

## Chapter 1 : The Money in the Church | Learn The Bible

*Paul, listing his "burdens," surprisingly adds "the care of the Churches!". Yes, he is a Pastor at heart! And he is comparing himself (unwisely, he thinks) to the false teachers who have come to Corinth, who DO NOT CARE for any Church, not really!*

The Money in the Church Who has control over monies coming into the church? Thank you for the question. However, I have to admit that this is a difficult question from a "thus saith the Lord" vantage point. I know of no absolute statements on the control of money in the church in scripture. Much of the structure of our churches has been established by man. The Bible gives certain guidelines and then leaves many of the details of church organization to us. However, as in all things, the scripture has some precepts that should guide our decisions. That is where we will look. Order Paul sent Titus to the churches of Crete to "set in order the things that are wanting" Titus 1: Of the order of worship and the work of the ministry, Paul would have "all things be done decently and in order" 1 Corinthians This shows me that a church should have an established procedure for the control of monies in the church. The controls do not belong to whoever shows up first, has the most muscle, or bluffs his or her way through. The church is a group of baptized believers who have joined together for the purpose of accomplishing the work of God on this earth. Traditionally, the church has been looked on as a covenanted body of people. That is, they have joined together in agreement and those who join them later are coming in agreement with earlier policies. Therefore, they should have established policies and procedures for the handling of monies. These procedures may differ from church to church since the Bible does not spell these things out in detail. But there is no excuse for no established procedures. That is not decent or in order. Leadership The church is set up by God to have leaders. They are said to "rule" the church. Of the bishop or pastor, Paul said, "For if a man know not how to rule his own house, how shall he take care of the church of God? Peter commands the elders to "feed the flock of God which is among you, taking the oversight thereof" 1 Peter 5: These verses teach that the leadership of the church has rule over the church. My father in the ministry, Luther Adkins, used to tell me that whoever controls the money in an organization controls the organization. Now, I am not advocating absolute, unchallenged control of the money by the pastor and other leaders without any safeguards. However, there is certainly nothing in the Bible that teaches any form of democracy in church spending. I have heard too many stories of the messes caused by everyone voting on practically every item. If the leadership is dishonest or foolish, it can mean much pain for the church. But churches that are run by vote are brought down to the vision of the average member. In most churches, that is dangerous as well. There must be a balance and this leads to the next two precepts. Integrity I partially quoted 1Peter 5: Here are verses 2 and 3 in entirety: They are not to get a kick out of calling the shots. Their desire is the good of the people. This is similar to the relationship of the husband and the wife. It is true that the husband can make final decisions in the household and the wife is commanded to submit. However, the godly husband is to love his wife like Christ loved the church. Therefore, he should put her first in all his decisions. So, although he is given the authority to make the decision, it is not to be made for his own benefit, but for the primary benefit of his wife and family. The pastor is in a similar situation. He is given much authority in the leadership of the church. However, he is never to be led by his own ambitions or needs. The needs of the church should always be first. That is why one of the qualification of a pastor is that he be "not greedy of filthy lucre" 1Timothy 3: If he has any serious problems with money, he should never be put in as pastor of a church. Accountability 2 Corinthians, chapters eight and nine, deals with an offering being taken up for the needs of the believers in other parts. Right in the midst of these instructions about money, Paul states, "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" 2 Corinthians 8: Here, Paul emphasizes the importance of dealing with church money in a way that is appears honest, not only in the sight of the Lord, but also in the sight of men. The handling of monies must be open and aboveboard. There must be accountability for the funds. If this is not done, it will result in distrust and anger--even if nothing specifically wrong has been done. We need honest accountability in our churches. Conclusion If the precepts defined above are followed, there can still be variations from one church to another. Some churches

give greater control to the pastor and leadership; some balance the control with frequent votes on expenditures. The Bible does not give answers to all of these questions. Remember, the church covenants together. These things should be settled before the questions arise. At least, I hope it helps to see some of the biblical precepts involved.

## Chapter 2 : Care Ministry Program Guides

*Aside from much more, the crowds who are with me everyday, and my care which I have in my person for all the churches. GOD'S WORD® Translation Besides these external matters, I have the daily pressure of my anxiety about all the churches.*

Oswald Clergy may be set up for failure when they move from effective work in one size congregation and begin a new pastorate in a different-sized congregation. If, for example, a pastor is thriving in a Pastoral-sized congregation 50 to active members and then receives a call to a Program-sized congregation to active members, that pastor will have to make a significant shift in style of ministry to be effective in this new congregation, too. Few middle judicatories pay attention to this transition in context of ministry; thus they fail to prepare their clergy adequately for a new style of pastoral leadership. I would say it takes an unusually gifted pastor to shepherd a congregation from its birth to a large corporate size. Few clergy have the flexibility required to accomplish all those necessary shifts in style. More is required than simply changing ones behavior. Pastors of missions often take a congregation up to a certain size only to reach a plateau at that level. The failure to grow is rarely a conscious choice. Usually there are demographic factors that can be blamed. The congregation, also at an unconscious level, has colluded with that decision. Whether churches are growing or downsizing, congregations hold on to deeply engrained assumptions about what constitutes a dynamic church and what effective clergy do. The inflexibility of these expectations is an important cause of clergy malfunctioning. Rothauge sets forth four basic congregational sizes. Each size requires a specific cluster of behaviors from its clergy. The average number of people attending weekly worship and the amount of money being contributed regularly provide the most accurate gauge of church size. Since membership rolls fluctuate wildly depending upon how frequently they are evaluated, they cannot provide an accurate measurement of congregational size. I know one congregation that averages at Sunday worship and still functions on a Pastoral model. All the pastor did was preach on Sunday and visit people through the week. The Family Church Fewer than 50 active members This small church can also be called a Family Church because it functions like a family with appropriate parental figures. What Family Churches want from clergy is pastoral care, period. For clergy to assume that they are also the chief executive officer and the resident religious authority is to make a serious blunder. The key role of the patriarch or matriarch is to see to it that clergy do not take the congregation off on a new direction of ministry. Clergy are to serve as the chaplain of this small family. It is generally suicide for clergy to get caught in a showdown with the patriarchs and matriarchs within the first five years of their ministry in that place. Clergy should not assume, however, that they have no role beyond pastoral care. Clergy should watch out for the trap that is set when members complain to them about the patriarch or matriarch of the parish and encourage the pastor to take the parental figure on. Clergy who respond to such mutinous bids, expecting the congregation to back them in the showdown, betray their misunderstanding of the dynamics of small church ministry. The high turnover of clergy in these parishes has taught members that in the long run they have to live with old Mr. Because these congregations usually cannot pay clergy an acceptable salary, many clergy see them as stepping stones to more rewarding opportunities. It is not unusual for a congregation of this size to list five successive clergy for every ten years of congregational life. As Schaller claims, the longer the pastorates, the more powerful clergy become. The shorter the pastorates, the more powerful laity become. These Family Churches have to develop one or two strong lay leaders at the center of their life. How else would they manage their ongoing existence through those long vacancies and through the short pastorates of the ineffective clergy who are often sent their way? Later in his ministry he attended a clergy conference at which he discovered seven other clergy who had also started their ordained ministry in the same parish. As they talked, the seven clergy realized that, in view of the difference in their styles and the shortness of their tenures, the only way that parish survived was to take none of them seriously. Seminarians are up to their eyeballs in new theories and good ideas. They want to see if any of them work. Sometimes, through the sheer force of personal persuasion, a pastor will talk a congregation into trying a new program or two. Pretty soon parishioners find themselves coming to church events much more than they

really need to or want to. As they begin then to withdraw their investment from these new programs, the clergy inevitably take it personally. Concluding that their gifts for ministry are not really valued in this place, they begin to seek a call elsewhere. On the way out of the church they give it a kick, letting the parish know in subtle ways that they are a miserable example of Christian community. These small congregations have endured such recriminations for decades. The message they get from their executive is that they are a failure because they fail to grow while consuming inordinate amounts of time. Middle judicatories try to merge them, yoke them, close them-mostly to no avail. Large churches are far more vulnerable. An exec can place an incompetent pastor in a large church and lose members in one year. Yet the same exec can throw incompetent clergy at Family Churches, leave them vacant for years, ignore them-all with little effect. The Family Church has learned to survive by relying on its own internal leadership. These congregations need a pastor to stay and love them over at least ten years. At about year four or five, when the pastor did not leave, the congregation might find itself in somewhat of a crisis. No clergy stay here. There must be something the matter with you. You are going to leave us like all the rest. Would we invest in the next pastor who came to us? It would be simply too painful. The Family Church may have invested in one five years ago, only to find that the pastor left just when things started to move. Basically these people have learned not to trust clergy who repeatedly abandon ship when they see no evidence of church growth. I conclude that we need to refrain from sending these congregations seminary trained pastors. History demonstrates that these churches have not been served well by full-time ordained clergy. The Episcopal Diocese of Nevada and the North Indiana Conference of the United Methodist Church are among judicatories experimenting with employing persons indigenous to the communities, providing them with some basic training to give long-term pastoral care on a part-time basis. If denominations and middle judicatories persist in placing newly ordained clergy in these parishes, they should do so only after laying out this theory for these clergy, helping them discover who indeed are the patriarchs and matriarchs of the parish, suggesting some strategies for working with them. If these clergy find it simply too difficult to work with these parental figures, they need to let their executive know promptly. Rather than leaving these newly ordained clergy regretting they pursued ordained ministry in the first place, the exec should move them out of the Family Church. There are so many parental figures around that they need someone at the center to manage them. A leadership circle, made up of the pastor and a small cadre of lay leaders, replaces the patriarchs and matriarchs of the Family Church. The power and effectiveness of the leadership circle depends upon good communication with the congregation and the ability of the pastor to delegate authority, assign responsibility, and recognize the accomplishments of others. Without such skill, the central pastoral function weakens the entire structure. The clergy person becomes overworked, isolated, and exhausted, may be attacked by other leaders, and finally the harmony of the fellowship circle degenerates. A key feature of a Pastoral Church is that lay persons experience having their spiritual needs met through their personal relationship with a seminary trained person. In a Pastoral Church it would be rare for a Bible study or a prayer group to meet without the pastor. The pastor is also readily available in times of personal need and crisis. If a parishioner called the pastor and indicated that she needed some personal attention, the pastor would drop over to see her, probably that afternoon but certainly within the week-a qualitatively different experience from being told that the first available appointment to see the pastor in her office is two weeks from now. The time demands upon the pastor of a Pastoral Church can become oppressive. However, most members will respond with loyalty to a reasonable level of attention and guidance from this central figure. A second feature of the Pastoral Church is its sense of itself as a family where everyone knows everyone else. If you show up at church with your daughter Julie by the hand, everyone will greet you and Julie, too. When congregations begin to have to people coming every Sunday morning they begin to get nervous. Are they beginning to lose the intimate fellowship they prize so highly? Clergy also begin to feel stressed when they have more than active members whom they try to know in depth. In fact, this is one of the reasons why clergy may keep the Pastoral Church from growing to the next larger size congregation-the Program Church. If clergy have the idea firmly fixed in their head that they are ineffective as a pastor unless they can relate in a profound and personal way with every member of the parish, then active members plus perhaps an even larger number of inactive members is about all one person can manage. There are some clergy who function at their

highest level of effectiveness in the Pastoral Church. Given the different clusters of skills required for other sizes of congregations, some clergy should consider spending their entire career in this size congregation. Since the Pastoral Church can offer a pastor a decent salary, clergy do tend to stick around longer. Two thirds of mainline Protestant congregations are either Family- or Pastoral-sized churches. Clergy with strong interpersonal skills fare well in the Pastoral-sized church. Clergy who enjoy being at the center of most activities also do well. There are lots of opportunities to preach and lead in worship and to serve as primary instructor in many class settings for both young and old. Outgoing, expressive persons seem to be the best match for the style of ministry in the Pastoral Church. An open, interactive leadership style also seems to suit this size church best. Growth in the Pastoral Church will depend mainly on the popularity and effectiveness of the pastor. People join the church because they like the interaction between pastor and people. When new people visit the congregation for the first time, it is likely to be the pastor who will make the follow-up house call. Unfortunately, this strategy will have limited success. To begin with, when you hire additional staff you then have a multiple staff, which requires staff meetings, supervision, delegation, evaluation, and planning. These activities draw the pastor deeper into administration. One can expect enormous resistance on the part of a Pastoral Church as it flirts with becoming a Program Church. Many churches make an unconscious choice not to make the transition and keep hovering around the level of active members.

### Chapter 3 : What Does the Bible Say About Church?

*Of all the mysteries that shouldn't be mysteries, why most churches remain small is perhaps the greatest. I'm sure there are a few leaders who want to keep their churches small, or who don't care about growth.*

The term was adopted for metaphorical usage historically first by Christians, although many religions and non-religious traditions contain an emphasis on care and social responsibility. The pastoral care movement in the West has since expanded to embrace many different religions and non-religious beliefs. Shepherding involves protection, tending to needs, strengthening the weak, encouragement, feeding the flock, making provision, shielding, refreshing, restoring, leading by example to move people on in their pursuit of holiness, comforting, guiding. This typically embraces instruction, by sermons, admonitions and administration of sacraments, to the congregation over which they have authority from the church. In countries where the Roman Catholic Church acted as the national church, the "cure" was not only over a congregation or congregations, but over a district. The assignment of a priest to a district subdividing a diocese was a process begun in the 4th century AD. Humanist and non-religious Humanist groups, which act on behalf of non-religious people, have developed pastoral care offerings in response to growing demand for the provision of like-minded support from populations undergoing rapid secularisation, such as the UK. That is not to say that the congregation is not to be involved in both activities, but the pastor should be the leader. Family religion is waning in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every traveling preacher must instruct the people from house to house. Pastoral care is considered to be the responsibility of all the baptized. Understood in the broad sense of "helping others," pastoral care is the responsibility of all Christians. Sacramental pastoral care is the administration of the sacraments Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony that is reserved to consecrated priests except for Baptism in an emergency, anyone can baptize and marriage, where the spouses are the ministers and the priest is the witness. Pastoral care was understood differently at different times in history. Many Catholic parishes employ lay ecclesial ministers as "pastoral associates" or "pastoral assistants", lay people who serve in ministerial or administrative roles, assisting the pastor in his work, but who are not ordained clerics. They are responsible, among other things, for the spiritual care of frail and housebound as well as for running a multitude of tasks associated with the sacramental life of the Church. If priests have the necessary qualifications in counseling or in psychotherapy, they may offer professional psychological services when they give pastoral counseling as part of their pastoral care of souls. However, the Church hierarchy under John Paul II and Benedict XVI has emphasized that the Sacrament of Penance, or Reconciliation, is for the forgiveness of sins and not counseling and as such should not be confused with or incorporated into the therapy given to a person by a priest, even if the therapist priest is also their confessor. The two processes, both of which are privileged and confidential under civil and canon law, are separate by nature. Youth workers and youth ministers are also finding a place within parishes [ citation needed ], and this involves their spirituality. Orthodoxy The pastoral obligations of Orthodox clergymen are outlined by St. John Chrysostom in his treatise *On the Priesthood*. It is perhaps the first really great pastoral work ever written, although he was only a deacon when he penned it. It stresses the dignity of the priesthood. The priest, it says, is greater than kings, angels, or parents, but priests are for that reason most tempted to pride and ambition. They, more than anyone else, need clear and unshakable wisdom, patience that disarms pride, and exceptional prudence in dealing with souls.

### Chapter 4 : Pastoral care - Wikipedia

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Antiquity[ edit ] Ancient Greek and Roman medicine developed solid foundations over seven centuries, creating, Roy Porter wrote, "the ideal of a union of science, philosophy and practical medicine in the learned physician Their priests were often also physicians. An early hospital may have been built at Constantinople during the age of Constantine by St. In the West, Saint Fabiola founded a hospital at Rome around Several early Christian healers are honoured as Saints in the Catholic tradition. Cosmas and Damian , brothers from Cilicia in Asia Minor, supplanted the pagan Asclepius as the patron saints of medicine and were celebrated for their healing powers. Isidore of Seville d. Benedict of Nursia emphasised medicine as an aid to the provision of hospitality. Since the Middle Ages, Pantaleon has been considered a patron saint of physicians and midwives. The administration of the Eastern and Western Roman Empires split and the demise of the Western Empire by the sixth century was accompanied by a series of violent invasions and precipitated the collapse of cities and civic institutions of learning, along with their links to the learning of classical Greece and Rome. For the next thousand years, medical knowledge would change very little. It supplied food to the population during famine and distributed food to the poor. This welfare system the church funded through collecting taxes on a large scale and possessing large farmlands and estates. Mediaeval hospitals had a strongly Christian ethos, and were, in the words of historian of medicine Roy Porter , "religious foundations through and through", and Ecclesiastical regulations were passed to govern medicine, partly to prevent clergymen profiting from medicine. After a period of decline, the Holy Roman Emperor Charlamagne had decreed that a hospital should be attached to each cathedral and monastery. Following his death, the hospitals again declined, but by the tenth century, monasteries were the leading providers of hospital work - among them the Benedictine Abbey of Cluny. Gerbert of Aurillac c. Hildegard is recognised as a doctor of the church , and was among the most distinguished of Medieval Catholic women scientists. Hildegard of Bingen, a doctor of the church , is among the most distinguished of Medieval Catholic women scientists. Other than theological works, Hildegard also wrote *Physica*, a text on the natural sciences, as well as *Causae et Curae*. Hildegard was well known for her healing powers involving practical application of tinctures, herbs, and precious stones. Most monasteries offered shelter for pilgrims and an infirmary for sick monks, while separate hospitals were founded for the public. The apparent impotence of medical knowledge against the disease prompted critical examination. Medical scientists came to divide among anti- Galenists , anti-Arabists and positive Hippocratics. Following the capture of the city by Crusaders, the order became a military as well as infirmarian order. Non military orders of brothers also took up the service of the infirmed. By the 15th century, the brothers of the Order of the Holy Spirit were providing care across Europe, and by the sixteenth century the Spanish founded Order of St John of God had set up about hospitals in the Americas. Influenced by the rediscovery of Aristotelean thought, churchmen like the Dominican Albert Magnus and the Franciscan Roger Bacon made significant advances in the observation of nature. Small hospitals for pilgrims sprung up in the West during the early Middle Ages, but by the latter section of the period had grown more substantial, with hospitals founded for lepers, pilgrims, the sick, aged and poor. Milan, Siena, Paris and Florence had numerous and large hospitals. From just 12 beds in , the Sta Maria Nuova in Florence "gradually expanded by to a medical staff of ten doctors, a pharmacist, and several assistants, including female surgeons", and was boasted of as the "first hospital among Christians". The medieval universities of Western Christendom were well-integrated across all of Western Europe, encouraged freedom of enquiry and produced a great variety of fine scholars and natural philosophers, including Robert Grosseteste of the University of Oxford , an early expositor of a systematic method of scientific experimentation; [27] and Saint Albert the Great , a pioneer of biological field research [28] Porter wrote that, "The great age of hospital building from around coincided with the flourishing of universities in Italy, Spain, France and England, sustained by the new wealth of the High Middle Ages The Universities extended the work of Salerno in medical education". The Catholic scholar Desiderius Erasmus was interested

in medicine and influential in reviving Greek as a language of learning, and the study of the pre-Christian works of Galen. Roy Porter wrote that "after centuries where the Church had taught mankind to renounce worldly goods, for the sake of eternity, Renaissance man showed an insatiable curiosity for the materiality of the here and now Development of modern medicine[ edit ] In modern times, the Catholic Church is the largest non-government provider of health care in the world. Catholic religious have been responsible for founding and running networks of hospitals across the world where medical research continues to be advanced. Catholic scientists in Europe many of them clergymen made a number of important discoveries which aided the development of modern science and medicine. Catholic women were also among the first female professors of medicine, as with Trotula of Salerno the 11th century physician and Dorotea Bucca who held a chair of medicine and philosophy at the University of Bologna. In the field of bacteriology it was the Jesuit Athanasius Kircher who first proposed that living beings enter and exist in the blood a precursor of germ theory. In the development of ophthalmology , Christophe Scheiner made important advances in relation to refraction of light and the retinal image. The Brno Monastery was a centre of scholarship, with an extensive library and tradition of scientific research. Mendel published his results in in the Journal of the Brno Natural History Society, and is considered the father of modern genetics. Bill Bryson wrote that "without realizing it, Darwin and Mendel laid the groundwork for all of life sciences in the twentieth century. Ancient orders like the Dominicans and Carmelites have long lived in religious communities that work in ministries such as education and care of the sick. John of God to care for the sick and afflicted. The order built hospitals across Europe and its growing Empires. In he founded the Camillians to tend to the plague-stricken. Her congregation went on to found schools and hospitals across the globe. It too spread around the world. Catholic hospitals were established in the modern United States prior to the American War of Independence. The first was probably Charity Hospital, New Orleans , established around St Damien himself is considered a martyr of charity and model of Catholic humanitarianism for his mission to the lepers of Molokai. The church has been an active campaigner in that cause ever since. Compared to the public system, the church provided greater financial assistance or free care to poor patients, and was a leading provider of various low-profit health services such as breast cancer screenings, nutrition programs, trauma, and care of the elderly. Contraception among other treatments is not provided, complications due to existing contraception may not be treated. Users may be unaware of these restrictions, even unaware that their health provider is connected with the Roman Catholic Church till something goes wrong. For example, a woman bleeding and in pain due to a misplaced Intrauterine contraceptive device was refused treatment. Catholic women have been heavily involved as care givers. During the Middle Ages, Arab medicine was influential on Europe. The famous Mother Teresa of Calcutta established the Missionaries of Charity in the slums of Calcutta in to work among "the poorest of the poor". Initially founding a school, she then gathered other sisters who "rescued new-born babies abandoned on rubbish heaps; they sought out the sick; they took in lepers, the unemployed, and the mentally ill". Teresa achieved fame in the s and began to establish convents around the world. By the time of her death in , the religious institute she founded had more than centres in over countries. Though you hide yourself behind the unattractive guise of the irritable, the exacting, the unreasonable, may I still recognize you, and say: I will ever find joy in humoring the fancies and gratifying the wishes of all poor sufferers. O beloved sick, how doubly dear you are to me, when you personify Christ; and what a privilege is mine to be allowed to tend to you. Never permit me to disgrace it by giving way to coldness, unkindness, or impatience. And O God, while you are Jesus, my patient, deign also to be to me a patient Jesus, bearing with my faults, looking only to my intention, which is to love and serve you in the person of each of your sick. Lord, increase my faith, bless my efforts and work, now and forevermore. It remains among many leading medical research centres established by the Catholic Church around the world. St Damien of Molokai famously established a mission among the lepers of Molokai, Hawaii. French, Portuguese, British and Irish missionaries brought Catholicism to Oceania and built hospitals and care centres across the region. The church remains not only a key provider of health care in predominantly Catholic nations like East Timor but also in predominantly Protestant and secular nations like Australia and New Zealand. The Sisters went on to found hospitals, hospices, research institutes and aged care facilities in Victoria, Queensland and Tasmania. Jointly the group operates four public hospitals;

seven private hospitals and 10 aged care facilities. The Sisters of Mercy arrived in Auckland in and were the first order of religious sisters to come to New Zealand and began work in health care and education. As in all other continents, Catholic missionaries established health care centres across the continent - though limitations on Catholic institutions remain in place for much of Muslim North Africa. Committee on the Rights of the Child called on the Church to "overcome all the barriers and taboos surrounding adolescent sexuality that hinder their access to sexual and reproductive information, including on family planning and contraceptives".

**Chapter 5 : PAUL'S HARDSHIPS, THE CARE OF ALL THE CHURCHES**

*The Care of All the Churches (II Corinthians ) by Rev. Angus Stewart I. The Meaning II. The Application A sermon at the installation of Elder Brian Crossett.*

All, the whole, every kind of. Including all the forms of declension; apparently a primary word; all, any, every, the whole. The, the definite article. Including the feminine he, and the neuter to in all their inflections; the definite article; the. From a compound of ek and a derivative of kaleo; a calling out, i. Here that meaning is excluded by the fact that perils of that nature had been already specified, and that he now manifestly speaks of something differing in kind as well as in degree. But there is, as our modern phraseology shows, such a thing as a "rush" of business almost as trying as the "ugly rush" of a crowd, and that is manifestly what he means here. The daily visits of inquirers, the confessions of sin-burdened souls, the craving of perplexed consciences for guidance, the reference of quarrels of the household or the church to his arbitration as umpire, the arrival of messengers from distant churches, each with their tidings of good or evil--this is what we have to think of as present to St. Pulpit Commentary Verse The adverb thus rendered parektos only occurs in Matthew 5: It may either mean "trials that come to me from external and extraneous sources quae extrinsecus accedunt or things in addition to these praeterea , which I here leave unmentioned. Chrysostom saw almost certainly the correct one. That which cometh upon me. Of all the Churches. No doubt he is thinking of his own Churches, the Churches of the Gentiles Colossians 2: Matthew Henry Commentary It astonishes us to reflect on this account of his dangers, hardships, and sufferings, and to observe his patience, perseverance, diligence, cheerfulness, and usefulness, in the midst of all these trials. See what little reason we have to love the pomp and plenty of this world, when this blessed apostle felt so much hardship in it. Our utmost diligence and services appear unworthy of notice when compared with his, and our difficulties and trials scarcely can be perceived. It may well lead us to inquire whether or not we really are followers of Christ. Here we may study patience, courage, and firm trust in God.

**Chapter 6 : How To Minister Effectively in Family, Pastoral, Program, and Corporate-Sized Churches**

*Note: Citations are based on reference standards. However, formatting rules can vary widely between applications and fields of interest or study. The specific requirements or preferences of your reviewing publisher, classroom teacher, institution or organization should be applied.*

If you remain yet in that spirit of charity which I either knew or believed to be with you formerly, you would certainly feel the condemnation with which charity must regard the scandal which you have given to the weak. For charity would not offend charity, nor scorn when it feels itself offended. For it cannot deny itself, nor be divided against itself. Its function is rather to draw together things divided; and it is far from dividing those that are joined. Possibly the process may help to restore freshness to a word so well worn that it slips over our tongues almost unnoticed and excites little thought. The history of the word in the New Testament books is worth notice. As the mission of Christ was rendered necessary by the fall of man, so the first dark intimation of Him was given immediately after the fall. It is found in the sentence of punishment which was passed upon the tempter. A correct understanding of it, however, can be obtained only after we have ascertained who the tempter was. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; because that Claudius had commanded all Jews to depart from Rome: And because he was of the same craft, he abode with them, and wrought: And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. For not even herein ought such as are married to compare themselves with the deserts of the continent, in that of them virgins are born: But when he might use to work, that is, in what spaces of time, that he might not be hindered from preaching the Gospel, who can make out? Though, truly, that he wrought at hours of both day and night himself hath not left untold. Have they from Jerusalem round about even to Illyricum filled the lands with the Gospel? Augustine's "Of the Work of Monks. Moreover, if Discourse must be Bestowed Upon Any Moreover, if discourse must be bestowed upon any, and this so take up the speaker that he have not time to work with his hands, are all in the monastery able to hold discourse unto brethren which come unto them from another kind of life, whether it be to expound the divine lessons, or concerning any questions which may be put, to reason in an wholesome manner? Then since not all have the ability, why upon this pretext do all want to have nothing else to do? Although even if all were able, they are St. Which thing whoso thinks cannot have been done by the Apostles, that with them women of holy conversation should go about wheresoever they preached the Gospel, that of their substance they might minister to their necessities, let him hear the Gospel, and learn how in this they did after the example of the Lord Himself. Our Lord, namely, according to the wont of His pity, sympathizing with the weak, albeit Angels might minister unto Him, had both a bag in which should be put the money which was St. And that which follows concerning birds of the air and lilies of the field, He saith to this end, that no man may think that God careth not for the needs of His servants; when His most wise Providence reacheth unto these in creating and governing those. For it must not be deemed that it is not He that feeds and clothes them also which work with their hands. But lest they turn aside the Christian service of warfare unto their purpose of getting these things, the Lord in this premonisheth His servants St. The ruler should be a near neighbour to every one in sympathy, and exalted above all in contemplation, so that through the bowels of loving-kindness he may transfer the infirmities of others to himself, and by loftiness of speculation transcend even himself in his aspiration after the invisible; lest either in seeking high things he despise the weak things of his neighbours, or in suiting himself to the weak things of his neighbours he relinquish his aspiration after high things.

### Chapter 7 : Care of All The Churches Part 1 - Sermons â€™1 Flint Church of Christ

*Beside those things that are without, that which cometh upon me daily, the care of all the churches. Darby Bible Translation Besides those things that are without, the crowd of cares pressing on me daily, the burden of all the assemblies.*

I know some elders and deacons would say: What about mercy and grace? What about his family? They still have to eat, why punish them for his moral failure? Are you really that cold and sadistic? The basic problem is that when a pastor loses his job, for whatever reason, the church does a terrible job in taking care of the man and his family. Let me be clear that the church I left in June did their best to take care of me and my family in my departure. I commend them for that. But my church was the exception, not the rule. Most churches, when they get rid of a pastor leave him out to dry, especially in less than harmonious situations. The pastor is not given a severance package or a way to take care of his family, just told to pack up his books and get out of the office by the end of the day. The pastor has to find some place to live without even the resources to pay a deposit on an apartment. They see him as nothing more than some form of odd entertainment in their dysfunctional social club, instead of one who is responsible for their souls and spiritual well being. In my 12 years in ministry, I had to challenge deacons and elders on several occasions when it came to paying me enough to live upon: The church had plenty of money, but very few people and it probably should have closed years ago. However, if you love the gospel and appreciate the role your pastor plays in the life of the church, then let me suggest the three areas to think about in taking care of him while he is at your church and upon his departure, no matter what the situation may be. That was a great salary in But the cost of living has risen a bit and you need to adjust what you pay the man. I know many love the buildings where they worship, but we are told not to love the things of this world. Realize that pastors make a lot of sacrifices by going into the ministry. In fact, the pastor is the one who is taking the risk. Close the doors and join another congregation in calling a pastor. Some might want to know how much to pay a pastor. A good rule of thumb is what is the average salary of the deacons and elders in the church. I have also heard that a church should pay its pastor about the same as a principle makes at the local high school. A second way to really take care of the pastor is to plan for his departure. He is going to leave some day and it may be because he is moving on to another church, or retiring or because of moral failure. Whatever the reason, the church should still plan to take care of him in his departure, especially if there is moral failure. Remember, if a lawyer or doctor has moral failure, they can keep working and no one bats an eye. If he buys the house he lives in, then he is building up equity. The problem with churches that have a parsonage is that when he leaves, he has nothing in which to buy a house wherever he is moving to. So the church should set some aside. I know these suggestions may sound outlandish. But in the corporate world, if a man loses his job, he has unemployment to fall back upon. It is the least the church can do for those in the ministry.

### Chapter 8 : Catholic Church and health care - Wikipedia

*ADOPT(ED) MINISTRY. Adopt(ed)â€™Adoption is a key part of our www.nxgvision.com are over million orphans in the world. Our goal is to provide practical, biblical information regarding the process of adoption, foster care, and church-based orphan ministry.*

We never outlive our need to grow spiritually or be part of a worship community. Yet all too often residents of nursing homes do not experience meaningful worship. Care Ministry Program Guides Are you starting or expanding a caregiving ministry in your community? What are churches doing to address caregiving concerns within their congregations? Many churches have implemented programs to assist with transportation, nutrition, education, visitation and many other other areas where caregiving assistance is needed. We have partnered with several faith organizations to share their successful models of congregational care with you. You may use, borrow, adapt and implement these models as they fit for your group. If your congregation is already doing group caregiving and you would like to share your models of care, contact us. We are always looking for innovative approaches to share with others. The more we share, adapt and start these types of programs, the greater our ability to care for our congregations throughout the aging process. Loneliness is one of the greatest obstacles facing elderly. Reach out as a group, to prevent the dangerous depression that often accompanies loneliness. All too often, this leads to unsafe conditions. Or, disability requires homes to be retro-fit to be safe and livable. Learn how to help keep homes safe. Youth HandyHelpers Ministry Trained young people can conduct home repairs in low- income senior homes. This ministry shall be offered by trained volunteers who can minister effectively. By offering the hope and love of God, congregations can walk with families often isolated by the nature of mental illness- an illness that affects one of every four families. Dietary requirements change with health concerns. Many experience difficulty maintaining healthy nutrition. Caregivers can work as a team to ensure congregation members are fed and well. Sandwich Generation Ministry The purpose of the Sandwich Generation Ministry is to provide support and counsel to those caring for and aging loved on and children under the age of twenty one. Caregivers have the opportunity to encourage and observe the maturation of spiritual development. Coincidentally, appointments to physicians and other special needs demand more travel. Parish nurses and other resources can help caregivers support all health aspects. Wellness Advocacy Ministry This ministry teaches churches how to set up an Advocacy program. Wheelchair Ramp Ministry This ministry builds wooden modular ramp systems that can be constructed on location or else where and set up at homes of those who are unable to enter and exit their homes with ease. After The Flood Download this free, to-the-point, guide to help flood victims protect themselves against diseases and other hazards in the days and weeks following a flood.

### Chapter 9 : Pastoral Care | All Saints Church

*Here You Will Find a List of All of them. Find the Perfect Ministries for Church, Community, Men, Women or Kid-Friendly. Care. Our church is a place where the.*