

THE CARE REVOLUTION SERIES

CARE MINISTRY

Equipping Seminar

PARTICIPANT GUIDE

Congregational Care Ministry



CHURCH ON A MISSION

*Don't look out only for your own interests,
but take an interest in others, too.*
Philippians 2:4 (NLT)

"THE REAL REASON SO MANY CHRISTIANS ARE LONELY IS BECAUSE THEY'RE SITTING WHEN THEY SHOULD BE SERVING. ALL AROUND US IS A WORLD FULL OF PEOPLE WHO ARE LONELY AND WAITING TO BE CARED FOR. THAT ELDERLY PERSON WHO HASN'T HAD A VISIT IN TWO YEARS. THAT TEENAGER WHO IS ALL MESSED UP AND WONDERS, 'WHAT AM I GOING TO DO WITH MY LIFE?' THAT SINGLE ADULT WHO GOES HOME EVERY NIGHT TO A LONELY APARTMENT. THAT WIDOW WHO HAS JUST BURIED HER HUSBAND. THAT EMPLOYEE WHO HEADS FOR THE BAR EVERY NIGHT AFTER WORK BECAUSE THERE'S NOTHING ELSE TO DO."

– RICK WARREN

*Therefore, as we have opportunity, let us do good to all,
especially to those who are of the household of faith.*
Galatians 6:10 (NKJV)

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Seminar Schedule

The **Care Ministry Equipping Seminar** encompasses more than 10 contact hours to prepare new Care Leader for ministry. Engage in extensive in-class practice, group participation, and personal reflection as you explore these life-changing skills.

Friday Evening		
7:00 p.m.	Welcome, worship, and seminar overview	
7:30 p.m.	Teaching Session 1	
9:30 p.m.	Close of Friday evening	Preview of Saturday
Saturday		
8:30 a.m.	Continental Breakfast	E.g., coffee, juice, donuts
9:00 a.m.	Worship and Prayer	
9:30 a.m.	Teaching Session 2	
10:45 a.m.	<i>Break</i>	<i>Light refreshments</i>
11:00 a.m.	Teaching Session 3	
12:30 p.m.	LUNCH	1 hour
1:30 p.m.	Teaching Session 4	
3:15 p.m.	<i>Break</i>	<i>“Bio break”</i>
3:30 p.m.	Teaching Session 5	
4:30 p.m.	Closing Conversations	Summary, application forms, next steps, commissioning service, etc.
5:00 p.m.	Welcome to a Bright New Tomorrow	End of equipping seminar

NOTE: To prepare God’s people adequately and effectively for their work of the ministry (i.e., their roles) to serve in congregational care will require quality time. Never attempt to squeeze your equipping seminar into a limited time frame. Developing our people to minister effectively, on behalf of the pastors, to other church members elevates this learning event to a high level. Since Care Leaders represent the lead pastor, we simply cannot afford to lower the bar for equipping and training them.

Equipping Seminar Learning Design

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1 THE NEED

Developing the Concept

Notes



But God composed the body, having given greater honor to that part which lacks it, that there should be no schism in the body, but that the members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.

1 Corinthians 12:24-28 (NKJV)

Before we explore the concept of the *Care Ministry Network*, it would serve as well first to consider the reason for such a ministry within the local church.

WHY OUR CHURCH SHOULD HAVE A CARE MINISTRY

(CR. 129–152)

1. The pastor cannot do it alone. Not only is it impractical, but it is also wholly _____.
2. The traditional way of providing pastoral care has been through the _____ ministers alone — and it is no longer working.
3. With crowded schedules and ever-increasing demands, pastors are able to provide _____ care only and not ongoing pastoral care.
4. We often have held to the erroneous traditional belief that “ordinary” _____ simply are not qualified to provide pastoral care.
5. Many people come to our church — and just as many also leave. (The backdoor is as wide open as the front door).
6. A vacuum in our congregational care is evident:
 - a. Most church members feel neglected because no one seems to _____ about them. One of the most significant questions people ask is, “Does anyone care about what I am going through?”
 - b. People desire attention when they or their loved ones are in the hospital, a nursing home, or another similar type of institution.
 - c. Church members need _____ prayer when they face some crisis in life.



- d. Church members want (and need) to know someone will be there for them during good times, as well as tough times.
 - e. Church members want to feel they are a part of the family and not just names in a database.
Does my pastor even know I am here this morning? or, Does anybody know?
 - f. Our members need our loving _____ at the loss of a loved one, a job, a relationship, a marriage, and so much more.
 - g. Church members want to share their joyous moments as well — birthdays, an engagement, an approaching marriage, the birth of a baby, upcoming graduation, and so many other celebrative occasions.
7. People desire to build _____ and to develop healthy relationships, but don't seem to be successful in making these connections.
 8. People nowadays are not looking for a friendly church; it is friends they are after.
 9. We say that we care, but our _____ often fall far short. Our model seldom matches our mission.
 10. We have, in many ways, adopted a culture of seclusion that does not allow people into our private bubble.
 11. Often, new members feel _____ in a way. The church sought after them when they were courting them, but they became mere names in a database when they became official members.
 12. Many new people leave when they do not make at least six new friends within the first six months.
 13. Pastors are _____ and restless, because they are not able to love on and care adequately for all their people as they really desire.
 14. The local church lacks a proven system (and/or process) to facilitate meaningful congregational care. (We should provide care intentionally and deliberately.)
 15. Most local churches simply cannot _____ to employ enough staff to meet the needs of congregational care adequately.
 16. Church members have received gifts of mercy and grace from the Holy Spirit. If we do not use them in these gifts, they feel unfulfilled. This neglect (of their gifts) causes a decrease in enthusiasm and participation.
 17. Quiet and more reserved members feel _____ and also neglected.



18. All people have five basic human needs, and if not met, cannot function to their full potential. (CR. 226–255)
 - a. Biological and physiological needs
 - b. Safety needs
 - c. Belonging and love needs
 - d. Esteem needs
 - e. Self-actualization needs
19. Most churches do not provide actual pastoral care; they are, at best, providing only _____ care.
20. We must minister to the **whole person**: spirit, soul, and body. (CR. 224)

REAL-LIFE EXPERIENCES PROVE THE NEED

(CR. 138–142)

A once-very-faithful family in a respectable church dropped out of attendance after their son had died of AIDS. Nobody seemed to care and nobody was there for the family. Their fellow members handled them as if they had fallen from grace.

After a long absence, someone asked them one day, “But why did you leave the church?”

With pain in their voices, they answered, “We did not leave the church; the church left us.”

Wow, what an indictment that is! Those types of statements certainly makes you think — and this is not an isolated case. The specific incidents and circumstances may change, but it happens in most of our churches, week after week.

A mother said, “We had a daughter with a fatal disease. From June until her death in November, we had heard not one word from the pastor or anyone in our church.”

In his book, *Core Values* (p. 18), Dr. George Wood related this heart-rending story (CR. 141):

I think of an unassuming sixteen-year-old girl who attended our church a couple of times. I’ll call her Amy. Amy hung herself in her bedroom. I was called upon to serve at the funeral. I’ll never forget that day.

Amy’s suicide haunted me because I realized in looking back that our congregation probably did not do enough when she came into our midst to really reach out to her. Amy had been a calm face in the crowd. We didn’t sense her despair.



She was going through a very distressing time in her life. I realized just how fragmented her life had become when I did the graveside service. At the end of that service, I watched as Amy's family walked to their cars. The grandmother on her cane walked to her car. The mother on the arm of her latest boyfriend walked to her car. The father, with his new wife, walked to his car. The older sister, alone, walked to her car.

Four members of that nuclear family left that funeral and went their separate ways. I realized that Amy, in her final months, just got lost in the process. There was no one to love her, and no one to care for her. And our church missed that opportunity.

That will always haunt me.

REALITY CHECK:

If we do not care for those God has given to us already, why should He send us anymore?

The greatest need in the local church is to have _____ of its people involved in the ever-increasing demand (and need) for congregational care. This, then, is **our emphasis**:

The pastor cannot do it alone — and should not!

The Scriptures do not restrict caring about and for people to the credentialed ministers alone. ALL those who are part of Christ's Body should be involved in the work of the ministry. Scottish Theologian Alastair Campbell said:

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

The Gospels make it clear that Jesus had great concern for His _____. Before He ascended up into heaven, Jesus underscored the importance of taking care of the flock. After all, they are the ones the Father sent Him to rescue, the ones He gave His life for.

From the moment Jesus announced His mission to build His Church, He already foresaw the day when someone would have to take on the responsibility of tending to the flock and inspiring the Church to do the same.

2 THE LOCAL CHURCH

Developing the Concept

Notes



In the previous module, we briefly discussed the need for congregational care and considered the **WHY?** question. To answer the **HOW?** question, we must move toward a workable solution. How do we give sufficient attention to all members of our congregation — and how do we do it continuously?

Rick Warren said:

I believe that God is just waiting for a church that will love people unconditionally. He can use that kind of church to spark a spiritual awakening in your city that all the forces of hell could not stop. It would change the climate of your community for Christ. Nothing can stop a loving church.

The real solution is to establish a proven system of authentic congregational care, wherein we connect our entire church family _____. In the process, they experience a sense of belonging where they are valued, accepted, and also feel needed.

Since the pastor really cannot do it alone, the answer to this dilemma is to include church members to _____ with their pastor in providing significant care to one another. This simple (yet significant) action will prevent people from falling through the cracks or slipping through the back door.

1. Meaningful care never will _____ on its own. We have to be intentional and deliberate.
2. When we train, equip, and develop our people, they will be _____ to provide the necessary care to the other members. That is the Biblical pattern.

The contagious churches of the next century will be different from traditional churches today. One revolutionary difference will revolve around pastoral care. The exciting prospect is that everyone in the congregation will receive regular pastoral care from a gifted and trained layperson.

Dr. Jim Garlow
(*The Care Revolution*, back cover)

3. To be effective, we should **cultivate a culture of care** in the congregation. When a local congregation, under the leadership of a motivated pastor, learns to care about one another first (and then about those outside their church), it soon will lead to a caring community. This way, people will feel the love of Christ and sin-sick people, find rest.



4. The pastor(s) continue to provide _____ care and the church members offer congregational care on a consistently ongoing basis.
5. When church members are involved in congregational care, they are meeting not only other people's human needs, but also their own desire for ministry involvement.
6. Yes, every believer is a _____ (Ephesians 4:11-16). During the First Reformation, the Church gave the **Bible** back to the people. In this present milieu, the Church is giving **ministry** back to the people.
7. Inasmuch as we now are living in the **Day of the Saints** and ministry done by believers is coming into clear focus, all those who are Christ's must be involved in His Mission.

*THE LOVE OF GOD HAS TO
FLOW DOWN THE AISLES OF
OUR CHURCHES BEFORE
IT WILL FLOW DOWN
THE STREETS OF OUR CITIES!*

Christianity has become nothing but a spectator sport. It looks very much like a football game with 22 men on the field who are desperately in need of rest and 22,000 in the grandstands, desperately in need of exercise.

Ray C. Stedman

8. The key to getting a church off a plateau is to get all of its people _____ in ministry.

**THOSE WHO ROW THE BOAT
DON'T HAVE TIME TO ROCK IT!**

9. The clear (and obvious) solution to meeting the needs of every congregant in a local church is to develop a practical and workable _____ of care. Its successful and effective implementation requires a sizeable number of the church members to partner with their pastor.
10. Having considered the solution to providing meaningful care, we have chosen to effect our goals by establishing a *Care Ministry Network*.
11. The central premise of the *Care Ministry Network* is simple in that the local church trains and develops a number of its members to _____ one-on-one care to fellow congregants in a prescribed way. (Of course, keep in mind, simple does not mean easy!) This system ensures that no one falls through the cracks, slips out the back door, or has to struggle on his/her own.
12. Church members _____ with their pastors and, in so doing, do not replace them, but **represent** them in the delivery of ministry. Their objective is to join the hands of the congregation with the hands of the leaders.



13. We refer to those members who function in the ministry of compassion as **Care Leaders**. They serve the members of their church under the direction of a Care Director and a ministry leadership team.
14. After training and equipping the selected Care Leaders, the lead pastor (along with other leaders of the congregation) publicly recognizes and _____ them through an act of commissioning.
15. The lead pastor and the ministry leadership team assign a number of households to each Care Leader couple, who will be _____ for staying in touch with each of their households. Their connections follow a prescribed **Five Points of Contact** structure. (A full explanation of this structure follows later in the seminar.)
16. As the sheep multiply, the shepherds must multiply also. That is how a church grows.
 - The primary function (or role) of Care Leaders is to apply the **C.A.R.E.** Concept:
 - ___ **ontact** each assigned household regularly
 - ___ **ccessible** to their household groups
 - ___ **each out** in prayer on behalf of each household
 - ☒ ___ **xemplify** a Christian lifestyle
18. Every Care Leader will receive _____ training and development and must attend these events.
19. Although the church members execute the *Care Ministry Network*, the ministry remains a discernable extension of the lead pastor's vision. The members who serve in this ministry can ignore the leadership of the pastor about as much as the members of a symphony orchestra can ignore the direction of the conductor.

What Others Are Saying

Psychologist Robert Carcuff said:

For many purposes and problems, lay people can be as effective or more effective than credentialed ministers.

Seminary Professor Samuel Southard said:

Many persons can do most of what we pastors do . . . The task of pastors is to equip these persons for ministry and then support them through administration and example.

3 THE ORIGIN

Developing the Concept

Notes



Whenever the Holy Spirit illuminates a truth such as that of congregational care, its underlying precepts must be rooted and grounded in the Bible. If not, well-intentioned initiatives can drift off easily into heresy. Our concept is based solidly on God's Word and, more specifically, draws its course from the Great Commandment. We are going to unfold this truth in this module and explain where we anchor our conviction.

Reference: Read **Chapter 3** in *The Care Revolution*.
(CR. 89–107)

There are **three essential anchors** to which we must tether any ministry. In one way or another, everything we do in the local church has to relate to these cardinal truths. They affect our mission, vision, and core values.

These are the three principles:

1. The Great **Commandment**;
2. The Great **Commission**; and,
3. The lesser known **Great** _____.

Generally, (almost) all believers identify well with the *Great Commandment* and most likely know the *Great Commission*. Most people are not very familiar (if familiar at all) with the *Great Commitment*. So, let's begin to unfold.

THE GREAT COMMANDMENT

Matthew 22:35–40 gives us a sound basis of understanding:

³⁵*Then one of them, a lawyer, asked Him a question, testing Him, and saying, ³⁶“Teacher, which is the great commandment in the law?”*

³⁷*Jesus said to him, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.” ³⁸This is the first and great commandment. ³⁹And the second is like it: ‘You shall love your neighbor as yourself.’ ⁴⁰On these two commandments hang all the Law and the Prophets.” (NKJV)*



The Message Bible states it like this:

These two commandments are pegs; everything in God's Law and Prophets hangs from them."

Matthew 22:40 (MSG)

The Great **Commandment** establishes two flows (or tracks):

1. The Great **Commission** (Matthew 28:19–20)
2. The Great **Commitment** (John 21:15–17)

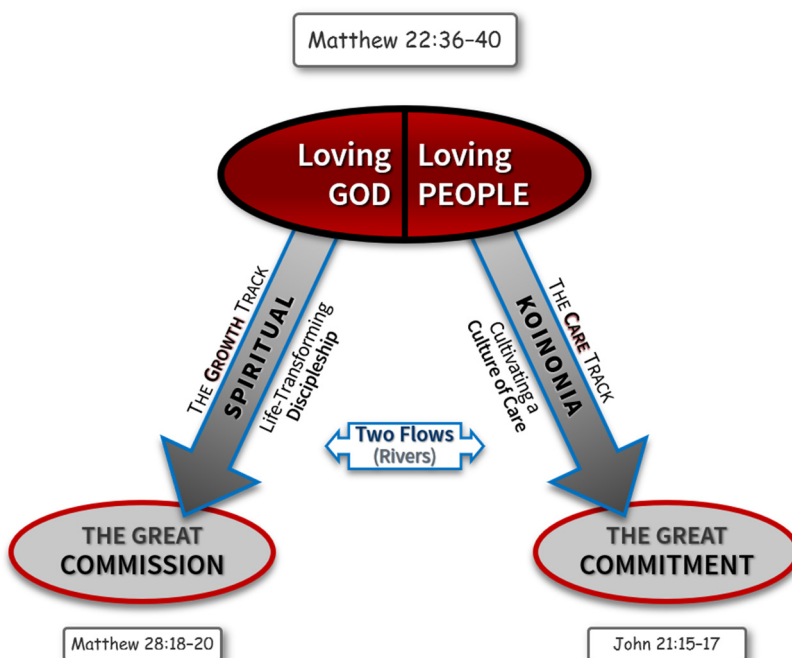
These two flows underscore these two essential elements:
(1) **Loving** _____ and (2) **Loving** _____.

Loving God concerns growing people spiritually — worship, prayer, evangelism, discipleship, etc. We refer to this flow as the **Growth Track**.

Loving People pertains to caring for people — showing God's love by cultivating a culture of care. As such, we call this flow the **Care Track**.

This diagram will help us to see the two flows more clearly:

THE GREAT COMMANDMENT



This illustrates how the Great Commandment produces the two flows:

1. The Great Commission, and
2. The Great Commitment.



1. The Great Commission

We are most familiar with the Great Commission, upon which we base the mission of the Church:

- ☒ Reaching the lost (_____);
- ☒ Baptizing them (_____); and,
- ☒ Teaching them (_____).

2. The Great Commitment

The counterbalance to the **Great Commission** is the lesser known **Great Commitment**.

The Great Commitment focuses on “loving people” and serves as our _____ for cultivating a culture of care. We know that God is love, and love always has been who He is. Loving people, in and of itself, is not a newfound discovery in the Great Commandment statement. Instead, it serves as the peg to which we anchor this conviction.

It would serve us very well to trace the origins of this mighty stream.

A. Peter’s Great Confession

¹³When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?”

¹⁴“Well,” they replied, “some say John the Baptist, some say Elijah, and others say Jeremiah or one of the other prophets.”

¹⁵Then he asked them, “But who do you say I am?”

¹⁶Simon Peter answered, “You are the Messiah, the Son of the living God.”

¹⁷Jesus replied, “You are blessed, Simon son of John, because my Father in heaven has revealed this to you. You did not learn this from any human being.

¹⁸Now I say to you that you are Peter (which means ‘rock’), and upon this rock I will build my church, and all the powers of hell will not conquer it. ¹⁹And I will give you the keys of the Kingdom of Heaven. Whatever you forbid on earth will be forbidden in heaven, and whatever you permit on earth will be permitted in heaven.”

Matthew 16: 13-19 (NLT)

Peter (*Petros*) means “little rock.”

Jesus is *Petra* (the “Big Rock” — the Chief Cornerstone).



B. Peter's Great Denial

⁵⁴So they arrested him and led him to the high priest's home. And Peter followed at a distance. ⁵⁵The guards lit a fire in the middle of the courtyard and sat around it, and Peter joined them there. ⁵⁶A servant girl noticed him in the firelight and began staring at him. Finally she said, "This man was one of Jesus' followers!"

⁵⁷But Peter denied it. "Woman," he said, "I don't even know him!"

⁵⁸After a while someone else looked at him and said, "You must be one of them!"

"No, man, I'm not!" Peter retorted.

⁵⁹About an hour later someone else insisted, "This must be one of them, because he is a Galilean, too."

⁶⁰But Peter said, "Man, I don't know what you are talking about." And immediately, while he was still speaking, the rooster crowed.

⁶¹At that moment the Lord turned and looked at Peter. Suddenly, the Lord's words flashed through Peter's mind: "Before the rooster crows tomorrow morning, you will deny three times that you even know me."

Luke 22:54-61 (NLT)

C. Peter's Great Commitment

¹⁵So when they had eaten breakfast, Jesus said to Simon Peter, "Simon, son of Jonah, do you love Me more than these?"

He said to Him, "Yes, Lord; You know that I love You."

He said to him, "Feed My lambs."

¹⁶He said to him again a second time, "Simon, son of Jonah, do you love Me?"

He said to Him, "Yes, Lord; You know that I love You."

He said to him, "Tend My sheep."

¹⁷He said to him the third time, "Simon, son of Jonah, do you love Me?" Peter was grieved because He said to him the third time, "Do you love Me?"

And he said to Him, "Lord, You know all things; You know that I love You."

Jesus said to him, "Feed My sheep."

John 21:15-17 (NKJV)



Peter denied Jesus three times — and Jesus also restored him three times. This _____ took Peter back to where Jesus declared him to be part of the great mission of Christ to build His Church. In the end, Jesus restored Peter by assigning an enormous responsibility to him.

NOTE: Before Jesus released Peter into the **Loving People** commitment, He first established the **Loving God** relationship.

This back story is essential to help us understand the Great Commitment is not subordinate to (or less than) the Great Commission. **Both** are subsets of the Great Commandment. The Great Commitment pertains to taking care of the flock, better known as “shepherding the flock.”

“CARING FOLLOWS EVANGELISM IN THE SPIRITUAL ORDER JUST AS NURTURING FOLLOWS BIRTH IN THE BIOLOGICAL ORDER.”

MEL STEINBRON

D. The Great Charge

Our hypothesis focuses on congregational care: taking care of God’s flock.

Peter, having received a vast assignment (from Jesus), then extended the charge vicariously to the Church to fulfill the Great Commitment by declaring:

The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: ²shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; ³nor as being lords over those entrusted to you, but being examples to the flock.

1 Peter 5:1-3 (NKJV)

REALITY CHECK:

When people receive Christ as Savior and become part of our churches, they have the right to expect to be loved, cared for, nurtured, prayed for, and encouraged. They have a right to pastoral care. The Great Commitment guarantees this right.



E. The Great Reward

There is an end game. All these “greats” lead somewhere. So important is the Great Commitment (i.e., both to care for the flock and take care of the flock) to God that Peter revealed to those who are faithful to protect the sheep:

When the Chief Shepherd appears, you will receive the crown of glory that does not fade away.

1 Peter 5:4 (NKJV)

When God, who is the best shepherd of all, comes out in the open with his rule, he'll see that you've done it right and commend you lavishly. And you who are younger must follow your leaders. But all of you, leaders and followers alike, are to be down to earth with each other.

1 Peter 5:4-5 (MSG)

These Scriptures emphasize how the Great Commitment is no less important than (or inferior to) the Great Commission. Both are equal attributes of the Great Commandment!

4 THE CARE SYSTEM

Developing the Concept

Notes



Reference: Read **Chapter 7** in *The Care Revolution*.
(CR. 175–200)

The **Care Ministry Network** operates within the framework of a well-designed system that facilitates a successful outcome of ministry.

The human body has _____ major systems that make it function. These systems relate to one another in such a way that the body is unable to survive without any one of them. Similarly, to _____ properly, the body of Christ also needs systems, although we understand the Church itself is not a system.

Local churches, for the most part, use systems for effective evangelism, assimilation, stewardship, people development, leadership, and so on. Unfortunately, very few churches, have a satisfactory method to _____ adequately for the people. The **Care Ministry Network** answers this desperate need to deliver authentic care to **all** the members of a congregation.

The *Care Ministry Network* is not only a slogan or mere concept, and neither is it another add-on program. Instead, it conveys the idea of **cultivating a culture of care**, based on Scriptural principles, within the congregation. (CR. 176)

THE POWER OF THE CARE MINISTRY NETWORK

The Care Ministry Network:
(CR. 177–179)

- Deals with a church's _____. It defines who the congregation is and reveals its heart.
- Addresses the basic needs all humans have.
- Touches on the priesthood of all believers.
- Exposes the neglect and underscores the necessity to equip the saints for _____ work of the ministry.
- Introduces and initiates the Great Commitment and accentuates its importance. (CR. 89–107)
- Conveys the message of caring for the _____ (the household of faith) systematically.



- Alleviates (some of the) _____ from the pastor's life, whom people expect to visit the sick, pray with every member, attend every function, counsel all the people, and still visit each household. (CR. 184–185)
- Aligns the local church to become healthy and robust and energizes its _____ to become involved in evangelism, missions, outreach, and so on. It is all but impossible for a sick church to accomplish these purposes.
- Deploys a network of care.

Carey Nieuwhof said:

The best answer I know of for pastoral care . . . is to teach people to care for each other in groups. I'm convinced that if we change how we do pastoral care, we will reach more people. And in the process, we'd care for people much better than we do now. (CR. 186–187)

THE DEFINITION

Based on 1 Corinthians 12:25–26, the working definition of the *Care Ministry Network* is as follows:

The Care Ministry Network is an authentic and proven congregational care system that enables God's people to care for one another consistently.

The ministry of care is not _____ to the credentialed ministers only.

Mel Steinbron said:

Peter was not an installed pastor, yet Jesus told him, 'Tend my sheep' (John 21:16). True, he had been with Jesus for nearly four years, but many church members have been 'with Him' longer than that. . . . The elders to whom Peter gave this charge, 'Tend the flock of God that is in your charge' (1 Peter 5:2), were not people with seminary degrees. (CR. 192)

THE STRUCTURE

Any healthy structure requires:

1. **Levels of leadership;**
2. _____ of **authority;** and,
3. Clear **avenues of communication.**

Everyone in the organization has to know **to whom** they are accountable, **for whom** they are responsible, and **with whom**



they are serving in a relationship (on a peer level). That means, there has to be vertical (up and down) as well as horizontal (peer) lines. All organizational communication should follow these avenues. (CR. 195)

THE FIVE LEVELS OF CARE

(CR. 196–198)

The *Care Ministry Network* proposes **five (5) levels** of care to reach each person in the church family. Each of these levels serves a particular purpose, which makes the entire ministry function as a healthy organism.

Five Primary Levels:

1. Care Director
2. Care Leadership Team
3. Care Shepherds
4. Care Leaders
5. Group "flock"

NOTE: Every local church chooses its own designation for the care positions and may customize their descriptions if the church leaders prefer not to use the nomenclature of this curriculum.

Summary of the Five Levels

1. **The Care Director** leads the *Care Ministry Network* and a leadership team assists him/her in the execution of the ministry. Typically, the Care Director is a **servant leader**. (That is, in most churches, this is not a paid staff position.) The Care Director is _____ directly to the lead pastor and also cares for the Leadership Team.
2. **The Care Leadership Team** functions alongside the Care Director and _____ to lead the entire ministry. The members help to put together seminars, conferences, meetings, and other events. Depending on the size of the church, each member of the team Leadership Team also provides _____ to three Care Shepherds. In a smaller church, they also serve as Care Shepherds until there are capable people to fill these roles.
3. **Care Shepherds** provide leadership and guidance to three to five Care Leaders each (again, depending on the size of the church). Some churches opt to use their elders in this role. They are accountable to the Care Director and



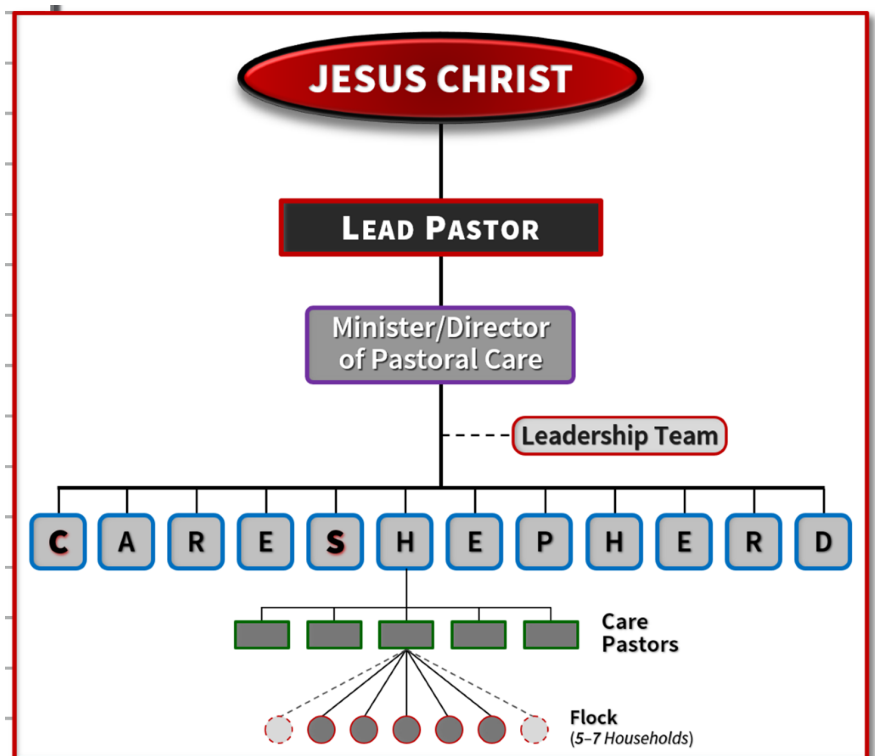
also serve as the _____ of the Care Leader assigned to them. In addition, the **Care Shepherds receive advanced leadership training** to equip them further.

4. **Care Leaders** provide ongoing care to their Group, which is comprised of _____ households. (Some churches use deacons to fulfill this role.) They follow a five-points-of-contact strategy (which comes later in this seminar). The Care Leaders relate directly to their Care Shepherds.

5. **Flocks** usually consist of five households each. The care ministry Leadership Team will predetermine the flocks and assign those households to the Care Leaders. A **household** may consist of:

- ☒ A couple (husband/wife);
- ☒ Father, mother, and child(ren) in the home
- ☒ A single parent and child(ren) in the house; or,
- ☒ A single person who may be living on his or her own.

Now, let's look at how it all fits together (CR. 198):



Organizational Chart of the Care Ministry Network (CR. 198)

5 THE ESSENTIALS

Developing the Care Pastor

Notes



Throughout Scripture, we find that God takes the initiative to call people into His service:

- God called Moses, “*Moses, Moses! . . . Come, I will send you*” (Exodus 3:4, 10 ESV);
- God called Samuel, “*Samuel! Samuel!*” (1 Samuel 3:10 ESV); and,
- Jesus called the disciples, “*Follow me, and I will make you fishers of men*” (Matthew 4:19 ESV).

Today, God calls us through the Holy Spirit. Too many people, too often, think they are neither _____ nor competent to minister to others. Actually, none is worthy. The Holy Spirit gives specific _____ to every believer (1 Corinthians 12, Romans 12). God does not call the qualified; He qualifies the called, instead.

⁵Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. ⁶He has made us competent as ministers of a new covenant—not of the letter but of the Spirit.”

2 Corinthians 3:5-6 (NIV)

Two remarkably **conspicuous gifts** almost certainly indicate a _____ to the ministry of caring:

1. **Mercy** | An inner feeling of compassion: sympathy for and empathy with; a desire to help another; and,
2. **Encouragement** | To inspire with confidence, courage, and hope; embolden, stimulate, or help. The Greek word for encourage is *parakaleo*, which encompasses (1) exhorting, (2) comforting, and (3) encouraging.

Our creed of local ministry reads:

Every believer — saved, delivered, and called by God — is to enter into the work of ministry, willing to be equipped by the five-fold ministers and energized by the Holy Spirit.

Many people, who would want to be involved in ministry, are not, because:

- They don’t know _____ to become involved;
- They are afraid of **failure**;



- They have never received _____;
- They have never felt **included**; and/or,
- They assume they don't _____ for ministry.

CARING FOR ONE ANOTHER

Many believers possess attributes already that can bring them readily into caring relationships:

- Passionate **understanding**;
- Personal _____;
- Genuineness
 - **Integrity** (and **uprightness**),
 - Caring **attitude**;
- Willingness to _____;
- **Availability**; and,
- Readiness to _____ others.

These traits demonstrate that the primary requirements for providing pastoral care are neither limited (or exclusive) to the “professionals” only nor acquired through some specific degree program. These gifts are from God, Who bestows them on believers and credentialed pastors alike. We can identify and nurture the gifts into powerful caring skills.

EIGHT QUALITIES OF THE CARE MINISTRY CONCEPT

Although certain people might find providing congregational care easier than others, everyone who has the spiritual gifts necessary and the following essential traits, will find it most rewarding and fulfilling:

1. A personal _____ in and a love for people;
2. Willingness to assume the **responsibility** of caring;
3. Readiness to _____ into the unknown and to reach their goal;
4. Understanding the **goals** and **vision** of the local church;
5. Be **steadfast**, **loyal**, and _____;
6. **Willingness** to receive and continue with training;
7. Prepared to _____ **personal time**; and,
8. The **ability** to be a team player and share in joint efforts.



Simply “loving people” is the essential requirement! When you love them, you will be able to care for them.

THE BENEFITS OF OBEYING GOD’S CALL

None of us wishes to do the work of Christ with remuneration in mind. We do it for the love of the Kingdom. Of course, there are benefits that come as a result of our obedience:

- ☒ Accelerated _____ growth;
- ☒ The joy of developing **new friendships** as well as ever-deepening relationships;
- ☒ An inner sense of _____, which comes from using your gifts in significant ministry;
- ☒ The realization that the caring person is **cared for** in the act of caring; and,
- ☒ The _____ benefit of receiving an eternal crown of glory (1 Peter 5:4).

COMMITMENT TO THE CALL

1. Personal Commitment

There are, in particular, **seven personal commitments** each Care Leader has to make (and also demonstrate consistently) toward the effectiveness of the ministry:

- 1) Committing to the **C.A.R.E.** concept;
- 2) Committing your _____ to Jesus Christ;
- 3) Committing of your **time** and **energy**;
- 4) Committing **dedication** to the ministry;
- 5) Committing to _____ training;
- 6) Committing to **accountability** (yes, there are reports to be filled out); and,
- 7) Committing to the **local church** and _____ to its leadership.

Once a Care Leaders makes these commitments, they become the standards by which all Care Leaders live to serve in their ministries.



The degree of fulfilling the commitment depends on:

- ✓ An **inner sense** of God's call;
- ✓ The closeness of your _____ with Christ;
- ✓ The extent to which you **develop** your gift;
- ✓ The priorities in **time** and gifts usage; and,
- ✓ Your _____ in spiritual growth.

2. Tenure Commitment

The *Care Ministry Network* requests Care Leaders to make an **initial 12-month commitment**. This tenure allows sufficient time for them to adjust to the ministry — as well as to assess their ministry fit.

3. Character Commitment (HB. 50)

In ministry, we tend to view the goal as the goal, but in God's economy, the process is the goal. It's not about what we're doing at all; it's about who we're becoming in the process.

Mark Batterson

Character development is an _____ progression and, often, the challenges of life we face hone and shaped it. What we **ARE** is far more important than what we **DO**.

BEING PRECEDES DOING!

We develop Care Leaders on two levels:

1. Who they **are**; and,
2. What they **do**.

To be sure, it is easier to learn what to **do** than it is to allow the Holy Spirit to shape us in what we should **be**.

We who are in ministry need to work on what we do, but we need to work harder on what we are. I find more and more in my personal life that I am asking God to make me a loving person rather than helping me to love people, to make me a patient person rather than enabling me to show patience, to make me a compassionate person rather than to have compassion, to make me a servant rather than helping me to serve people, to make me a generous person rather than helping me give more.

Mel Steinbron



WE SHOULD BE COMMITTED TO



BECOME THE PEOPLE OF GOD



BEFORE WE DO THE WORK OF GOD!

Loving and caring have to be a _____, not simply the activities of a program we do sometimes.

¹⁷A good tree produces good fruit, and a bad tree produces bad fruit. ¹⁸A good tree can't produce bad fruit, and a bad tree can't produce good fruit.

Matthew 7:17-18 (NLT)

Just as the Son of Man did not come to be served, but to serve.

Matthew 20:28 (NKJV)

Choosing to _____ is far more important than desiring to be served.

In 1 Timothy 3, where we find the qualifications for serving in ministry, Paul penned (or implied) “be” more than 20 times. People understand the teaching they **see** in the life of the one who is teaching. People will do best that which they can see exemplified in the life of the one who is with them.

4. Basic Qualifications

A Care Leader must:

- Be born again, with the evidence of the _____ of repentance;
- Be a **member** of the local congregation;
- Be willing to _____ to leadership authority;
- Live an **exemplary** life;
- Have a _____ marriage and family (when these are applicable);
- Have the ability to be **love with skin on**;
- Be **faithful** and **loyal**; and,
- Not be _____ with other commitments and responsibilities to another ministry.



5. Brief Overview for Care Leaders

As a Care Leader, you should:

- Declare your _____ to serve as a Care Leader;
- Complete an application form;
- _____ Care Leader fellowship meetings and be willing to receive ongoing training;
- Follow through with your ministry commitments;
- Make yourself available, touchable, approachable, and reachable to your _____;
- Adhere to the **C.A.R.E.** construct:
 - **C**ontact your people regularly
 - **A**vailable to your people
 - **R**each out in prayer on behalf of each household
 - **E**xemplify a Christian lifestyle
- Diligently fulfill the **Five Points of Contact**;
- Complete your feedback _____ and/or other (established) means of feedback;
- Be **willing** and _____ to meet with your Care Shepherd regularly;
- Attend *Care Ministry Network* **fellowship events** and **summits** faithfully; and,
- **Provide** and also _____ testimonies of ministry accomplishments.

6 THE MISSION

Developing the Care Pastor

Notes



Reference: Read **Chapter 5** in *Care Revolution – Handbook for Participants*. (HB. 93–104)

One cannot adequately express, in just a few simple words, the invaluable role that Care Leaders play in the execution of the care ministry. They are the champions who make the concept a reality — the ones who actually _____ the ministry to other congregation members. Subsequently, Care Leaders are _____ to the successful outcome of this ministry.

During this seminar, we focus our attention on the ministry of the Care Leaders. As such, we will take an especially close look at the assignment of their ministry — the **mission**.

THE C.A.R.E. MODEL

- The acrostic **C.A.R.E.** best describes the _____ of the *Care Ministry Network*.
- The four components of **C.A.R.E.** essentially present a summary job description for Care Leaders: both what a Care Leader does as well as what the care ministry entails.
- Further, **C.A.R.E.** describes more fully those functions required of each member of the _____ care team, **not only** the Care Leader.
- Everything the *Care Ministry Network* encompasses, flows from these four attributes.

CLARIFYING C.A.R.E.

Each of the four components is also a commitment. When we execute these commitments effectively, the result of this labor of love is _____ care at every church. Should we remove care from the equation, then labor is all that remains.

WE WANT A CULTURE OF C.A.R.E.
TO BE SO EVIDENT IN OUR CHURCH
THAT WE BECOME KNOWN AS
THE CARING PLACE IN OUR COMMUNITY.



Let's review and then unpack **C.A.R.E.**:

Contact your people regularly;

Available to your people;

Reach out in prayer on behalf of each household; and,

Exemplify a Christian lifestyle (i.e., be an example).

C contact

The driving force of the *Care Ministry Network* is the building of healthy _____ and developing community. One simply cannot build relationships from a distance and, likewise, without having continual contact with people.

Care Leaders must make at least one _____ contact per month with each household who is under their care.

You can achieve this contact by means of:

- ☒ a personal visit to people's home; or,
- ☒ (at minimum) a meaningful, purposeful phone call.

Remember:

1. Your role is to be _____ in nature, which means showing love, displaying care and concern, and creating acceptance.
2. Attempting to build a meaningful relationship with anyone without first having made **personal contact** is incredibly challenging (if not nearly impossible).
3. The entire ministry effort becomes quite _____ once we have met the people we are going to serve, not only now, but also in the future.
4. We start our ministry endeavor with personal contact and continue by **staying in touch** without becoming intrusive or overwhelming.

NOTE: In this section, we are only addressing the issue that we have to develop contacts. Later, we will describe **how** to make these contacts as well as how to follow through with them.



A

ailable

If building healthy, meaningful relationships is at the core of community, then availability is the key requirement for Care Leaders. Again, the “secret sauce” to the ministry concept is building endearing (and enduring) relationships, which we cultivate through an up-close connection.

What “Available” Means

- Being _____, which is also what Care Leaders should be to their household groups. The best way to let your people know you are available is to **tell** them you are available.
- Being available to the household members of your group when they have **personal concerns** they want to share with you or when they simply need to talk.
- Being _____ and **approachable**, especially on Sundays — before, during, and after each service — as well as at other church gatherings. Rather come early and stay late than to come late and leave early. Care
- Leaders furnish all their flock members with their **personal contact details** [i.e., telephone number(s), email address, etc.].
- Being available **assumes integrity** (i.e., Care Leaders will receive and return calls).
- Assist your people in any way _____, yet refrain from committing to constant chores.
 - Some people have _____ **needs** (social, financial, physical, or psychological) and may take **undue advantage** of your availability.
 - The solution is to be assertively honest with them and explain that you cannot continue to give that much time.
 - Refer those people with particularly deep personal needs to a professional.
- Attending _____ household events, such as a funeral, graduation, and other similar occasions. (To be sure, this is a suggestion, not a requirement.)



R each

To **reach out in prayer** is an absolute imperative of the *Care Ministry Network*. Nothing is more _____ than Care Leaders committing to pray faithfully and consistently for the people in their households. If you can do nothing else, then remember to pray for your people.

“IF PRAYER IS ALL THE PASTORING SOME PEOPLE RECEIVE, IT’S ALREADY MORE THAN MOST ARE GETTING. AT TIMES YOU MAY FIND SOMEONE WHO WOULD SAY, ‘DON’T VISIT ME,’ BUT YOU WILL NEVER FIND ANYONE WHO WOULD SAY, ‘DON’T PRAY FOR ME.’ ”

MEL STEINBRON

Make prayer the _____ force of your ministry to those households in your care. When you pray for the members of your households, each by name, it yields excellent results:

- It **develops a mutual concern** for the burdens and the needs of your group members. You begin to feel their passion.
- It **silently establishes a bond**. You cannot help but to sense _____ to a person for whom you are praying sincerely and regularly.
- It **deepens a sense of accountability**. Subsequent to your efforts of praying for all your people with sincere devotion, it allows God to lay the burden of care and concern squarely on your shoulders and _____ you with divine love for them.
- It is a _____ **time between God and you**. These times not only afford you the opportunity to pray for your group, but also allow God could speak to you intimately regarding each individual.
- It becomes the **catalyst that keeps you functioning**. Prayer is the key to being an _____ Care Leaders. It is all but impossible for a person who has developed a disciplined prayer life (for the group) to lose passion for the care ministry.



When you **stop praying**, you will **stop leading**. Quite often, the people who become discouraged in their ministry efforts are the same people who also are not committed in prayer for their people. If you lose passion to care for your households, you (likely) may need to check your prayer discipline.

Pray for your people systematically. Rather than praying for your flock generally, **pray for one household a day** and focus your attention on them. Mention them by name, one by one, and allow the Holy Spirit to direct you.

Exemplify

Exemplifying a Christian lifestyle is _____ to being an effective Care Leader.

Living an exemplary life means to live excellently, not only at church (and church-related events) but also in everyday life, everywhere you go. Be mindful of what you say and do at the grocery store, at the cashier's desk, on the parking lot, at a traffic light, and everywhere else. Also guard what you say about other people — including being _____ of your pastor, church leaders, or other church members.

Be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.

1 Timothy 4:12 (NKJV)

Abstain from all appearance of evil.

1 Thessalonians 5:22 (KJV)

Fundamentals of Being an Example

- Being an example does not suggest you are perfect, superior to the flock member, more mature, or even more _____. It does suggest the necessity to be humble, faithful, and unselfish.
- It implies that we are all friends, traveling along the same road to the same destination, learning from one another how to **grow and develop spiritually**.
- Friendship, relationship, and companionship — they all lead to mutual _____.
- Consequent to camaraderie, people give something of themselves to one another. We can all **learn from each other**.



- Attend church events, not only Sunday services.
- **Participate actively in worship** during church services, be reverent during prayer, and also join in during the offering time.
- Intentionally and deliberately, be hospitable, friendly, and kind to _____ people, not only those of your own household groups.

7 THE CONNECTIONS

Developing the Care Pastor

Notes



Reference: Read **Chapter 6** in *Care Revolution – Handbook for Participants*. (HB. 105–125)

It will be useless to gather a group of enthusiastic people and send them out with the charge to care for others if we never explain to them how to _____ with the households we assigned to them. In this module, we are going to discuss the different ways of interacting with the households in a group. We'll also explore how to keep the momentum going.

A few observations on the systems of the Care Ministry Network:

- It is essential to know that the *Care Ministry Network* has to be applied **intentionally and purposefully**, or else it will _____. It has to be carefully planned and systematically implemented.
- While the local church is not a system, not unlike the physical body, it **needs systems** to survive. The *Care Ministry Network* is one such system.
- What we are about to unfold is the _____ of the *Care Ministry Network* system, our congregational care framework, as well as the expansion of C.A.R.E. (which we described previously).
- Our purpose-designed system is the framework of a **Care Leader's function**, which becomes the bonding agent that causes people to unite.
- When a **culture of care** prevails in a congregation, the people believe they are _____, and sense that they belong; then they will respond overwhelmingly positively to that environment, irrespective of their religious background(s).
- When we establish a **meaningful system** of love and care, we set the conditions for the love of God to flow down the aisles of our church, so it can flow down the streets of our city.
- Living in community and caring for one other result in a _____ church — and the only way any church can grow is by being healthy. This **core principle** made the early Church both powerful and influential.



The acronym **C.A.R.E.** describes **what** a Care Leader does, while the Points of Contact convey **how** we do it.

WHAT A CARE Leader DOES

Repeated certainty:

- The care ministry is one of _____; we could never do it without one-on-one interaction. Contact is inevitable and stands at the forefront of an active care ministry.
- Care Leaders do not _____ their pastors; they **represent** them.
- The *Care Ministry Network* is an _____ of the lead pastor.
- Make every effort to **develop a connection** between the members and the lead pastor.

To achieve your goals as a Care Leader, you should commit to staying in _____ with your households continually. The *Care Ministry Network* concept proposes **five definite points of contact**. Each of these is indispensable to the successful outcome of the care ministry.

Since the five points of contact inform a basic understanding of the entire ministry, it is essential to recognize, accept, and embrace these as _____ of a Care Leader's primary ministry assignment. So these precepts are clear and easy to implement, we'll cover each component individually.

THE FIVE POINTS OF CONTACT

Following are the **Five Points of Contact** of the *Care Ministry Network* — the care system:

- 1.** Personal Contact;
- 2.** Sunday Connection;
- 3.** Monthly Contact;
- 4.** Celebrative Connection; and,
- 5.** Fifth Sunday Fellowship.



1. Personal Contact (HB. 107)

When we considered the C.A.R.E. model, we stipulated that Care Leaders must contact their households at least once per month. In this section, we are going to discuss the details of these contacts.

The **first contact** should be _____ — in person, one-on-one, eye-to-eye. This first contact is critically important and essential. As such, it is nonnegotiable. The first contact is the doorway to future ministry success and effectiveness.

After their commissioning and appointment, the Care Leaders should make their first contact **within** _____ **weeks**.

A. Suggestions for Personal Contact

- Visit **their** home
(HB. 108)
- Visit at **your** home
- Restaurant or coffee shop
- Church's café
- Before or after church

B. The Purpose of Personal Contact (HB. 116)

- Become **acquainted** (i.e., to put names and faces together) with the members of your households.
- Explain the _____ of the care ministry, using the *Care Ministry Network* definition:

The Care Ministry Network is an authentic and proven congregational care system that enables God's people to care for one another consistently.

- Using C.A.R.E., **clarify expectations** and **explain** how the ministry intends to provide care.
- Verify you have their correct **contact information** and their _____ **details** (e.g., anniversary, birthdays, etc.).
- Spend a few moments in **prayer** with them before you leave.
- Leave _____ **personal contact information** (cell, email, etc.) with them.



Remember, you are following a process. When you reach out to your households, they would have received a letter from the church already. One of the primary purposes of the letter is to inform them of your appointment as their Care Leader.

That means:

- They know who you are;
- They are expecting your call; and,
- You cannot fail them.

C. The Framework of a Visit

The first visit is crucial and sets the pace for future contact. It will mostly be different from all future engagement. You may feel anxious and nervous to make this first contact — and that is okay. Most people experience some form of anxiety when they connect with _____ people. Preparation is the key to develop your confidence.

1) Preparing for the Visit (HB. 117–119)

- a) Call ahead
- b) Preparation in prayer
- c) Check your material
- d) Household information
- e) Be on time

2) The Visit Itself

- a) Introduction
- b) Politeness
- c) Alertness

3) The Conversation

Most people find it _____ to engage in a conversation with people they had not met before. Typically, the greatest fear lies in not knowing how to initiate a conversation. Then, not knowing what to talk about once they have only compounds matters.

To “jumpstart” the conversation, we recommend using the acrostic **FORM** as a _____. This proven approach is useful whether you plan to make a home visit or meet with members of your flock elsewhere. Once you have begun a conversation, using the FORM



method is equally effective to sustain a productive and enjoyable discussion. (HB. 120–121)

Family

Occupation

Recreation

Message

Message: The _____ purpose of your visit is not to only get acquainted, but also to **explain the reason** for your visit. Your goal (or “end game”) is to **clarify the functions** of the *Care Ministry Network* and the role you play. This will define the “**M**” (**message**) of your conversation.

NOTE: Revisit the “**Purpose of Personal Contact**” (on p. 35 in this workbook). Use it as an outline to construct your message. (HB. 122)

4) **Essential Points Concerning the Visit** (HB. 123)

This first visit should be cordial and, by design, put your newfound friends at ease. Your primary purpose is to make _____ with, ideally, each member of this household, so that an ongoing relationship may (begin to) develop.

a) **Pray before you leave**

Be sure to ask them, “Before we go in separate ways, what is there, specifically, that I may pray about with you?”

Pay close attention to their prayer request. It very well may be the _____ that opens the door to building a healthy relationship. Then, pray with them (him/her) and commit to continue praying.

b) **Departure**

Depart graciously. Express your appreciation to this household of your flock for giving you quality time. Build a bridge for future contact. The way you exit this visit (likely) will be the way you enter on the next occasion. Assure them you will _____ for them at church (and other church events) and that they are free to connect with you also.

c) **Alertness and sensitivity**

Take careful note of (i.e., pay attention to) the household situation, needs, spiritual state, activities, interests, hobbies, and the like. Confirm you have the



correct **personal** and **contact details** (e.g., birthdays, anniversary, names of the children, etc.).

5) Log the Visit

a) Vital records

Record the place(s) of employment, school(s), hobbies, and other related subjects.

b) Reflective notes

Make notes of everything you can remember. This practice is another reason why you should do the work of ministry in a _____ of two and not as one person alone.

c) First-visit report

After you have completed the first-visit report, submit it — and be sure to follow the guidelines of the leadership team. Although reporting sometimes may be a less-than-pleasant task to people, it is central to the _____ success of the ministry. This aspect of accountability is many times where “snapshots” of character come to bear.

d) Accountability

If we do not maintain accountability, we soon might lose focus of and interest in what we are doing. There genuinely is enormous value in upholding (i.e., honoring) one’s responsibility.

**PEOPLE RARELY DO WHAT IS EXPECTED;
THEY DO WHAT IS INSPECTED.**

Develop a binder [either a hard (paper) copy or an electronic version works] with the pertinent details of your households. Over time, this will prove to be a convenient, ready-reference tool as you continue to build relationships.

By being alert, you can gain insight into:

- Household members not _____;
- Crises (past, present, or future);
- Special events/days coming up;
- Sickness or other needs;
- Moods, relationships, _____;



- Work situations; and/or,
- Spiritual _____ or needs.

2. Sunday Connection

(HB. 127–132)

- ☒ Care Leaders should _____ with each of their groups every Sunday.
- ☒ This connection arguably can be the most powerful way to prevent people from falling through the cracks or slipping through the back door.
- ☒ The contact does not necessarily have to be through a conversation or even a _____.
- ☒ It can be as simple as a nod of the head, thumbs-up, wave of the hand, or similar way of connecting.
- ☒ You must make _____ contact.
- ☒ Connect one-on-one periodically.

CAUTION: Be careful not to act as a “Big Brother/Big Sister” who is watching over them and recording their attendance. Most people do not like the feeling that someone is watching or checking up on them. Be discreet. The most important aspect is for you to know whether or not they are in attendance.

A. In the Case of an Absence

Call the “absent” household immediately after the service. Following are common outcomes and recommended “next steps” for each.

1) No Crisis

If there is no crisis, simply report that outcome to your Care Shepherd. This scenario does not require any additional action.

2) Crisis Case

If there is a crisis, indeed, then take the appropriate action steps:

- Make a **hospital visit**;
- Call _____ group members;
- Inform your **Care Shepherd**; and/or,
- Arrange for _____ from the various households, etc.



3) Death in the Household (HB. 132–134)

In case of death in the household:

- Call your **Care Shepherd** immediately;
- If you _____ reach your Care Shepherd, call the lead pastor or one of the staff pastors immediately;
- Call and/or alert the other _____ in your flock for prayer;
- Get to the household **as soon as possible**;
- Help **wherever possible** and **upon request**;
- _____ other households in your group as/when necessary and where possible;
- **Attend** the funeral (if it's at all possible) and be sure to shake the grieving family's hands;
- Be especially attentive to the family (who lost a loved one) _____ the funeral —
 - ♦ This period is when it is most needed;
 - ♦ Prayer is always welcome;
- Make a **note** of the _____ of loss, so you can **call on the anniversary date**. At that time, let the family know,

Pastor <name> wanted me to call today to let you know: We remember this day. We are praying that you will sense the presence and ministry of the Comforter.

B. Other Notable Times & Occasions *(that require special attention)*

- Death in the family
- Illness
- Hospitalization
- Moving
- Divorce/separation
- Change of job
- Lack of transportation
- Accident
- Disability
- Disaster
- Chemical dependency

NOTE: Read and digest the information in *Care Revolution — Handbook for Participants* (pp. 134–140).

- Legal problems
- Depression
- Church issue/problem/concern
- Their trouble with neighbors

3. Monthly Contact (HB. 142–145)

At times, it might not always be possible to stay connected to all your households as you would wish. Having said that, Care Leaders should _____ **neglect the Monthly Contact**. The C.A.R.E. construct requires that all Care Leaders make direct and _____ contact with each household in their group every month. The purpose of the monthly contact makes it easy to grasp and appreciate its value.

A. The Purpose of this Connection

To stay in touch;

- ☒ To develop healthy and _____ lines of communication;
- ☒ To **answer any questions** they may have about the church or care ministry;
- ☒ To _____ them of exciting upcoming events and ministry opportunities; and,
- ☒ Especially to ask how you could **pray for them**.

This monthly contact entails _____ than only an email or a text message. Although a home visit may not be practicable (and is not a requirement); a personal, purposeful phone call should be the least effort.

While it should not be a _____ conversation, it should be very cordial and, undoubtedly, **encouraging**. Be mindful to let your attitude convey excitement regarding the ministry. Close with a **short, uplifting Scripture** verse that brings hope and builds faith, and a quick prayer of encouragement.

“See you on Sunday!”

Staying connected with the households in your group really is the _____ of the *Care Ministry Network*. It is almost always the antidote for people saying, “**Nobody ever cares about me (us)!**” Your act of staying in touch satisfies the need people have for being accepted and feeling they belong. It is decisive.



B. Pointers for Meaningful Contact

(HB. 144–145)

- Be sensitive to the **needs** of each household.
- Thank them for their faithful _____ to the church and for being part of the church family.
- Be alert for those who may need **special attention** and refer it to your Care Shepherd as necessary.
- Verify the accuracy of their personal information and _____ the church office of any changes.
- As you build relationships with your households, be attentive to _____ potential Care Leaders (during these calls) — and then **recommend them** to your Care Shepherd.

For I long to see you, that I may impart to you some spiritual gift, so that you may be established.

Romans 1:11 (NKJV)

C. After Your Contact

- Make notes of things you need to **follow-up**;
- _____ the relevant report card (either an electronic or hard copy);
- Report your visit to your Care Shepherd, especially if there are things need his/her attention;
- As a follow-up, send a _____ **card** (or at least a text message) to the household; and,
- Remember to **pray** for them regularly.

4. Celebrative Connection

(HB. 146–149)

A. Birthday Connection

As a Care Leaders, you should call each member of your flock on the _____ of their birthday. Say something like this:

Pastor <name> wanted me to call you to say 'Happy Birthday' on behalf of all of us. We are so happy to have you as a part of our church family. May God bless you with many, many more good, healthy, and prosperous years to come!

Keep it short, sweet, and delightful.

ALSO, CONSIDER SENDING
A BIRTHDAY CARD AS WELL,
EVEN IF THE CHURCH OFFICE
DOES IT, TOO. (HB. 147)



B. Other Celebrations

Be “head up, eyes wide open” any time you interact with the households in your group. This attentiveness will allow you to pick up on the _____ occasions in their lives. On those occasions, it would be good to call, send a card, or another appropriate communication under your name.

Other times of joy and celebration (that may provide you with opportunities for connection) include:

- Marriage
- Anniversary
- New home
- Birth of a baby
- Adoption of a child
- Graduation
- Ordination or other credentialing
- Promotion/election
- Retirement
- Awards (of all kinds)

5. Fifth Sunday Fellowship (HB. 149–152)

Most people long to build significant relationships.

PEOPLE TODAY ARE NOT SO MUCH
LOOKING FOR A FRIENDLY CHURCH;
THEY'RE LOOKING FOR FRIENDS.

By design, the Fifth Sunday Fellowship allows for meaningful relationships to _____ in a relaxed, friendly, and non-threatening environment.

A. When?

The Fifth Sunday Fellowship occurs **four times per year** — on the last Sunday evening of those months that have five Sundays. Care Leaders gather the households of their group on these Sunday evenings (or sometimes in the afternoon) for a _____ time of fellowship. There are as many alternatives available as one's imagination would allow.



B. Where?

- At the Care Leader's home;
- At the home of one of the households;
- At a restaurant, park, or picnic grounds;
- At the church; or,
- Wherever it is most practical.

C. Why? (i.e., the Purpose)

The primary purpose of these collective gatherings is to use strategic, intentional _____ to build meaningful relationships. These events help realize our stated intention of developing healthy community among our congregants. Although fellowship may not be direct congregational care, per se, it aids in developing a culture of care that, in turn, helps to close the church's back door.

Be cautious not to over-organize the event. Keep the primary focus on fellowship. This should be a time of _____, friendship, and fun for all.

NOTE: Include the household members of your group in these arrangements. Yes, make children part of the event. As such, arrange for activities.

The Fifth Sunday Fellowship also creates an opportunity for church members to invite their friends and family to attend this social event. There, in a non-threatening environment, they will get to meet other folks in your group. Consequently, they will feel less hesitant to _____ church with them (and you) in the future.

➡ The **Fifth Sunday Fellowship** social events happen only **four times** per year — effectively three times.

Alternative: With an all-church picnic in mind, you could hold your Fifth Sunday Fellowship on a public holiday. You can do this on the church grounds or a public park.

D. Benefits of Fellowship

Other distinct benefits of these times of fellowship are that households get to meet people from other households they have not met before. This type of interaction is essential for many reasons:

- Some people are naturally reserved and, as such, do not _____ easily with people they don't know.



Also, the nature of a typical Sunday service often isn't conducive to developing relationships.

- Generally, we tend to gather with people we already know (during our regular church gatherings). At these fellowships, when we _____ with the households within our group, we get outside our comfort zones of necessity, meet new people, and make new friends.
- Additionally, these fellowship gatherings serve as an excellent and _____ opportunity for all the members of the households to put names and faces together. These interactions are particularly useful and helpful when the Care Leaders calls upon them to help one another during a time of crisis. (See the *Sunday Connection*).

8 THE COMRADERIES

The Gatherings of the Team

Notes



The key to the sustained success of the *Care Ministry Network* is the entire _____ of care ministers working together to accomplish the common goal.



The care ministry is not a _____ enterprise. If ever you find yourself functioning in a vacuum, something is wrong.

In our endeavor to develop a strong team spirit and to become most effective in our ministry efforts, there are two immutably essential elements:

1. Teamwork
2. Ongoing Training

T.E.A.M.

Together

Everyone

Achieves

More

TEAMWORK

As is the case with most other ministries in a local church, a great, positive team spirit must _____ among all those involved in this ministry. This cohesiveness produces results in the congregation that are life-changing and also creates an atmosphere that makes it _____ to care for one another. To realize this goal, everyone who is involved must gather for times of fellowship and growth.



ONGOING LEARNING

Ongoing _____ and development are necessary to keep up with the demands of an ever-changing culture. We do not ever want to find ourselves at a point of stagnation. For this reason, specific gatherings are at the _____ of ongoing development efforts of the care ministry as well as that of the Care Leaders. (HB. 159–163)

THE PREVAILING COMRADERIES

1. Monthly Fellowship

(HB. 160–161)

- The purpose of *Monthly Fellowship* is to _____ in touch with and learn from one another. (This removes the lone-ranger syndrome.)
- It also serves to **sustain progress** within the network among the Care Shepherds and Care Leaders.
- The more interconnected the team becomes, the more _____ the ministry will function.
- The *Monthly Fellowship* does not have to be lengthy and, sometimes, one could hold it around another regularly scheduled church meeting. Best practices in this regard are **before** a mid-week service or **after** the Sunday morning service.
- Customarily, the *Monthly Fellowship* is the time and place for leaders to _____ the Care Shepherds and Care Leaders of what is happening in the church at large. It is also a convenient occasion to share some of the exciting upcoming things (e.g., special events, functions, pastor's sermon series, ministry needs, etc.).

2. Quarterly Summit

(HB. 162–163)

Continuing education is imperative to the ongoing success of the *Care Ministry Network*, and the *Quarterly Summit* serves this purpose primarily. Training and development should be at the _____ of this summit. Things change so rapidly, we should stay on top of it.

- Allow ample time for questions and answers.
- Generally, a _____ format works best for the Quarterly Summit. Although it is not a requirement of this event, food always adds an advantage.



- This meeting usually happens on a Saturday morning in a more relaxed atmosphere, so no one feels rushed.
- This assembly takes place only _____ **times** a year, which affords the opportunity to devote sufficient and quality time to the event.
- **Every** Care Shepherd, Care Leader, and their assistants should join at the *Quarterly Summit* to receive further instruction and also to be refreshed for the next few months ahead.
- Although fellowship time forms a part of the meeting, the _____ is at the core of this gathering and should remain the focus.

Providing meaningful care is time consuming, especially if we purpose to remain relevant. These intentional and deliberate get-together times are the catalysts that keep this ministry dynamic. The Care Director and the leadership team must set their minds to arrange these, and the Care Shepherds and the Care Leaders should make every effort to attend them.

To remain commissioned as a Care Leader, you must attend **at least 80 percent** of these events during the year.

3. Annual Celebration (HB. 163–164)

The *Annual Celebration* takes place at the end of the ministry year — one year after _____ of the ministry (i.e., not at the end of the calendar year). It then should occur every year after that. The leadership team will set the date.

This is a time of _____, with special emphasis on appreciating the workers. Fun and fellowship should be the order of the day. To be sure, the *Annual Celebration* is **not** a time for instruction or education.

The *Annual Celebration* is an “**all hands on deck**” occasion. The lead pastor and other staff members should form part of this event. Also participating should be the family members of the Care Shepherds, Care Leaders, and everyone else who is involved in the ministry.

4. The Commissioning Service (HB. 166–168)

After Care Leaders have completed the qualification process successfully, the lead pastor and the leadership team of the *Care Ministry Network* _____ appoint and publicly introduce them. The lead pastor arranges for this ceremony



to take place in the _____ of the entire congregation during the *Commissioning Service*. It is reasonable to assert that commissioning is to a Care Leader what credentialing is to the clergy.

During the commissioning ceremony, Care Leaders receive an official Certificate of Completion from the *JWB Institute for Leaders and Laity Development*. Many graduates frame these certificates and display them prominently in their homes.

Care Leader couples receive professional-looking nametags as well. These serve as identification when you serve in your role. Since your name will appear on the nametag, you should wear it at every church and ministry occasion.

9 THE CONDUCT

Character of the Care Pastor

Notes



Reference: Read **Chapter 10** in *Care Revolution – Handbook for Participants*. (HB. 169–186)

It is not a prerequisite for a candidate to have formal higher education (or professional qualifications) to serve as a Care Leader. Your _____ comes from the Holy Spirit and your authority and credentials, from local church leadership. Of course, you should be equipped, developed, and trained before you can work alongside your pastor to provide quality congregational care.

Although you will not be operating as “a professional” as a Care Leader, the *Care Ministry Network* expects you to perform your ministry professionally. Let us pause for a moment and differentiate between the meaning of being “a professional” and “being professional.” There is a — and it is more than a mere semantic difference only. In the context of ministry, being “**a professional**” refers to someone who is engaged in full-time vocational ministry (e.g., the lead pastor); where “**being professional**” refers to someone who performs a task excellently, with excellence, or in an excellent way.

Always view your ministry as being professional rather than being a professional. Collectively, the overarching goal for the *Care Ministry Network* is:

- Doing all things — **every** thing — with excellence; and,
- Doing it all for and to God’s Glory!

INTEGRITY

When one considers the characteristic of professionalism in a _____, integrity is almost always the first thing that comes to mind. It is all but impossible for a person to provide effective care without integrity. (HB. 169–170)

1. A person’s _____ behind closed doors (in private) determines the level of his or her integrity.

**INTEGRITY IS DOING THE RIGHT THING,
EVEN WHEN NO ONE IS WATCHING.**

2. A person of integrity **refuses to compromise** that which he/she believes to be true.



3. Integrity assumes that we remain consistent, loyal, and trustworthy under all circumstances and that we never will _____ our principles, whatever the cost.
4. Who you are as a Care Leader, is far **more important** than what you do in ministry as a Care Leader.
5. Being effective in caring for other people becomes all but _____ when it flows from who you indeed are on the inside.
6. A Care Leader must be a **person of character** to serve in a care ministry (which does not mean “perfectionism”).
7. When we invest the time to develop our _____ and attitudes, we will be much more effective in developing stable and healthy relationships.

BEING
PRECEDES
DOING

PROFESSIONAL CONDUCT

(HB. 170–173)

The following observations may prove helpful for members in training to know how to conduct themselves in their ministry role. Although they are not exact quotes, the essence of these are from Mel Steinbron’s book, *Can the Pastor Do It Alone?*^[1]

1. **Be yourself.** Do not try to be like _____ else, especially your lead pastor or one of the staff pastors. Not only will it make you feel insecure, but other people also will notice. Minister in your own style, using your own words and your own expressions.
2. **Be human.** Being a Care Leader does not mean you now have to act **overly spiritually**. Genuinely care for people without squelching your spontaneous self.
3. **Stay focused.** Although most conversations start with small talk, still remain focused on your _____ for meeting with the person(s) — and get down to business: Deal with the crisis, encourage, ask questions that might surface both problems and joys, demonstrate your faith and your life, and make time to pray.
4. **Know what you are doing.** All the good training you have received notwithstanding, know that you never will become the _____ Care Leader — because no such person exists. What you can do is this: Love them and put to use all the skills you have acquired to this point.

1. Melvin J. Steinbron, *Can the Pastor Do It Alone?* (Eugene, OR: Wipf and Stock Publishers, 2004), 95.



When you speak with people, do not (allow yourself to) feel _____ because you may think they have some qualification(s) that you do not. Remember, you've received purpose-designed development (and in ways) they have not. So, go ahead and put into practice what you have learned.

5. **Use your proper authority.** Be ever vigilant not to disavow the authority you've received from the Lord and your local church to minister on their behalf. In all ways, your demeanor should build people's confidence in you. You represent both Christ and your pastor — and you are called to serve in your role.
6. **Be dependable.** Diligently _____ through on what you say you will do; honor your commitments. If you are unable to keep an appointment, then call your folks and tell them why you cannot be there (or even why you will be late).
7. **Be available.** In the case of an emergency, your stated dedication to your people requires you to **make yourself available** to them. Not unlike a physician, be willing to be on call at all hours. Sometimes, just your presence — you being present — is all they need. "Being available" means your people know how to reach you.
8. **Be assertive.** While you are available to serve, you are not anyone's personal servant to respond to every beck and call. If you think someone is manipulating you, deal with it by saying "no" and "yes" appropriately. Never let someone **force** or _____ you into doing something outside (or beyond) the scope of your assignment. You are a **care Leader**, not a **care giver**.
9. **Know your limitations.** No one has all the answers. When necessary, **refer** your people to someone who has professional qualifications or (who you believe) is more competent than you for that particular problem. You are equipped to provide congregational care — and not _____ care. For instance, should a family ask for your opinion on whether or not they should turn off the life-support system of a loved one at a hospital, refer the matter to your Care Shepherd or the pastor. This type of issue falls in the category of "crisis care" and is no longer congregational care for which you have been equipped.
10. **Be forgiving of yourself.** To be sure, you will make mistakes and also feel bad about them. You simply cannot expect to be perfect. Evaluate the cause(s) of the errors, learn from them (to avoid similar slip-ups in the future), then forgive yourself, and move on.



REMEMBER . . .
FAILURE IS AN EVENT,
NOT A PERSON.

The quite familiar old adage,
*To err is human,
to forgive is divine,*
applies to forgiving others as well
as yourself.

COUNSELING

(HB. 173)

As a Care Leader, your role in ministry does not require you to do counseling. To be clear, **CMNi emphasizes most strongly that you should not engage in counseling** of any form.^[2] You are not a counselor; you are a care minister. Having said that, you always should feel at liberty to _____ sound Biblical principles and provide spiritual direction to people who ask for your guidance.

During your times of ministry, people will present problems and challenges to you, ask for your advice, and/or solicit your opinion. Hear them out. Then, offer your support in prayer, both in the moment as well as in the future. Taking on this position, instead of attempting to help solve their problem, is the safer way to go.

CONFIDENTIALITY

(HB. 173–176)

One might call confidentiality the **distinctive characteristic** of congregational care.

- ☒ Never disclose _____ information that you received in confidence from any of your household members (or from anyone else, for that matter).
- ☒ When you **demonstrate confidentiality**, it inspires in others trust, open and honest communication, as well as transparency.
- ☒ Only a person with **confidence in your discretion** as a Care Leader will feel at liberty to express his (or her) private thoughts and personal feelings to you.

2. In your role as a Care Leader, it is imperative that you do not engage in any type of counseling. Despite your best intentions, playing *Dr. Phil* is not the way to go — for at least two reasons:

- You (likely) do not have the credentials and/or requisite certification(s) to conduct counseling; and,
- Even if you were a licensed counselor, it is beyond the scope of your role as a Care Leader.

Violating these (“prohibition”) guidelines might result in *bona fide* legal consequences to you and/or your local church.



- ✓ When people view you as a person in whom they can confide — when they feel _____ with you — then they will make you the custodian of their innermost feelings.
- ✓ Enjoying people's confidence is a fragile gift of trust, a delicate gift that you should share only in the **privacy** of _____. Whatever you do, do not ever violate that confidentiality; never betray the trust. You likely may never have a second chance to regain it.

Confidentiality is a _____ and delicate matter, which we build over time. It is earned, never deserved. Never take it lightly and never ever squander this treasure.

1. Confidentiality in Pastoral Relationships

There are different _____ (or degrees) of confidentiality. While you should respect both, there is a distinct difference between things that people regard as **public knowledge** and those they deem **private knowledge**.

- **Public knowledge** includes those matters which other people know (or could make known) with no breach of any privacy.
- **Private knowledge** refers to the pieces of information that others generally do not know or, at least, should not make known.

When there is any _____, the better part of wisdom is to check with the individual and get permission first before you share the information. Rather err on the side of caution than being excessively talkative.

Here is the **golden rule** of a pastoral relationship: Whether in public or in private, do not become the newscaster. Wisdom might say, *Leave it alone — and just pray!*

2. Thoughtfulness

Because of your role in ministry, people might approach you and ask you to share information about someone in one of your household groups. At times, some people even may use this approach under the guise that they want to know “how best to pray for them.” (To be fair, they possibly might).

Resist the temptation to breach your people's confidence. If someone legitimately has a burden for one of the members within your households, then encourage the person to call them by name in fervent prayer. After all, God already knows the need.



3. In Cases of Abuse

Occasionally, you might come across _____ of abuse in your work with people. Although we do not do a “deep-dive” address on these matters, **you must be clear and aware there**

**FAILURE TO REPORT
ABUSE OR NEGLECT
TO THE PROPER
AUTHORITIES MAY
RESULT IN CRIMINAL
AND CIVIL LIABILITY.**

is no reasonable expectation of privacy or confidentiality when either abuse or neglect occurs — especially when these instances involve (or affect) children or the elderly. There are various laws, at virtually all levels of government (i.e., federal, state, local, etc.), to define as well as address these.

Dr. Brad Hambrick, who serves as the pastor of counseling at The Summit Church in Durham, North Carolina, as well as an assistant seminary professor, defines abuse as follows:

- *Inflicting or allowing non-accidental, serious physical injury;*
- *Creating or allowing a substantial risk of a non-accidental, serious physical injury;*
- *Using or allowing cruel or grossly inappropriate procedures or devices to modify behavior;*
- *Committing, permitting, or encouraging the rape of the child or other sexual crimes;*
- *Creating or allowing severe emotional damage to the child; and/or,*
- *Encouraging, directing, or approving delinquent acts involving moral turpitude committed by the child.*

Leaders must also report neglect based on these criteria:

- A person does not receive proper care, supervision, or discipline;
- Abandonment;
- Inadequate necessary medical care;
- An environment that is detrimental to a child’s welfare; and/or,
- Placement for care/adoption in violation of the law.

THE ART OF LISTENING

(HB. 177–179)

You will find listening to be one of the **central requirements** of being an _____ Care Leaders. Truthfully, listening is



much more involved than what most people realize. We often have heard it said that there is a difference between hearing and listening — and there is.

**WHEN WE LISTEN TO PEOPLE, WE
DEMONSTRATE THAT WE HONOR THEM
AND VALUE WHAT THEY HAVE TO SAY.**

Understand this, my dear brothers and sisters: You must all be quick to listen, slow to speak, and slow to get angry.

James 1:19 (NLT)

Almost all of us have spent years learning how to read, write, and count. For the most part, we never really learned how to listen. It would serve us well to apply wisdom and invest the time to learn how to **listen more** and _____ **less**.

A WISE OLD OWL LIVED IN AN OAK,
THE MORE HE SAW, THE LESS HE SPOKE.
THE LESS HE SPOKE, THE MORE HE HEARD.
WHY CAN'T WE ALL BE LIKE THAT WISE OLD BIRD?

— AUTHOR UNKNOWN

God gave you two ears and one mouth. That should tell you something.

*Most people do not listen with the intent to understand;
they listen with the intent to reply.*

— Stephen R. Covey

That intention is one of the _____ causes of the great many misunderstandings that take place when we are trying to communicate — even in marriage relationships. In America, the average person talks about 150 words per minute, but we listen at 450–500 words per minute. So, our minds are filling in those other 350 words — which means we have plenty of time to think while we are listening.

Select Principles of Effective Listening

☒ **Pay attention.**

You are _____ to listen (i.e., not only hear) when your mind is wandering. If you aren't paying attention, then you aren't listening.

☒ **Look the person in the eyes.**

Guard against the habit of looking over the shoulders of the other person. It creates the impression that you



are looking for somebody more important to talk to and that you **do not really care** about them or what they have to say.

- ☒ **Make sure you can hear the other person.**
 If you cannot hear — actually, physically hear — what the other person is saying, then listening becomes all but _____.
- ☒ **Ask good questions.**
 Without interrupting the person, ask good, **sensible questions** (i.e., value-added questions) at appropriate moments. That cues the speaker that you are paying attention and listening.
- ☒ **Participate.**
 Nodding your head while the other person is speaking, smiling, and/or even (occasionally) expressing your understanding with a slight furrow of the brow all are effective ways to participate in the conversation. Show an _____ in what they are saying and, of course, do not look (or even glance) at your watch or the time on your phone during the conversation.
- ☒ **Listen for what they are not saying.**
 Often, the **unsaid messages are far more important** than what the speaker actually is saying. (Also listen for topics they repeat during the conversation — that may be the essence of the discussion.) Be mindful to remain attentive to the body language (crossed arms, frowns, etc.).
- ☒ **Repeat selected words they use.**
 Using some of the **same words** and **similar phrases** the speaker uses demonstrates your careful attention to detail and also _____ their forms and means of expression.

When you speak, you say what you know. When you listen, chances are, you can (and likely will) **learn something new**, something you never have known.

“NO MAN EVER LISTENED HIMSELF OUT OF A JOB.”

CALVIN COOLIDGE
(POTUS #30)

EFFECTIVE COMMUNICATION

(HB. 179–180)

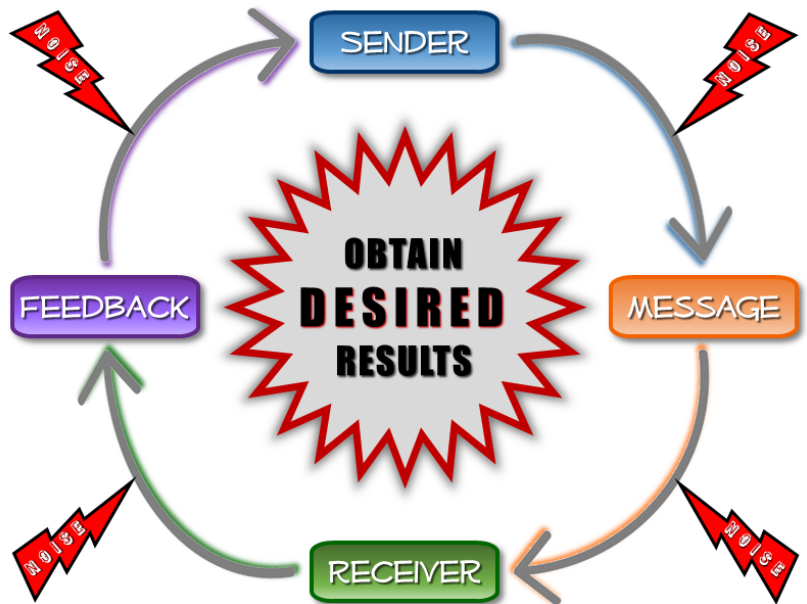
Developing healthy _____ is at the core of our ministry concept. Meaningful conversation, the principal key



to these ends (i.e., healthy relationships), assumes effective communication.

While listening (for understanding) undoubtedly is a critical attribute of communication, _____ communication involves more than listening only. Participants must complete a discernable process for a communication encounter to be effective. For our purposes, we are using this as the working definition of effective interpersonal communication:

*Effective communication is the **ongoing transfer** of ideas, feelings, and information between a **sender** and a **receiver** — including **feedback**, to minimize misunderstanding — and obtain **desired results**.*



The Effective Communication Cycle

1. Attributes of Effective Communication

Several noteworthy takeaways emerge from this definition. First, “**ongoing**” reveals to us the **cyclical nature** of **effective communication** — it is no “one-and-done” proposition. The definition captures the _____ attributes of effective communication: **sender**, **message**, **receiver**, **feedback**, and **desired results**. Let’s consider them individually.

- A. Sender.** This is the person who initiates the cycle of communication, the one who _____ the message. The sender chooses the medium (e.g., written, verbal, etc.) to convey the message, based on the intended audience.
- B. Message.** It is the **central idea** the sender wants to convey. The sender must ensure the primary objective of the **message is clear to the audience** to elicit the desired response.



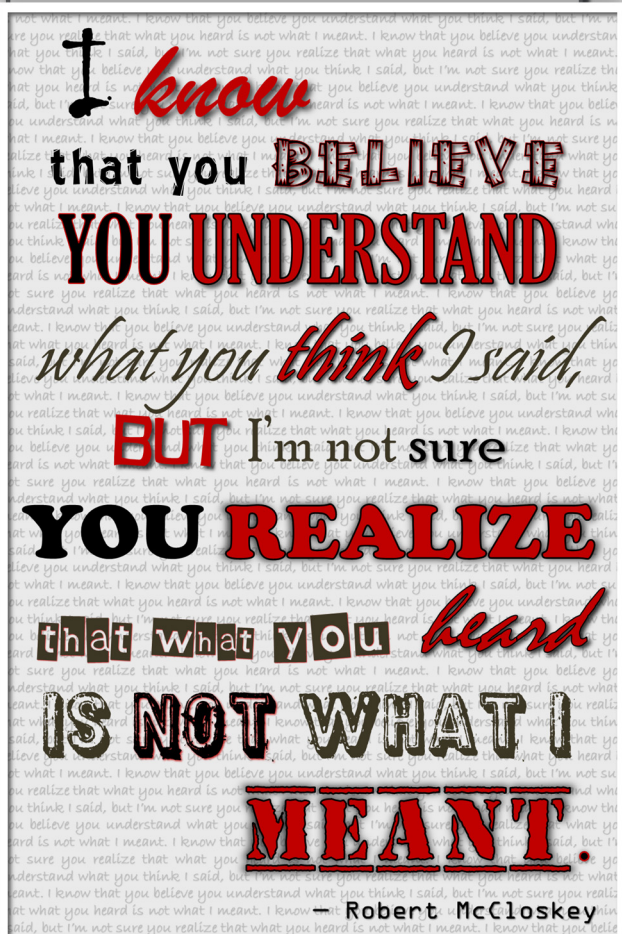
C. Receiver. The receiver is the sender's _____, the person for whom the message is intended. To be able to respond appropriately, the receiver first has to understand the message. The degree to which the receiver understands the message affects directly the responsiveness (and response) to the message.

D. Feedback. Core to the **effective communication** experience, feedback allows the sender to gauge the clarity of the message. The specific medium might be verbal (i.e., words), nonverbal (e.g., smiles, sighs), or in written form. Until the receiver **sends some type of message** (i.e., provide feedback) to the sender, the communication loop remains incomplete.

E. Desired results. This is the _____ attribute of effective communication. The purpose of engaging in any type of communication is to obtain a desired result. Regardless of how much communication had taken place, until — and unless — the sender actually achieves the _____ **desired result**, then the communication effort has not been effective.

2. Communication Pointers

- ☒ Don't try to "one-up" or "outdo" the other person and tell your _____ "larger than life" story.
- ☒ Don't let your talking **overtake** your listening.
- ☒ Don't always convey the _____.
- ☒ Don't let your mouth overrule your mind — be sure to **think before you speak** (i.e., get your mind in gear before you mouth gets in gear).
- ☒ Don't ignore _____ personal hygiene.



10 THE SPIRIT LIFE

Character of the Care Pastor

Notes



Developing Your Spiritual Health

(HB. 181–186)

There hardly can be a better or more _____ way to develop both your character and your personal integrity than to develop spiritual well being. As a Care Leader, it would serve you well to spend time in cultivating a meaningful spiritual dynamic in your life. The more time you spend with God, the easier it will be to reach out to people.

It is prudent to accept, at the outset, that developing your spiritual health never will be a _____ task. For the Care Leader, that school never lets out. Not only to be able to minister but also to grow into **spiritual maturity** personally will require you to spend a particular time with God.

There are **two primary ways** to develop spiritual health:

1. Spending time with God; and,
2. Developing a relationship with the Holy Spirit.

SPENDING TIME WITH GOD

(HB. 181–183)

The most critical spiritual discipline in the life of an effective Care Leader is the personal time spent alone with God. The more _____ time we spend with Him, the more we will become like Him.

1. Reading His Word

It will be of little value to spend all our time serving others and neglect our _____ time of reading the Word for our own benefit and spiritual enrichment.

“THE CENTRAL PURPOSE IS NOT DOCTRINAL PURITY (THOUGH THAT IS NO DOUBT INVOLVED) BUT INNER TRANSFORMATION. WE COME TO THE SCRIPTURE TO BE CHANGED, NOT TO AMASS INFORMATION.”

RICHARD FOSTER



Five Ways to Benefit from the Word:

- _____ the Word;
- **Read** the Word;
- _____ the Word;
- **Memorize** the Word; and,
- _____ on the Word.

A Care Leader who desires truly to reflect the image of God in his or her pastoral work always will refer (and also defer) to the Bible as the _____ for both truth and instruction. Let God's Word remain your **firm foundation**. Everything you do must **be a reflection** of what the Bible says. As you digest the Word according to the five disciplines above, you also will acquire a **wealth of wisdom** and have **ample resources** to share with your households.

2. Prayer

Spending time with God most assuredly also includes taking time to pray. Prayer should be a _____ priority on the list of any person who desires to serve in ministry. While it is a requirement for Care Leaders to pray regularly for their people, they should not only be praying for others, but also use the time to worship God in spirit and in truth for their personal spiritual growth and ongoing development.

The time one gives in prayer is never _____ time. Prayer is communicating with God. As such, learn how to speak to God comfortably, as you would to a close friend. Develop a rhythm for your prayer life, because it is the heartbeat of your spiritual life.

PRAYER CHANGES THE PRAY-ER!

Helpful Thoughts on Prayer

- Pray with **fervency** (James 5:16);
- Pray with _____ (Luke 18:1-7);
- Pray over **personal needs**;
- Pray for your _____ relationships;
- Pray for **personal** and **family relationships**;
- Pray for your _____; and,
- Pray for the **leadership** of the Holy Spirit.



**“WHEN I AM NOT PRAYING AS I SHOULD,
I AM NOT PASTORING AS I SHOULD.”**

– DR. JERRY KIRK

*¹⁶As for me, I will call upon God,
And the LORD shall save me.*

*¹⁷Evening and morning and at noon
I will pray, and cry aloud,
And He shall hear my voice.*

Psalms 55:16-17 (NKJV)

DEVELOPING YOUR RELATIONSHIP WITH THE HOLY SPIRIT

(HB. 184–186)

The _____ of the Holy Spirit is crucial in matters of congregational care. Both the human and the divine play a specific part in caring for the saints. As a Care Leader, you fill the role of the human. The Holy Spirit fills the divine.

Acts 1:8 makes it plain that it is the Holy Spirit Who gives us the power to do ministry. It is _____ to think we could do any work within the Kingdom of God without the power of the Holy Spirit.

*¹⁶And I will pray the Father, and He will give you
another Helper, that He may abide with you
forever— ¹⁷the Spirit of truth, whom the world
cannot receive, because it neither sees Him nor
knows Him; but you know Him, for He dwells with
you and will be in you.*

John 14:16-17 (NKJV)

Be filled with the Holy Spirit.

Ephesians 5:18 (NLT)

Before Jesus ascended up into heaven, He gave His disciples explicit _____ on both the **work** and the **necessity** of the Holy Spirit in the life of every believer. He explained to them (and us) very clearly of the work the Holy Spirit would do in our lives.

(Read John 14–16.)



1. The Work of the Holy Spirit

The Holy Spirit gives us:

- ☒ **Power to do ministry;**
- ☒ **Gifts to _____;**
- ☒ **Discernment be effective;**
- ☒ _____ **to understand;**
- ☒ **Wisdom to know what to do; and,**
- ☒ **Guidance to understand how to _____.**

Luke told us the Holy Spirit gives us God's power to minister and witness (Luke 24:48–49; Acts 1:8). Paul, when he wrote about the Holy Spirit, said He both brings us into the family of God and also enables inner _____ at the same time (Romans 8:9–11; 1 Corinthians 12:4–11).

The *Care Ministry Network* provides the structure to use the gifts that people had received from the Holy Spirit. Through these gifts, Christ releases the ability for believers to become competent and be effective in expanding the Kingdom and building the Church.

2. Stir Up the Gift of God

It is extremely important to develop (or stir up) the Spiritual gifts we received from God. If we neglect to do that, they will become dormant and our ministries, ineffective. To that end, Paul admonished his spiritual son, Timothy:

Therefore I remind you to stir up the gift of God which is in you.

2 Timothy 1:6 (NKJV)

This is why I remind you to fan into flames the spiritual gift God gave you.

2 Timothy 1:6 (NLT)

A Care Leader must be very _____ to the leadership of the Holy Spirit when ministering to people, regardless of whether ministry occurs during personal contact, phone calls, home appointments, hospital visits, etc. Allow the Holy Spirit to give you wisdom and discernment as you continually pray for your flock. Listen to His faintest whisper, because the Holy Spirit's illumination is more valuable than almost any other help you ever could find.

The Holy Spirit will give you not only the insight but also the necessary boldness, courage, and _____ to function



effectively in your calling. Always remember, He is the one Who is in you and walks beside you. He is the *Paraclete*, the Comforter.

Regularly check your _____ of the Holy Spirit and be sure to be filled continuously. Allow Him to lead you in every step of your life. If ever you try to run on empty, then burnout will be a definite result! You will suffer, your group members will suffer, and so will the body of Christ.

Attempting to provide ministry in your own _____ will almost always result in you quitting the ministry. Contrarily, a Care Leader who is filled with the power and love of Jesus Christ will be capable of ministering to a hurting member in his or her group.

**WITHOUT GOD, WE CANNOT.
WITHOUT US, GOD WILL NOT.**

CF. AUGUSTINE

11 THE MISGIVINGS

The Challenges of Ministry

Notes



However unfortunate, it is also true — despite all the vision casting, encouragement from the pulpit, the development opportunities we receive — there still are some difficulties we have to handle. Rather than difficulties, we prefer to call them challenges or apprehensions. There is no ministry that stands without challenges to its effectiveness and even threats to its existence.

Remember, with congregational care, we are talking about a major paradigm shift. Some people don't know how to handle the way we now are going to provide congregational care and, as a result, may resist the _____ more than the actual ministry itself.

Also, do not lose sight that most people are accustomed to the traditional concept of pastoral care, which credentialed pastors provided exclusively. We must be _____ while, at the same time, we also help everyone to make this shift. The end result is always worthwhile.

COMMON CONCERNS²

1. Some People Don't Need a Care Leaders (or so They Think)

They readily will tell you they already have a pastor — and be referring to the _____ pastor. They even may tell you they won't need you to spend time on them and rather to dedicate your time to someone else who may need your attention. In these "some people" situations:

- They probably just **do not understand** the purpose of a Care Leader;
- They do not realize that everybody (yes, everybody!) needs to be _____; and,
- Respond with MP/MC (which is **maximum** prayer and **minimum** contact).

In those instances when flock members _____ in not accepting this ministry of caring, the Care Leader may have to _____

2. Although these are not direct quotes, much of the information regarding "Concerns" are from Dr. Mel Steinbron's book, *Can the Pastor Do It Alone?*



drop or “throttle back” to a reduced level of engagement or active pastoring. Those circumstances actually may limit the Care Leader's involvement to sending a card or handwritten note on birthdays, Christmas, Easter, etc.

On these _____ occasions, it literally may mean minimum contact and maximum prayer. Still, do not write them off. In reality, they may be God's assignment to you.

2. Some People Are Extremely Busy (and Hard to Visit or Even Contact)

Care Leaders must be both **patient** and _____ with sensitivity. From time to time, make a brief phone call, but do not overdo your attempts. Send cards, notes, or letters — especially on special occasions.

3. Care Leaders Get Busy Themselves (and Neglect Their Flocks)

Procrastination leads to guilt — always! If you're not careful, this can happen very quickly. Everyone is busy (and never forget Satan's desire to _____ you). Pick up the torch as quickly as possible before apathy takes charge.

This is why I remind you to fan into flames the spiritual gift God gave you when I laid my hands on you.

2 Timothy 1:6 (NLT)

Just get started again! Don't yield to the temptation to quit. This is an easy way to start again: Call each household in your flock, one at a time.

4. People Have Problems (that You Are Unable to Solve)

Always be mindful of this: Care Leaders are not counselors or problem solvers. You are a part — only _____ part — of a **ministry team** in your local church.

When you face problems in (and from) your households that are greater than (you know) you can handle, then refer them to your _____ immediately. They, in turn, will refer it to the appropriate person (or persons) to address the situation according to these guidelines:

- When there is a _____ illness, contact your Care Shepherd or, if unavailable, contact the Care Director or the Minister of Pastoral Care (or another designated staff person).



- When there are **serious problems** and people need more than just a listening ear (or someone to be with them), contact the appropriate staff person.

For your own mental health and wellbeing, do not view your inability to solve an issue as, somehow, being a failure. Just by being there, you have done all you could. Sometimes, your most significant ability is your _____.

5. All Care Leaders' Experiences Differ (*in Personal Acceptance and Ministry*)

It can be very disheartening when you give yourself to caring for others and, seemingly, they do not accept you. These are just the _____ of pastoring — of working with people, actually — even for full-time, vocational, credentialed staff pastors. Realize now, from the outset, and also accept that not everyone will receive you the same way.

People are people. You won't always have warm fuzzies with them. Accept them for who they are — not for who you wish they were.

Contacting your people when they are _____ facing a crisis is an ideal way to build a relationship with them organically. Remember, your people need congregational care during both crisis and non-crisis situations.

6. Some People Do Not Feel Pastored (*Unless it Came from Ordained Clergy*)

This attitude prevails especially among some of the "senior saints" in our congregations. Occasionally, some might say, "I never hear from my Pastor!" when, actually, they hear from (or even see!) the staff pastors, Care Shepherd, and their own Care Leader frequently. We should handle these dear saints with much **love** and **understanding**. Wisdom might suggest to consider providing pastoral care from _____ the clergy as well as their Care Leaders until they have adjusted to the Biblical way of receiving care.

NOTE: It is a good practice for the lead pastor to take along a Care Leaders on a hospital (or another) visit to these reluctant members.

7. What Good Care Leadership Looks Like (*Absent an Apparent Need or Crisis*)

Thankfully, most people, most of the time, are not in crisis. That does not mean pastoral care is not _____. To



be sure, during non-crisis times, pastoring takes on the form of **loyal friendship**.

Undergirding _____ develops a healthy relationship. It provides the time needed to equip Care Leaders further.

Remember, it is the relationship you build during non-crisis times that earns you the right to be their trusted Care Leaders during the difficult times. (CR. 218)

To validate the ministry overall:

- We must **believe** and **proclaim** Ephesians 4:11–13;

¹¹Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers.

¹²Their responsibility is to equip God's people to do his work and build up the church, the body of Christ. ¹³This will continue until we all come to such unity in our faith and knowledge of God's Son that we will be mature in the Lord, measuring up to the full and complete standard of Christ (NLT).

He handed out gifts of apostle, prophet, evangelist, and pastor-teacher to train Christ's followers in skilled servant work, working within Christ's body, the church, until we're all moving rhythmically and easily with each other, efficient and graceful in response to God's Son, fully mature adults, fully developed within and without, fully alive like Christ (MSG).

- The lead pastor and other teachers must exhort the congregation _____ through Scriptural teaching on the priesthood of the believer;
- These leaders should **underscore** that the Holy Spirit has given gifts to all believers to function and serve in the body of Christ; and,
- The pastoral staff, as well as other leaders in the local church, must **recognize** and **accept** their obligation to guide their members to _____ the Biblical reality — the divinely crafted construct — that every believer is a minister.

More often than not, developing people not only takes time but also requires much patience, yet the eventual, inevitable fruit is *oh-so* worth the labor.



In Conclusion . . .

BE FIRM AND CONSISTENT

The vocational (staff) clergy, Care Shepherds, Care Leaders, and other church leaders should **counter “pushback”** from people by responding firmly (yet _____) that things now are different. Emphasize, intentionally and repeatedly, that God has called His Church, which also includes your church, to take Scriptures regarding Leading (e.g., Ephesians 4 and 1 Peter 5) seriously.

²Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly—not for what you will get out of it, but because you are eager to serve God. ³Don’t lord it over the people assigned to your care, but lead them by your own good example. ⁴And when the Great Shepherd appears, you will receive a crown of never-ending glory and honor.

⁵In the same way, you who are younger must accept the authority of the elders. And all of you, dress yourselves in humility as you relate to one another, for

*“God opposes the proud
but gives grace to the humble.”*

⁶So humble yourselves under the mighty power of God, and at the right time he will lift you up in honor.

⁷Give all your worries and cares to God, for he cares about you.

1 Peter 5:2-7 (NLT)

We aim to build a _____ New Testament church that we are developing on (and assuredly anchoring in) Scriptural values. Among these is this Scriptural truth: **Every believer is a minister** (cf. Ephesians 4:12, 16; 1 Peter 2:5, 9). In spite of an occasional dissenting view and a few complaints, the church leaders must stick to their decision. While endeavoring to be patient, understanding, and respectful; realize, too, there are people who never may shift and accept authentic, Spirit-led pastoring from their fellow Christ followers.

Should a few people continue to resist receiving care from the Care Leaders, be careful not to _____ them nor make them feel unaccepted or unwelcome. Instead:

- Take a step back, but never cut them off;
- Continue to love them;
- Pray for them;
(Some people might say, “Don’t call me,” but no one will say, “Don’t pray for me.”)
- Provide only the ministry they need;



- Still remain available; and,
- Continue to stay connected — discreetly: Send them congratulatory cards, but don't call them.

Especially with these “_____” cases, be mindful not to adjust, minimize, or downplay the *Care Ministry Network* any simply in an attempt to appease those (few) members who do not prefer this Biblical model of pastoral care. The vast majority loves both the concept and the experience — and, remember, God has called us to pastor all people.

Ongoing congregational care is one of the essential components (i.e., a “must have”) of effective ministry in the local church and we should view it as such. Involving God's people in carrying out this **life-breathing mission** is a central **New Testament solution** to providing the pastoral care that each member in the congregation is entitled to receive.

THE PASTOR
CANNOT
DO IT
ALONE!

It is the most effective way to close the backdoor — and also galvanize and solidify the members, those sheep of His flock, that God has entrusted to us.

