoral care would be (choose only three):

- A. Benevolence
- B. Church discipline
- C. Counseling/Counseling referrals
- D. Crisis resolution
- E. Death (visits, bereavement, aftercare)
- F. Prayer
- G. Physical needs (Hospitalization, illness & disease)
- H. Spiritual crisis
- I. Training Lay ministers (to assist in pastoral care needs)

9. In my opinion, pastoral care is most effective when done by:

- A. The pastor or other ministers
- B. Lay people
- C. Professionals (Licensed professional counselors, chaplains, etc.)
- D. Trained church members
- E. A combination of the above

10. Approximately what percent of pastoral care is done by staff and what percent is done by members in your church?

- A. Staff 100% / Members 0%
- B. Staff 75% / Members 25%
- C. Staff 50% / Members 50%
- D. Staff 25% / Members 75%
- E. Staff 0% / Members 100%

11. Please indicate your current church affiliation.

- A. Baptist (Southern)
- B. Baptist (Independent)
- C. United Methodist
- D. Presbyterian (PCA)

E. Presbyterian (USA)

F. Bible/Nondenominational

G. Other (Please Specify)

APPENDIX B

Noonday Baptist Association Approval Letter



May 28, 2014

Liberty University
Institutional Review Board

To Whom It May Concern:

I have seen the pastoral care survey that Ron Hughes has prepared for his thesis. We grant permission for him to send this survey to the churches that are members of the Noonday Baptist Association of Georgia. The survey and email will be sent out from the Noonday office.

If you have any questions, you may contact me or my assistant Sheryl Dean at (770) 422-3347.

Sincerely,

Larry W. Tillington
Director of Missions

LWT:sd

APPENDIX C

Honor & Memory

Johnson Ferry Baptist Church

Marietta, Georgia

(This was originally a tri-fold brochure, but was reformatted for this project)

A reference guide for funeral preparation and planning, immediately following the death of a family member or friend

For Today. . .

- ☐ Do You Need to Contact a Doctor or Coroner to Certify the Cause of Death?
- ☐ Contact Church's Pastoral Care Office at 770-973-6561
- ☐ If After Hours, Call the Minister-on-Call at 678-928-7774
- ☐ Meet with a Pastor to Discuss Next Steps (Pastoral Visit, Worship Service, and the possibility of a Reception)
- ☐ Decide on Physical Disposition Issues (Burial or Cremation - Organ or Body Donation?)
- ☐ Choose a Good Funeral Home or Crematory
- ☐ Begin Making Arrangements by Calling the Funeral or Crematory Director
- ☐ Set an Appointment to Meet with the Director (probably tomorrow)
- ☐ Set an Appointment to Meet with The Officiating Pastor
- ☐ Consider an Appropriate Cemetery or Memorial Park
- ☐ Contact Relatives and Friends
- ☐ Contact the Employer of the Deceased
- ☐ Contact the Insurance Agent
- ☐ Decide Where to Stay Tonight (It's best not to be alone)

By Tomorrow...

- ☐ Meet with the Funeral Director (Products and Services)

- ☐ Meet with the *Officiating Pastor*, Determine the Best Days, Times and Location for the Funeral or Memorial Service
- ☐ Meet with the *Officiating Pastor*, Determine all the Elements and Participants for the Worship Service
- ☐ Determine the Best Days, Times and Location for the Viewing or Wake
- ☐ Confirm the Appointment for the Pastoral Visit with the Family by *The Officiating Minister* (To Discuss the Loved One's Life for the Eulogy and Message)
- ☐ Submit an Obituary to Local Newspaper - (Note: The Funeral Home may provide this service for you)
- ☐ Contact Union, Fraternal Organizations as Appropriate
- ☐ Confirm any Special Speakers (Optional, 1-2 Maximum)
- ☐ Confirm all Pallbearers (Optional)
- ☐ Consider Clothing, Pictures, Media & Memorabilia for the Viewing and Worship Service (and Reception if appropriate)
- ☐ Prepare for Out-of-Town Guests
- ☐ Enlist Help to Prepare Your Home for Guests
- ☐ Ask Friends to Help as Needed
- ☐ Begin Keeping a List of Names to Express Appreciation

Our Elders' Guidelines

Worship is Our Number One Ministry Priority at Johnson Ferry – We want to honor the memory of your loved one while we also honor and worship Jesus Christ.

Ministry with Excellence – We want to design a funeral/memorial service that brings comfort and also encourages worship.

Many Elements – In order to provide a meaningful worship service at Johnson Ferry, we will work with you to coordinate the many people, resources and schedules.

Guidelines for Funerals and Memorial Services – Therefore, our Elders have provided the following guidelines for planning funeral and memorial services at Johnson Ferry.

The Pastoral Care Office

Scheduling and Logistics – Our Pastoral Care staff will work with you and the Officiating Pastor to coordinate the use of our church and the contributions of the various worship leaders.

Preparing an Order of Worship – After the Officiating Pastor meets with your family, our staff will create a Worship Bulletin. Thank you for providing the appropriate pictures and information.

The Officiating Pastor

Approves All Logistical Details – The Pastor who is leading the Worship Service is responsible for approving all the scheduling, logistical and worship details for the funeral or memorial service. In order to avoid any miscommunication, please wait for his approvals before sharing any details as being confirmed.

Approves All Elements of Worship – The Officiating Pastor will carefully consider all of the family's requests and desires. He will then prepare a service that honors the memory of your loved one and Jesus Christ.

The Elements of Worship

Music – The Officiating Pastor is responsible for approving all music, musicians and instruments for the service. Typically 1-3 musical selections may be used in the service. The music must support Christian themes and encourage an attitude of worship.

Special Speakers – The Officiating Pastor is responsible for approving all speakers who will give personal remarks. Please choose only 1-2 speakers to share. We ask that each speaker limit his or her remarks to 3-5 minutes. We also encourage speakers to take a written text to the podium.

Slide and Video Presentations – The Officiating Pastor is responsible for approving all media presentations. Presentations should not exceed the length of a normal song (2-4 minutes).

Receptions at Johnson Ferry

Scheduled by the Pastoral Care Office – A reception may be provided if the church schedule permits. Our staff will schedule the room, place tables and chairs and provide water, tea and coffee. The family is responsible for securing a group of volunteers to provide food and to host the reception. The church's kitchen guidelines will apply.

Fees and Honoraria

No Fees for the Facility – We do not charge for the use of our facility for funeral and memorial services.

Participant Honoraria – It is traditionally appropriate to provide honoraria for the various worship leaders. Should this be a financial burden to the family, please let the pastor know. We would like to help the family with these expenses if needed. The following are suggested amounts for these gifts:

- ☐ **The Officiating Pastor \$150 - \$200**
- ☐ **Soloist/ Song Leader \$100 - \$175**

☐ **Pianist / Organist \$100 - \$175**

(Here is listed the contact information for the various local funeral homes.)

APPENDIX D

Questions for the Funeral

“Their Family”

1. Describe the family in which the loved one grew-up. What were the parents like? How many siblings and where did this person come in the sequence? Who is still surviving among those family members?
2. What impact did their early family have upon them? What special relationships does he/she continue to have with early family members?
3. Describe this person’s current family relationships. In what ways are they special?
4. How did he/she meet their spouse? How is this relationship special?
5. What are some of the personal connections he/she has with their children?
6. What are some family traditions / outings / vacations that are particularly memorable and why?
7. What are some of the “legacies of character” that he/she has passed down to members of the family?
8. How would you describe this person’s personality? Give some examples.

“Their Work / Accomplishments”

1. What personal challenges has he/she overcome that have shaped his/her character?
2. What are some significant events or special people that have helped shape his/her character?
3. What would your loved one say are his/her two or three greatest accomplishments, and why?
4. What is this person’s career history and accomplishments?
5. What special talents or abilities does this person have? What are some of his/her hobbies?
6. Are there any special organizations or groups of friends that he/she particularly enjoyed being a part of?

“Their Testimony”

1. What is this person’s spiritual history? What has been their church experience?
2. When did he/she trust Jesus Christ as their Savior?
3. What person/people played a significant part in his/her spiritual journey?
4. How would you describe his/her walk with God recently?
5. In what ways has he/she enjoyed providing ministry to others?
6. How can you see the character of Christ shining through his/her character?
7. What are some of his/her favorite or most meaningful passages of Scripture and why?
8. What are some of his/her favorite hymns or spiritual songs?

APPENDIX E

JOHNSON FERRY BAPTIST CHURCH COUNSELOR REFERRAL APPLICATION

Date: _____

I. PERSONAL INFORMATION

Name:

Hm phone:

Address:

Wk phone:

Email: Fax:

If married, how many years? Date of birth:

Names of spouse & children:

Have you been divorced? Remarried?

II. CHURCH INFORMATION

Church you attend: Member?

Yrs.

Pastor: Church phone:

III. SPECIALIZATIONS

Which of the following have you had the most experience and success in treating?

_____ ACOA

_____ Missionary Re-entry

_____ Attention Deficit Disorder

_____ Multiple Personality Disorder

_____ Adoption

_____ Obsessive/Compulsive Disorder

_____ Alcoholism

_____ Parenting

_____ Anxiety

_____ Pastors Family

- | | |
|--|---|
| <input type="checkbox"/> Career | <input type="checkbox"/> Personality Disorders |
| <input type="checkbox"/> Children | <input type="checkbox"/> Phobias |
| <input type="checkbox"/> Child Abuse | <input type="checkbox"/> Physical Abuse |
| <input type="checkbox"/> Codependency | <input type="checkbox"/> Post-Abortion Counseling |
| <input type="checkbox"/> Communication | <input type="checkbox"/> Post Traumatic Stress |
| <input type="checkbox"/> Depression | <input type="checkbox"/> Pre-Marital |
| <input type="checkbox"/> Disabilities | <input type="checkbox"/> Psychotic Issues |
| <input type="checkbox"/> Divorce Recovery | <input type="checkbox"/> Rape Recovery |
| <input type="checkbox"/> Eating Disorders | <input type="checkbox"/> Repressed Memory |
| <input type="checkbox"/> Family | <input type="checkbox"/> Ritual Abuse |
| <input type="checkbox"/> Female Only | <input type="checkbox"/> Sexual Abuse |
| <input type="checkbox"/> Geriatric | <input type="checkbox"/> Sexual Addiction |
| <input type="checkbox"/> Grief | <input type="checkbox"/> Sexual Problems |
| <input type="checkbox"/> HIV/AIDS | <input type="checkbox"/> Singles |
| <input type="checkbox"/> Homosexual | <input type="checkbox"/> Spanish Speaking |
| <input type="checkbox"/> Hyperactivity | <input type="checkbox"/> Spiritual Issues |
| <input type="checkbox"/> Learning Disabilities | <input type="checkbox"/> Substance Abuse |
| <input type="checkbox"/> Male Only | <input type="checkbox"/> Suicide |
| <input type="checkbox"/> Marriage | <input type="checkbox"/> Teens |
| <input type="checkbox"/> Mid-Life Crisis | <input type="checkbox"/> Women's Issues |

Are there issues or types of clients you prefer not to treat?

IV. CRIMINAL HISTORY

Have you ever been arrested and or convicted of any offense against the law? (You may omit minor traffic violations.)

YES _____ NO _____

If 'YES,' please explain:

Have you ever been accused, charged or alleged to have committed any act of neglect, abuse or molestation of any child, adolescent or adult?

YES _____ NO _____

If 'YES,' please explain in detail, providing date and place of incident. (You may attach additional information.)

V. PROFESSIONAL LIABILITY

Please describe all past claims and any presently outstanding claims made against you. Please identify names, organizations, dates and legal judgments. (You may attach additional information as needed.)

"I agree to release Johnson Ferry Baptist Church and its employees from any and all liability associated with the provision of counseling, either on or off the church's premises."

Your Signature: _____ Date: _____

VI. PROFESSIONAL FEES

Your Typical Fee Range per hour: _____

Do you accept insurance? _____ What panels? _____

Do you provide access to a discounted fee schedule? _____

“I understand that it is solely my responsibility to provide billing and collection services for those clients I see and for the services I provide. I agree that Johnson Ferry Baptist Church is not responsible in any way financially for my services, whether or not they are provided on the church’s premises. I also understand that Johnson Ferry Baptist Church does not receive any payment for the services provided by the counselors on their referral network.”

Your Signature: _____ Date: _____

VII. REFERENCES

Please provide two (2) professional references with a current address and phone number for each.

Name, Address & Phone

Name, Address & Phone

VIII. COUNSELOR’S AGREEMENT

“I pledge that all the information provided on this form is true and accurate. I further agree to comply with all the expectations, procedures and policies of the referring church, Johnson Ferry Baptist Church, in regards to my services provided to referred clients. Further, I give Johnson Ferry Baptist Church or its representatives (the Church) my authorization to verify the information on this application. The Church may contact my references and all appropriate agencies.”

Your Signature: _____ Date: _____

Please return this completed application, along with a copy of your resume, current license and liability insurance to:

Johnson Ferry Baptist Church
Counseling Ministry
955 Johnson Ferry Rd.
Marietta, GA 30068

APPENDIX F

INFORMATION & CONSENT FORM**JOHNSON FERRY BAPTIST CHURCH CARING MINISTRY**

In order for consideration to be given, all of the information must be completed to the best of your ability. Should any of the information given prove to be false or misleading, assistance will automatically be denied.

PLEASE NOTE: ANY ATTEMPT TO DEFRAUD MAY RESULT IN LEGAL ACTION

PERSONAL INFORMATION:

(MR. MRS. MISS MS.) NAME _____ TODAY'S DATE _____

ADDRESS _____ CITY _____

ZIP _____

APARTMENT NAME (IF APPLICABLE) _____

HOME # _____ CELL # _____ GA DL, SSN or ID# _____

HOW LONG AT CURRENT ADDRESS? _____ HOW LONG IN METRO ATLANTA? _____

EMAIL _____ CAR - MAKE & MODEL _____ YEAR _____

DATE OF BIRTH _____ SINGLE _____ MARRIED _____ SEPARATED _____ DIVORCED _____ LIVING TOGETHER _____

SPOUSE'S NAME _____ NAME/AGE/SCHOOL OF CHILDREN IN HOUSEHOLD _____

NAMES/AGES/RELATIONS OF OTHER ADULTS LIVING IN HOUSEHOLD _____

EMPLOYMENT INFORMATION:

IF EMPLOYED, WHERE? _____ PHONE _____ SUPERVISOR _____

HOW LONG WITH EMPLOYER? _____ MAY WE CONTACT? _____

IF UNEMPLOYED, HOW LONG? _____ PREVIOUS EMPLOYER: _____

REASON FOR _____

SEVERANCE: _____

WHO ELSE IN YOUR HOUSEHOLD IS EMPLOYED? GIVE NAMES AND WORKPLACES: _____

CHURCH/FAITH:

HOW WERE YOU REFERRED TO JOHNSON FERRY? _____

WHERE DO YOU ATTEND CHURCH? _____

HOW OFTEN DO YOU ATTEND? (CIRCLE) SEVERAL TIMES A YEAR ONCE OR TWICE A MONTH EVERY WEEK
ON A SCALE OF 1-10, WITH 10 MEANING "CERTAIN," HOW SURE ARE YOU THAT YOU WILL GO TO HEAVEN WHEN YOU
DIE? _____

WHAT WOULD YOU SAY IF YOU WERE TO STAND BEFORE GOD TODAY AND HE ASKED, "WHY SHOULD I LET YOU
INTO MY
HEAVEN?" _____

FINANCIAL NEED & PARTNERSHIP WITH CHURCH:

Type of Assistance Requested: _____ Exact Amount: Owed To: _____ Due When? _____

Amount You Can Pay: _____

HOW DID THIS SITUATION OCCUR? _____

WHAT STEPS HAVE BEEN TAKEN OR WILL YOU TAKE TO RESOLVE? _____

HAS JOHNSON FERRY EVER HELPED YOU BEFORE? _____ IF SO, WHEN? _____

HAVE YOU OR MIGHT YOU RECEIVE HELP FROM FRIENDS/FAMILY? IF YES, LIST AMOUNT: _____

OTHER CHURCHES OR AGENCIES YOU HAVE CONTACTED WITHIN THE LAST 6 MONTHS (PLEASE LIST ALL):

AGENCY: DATE CONTACTED: DID/WILL THEY ASSIST? AMOUNT: _____

PLEASE READ BEFORE SIGNING.

The Caring Ministry of Johnson Ferry Baptist Church is a Christ-centered ministry that connects individuals and families to Christian resources and benevolence assistance that will help them in dealing with financial difficulties. The Caring Ministry does not employ a staff of professional psychological or financial counselors and is not equipped to provide professional financial advice or ongoing counseling. As a non-profit, church-based ministry, we do provide financial assessments, recommendations, and spiritual care by non-professional volunteers and church staff, all of whom are committed to maintaining confidentiality and to providing the best possible help for you in view of your overall circumstance. Sometimes this may mean referral to another agency or agencies that can better respond to your needs. We require anyone receiving care and assistance from Johnson Ferry Baptist Church to release the church, its pastors, agents, employees, members, and volunteers from all liability and from any legal claims arising from participation in the caring ministry.

*"By signing this consent to receive care, I acknowledge that I have read and understand the above information and agree to the conditions set forth here. I state that the information that I have provided is true and accurate. I understand that Johnson Ferry Baptist Church does have the right to verify any or all of the above information and that my name and information may be given to other agencies that have assistance programs if Johnson Ferry Baptist Church so chooses. **I also understand that any attempt to defraud may result in legal action.**"*

Signature Date

INCOME PER MONTH

SALARY #1 (net take-home pay) _____
 SALARY #2 (net take-home pay) _____
 CHILD SUPPORT _____
 FOOD STAMPS _____
 GOVERNMENT ASSISTANCE
 (disability, SSI, etc.) _____
 OTHER _____
 TOTAL MONTHLY INCOME _____

EXPENSES PER MONTH**1. GIVING**

GIVING—CHURCH _____
 GIVING—CHARITIES _____
 TOTAL GIVING _____

2. SAVINGS

SAVINGS—EMERGENCY _____
 SAVINGS—REPLACEMENT _____
 SAVINGS—LONG TERM _____
 TOTAL SAVINGS _____

3. DEBT**CREDIT CARDS:**

Visa _____
 Master Card _____
 Discover _____
 American Express _____
 Gas Cards _____
 Department Stores _____

EDUCATION LOANS _____**OTHER LOANS:**

Bank Loans _____
 Credit Union _____
 Family/Friends _____

Other loans _____
TOTAL DEBT _____

4. HOUSING

MORTGAGE/RENT _____
PROPERTY TAXES _____
UPKEEP OF HOME _____

UTILITIES:

Electric _____
 Gas _____
 Water _____
 Garbage/Sewer _____
 Telephone _____
 Cable/Satellite TV _____
 Internet _____

OTHER HOME EXPENSES _____

(please specify) _____

TOTAL HOME _____

5. AUTO/TRANSPORTATION

CAR PAYMENT _____
GAS/PARKING FEES _____
PUBLIC TRANSPORTATION _____
AUTO MAINTENANCE _____
TOTAL AUTO _____

6. INSURANCE (paid by you)

AUTO INSURANCE _____
HOMEOWNERS' INSURANCE _____
LIFE INSURANCE _____
MEDICAL/DENTAL INSURANCE _____
OTHER _____
TOTAL INSURANCE _____

7. HOUSEHOLD/PERSONAL

GROCERIES (not counting food stamps) _____
CLOTHES/DRY CLEANING _____
GIFTS _____
HOUSEHOLD ITEMS _____
LIQUOR/TOBACCO PRODUCTS _____
TOILETRIES/HAIR CARE/NAILS _____
OTHER:
 Books/Magazines _____
 Music Lessons _____
 Personal Technology _____
 Education _____
 Miscellaneous _____
TOTAL HOUSEHOLD _____

8. ENTERTAINMENT

GOING OUT:
 Meals (Restaurant) _____
 Movies/Events _____
 Babysitters _____
TRAVEL (VACATIONS/TRIPS) _____
OTHER:
 Fitness/Sports _____
 Hobbies _____
 Miscellaneous _____
TOTAL ENTERTAINMENT _____

9. PROFESSIONAL SERVICES

PRESCRIPTIONS _____
 CHILDCARE _____
 LEGAL OR COUNSELING FEES _____
 ANY ADDITIONAL EXPENSES *(please specify)* _____
 TOTAL PROFESSIONAL SERVICES _____

10. MISC. SMALL CASH EXPENDITURES _____

TOTAL EXPENSES _____
 TOTAL MONTHLY INCOME \$ _____
 LESS TOTAL EXPENSES \$ _____
 INCOME OVER/(UNDER) EXPENSES \$ _____

Care Rep Assigned: _____

Date: _____

Information Checklist

- ☐ Photo ID
- ☐ Previous help
- ☐ Number in family able to work - ____
- ☐ Church Home
- ☐ Verified all income sources
- ☐ Form signed
- ☐ Confirmed Address / zip code
(including Apartment complex)
- ☐ Other resources (family, friends, etc.)
- ☐ Copy of bills / lease

Notes/Recommendations:

APPENDIX G

Seminary Course in Pastoral Care

Course Title: Pastoral Care Ministries

Course Description: This course provides an overview of the various caring ministries of the local church and the procedures for implementing and growing these ministries. Emphasis will be on collaborative learning experiences so that students can learn new ways to care effectively for both church members and the community at large.

Rationale: Pastors in churches of any size will face the need to care for their congregations on a weekly and sometimes daily basis. It is important for the minister to think through strategies to give pastoral care that is honoring to the Lord and guides the congregation and community into a richer relationship with Christ and the church. Failure to care effectively can result in disillusionment and disenfranchisement of church members, while excellent care can help overcome minor policy or personality differences. Further, in a society that is increasingly resistant to the gospel, a church that offers practical Christian caregiving can open doors for life-transforming ministry.

Course Objectives:

1. The student will identify various caring ministries that the church can engage in to effectively reach his congregation and community.
2. The student will evaluate models for practical caregiving.
3. The student will be trained in a variety of methods for facilitating caregiving.
4. The student will be introduced to forms and procedures to enhance effective caregiving.

Topics to be covered in class:

1. Responding to death, from the final days of life to the aftercare in the months following a loss. Topics include:
 - a. Counseling through tough decisions (i.e., when to take someone off life support, organ donation, burial vs. cremation)
 - b. Guiding the family through the initial 48 hours after a death
 - c. Gathering information for the funeral message and elements of an effective funeral or memorial service
 - d. Caring for the family before and after the death

2. Hospital Visitation. Topics include:

- a. Dos and don'ts of effective visits
- b. Use of literature, prayer, and Scripture
- c. When and how to share the gospel with the terminally ill

3. Benevolence Ministry. Topics include:

- a. Effective tools to discern needs
- b. Determining how, when, and how long to help
- c. Developing financial caregivers from the congregation
- d. Holistic care vs. the Christian "ATM"
- e. Using community requests as opportunities for evangelism
- f. Networking and partnering with other churches in the community

4. Crisis response. Topics include:

- a. Different crises, different responses
- b. The ministry of presence
- c. The minister's role in shepherding during the crisis

5. Counseling and Support Resources. Topics include:

- a. Developing a counselor referral network
- b. Developing and sustaining support and recovery groups
- c. Preventative resources
- d. Lay Counseling

6. Prayer Ministry. Topics Include:

- a. Effective elements of a prayer ministry
- b. Daily, weekly, and seasonal opportunities for prayer ministry
- c. Prayer ministry and outreach

7. Church Discipline, the ministry no church wants, but every church needs. Topics include:

- a. Determining appropriate Scriptural response based on scope of the sin and attitude of the offender.
- b. What is a leave of absence and when is it needed?

- c. Church's response to the "innocent" spouse in marriage conflicts
- d. When and how should restoration take place?

8. Tools for the pastor

a. Ministries:

PREPARE/ENRICH

Uniquely You

You Can Tell It

Stephen Ministries

Fresh Start (Forgiveness Ministry)

b. Books/Resources:

Christian Caregiving: A Way of Life by Kenneth Haugk

Bedside Manners by Katie Maxwell

How Can I Help? by W.H. "Skip" Hunt

If My People . . . Pray by Elaine Helms

The Power of Personal Prayer by Jonathan Graf

Counseling Insights by Insight for Living

Hope for the Heart Biblical Counseling Library by June Hunt

A Word for the Wise by Henry Brandt and Kerry Skinner

How People Change by Henry Cloud and John Townsend

The New Guide to Crisis and Trauma Counseling by H. Norman Wright

APPENDIX H

Complete Results of the Survey

Research Summary

From a review of the literature, several realities are evident. First, throughout the history of the church, pastoral care has played an important part in the health of a local congregation. Beginning in the book of Acts and continuing through the early apostolic church the importance of pastoral care has been demonstrated. Throughout the centuries, the church has placed emphasis in this area. Second, giving attention to the area of pastoral care in a church is biblical and essential for a church to be healthy. Third, it is difficult for the average pastor to take on this role exclusively in light of the other responsibilities and the stress of the ministry. The burden of the church on the typical pastor demands that lay people be involved in giving care. The pastor himself cannot do this essential ministry alone. Many pastors feel inadequately trained to give care to individuals, in spite of the immense value it provides to members of the church and community. What is needed is a plan administer a robust pastoral care ministry in the local church.

The purpose of this study was to determine the needs of pastors and local churches in the area of pastoral care and help them find ways to effectively meet those needs. The four goals for this project are as follows. The first goal is to determine how well equipped pastorals believe they are to fulfill specific pastoral care needs within their church. The second goal is to understand how much of pastoral care ministries are currently being done by the pastor and how much by lay ministers. Third, is to determine what areas pastors would most like to have more training or guidance. Fourth, the researcher would like to find resources and programs that can meet those needs and offer a model to improve this area of the local church.

A survey was developed to determine those areas in which pastors felt they were inadequately prepared to provide pastoral care from their seminary training and from their personal experience. The problem this researcher was seeking to answer is: How well equipped do pastors believe they are to handle pastoral care needs, based on their seminary preparation and their personal experience. In addition, the researcher hoped to offer solutions to help churches develop a better way to meet the pastoral care needs of their congregation and community.

Methodology

A survey was developed to determine how well-equipped pastors believe they are to handle the pastoral care needs of their local church. The survey was made available through Survey Monkey to pastors in the Noonday Baptist Association. The Noonday Baptist Association consists of over 160 churches in the Northwest Atlanta metropolitan area in the state of Georgia. In addition, other ministers that the researcher knew, were asked to take part in the survey. These were mostly from the same geographic area. However, a few of the participants were from outside of Georgia.

Using Survey Monkey allowed the researcher to see results in real time. It also allowed for anonymity among the participants. In addition, it enabled the participants to access the survey over the internet and complete it quickly. The survey only took the participants about two minutes to complete. The design, simplicity and ease of access of the survey was done to receive maximum participation in the project.

Survey Instrument

The survey instrument was constructed using eleven questions (see Appendix A for a copy of the survey). The eleven questions covered some basic demographic information and surveyed the minister's opinion of how well they believed their seminary training and experience prepared them to deal with pastoral care issues in their church. In addition, questions looked at

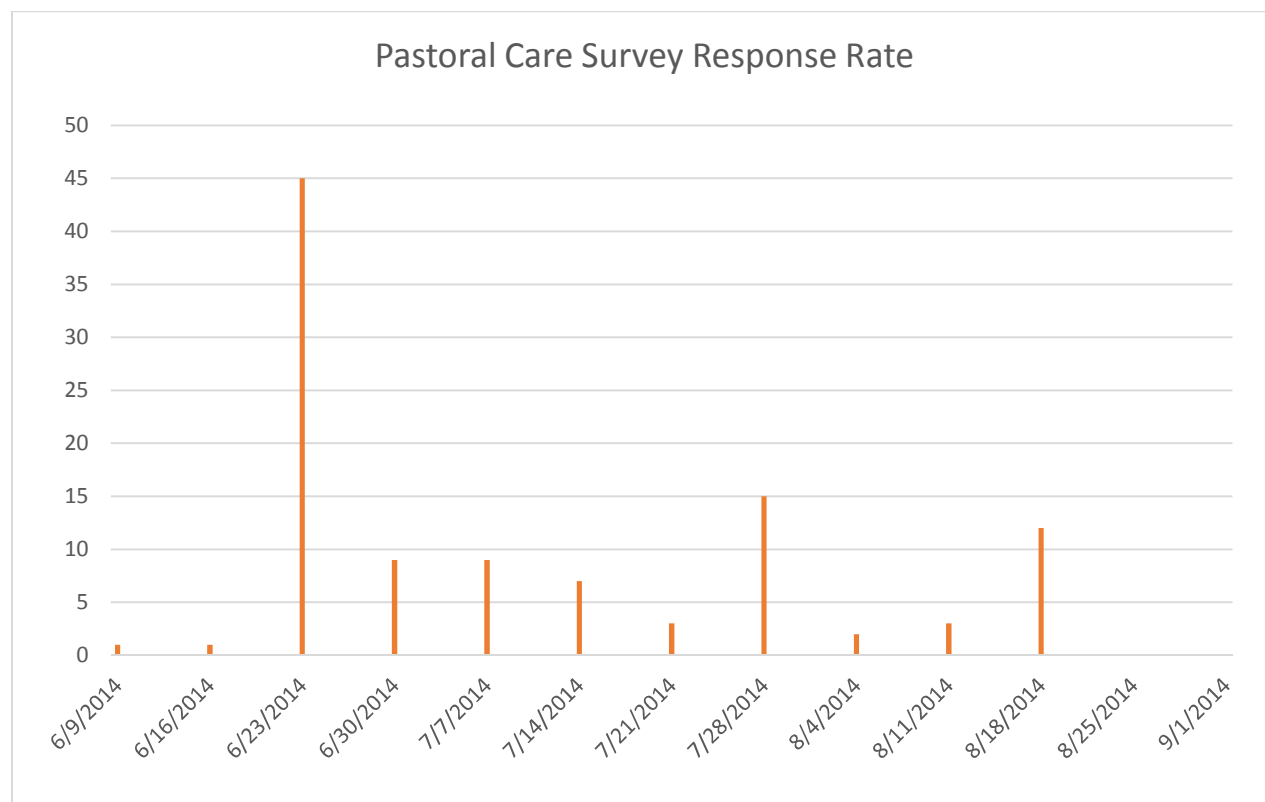
the involvement of lay persons in the area of pastoral care. It was developed using both multiple choice answers and Likert scale questions.

The Likert scale was developed by psychologist Rensis Likert. Using this scale helps the researcher to give objective descriptions and analysis to subjective questions and responses. It typically includes a statement and asks for the respondents to select one of five choices. They are: 1. Strongly disagree, 2. Agree, 3. Neutral, 4. Agree, 5. Strongly agree.¹

The survey instrument is a revised instrument based on the similar questionnaires from other studies. The researcher also added questions based on the information necessary for this study. A small group from the researcher's own church staff and classmates in seminary were asked to review the instrument to insure that the questions and format were not confusing.

The researcher received IRB approval on June 4, 2014. The survey was first introduced through the Noonday Baptist Association on June 5, 2014 through electronic mail which included the link to the instrument. In addition, the researcher began contacting the other participants through electronic mail, phone calls and personal contact beginning in June 26, 2014. A total of 107 responses were received through September 1, 2014. Of the 107 responses 101 actually completed the entire survey (ninety-four percent completion rate). Fifty-six responses were received in June 2014, thirty-four were received in July and the remaining seventeen came in August. The response rate is found in Table 1.

¹ Rensis Likert, "A Technique for the Measurement of Attitudes," *Archives of Psychology* 140(1932): 1–55.

Table 1. Survey Response Rate

Results and Observations from the Survey

Once the results were received, the researcher began to analyze the data. The first three questions and the eleventh question were demographic in nature. These questions helped the researcher to understand the experience and education of the respondent, and the size and denomination of the church in which the respondent served. The fourth and tenth questions asked if others on the ministerial staff or the membership attended to pastoral care needs. Questions five, six, seven and eight examined how well the respondents believed they could handle pastoral care needs and where they would like more training in this area. Finally, the ninth question asked for the minister's opinion on who was best suited to manage pastoral care needs.

Question One Results

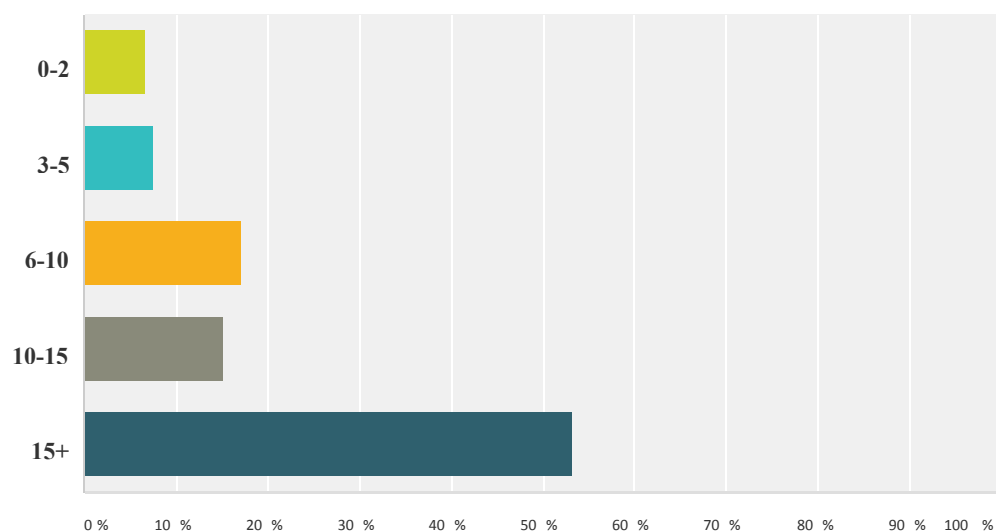
Question number one asked: How many years of experience in ministry do you have? Of the total respondents, 105 answered this question and two respondents did not answer the question. The results showed seven percent of ministers had less than two years of ministry experience and eight percent of the respondents had between three and five years of experience (note: all numbers will be rounded to the nearest whole number for the purposes of this discussion; an exact number is found in the tables following the discussion of the results). Those with between six to ten years' experience and eleven to fifteen years' experience were almost equal (six to ten years = seventeen percent and eleven to fifteen years = fifteen percent). The largest group of respondents had over fifteen years of experience. Over half of the respondents (fifty-three percent) fell into this range.

Table 2. Years of Experience in Ministry

Q1 How many years of experience in ministry do you have?

Answered 105

Skipped 2

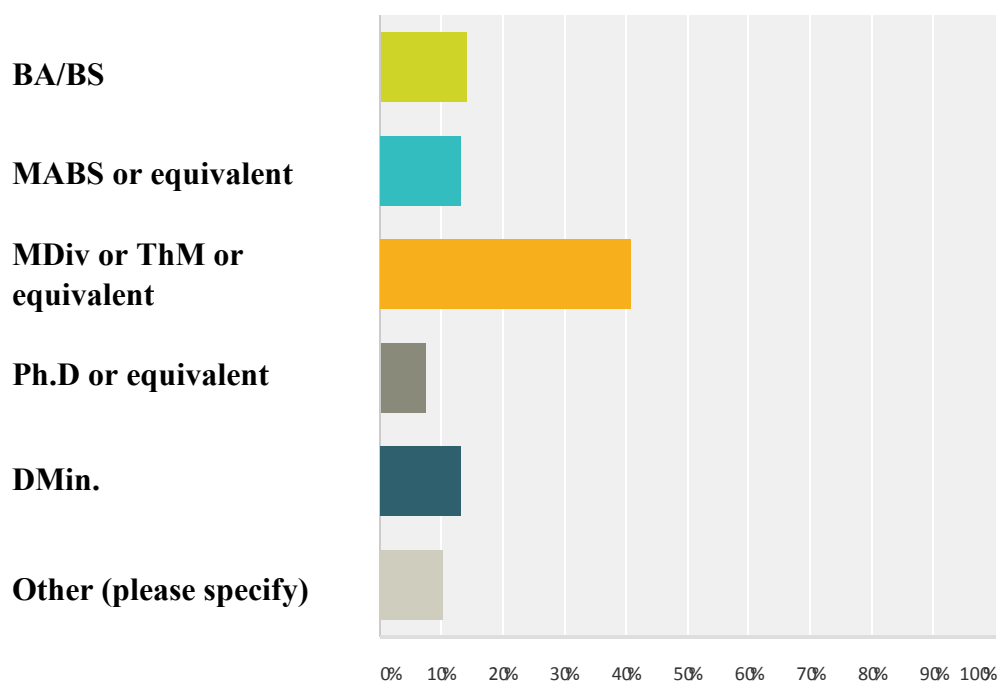


Answer Choices	Responses	
0-2	6.67%	7
3-5	7.62%	8
6-10	17.14%	18
10-15	15.24%	16
15+	53.33%	56
Total	105	

Question Two Results

Question number two asked: What is the highest level of education you have completed?

Of the total respondents, 105 answered this question and two respondents did not answer the question. The results showed fourteen percent of ministers had a bachelor's degree and thirteen percent of the respondents had a Master of Arts degree or the equivalent. The largest group were those with the traditional ministerial degree, a Master of Divinity or a Master of Theology. Forty-one percent of the respondents were in this group. About twenty percent of the respondents had a doctoral degree (about eight percent with a Doctor of Philosophy or equivalent and thirteen percent with a Doctor of Ministry). Eleven other respondents marked "other" with regards to their highest level of education received. Three of those had a Master's of Arts degree (MARE, MACE and MA in Biblical Counseling). Three had business degrees (BBA – two, MBA – one). One also had specialized training in Biblical Discipleship Counseling. Two held high school diplomas, one had some college and a final one had a Pastoral Certificate.

Table 3. Level of Education**Q 2 What is the highest level of education you have completed?****Answered: 105 Skipped: 2**

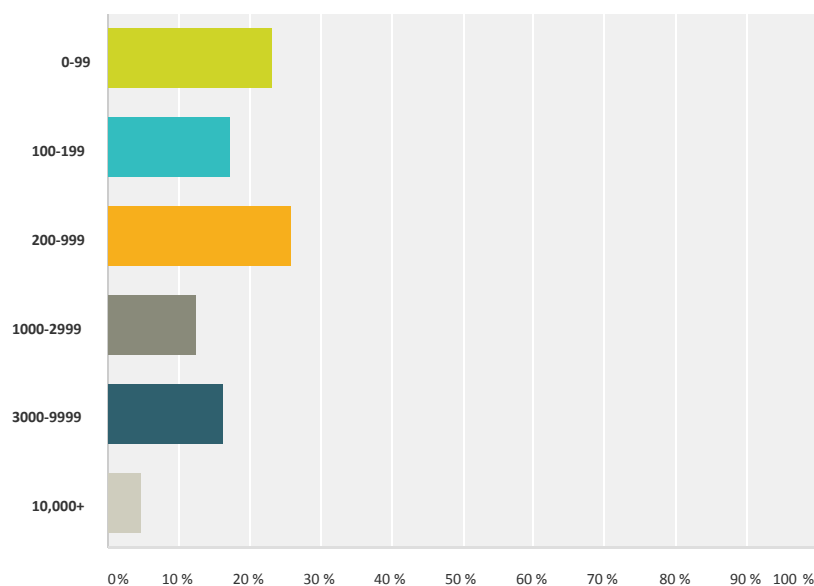
Answer Choices	Responses	
BA/BS	14.29 %	15
MABS (or equivalent)	13.33%	14
MDiv, ThM (or equivalent)	40.95%	43
PhD, ThD (or equivalent)	7.62%	8
DMin	13.33%	14
Other (please Specify)	10.48%	11
Total		105

Question Three Results

Question three asked for the size of church in which the minister serves. Almost forty percent of respondents reported serving in churches less than 200 (twenty-three percent of the respondents serve in churches with less than 100 members and seventeen percent are in churches between 100 and 199 members). Approximately another thirty-nine percent came from churches between 200 and 3000 (twenty-six percent between 200 and 999; thirteen percent between 1000 and 2999). The remaining twenty-one percent respondent were in churches larger than 3000. Of the total respondents, 104 answered this question and three respondents did not answer the question.

Table 4. Church Size

Q 3 What size church do you serve?
Answered: 104 Skipped: 3



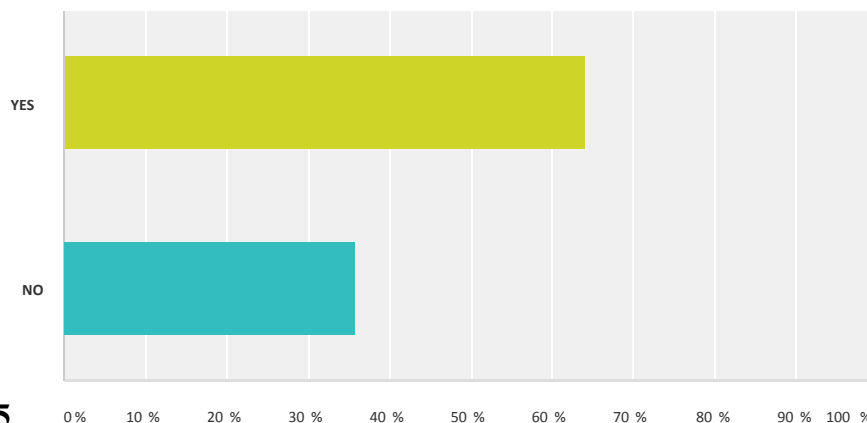
Answer Choices	Responses	
0-99	23.08%	24
100-199	17.31%	18
200-999	25.96%	27
1000-2999	12.50%	13
3000-9999	16.35%	17
10,000+	4.81%	5
Total		104

Question Four Results

Question four asked whether there was an additional staff person who handled pastoral care issues. Two-thirds of the respondents (sixty-four percent) were affirmative in their response to this question. This corresponds to the seventy-seven percent of ministers in this survey who had over 100 members/attenders, since typically a church that reaches about 150 worshippers will add an additional staff person. This question had the highest number of non-respondents (fifteen).

Table 5. Additional Staff Member

Q 4 Other than the senior pastor, does your church have a ministerial staff member who handles pastoral care issues?



Answered 92 Skipped 15

Answer	Choices	Responses	
YES		64.13%	59
NO		35.87%	33
Total			92

Question Five Results

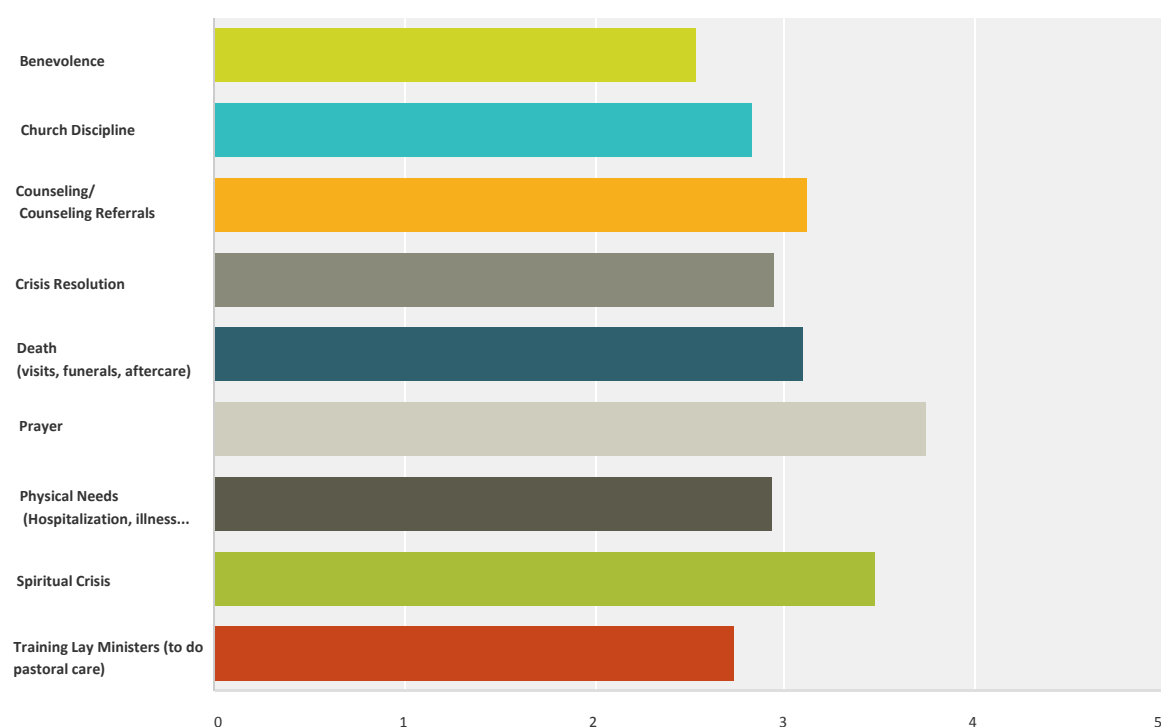
Question five asked how much the respondent believe their seminary education prepared them to adequately deal with specific pastoral care needs. A large number of respondents indicated that they were neutral, disagreed or strongly disagreed that their seminary education prepared them to adequately deal with the following pastoral care issues: benevolence (eighty-three percent), church discipline (sixty-six percent), counseling/counseling referrals (fifty-four percent), crisis resolution (sixty-five percent), issues around death (fifty-five percent), prayer (thirty-nine percent), physical needs (sixty-seven percent), spiritual crisis (forty-four percent),

and training lay ministers (sixty-five percent). The majority of ministers felt their seminary education did not adequately prepare them for seven of the nine areas surveyed. Ninety-seven respondents answered this question.

Table 6. Seminary Education Preparation

Q 5 My seminary education has prepared me to adequately deal with the following pastoral care needs:

Answered 97 Skipped 10



	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Average Rating
Benevolence	11.58% 11	43.16% 41	28.42% 27	13.68% 13	3.16% 3	95	2.54
Church Discipline	12.50% 12	33.33% 32	19.79% 19	27.08% 26	7.29% 7	96	2.83
Counseling/Counseling Referrals	7.22% 7	26.80% 26	19.59% 19	39.18% 38	7.22% 7	97	3.12
Crisis Resolution	10.42% 10	27.08% 26	27.08% 26	29.17% 28	6.25% 6	96	2.94
Death (visits, funerals, aftercare)	7.22% 7	27.84% 27	19.59% 19	38.14% 37	7.22% 7	97	3.10
Prayer	4.17% 4	9.38% 9	15.63% 15	48.96% 47	21.88% 21	96	3.75
Physical Needs (hospitalization, illness, death)	6.25% 6	34.38% 33	26.04% 25	27.08% 26	6.25% 6	96	2.93
Spiritual Crisis	4.21% 4	14.74% 14	25.26% 24	40.00% 38	15.79% 15	95	3.48
Training Lay Ministers (to assist in pastoral care needs)	17.53% 17	30.93% 30	16.49% 16	30.93% 30	4.12% 4	97	2.73

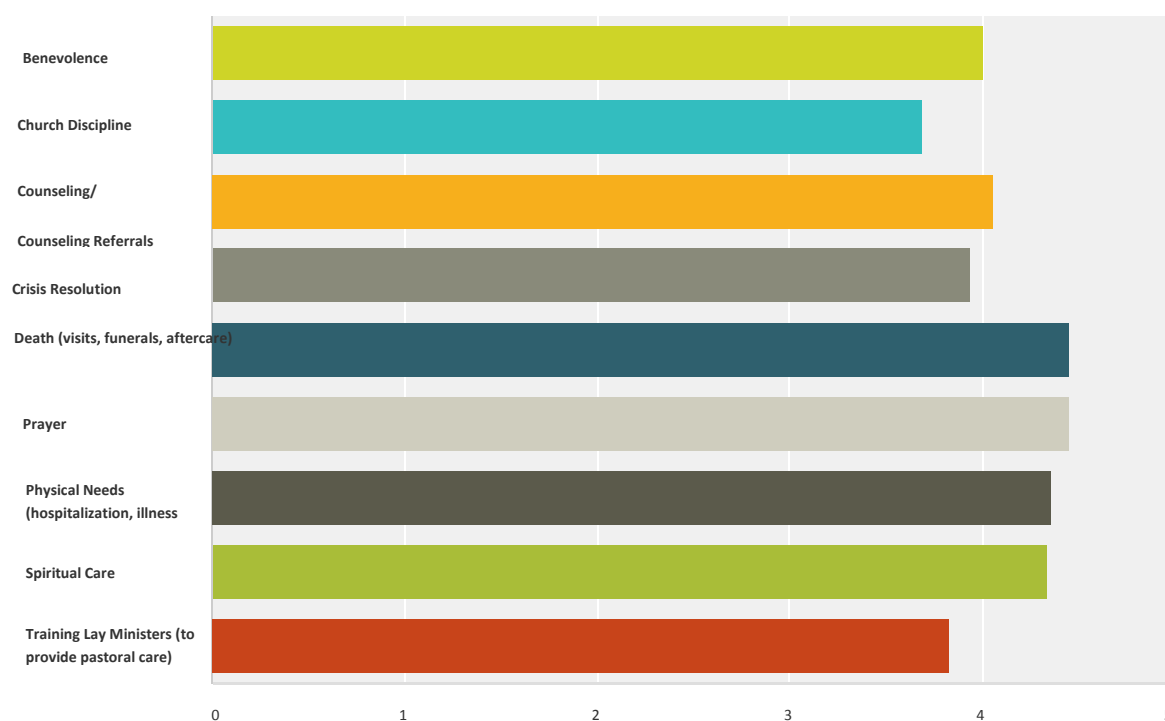
Question Six Results

Question six asked how much the respondent believe their pastoral experience prepared them to adequately deal with specific pastoral care needs. The respondents indicated that they strongly agreed or agreed that their experience prepared them to adequately deal with the following pastoral care issues: benevolence (eighty-six percent), church discipline (seventy-four percent), counseling/counseling referrals (ninety-one percent), crisis resolution (seventy-four percent), issues around death (ninety percent), prayer (ninety-six percent), physical needs (ninety-four percent), spiritual crisis (ninety percent), and training lay ministers (seventy-one percent). The majority of ministers felt their experience did adequately prepare them for all of the nine areas surveyed. In fact, ninety percent or greater the ministers felt their experience prepared them to adequately handle five of the areas (counseling/counseling referrals ninety-one percent), issues around death (ninety percent), prayer (ninety-six percent), physical needs (ninety-four percent), spiritual crisis (ninety percent). The same two areas they felt their seminary education prepared them for (prayer and spiritual crisis) was also the areas that they felt their experience also helped them. One hundred and one respondents answered this question.

Table 7. Pastoral Experience Preparation

Q 6 My pastoral experience has prepared me to adequately deal with the following pastoral care needs:

Answered 101 Skipped 6



	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree	Total	Average Rating
Benevolence	0%	6%	8%	62%	24%		
	0	6	8	63	24	101	4.0
Church Discipline	1%	9%	26%	43%	21%		
	1	9	26	43	21	100	3.7
Counseling/Counseling Referrals	0%	4%	15%	53%	29%		
	0	4	15	53	29	101	4.1
Crisis Resolution	2%	7%	18%	49%	25%		
	2	7	18	49	25	101	3.9

Death (visits, funerals, aftercare)	0% 0	3% 3	7% 7	40% 40	50% 50	100	4.4
Prayer	0% 0	0% 0	5% 5	46% 46	50% 50	101	4.4
Physical Needs(hospitalization, illness, death)	0% 0	1% 1	6% 6	53% 53	41% 41	101	4.3
Spiritual Crisis	0% 0	1% 1	10% 10	51% 51	39% 39	101	4.3
Training Lay Ministers (to assist in pastoral care needs)	0% 0	8% 8	21% 21	50% 50	21% 21	100	3.8

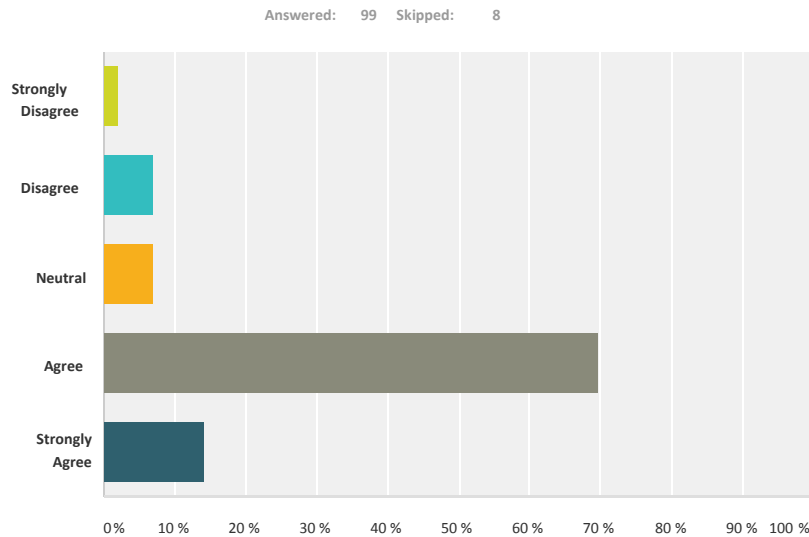
Question Seven Results

Ninety-nine ministers responded to question seven. Question seven asks how much the respondent believe they were equipped to meet the pastoral or congregational care needs in their church. Eighty-four percent of respondents indicated they agreed or strongly agreed that they felt they were prepared to meet the pastoral care needs of their church. Sixteen percent did not believe they were well-equipped to meet those needs.

Table 8 Minister's Ability in Pastoral Care

Q 7 Generally speaking, I feel well-equipped to address the pastoral care or congregational care needs in my church.

Answered 99 Skipped 8



Answer	Choices	Responses	
Strongly Disagree		2.02%	2
Disagree		7.07%	7
Neutral		7.07%	7
Agree		69.70%	69
Strongly Agree		14.14%	14
Total			99

Question Eight Results

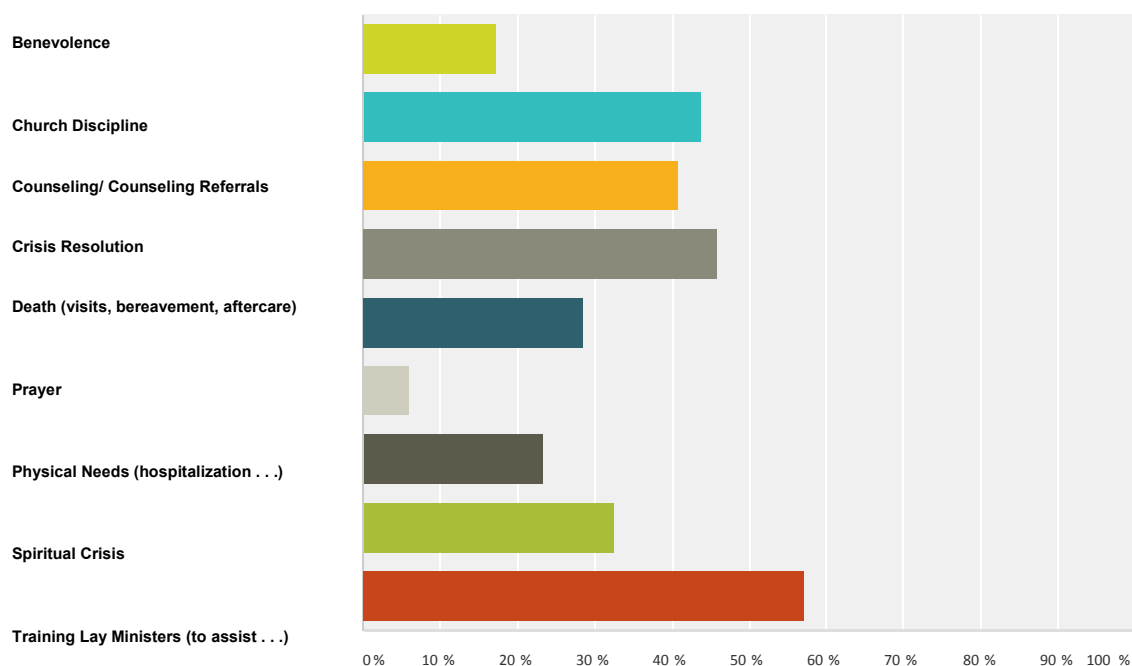
Question eight asks for the top three areas the respondents would like to have more training in seminary regarding pastoral care. This question used the same nine areas used in questions five and six. The highest response to the question was “training lay ministers to

provide pastoral care” (fifty-seven percent). The lowest response was to “prayer” with only six percent indicating they wanted more training in this area. The three other top areas ministers would like more training was crisis resolution (forty-six percent), church discipline (forty-four percent), and counseling/counseling referrals (forty-one percent). Ninety-eight respondents answered this question.

Table 9. Top Three Areas for More Training

Q 8 The top three areas I would like to have more training in seminary regarding pastoral care would be (choose only three):

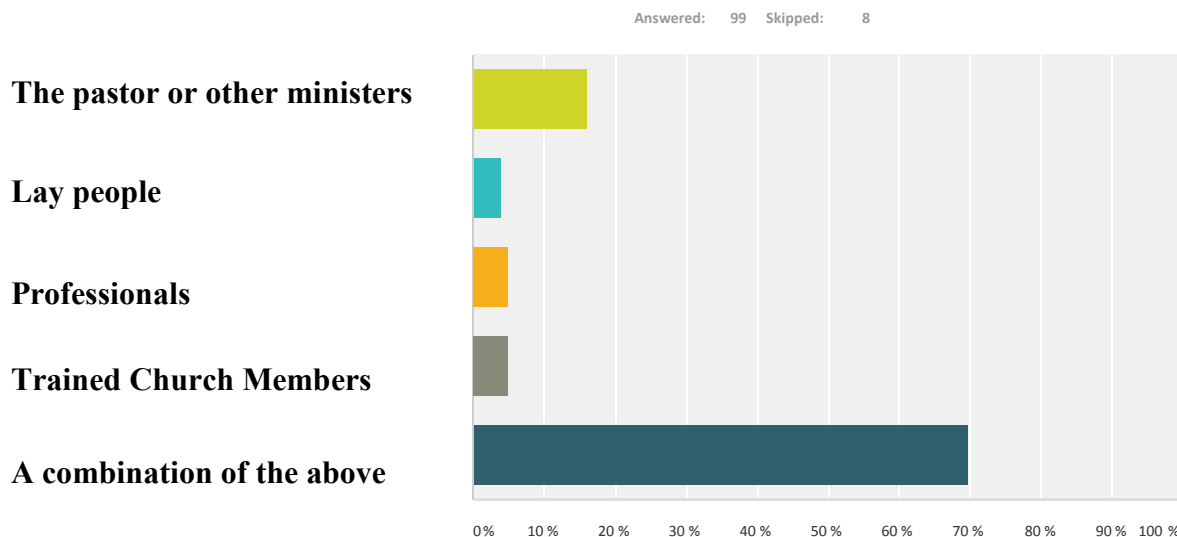
Answered 98 Skipped 9



Answer Choices	Responses	
Benevolence	17.35%	17
Church Discipline	43.88%	43
Counseling/Counseling Referrals	40.82%	40
Crisis Resolution	45.92%	45
Death (visits, bereavement, aftercare)	28.57%	28
Prayer	6.12%	6
Physical Needs (hospitalization, illness, disease)	23.47%	23
Spiritual Crisis	32.65%	32
Training Lay Ministers (to assist in pastoral care needs)	57.14%	56
Total Respondents: 98		

Question Nine Results

Question nine was responded to by ninety-nine ministers. It asked the ministers their opinion of the most effective way to do pastoral care. Nearly seventy percent of the respondents indicated a combination of ministers, professionals, and trained lay ministers was the best way to effectively meet pastoral care needs. A surprising number of ministers (sixteen percent) indicated they felt pastoral care was most effective when done by ministers. Approximately fourteen percent of the respondents indicated that either lay persons (four percent), trained church members (five percent) or professionals (five percent) could best handle pastoral care needs.

Table 10. Effectiveness of Pastoral Care**Q 9 In my opinion, pastoral care is most effective when done by:****Answered 99 Skipped 8**

Answer	Choices	Responses	
	The pastor or other ministers	16.16%	16
	Lay People	4.04%	4
	Professionals (licensed professional counselors, chaplains, etc.)	5.05%	5
	Trained Church Members	5.05%	5
	A Combination of the Above	69.70%	69
Total			99

Question Ten Results

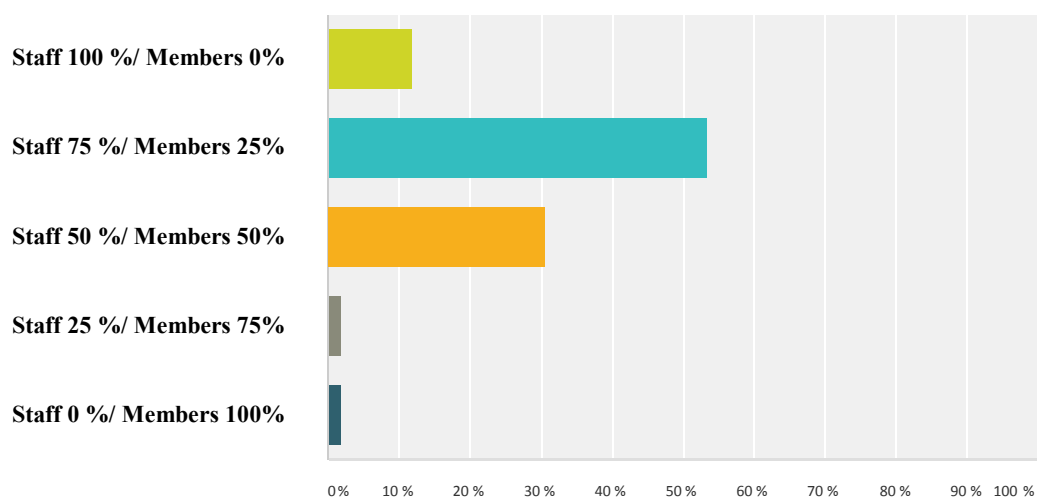
Question ten asked for percentages of pastoral care done by staff and what percentage done by members. Less than two percent of the respondents indicated that members did seventy-five percent of the pastoral care in their church. The same amount (two percent) indicated the members did 100 percent of the pastoral care. A majority of respondents (fifty-three percent)

indicated that seventy-five percent of pastoral needs were taken care of by the ministers and twenty-five percent by members. Ninety-six percent of the respondents indicated that the staff did fifty percent or more of the pastoral care in their church. The question was answered by 101 respondents.

Table 11. Percentage of Pastoral Care by Staff and Members

Q 10 Approximately what percentage of pastoral care is done by staff and what percent is done by members in your church?

Answered 101 Skipped 6



Answer	Choices	Responses	
Staff 100% /	Members 0%	11.88%	12
Staff 75% /	Members 25%	53.47%	54
Staff 50% /	Members 50%	30.69%	31
Staff 25% /	Members 75%	1.98%	2
Staff 0% /	Members 100%	1.98%	2
Total			101

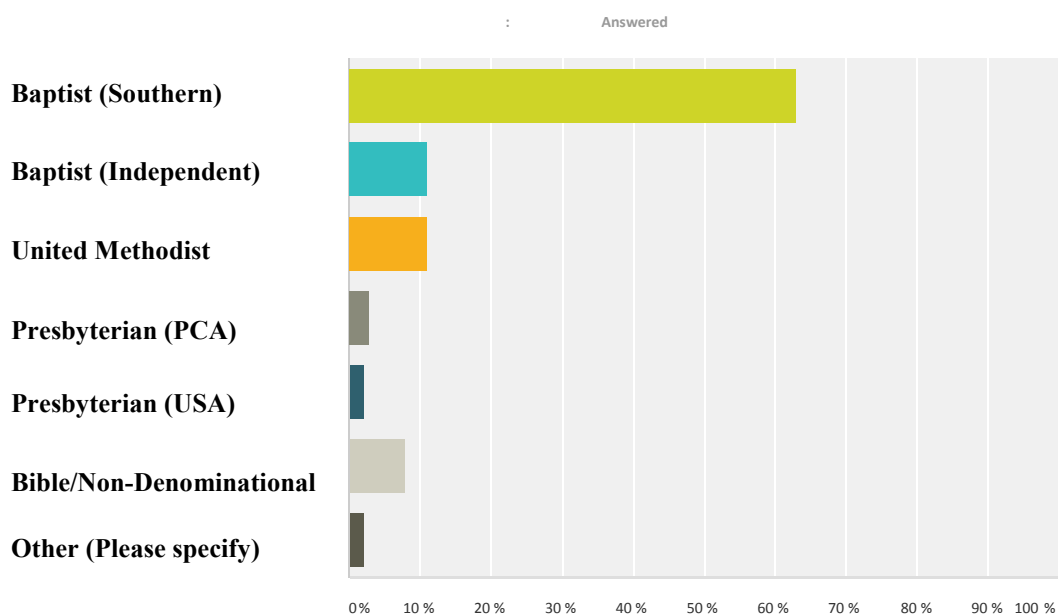
Question Eleven Results

The final question allowed the researcher to understand the various denominations represented in the survey. Since the survey was sent first to the churches of the Noonday Baptist Association in the northwest section of metropolitan Atlanta, Georgia, a majority of respondents were expected to be from Southern Baptist Churches. Sixty-three percent of the respondents were Southern Baptists. There were an additional eleven percent of the respondents from Independent Baptist Churches and another eleven percent from United Methodist churches. The remaining respondents were from Presbyterian, Non-denominational and two other church denominations. One hundred ministers answered this question.

Table 12. Church Affiliation

Q 11 Please indicate your church affiliation:

Answered 100 Skipped 7



Answer	Choices	Responses	
Baptist	(Southern)	63.00%	63
Baptist	(Independent)	11.00%	11

United Methodist	11.00%	11
Presbyterian (PCA)	3.00%	3
Presbyterian (USA)	2.00%	2
Bible/Non-Denominational	8.00%	8
Other (please specify)	2.00%	2
Total		100

Summary of Results

The results of the survey emphasized the importance of pastoral care to the local church. First, although the sample size was not enormous, there was a good amount of diversity among the ministers surveyed. Second, it is clear that at least one third of the ministers have no other staff member they can rely on to give pastoral care. Third, in general, most pastors feel that their seminary education did not prepare them for the pastoral issues they face. However, their experience has given them confidence in these areas and they feel they are personally well-equipped to meet those demands. The top four pastoral care areas they would like to have more training include: training lay ministers (fifty-seven percent), crisis resolution (forty-six percent), church discipline (forty-four percent) and counseling/counseling referrals (forty-one percent). Seventy percent of the respondents indicated they thought pastoral care was best done by a combination of ministers, church members and professionals. Interestingly, in a majority of the ministers surveyed, pastoral care is done mostly by the staff (sixty-five percent reported that the staff did three-fourths or more of the pastoral care).

Second, there was a good amount of diversity among the ministers surveyed. These respondents came from a variety of churches both in size (less than 100 to more than 10,000) and

eight different denomination. The ministers also were varied in educational background (fourteen percent held a bachelor's degree, fifty-nine percent held Master's degrees and twenty-one percent with a doctoral degree) and experience (fifty-three percent had more than fifteen years of experience, thirty-two percent had between six and fifteen years of experience and fifteen percent had five years or less experience).

Second, it is clear that at least one third of the ministers have no other staff member they can rely on to give pastoral care. These are probably in the smaller churches as solo pastors, but not exclusively. The burden on them to provide preaching, administration, discipleship, worship, evangelism and pastoral care is enormous. A pastor in this situation must find others within the church to help. At the same time, those who have other staff members to share this load should not overlook the opportunity that exists to engage church members in providing for some of the pastoral care needs.

Third, in general, most pastors feel that their seminary education did not prepare them for the pastoral issues they face. However, their experience has given them confidence in these areas and most ministers in the survey feel they are well-equipped personally to meet those demands. These results beg the question, is there a better way to prepare new ministers for the inevitable pastoral care role in a church? Could it be that seminaries should consider ways to deliver more thorough studies in this area? Perhaps an additional course in seminary would be of value. A workshop or continuing education class might also provide the necessary preparation. Internships with seasoned pastors could contribute to the training of a new or soon-to-be minister. Pastors of larger churches could provide insight to groups of young ministers through periodic training. From the survey, it appears that the ministers eventually "figure out" pastoral care in their

setting, but the road might not need to be so bumpy to get there. In addition, pastors are missing a huge untapped resource by not engaging the membership in ongoing pastoral care needs.

Fourth, the top four pastoral care areas they would like to have more training include: training lay ministers (fifty-seven percent), crisis resolution (forty-six percent), church discipline (forty-four percent) and counseling/counseling referrals (forty-one percent). It is important to recognize that over half of the respondents had more than fifteen years' experience. While they may have adequate pastoral care in their church, they may be missing vital bits of information on how to not only deliver good pastoral care, but also how to be most effective in this area. Again, the clear number one need for the respondents is how to train lay ministers to assist in pastoral care needs in the church. Doing this one thing can open up enormous possibilities for ministry in the church and in the community.

Finally, while most of the pastoral care in the churches surveyed is done by the staff, there seems to be an understanding of the value in sharing this task among others (staff, professionals, and church members). Clearly, there is an opportunity to give relief to overburdened staff and engage the membership in meaningful ministry. Developing both programs and systems to attend to these needs effectively, could result in huge positive benefits in churches and communities.

APPENDIX I

IRB Approval

LIBERTY UNIVERSITY

INSTITUTIONAL REVIEW BOARD

June 4, 2014

Ronald Hughes

IRB Exemption 1891.060414: *Shepherding the Flock: Helping Ministers Become Effective Pastoral Caregivers*

Dear Ronald,

The Liberty University Institutional Review Board has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and that no further IRB oversight is required.

Your study falls under exemption category 46.101 (b)(2), which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:

(2) Research involving the use of educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures or observation of public behavior, unless:
(i) information obtained is recorded in such a manner that human subjects can be identified, directly or through identifiers linked to the subjects; and (ii) any disclosure of the human subjects' responses outside the research could reasonably place the subjects at risk of criminal or civil liability or be damaging to the subjects' financial standing, employability, or reputation.

Please note that this exemption only applies to your current research application, and that any changes to your protocol must be reported to the Liberty IRB for verification of continued exemption status. You may report these changes by submitting a change in protocol form or a new application to the IRB and referencing the above IRB Exemption number.

If you have any questions about this exemption, or need assistance in determining whether possible changes to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,

Fernando Garzon, Psy.D.

*Professor, IRB Chair
Counseling*

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