



## SFE Training Tools

*Training tools to help SFE Trainers and SFE Students during a placement...*

In the past, a number of SFE Trainers have developed training tools to help both themselves and their students during SFE placements. It is with many thanks that we include some of these here. Credit is given at the end of each tool to the person who developed it and we ask that you do not change the content of these without contacting this person.



**UNDER CONSTRUCTION**

It is the intention of the PTC to continue to develop SFE training tools, and we would encourage all SFE Trainers to let the SFE Co-ordinator know if they either have similar tools or if they come across books or other resources during the course of an SFE placement that they find beneficial.

Once the SFE Trainer and student have agreed the Learning Contract and Ministry Plan they should select any of the following tools that may be of use in reaching the agreed goals.



## **Training Tools:**

**Funerals**

**Being a World Christian**

**Making a Difference for World Mission**

**Welcoming**

**Developing a Fishing Co-op: Local Mission**

**Promoting a Climate of Evangelism**

**Weddings**

**Presbyterian Church of Australia – structure**

**Meetings**

**Music in church**

**Children's Talks**

**Building Church Leaders Training Themes**

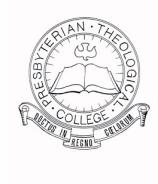


## Funerals

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For any other uses please contact Kevin Murray at Hurstville Presbyterian Church on 9580 1425.

- Often the first approach for a funeral comes from the funeral director – especially when the deceased had no religious affiliation. Sometimes it comes from the family. They want to know two things (a) will you conduct the service? (b) are you're available at a certain time? When I receive the phone call and I've checked my diary with the caller I then get out my checklist (see later) and glean the necessary information from the caller. If it's the funeral director I ask for the name and phone number of a family member to contact along with the proposed funeral time and details if any. I then contact the family immediately and arrange a time and place to meet them.
- When I visit the family I take:
  - a hymn book (if it's to be a church service),
  - my Bible,
  - my checklist, and
  - a notepad for recording details.
- On the visit I aim to:
  - get to know the family,
  - get a biographical picture of the deceased,
  - find out the hymns that are to be sung in the church service if any. If they're not church people they often pick 'The Lord's My Shepherd' [Psalm 23] and 'Abide with Me',
  - check the given name. Sometimes people are better known by a particular name that is an abbreviation of their name or is a nickname or their second name,
  - find out what family they had so that they can be acknowledged in the service, and
  - ask if there are any questions or requests.
- I then go home and, where the deceased was a church member let a few key people know the date and time of the funeral. If there is to be a church service I:
  - contact the organist with the hymns,
  - check that someone will open the church and look after the small details,
  - check to see if the buildings or hall are being used for some other function, and
  - arrange for someone from church to put some flowers in the church building on the day of the funeral.



- On the day of the funeral I check I have:
  - my notes,
  - service outline,
  - biographical notes,
  - sermon,
  - bible, and
  - worship book such as 'Worship!'

I get to the church building 45 minutes before the service. In the case of a cremation or burial I arrive 20 minutes beforehand.

- When the funeral is held only at the crematorium my format is as follows:
  1. Preface from 'Worship!'
  2. Reading e.g. Psalm 121
  3. Prayer
  4. Reading e.g. John 11:17-44
  5. Biography & Address
  6. Prayer & Lord's Prayer
  7. Committal
  8. Prayer
  9. Benediction

- When the funeral is held at the church building to be followed by either a cremation or burial my format is:

**At the church building:**

1. Preface from 'Worship!'
2. Reading e.g. Psalm 121
3. Prayer
4. Reading e.g. John 11:17-27
5. Hymn
6. Reading e.g. 1 Cor. 15:1-8
7. Biography
8. Address
9. Prayer
10. Hymn
11. Announcement
12. Cup of tea (at times the family will ask you to announce that there's a cup of tea being held after the proceedings at the crematorium or cemetery)
13. Benediction.



**At the crematorium:**

1. Scripture reading – Psalm 23
2. Prayer
3. Committal
4. Prayer

I keep the time at the crematorium fairly short.

It pays to check with the funeral director how he intends to proceed and what you expect of him. Sometimes they differ quite markedly in their procedure e.g. at the crematorium one director seats everyone and then the coffin is carried in while another director takes the coffin in first and then everyone follows. If you're using a church building check exit procedures with the director.

- When the funeral is a graveside burial only, my format is:
  1. Preface
  2. Reading e.g. Psalm 121
  3. Prayer
  4. Reading e.g. John 11:17-27
  5. Biography
  6. Address
  7. Prayer
  8. Announce – cup of tea
  9. Benediction

At the graveside you need to stand in a good spot where you can be easily seen and heard. You need to speak up. Again, check with the director regarding how things will be done. He will usually have a vial of sand to sprinkle on the coffin as the coffin is lowered to the ground.

- I often put a copy of what I said in a large envelope and give it to the family.



## Funeral Checklist

Service Director \_\_\_\_\_ Phone \_\_\_\_\_

Date of Service    /    /

Church Service \_\_\_\_\_ Crem \_\_\_\_\_ Graveside \_\_\_\_\_

Additional Services \_\_\_\_\_

Full Name \_\_\_\_\_

Given / preferred Name: \_\_\_\_\_

Died \_\_\_\_\_ Age \_\_\_\_\_

Hymns \_\_\_\_\_

### CONTACTS

Contact Name \_\_\_\_\_

Contact Address \_\_\_\_\_

Phone \_\_\_\_\_ Visit \_\_\_\_\_ Time \_\_\_\_\_

### FAMILY

Spouse \_\_\_\_\_

Daughter(s) \_\_\_\_\_

Son(s) \_\_\_\_\_

Brother(s) \_\_\_\_\_

Sister(s) \_\_\_\_\_

Grandchildren \_\_\_\_\_

### OTHER

Cup of Tea \_\_\_\_\_

Organist [ ] \_\_\_\_\_

Church Open [ ] \_\_\_\_\_

Clash? [ ] \_\_\_\_\_

Flowers [ ] \_\_\_\_\_



**Biographical details**

Full Name of the deceased:

Year of Birth:                      Place:

Name of parents:

Place in family:

Education:

Profession/Career:

Interests:

Church association:

Married                      To whom:

Date/Year:                      Place:

Children:

Grandchildren:

Is there a word or a few words that would describe the sort of person the deceased was?

Any other significant family members that should be mentioned in the service?



## Being a World Christian: Overseas Mission

Material in this section can be freely reproduced in the context of training Presbyterian students. For any other uses please contact Kevin Murray at Hurstville Presbyterian Church on 9580 1425.

### The Bible and Mission Beyond My Backyard

- ☑ Therefore go and *make disciples of all nations*, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. (Matthew 28:19-20)
- ☑ But you will receive power when the Holy Spirit comes on you; and you will be my witnesses *in Jerusalem, and in all Judea and Samaria, and to the ends of the earth*. (Acts 1:8)
- ☑ And they sang a new song: “You are worthy to take the scroll and to open its seals, because you were slain, and *with your blood you purchased men for God from every tribe and language and people and nation*. You have made them to be a kingdom and priests to serve our God, and they will reign on the earth.” (Revelation 5:9-10)

Is this what we *really* believe? Is our agenda set by God’s agenda? The statistics say that we really don’t care that much.

Consider the comments on Australia in the 2001 edition of *Operation World* [21<sup>st</sup> Century edition] by Patrick Johnstone

“Although some Australian churches have a good mission focus, there is a general lack of missions vision in most churches. The relatively large number of Australian missionaries suffer from lack of support at every level. The vision for world evangelisation has to be imparted to pastors during their theological training.”

Mission organization leaders will tell you that across the denominations very few ministers are concerned about overseas missions.

Why is this so? Robertson McQuilkin in *The Great Omission* tells the story of how he was speaking about the current state of world evangelisation to a very large group of university students. McQuilkin had just explained that half of the world's population not only has never heard the gospel, they cannot hear it because there is no witnessing church among them. Then a voice rang out from the back of the auditorium “How come?” the voice said. “How come what?” “With so many unreached people how come so few are going?” McQuilkin replied “That is a very good question. In fact I know someone who asks that question every day.” “Who's that?” and McQuilkin looked toward heaven. McQuilkin believes there are five major reasons:

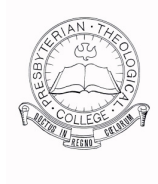
1. we don't care that much

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2. we don't see very well
3. we think there must be some other way
4. our prayer is peripheral
5. someone isn't listening

Why not think of overseas service yourself?



## Making a Difference for World Mission

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### Change begins with you, the pastor

Are you that interested in world mission? If we are not interested in world mission then our people will pick it up by the things that we **don't** say:

1. Consider visiting the overseas field yourself,
2. Do some reading:
  - The Great Omission*: Robertson McQuilkin
  - Let the Nations Be Glad!* John Piper
  - Tinker, Tailor, Missionary?*: Michael Griffiths
  - The Unfinished Task*: Michael Griffiths
  - Sent to the River God Forgot*: Jim & Janice Walton
3. Go to overseas missions conferences,
4. Get to know an overseas missionary and pray for them,
5. Pray about your attitude to world mission, and
6. Educate yourself about the pastoral needs of missionaries.

### Preach on local mission and overseas mission

If our people don't understand the Bible's imperative for world mission then they will never be interested in world mission. How can people be concerned for local mission and not world mission? The two go together.

### Have some overseas missionaries speak at church

Show by your own interest that you think that world mission is a priority for you. Don't have an overseas missionary preach while you are on holidays. It tells the congregation that you are not interested and that they are just 'filling in'.

### Get the Committee of Management to write world mission into their budget



This will show whether or not we really believe in world mission. Western congregations often spend the majority of their funds on themselves and give overseas mission the leftovers! If the money is written into the budget the people begin to own it. You could raise funds by one of two methods:

- hand out envelopes on the first Sunday in the month and call it 'Missions Sunday' and encourage people to contribute to the overseas missions budget by this method, or
- allocate a percentage of your funds to be used for world mission via a congregational meeting.

### **Have a Missions Sunday once a month**

On this Sunday you could raise funds. Have a speaker or do something in church to raise awareness. At the very least pray for specific overseas missionaries.

### **Get the Congregation to Adopt a Specific Overseas Missionary**

Don't just make it general. Pick someone. Write to them. Send them gifts. When they are home on furlough ask them to speak to your congregation and Bible Study groups. But realise that deputation is often lonely and tough. To quote one overseas missionary "Very few people really show a genuine interest in missions — it is a motherhood issue that we should support — though we don't feel committed to it — and most ministers don't want to be challenged by it — therefore deputation is a very lonely time." Realise that an overseas missionary has many demands on their time and often returns to the field quite tired by their 'furlough'.

Overseas missionaries sometimes see very little return for their deputation work. One strong Sydney parish had three deputations in 5 years and yet not a single letter was ever sent to the overseas missionaries concerned. Establish a support group for your missionary.

### **Promote Overseas Missions Conferences and Books**

Push, push, push! Have coffee and desert evenings. Prayer nights. Go to conferences and take others. Look at conferences being held by APWM, get on the SMBC mailing list.

### **Challenge People to Serve Overseas and Consider Going Yourself!**

*Missions is an attitude, not just a subject.*



## Welcoming

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### 10 Commandments for Welcoming Newcomers and Visitors

A church that has no visitors or fails to welcome and incorporate them will have no new members.

1. You only get one chance to make a first impression. Make it a good one!
2. Visitors are honoured guests, they should get VIP treatment. They are not intruders, they are opportunities for us to express Christ's love.
3. Remember that the environment and the people are all strange to them, visitors will feel very apprehensive, especially in the coffee time after the service.
4. Members must go out of their way to speak to visitors. Be prepared to chat for quite some time. Look after them, introduce them around. A brief 'Hi, nice to see you' is not enough. Don't leave them stranded.
5. Take the newcomer at their pace, they may want to 'enter' your community slowly or quickly. Don't embarrass them. Be warm but not pushy.
6. Wear your name tag, it's a great help to newcomers.
7. Generally they want to meet the minister so create an opportunity for this after the service and introduce them to him.
8. The minister can't do it all! He has lots of people wanting to chat and pass on news.
9. A warm welcome is only stage one. Incorporation involves more than a handshake.
10. Remember people visit churches for all sorts of reasons but they stay mainly for one - relationships.

*Taken from The Welcoming Church by Peter Corney.*

### A Welcoming Hand

Did you know that 17% of Australians move home every year? 39% move every five years. Parramatta City Presbyterian Church has devised a practical way of making contact with newcomers. They have put together Welcome Packs and these are placed at the back of the church building. When a member of the church notices that a new person has moved into the street they take a Welcome Pack to them and bake some biscuits to go with it. The pack (in a clear zip-lock plastic bag) contains such things as:

- a copy of the local councils annual report,
- a train timetable,
- electoral commission transfer forms,
- a leaflet about the congregation, and

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a New Testament.



## Developing a Fishing Co-op: Local Mission

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### Fishing Theory

#### (a) What Makes a Person a Missionary?

Not going over water or working in a foreign culture. It's the commission that Jesus Christ has given to each one of us to reach those around us with the gospel. Some do this overseas while some do it home. We are all missionaries. In the end we are all called to take the gospel to those around us. Do you ever think of yourself as a missionary? You ought to for that's what you are!

A very unhelpful distinction has crept into Christian language. It's probably more helpful if we speak of someone being a 'home missionary' and 'overseas missionary'?

A missionary seeks to reach people with God's announcement that in Jesus he offers forgiveness to anyone who will submit to him as King. But of course you don't have to cross over water to tell people that!

#### (b) Thinking Strategically

Thinking of yourself as missionary will change your outlook on life! Imagine that you went as a missionary to China or Japan teaching English as a second language. You'd work at thinking strategically, you'd make wise use of your time and your friendships. You'd be trying to press every opportunity into gospel service. Now let me ask a heretical question "Why can't we do that here? Why can't we think strategically here?"

If you were an overseas missionary serving in Australia you'd be constantly asking the question "How can we reach the people in our area?" Now if they can do that why can't we?

If we were missionaries in Somalia or France we'd be thinking strategically. But our problem is that we are at home. We're comfortable and we find it easy to fill our lives with things that quite frankly in the bigger scheme of things don't always advance the cause of the gospel. We need to begin to think strategically, we need to work out a goal and work toward it. How do we do it?

If we went overseas we would do a lot of thinking about the culture in which we lived and the best way to reach the people. It's time for us to do that here.

Listen to what one analyst has to say about home mission "... it is our responsibility to go live among these people. All of us are insiders in our normal life situations — our neighbourhood, our job, our family. We have a unique opportunity to live out the gospel in direct contact with non-Christians and to become involved with them in their daily lives."

We have a mission field here!



**(c) "Life's short — fish hard."**

There's a bumper bar sticker that says "Life's short — fish hard." There's a lot of truth in that. Life is short — and we want to fish hard. We want to follow the command of our master and be fishers of men and women, boys and girls. That means going where the fish are. It means being patient.

Missions is to be driven by a passion to see God glorified among every human being — at home and overseas.

**d) Smart Fishing**

**Think like a fisherman**

A fisherman asks:

- where do fish swim?
- what do fish eat?
- when do fish come out?

We need to take the time to listen to people and understand what motivates them.

**Go where the fish are**

You can't fish from home. You must, you must, you must take the time to build relationships with non-Christians.

**Keep your lines in the water**

Don't give up, go and go and go. Think of overseas missionaries. They are incredibly persistent. Who said evangelism was easy? If it was easy the entire world would be evangelised by now!

**Don't go fishing alone**

- Form a fishing co-operative. Plan together. Tell each other that you'll go fishing. Pray together. Go together. Evaluate and train together.
- Find 2 or 3 or 4 or 5 others who are interested in fishing. Get them together at your place for a straight talking night. We don't want to form another committee or talk-SFEt. We want to do it. It could even be three couples with a definite aim. Plan to do something regular. Build it into your week. It needs to be intentional.
- Work through interest groups: [Real] Fishing group. Footy group. Camping weekend.



## **Fishing Books**

### **Strategic Thinking and Planning**

*Mission Minded:* Peter Bolt (Matthias Media)

*The Gospel and the Growing Church:* Peter Corney (AIO Press)

### **Passion and All Round Training**

*Know and Tell the Gospel:* John Chapman

### **Training**

*Everyday Evangelism:* Stephen Abbott

*Friends for Life:* D Thurston

### **Welcoming**

*The Welcoming Church:* Peter Corney

### **Motives for Fishing**

*Let the Nations Be Glad:* John Piper (Baker)

### **To Encourage You to Keep Your Line in the Water and For Good Fishing Tips**

*The Briefing:* Matthias Media

*Perspective*



## Promoting a Climate of Evangelism

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### Who Will Lead?

It ought to be you! Unless you do it people will not believe you. It ought to be you with your elders. It ought to be at the top of our agenda. Not just within the top 10 but within the top 2 or three items. Remember the great commission? Make disciples.

#### (a) Prayer

Pray about evangelism in church. Encourage others to do the same. Prayer reveals our priorities. Pray in small groups. Use bookmarks to encourage prayer. Have prayer evenings or dinners where you really do pray!

#### (b) Teaching

Teach about evangelism: it's necessity, it's centrality and its purpose ought to be woven throughout our preaching. Remind people of what the gospel is. Don't assume the truth. Remind people of God's glory. Remind people of judgment, heaven and hell. The congregation must see the razor sharp urgency of the gospel.

#### (c) Training

Principles and practice

Not just a training course but talks/seminars plus on the job training.

People have different gifts and ways. Encourage them to find a way that suits them rather than making them fit your method.

Take others with you so they can see you doing it.

#### (d) Celebrate and Encourage

Use as examples in sermons. Have interviews so that people say about someone's evangelistic example 'I can do that' [The Better Homes and Gardens Motto]. Have testimonies. Acknowledge team work. Set the tone. Develop a climate.

#### (e) Pay the price

Time. Money. Effort. Sacrifice. Fear. Opposition and misunderstanding. Very few people will thank you for engaging in evangelism — but Jesus will on the last day.



## Opportunities For Evangelism - 4 levels

### (a) Individual

### (b) Group

- regular outreach groups
- Bible Study group based evangelism

### (c) Congregational

- mission week
- Christmas/Easter events
- door to door
- Preaching (stop every now and then and challenge people) & also Christmas and Easter
- family services
- bring a friend service/guest services

### (d) Unstructured

- School scripture
- Funerals



## Weddings

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## Weddings

Interview date and time \_\_\_\_\_

**Groom** \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_ Mob \_\_\_\_\_

**Bride** \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_ Mob \_\_\_\_\_

Groomsmen

\_\_\_\_\_

Attendants \_\_\_\_\_

Date of Wedding \_\_\_\_\_ Time \_\_\_\_\_

Songs in service \_\_\_\_\_

Hymns \_\_\_\_\_

Readings \_\_\_\_\_

Reader(s) \_\_\_\_\_

Prayer(s) \_\_\_\_\_

Rehearsal Date \_\_\_\_\_

Intended notice \_\_\_\_\_ Government forms \_\_\_\_\_ Birth certificates \_\_\_\_\_

Any other notices? \_\_\_\_\_

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Marriage counseling Prepare? \_\_\_\_\_ Administration date \_\_\_\_\_

Photographer \_\_\_\_\_ Order of service \_\_\_\_\_

Flowers \_\_\_\_\_

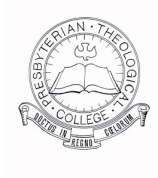
Music on entry & departure \_\_\_\_\_

\_\_\_\_\_

Organist \_\_\_\_\_ Other musicians \_\_\_\_\_

Notes \_\_\_\_\_

\_\_\_\_\_



## Chairing Meetings

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### The Code and Procedures

All formal meetings within the Presbyterian Church of Australia in the State of New South Wales are run according to the current version of 'The Code' — the rule book of the Presbyterian Church. Each state has its own Code and there is a separate Code for the General Assembly of Australia [Federal].

### Meeting Procedure

The conduct of such meetings are governed by the Standing Orders of the Code.

### Chairman and Secretary

Each meeting has a moderator/chairman/convener and a clerk/secretary. The role of the moderator is to chair the meeting and do their best to ensure that the meeting is conducted according to the Code, that no breach of the law of the land takes place, and that the meeting is conducted efficiently. A moderator/chairman is answerable to:

- Moderator of Session — answerable to Presbytery
- Chairman of Committee of Management — answerable to congregation if he is not a minister.
- Moderator of Presbytery — answerable to Presbytery
- Moderator of Assembly — answerable to Assembly

### The Recording of Minutes

The clerk/secretary ensures that accurate minutes of the meeting are recorded and distributed to those concerned and that they are kept in good, accessible order. It is important to remember that **minutes record decisions not discussion.**

For example, not this way:

Heater  
John said we should buy a new heater. A lot of discussion took place regarding the colour of a new heater. It was moved by John Smith, seconded by Fred Jones that we purchase a new heater. This was agreed to.



But this way:

Heater

It was resolved to purchase a new heater.

All that needs to be recorded is the decision not the method by which the decision was arrived at!

### **But I Don't Know How to Keep Minutes!**

The minutes of the General Assembly are meant to function as 'model' minutes. The Clerk of Assembly publishes a 'form of minutes' which is available from him upon request. These are 'dummy minutes' that tell you what to do in most cases.

### **Meeting Procedure**

If you are chairing a meeting it is essential that you do your homework beforehand — otherwise a lot of time can be wasted which only leads to frustration for everybody concerned. This means studying the agenda beforehand, ensuring that the relevant documents/letters/reports are in hand or will be brought to the meeting by the person who is reporting on or presenting the item. It also means studying the agenda for any problems e.g. a controversial issue, a procedural irregularity. You may have to study The Code beforehand and seek advice on how to proceed. Make sure you listen to what is being said — but also listen to what is not being said. Study the subtext of a speech.

### **Order of the Day**

An 'order of the day' is where time is set aside, as determined at a previous meeting, to discuss a particular issue or have a visitor address the meeting.

### **Other forms of minutes and meetings**

There are other forms of minutes and meetings adopted by different church organisations. It is always a good idea to observe a meeting at a group before you participate or at least ask what is the usual form.



## Some Sample Agendas

### Session Agenda 8.00 p.m., Wednesday, March 18, 2006

- 1 **Constitute** (prayer and Bible reading)
- 2 **Attendance**
- 3 **Apologies**
- 4 **Confirmation Minutes** of previous meeting.
- 5 **Confirmation of Agenda**
- 6 **Business Arising** from minutes of previous meeting
- 7 **Correspondence**
- 8 **Reports**  
Presbytery elder  
Any subcommittees?
- 9 **General Business**
- 10 **Date** of next meeting
- 11 **Closure** with prayer

### Committee of Management 8.00 p.m., Wednesday, March 22, 2006

- 1 **Constitute** (prayer and Bible reading)
- 2 **Attendance**
- 3 **Apologies**
- 4 **Confirmation Minutes** of previous meeting.
- 5 **Confirmation of Agenda**
- 6 **Business Arising** from minutes of previous meeting
- 7 **Correspondence**
- 8 **Reports**
  - (a) Treasurer
    - receive the report
    - pass accounts presented for payment
  - (b) Maintenance
  - (c) Any subcommittees?
- 9 **General Business**
- 10 **Date** of next meeting
- 11 **Closure** with prayer

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**ANNUAL MEETING  
HURSTVILLE PRESBYTERIAN CHURCH  
at 8.00 p.m., Wednesday, March 18, 2006  
AGENDA**

- 1 **Constitute** (prayer and Bible reading)
- 2 **Attendance**
- 3 **Apologies**
- 4 **Agenda**
- 5 **Minutes** of previous congregational meeting held on March 19, 2004
- 6 **Report of Committee of Management** with financial statement
- 7 **Session Review** (tabled for information)
- 8 **Other Organisations** (tabled for information)
- 9 **Terms of Settlement of Minister**
- 10 **Budget** to be adopted
- 11 **General Mission Programme**
  - 11.1 Pledge for 2006
  - 11.2 Estimate for 2006
- 12 **Opportunity Shop**
- 13 **Elections**
  - 13.1 Auditor
  - 13.2 Committee of Management
- 14 **Closure** with prayer



## Preaching

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### Preaching Theory

#### Then

##### Text

1. What does it say?

2. What did it mean in that setting?



How did it apply then?

#### Now

3. What does it mean in our setting?

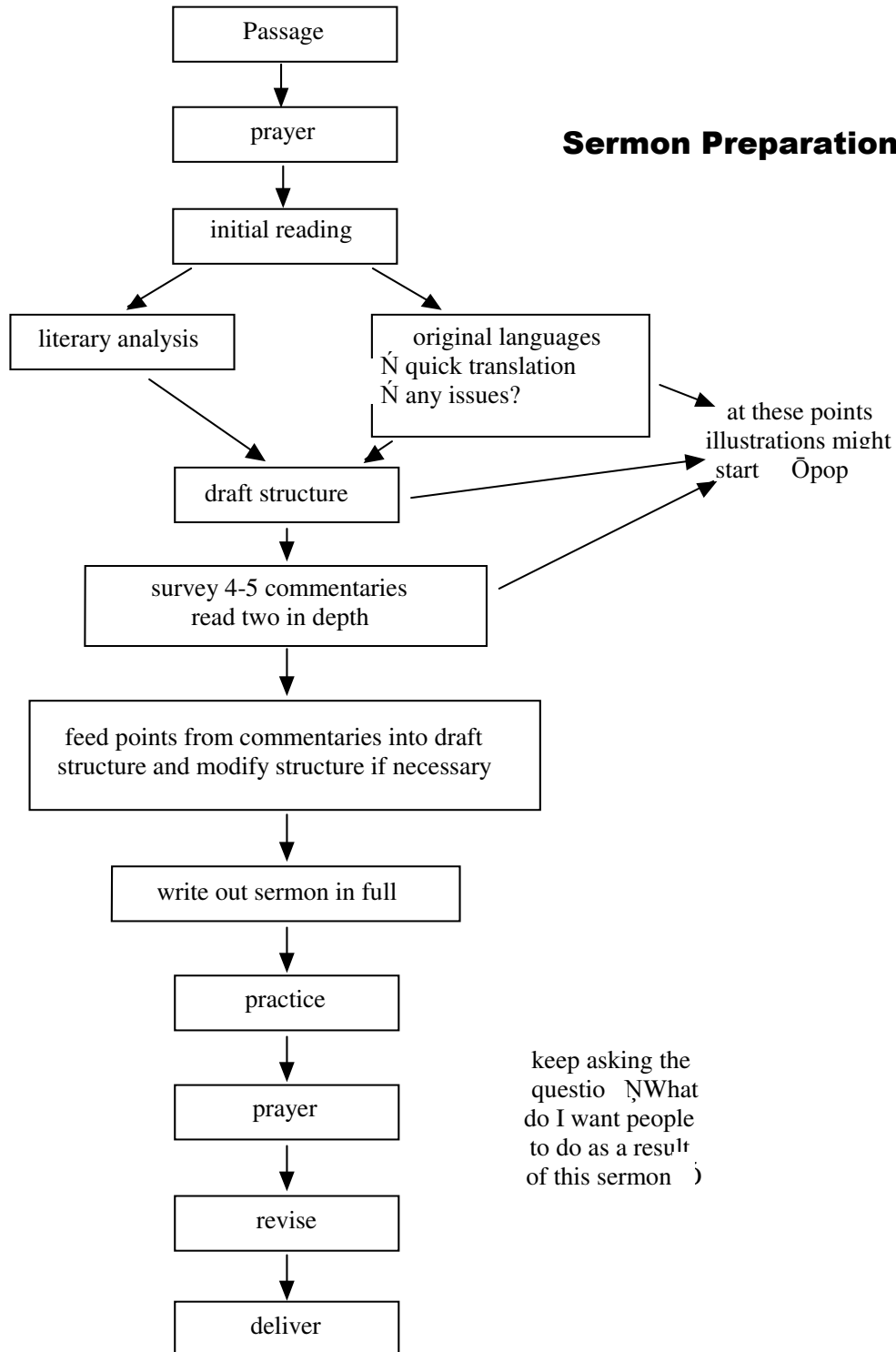


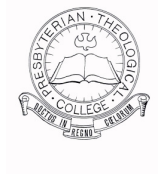
How does it apply today?

Re-creation of textual dynamic i.e. wanting those who hear us to hear the text as the first hearers did, feeling its weight



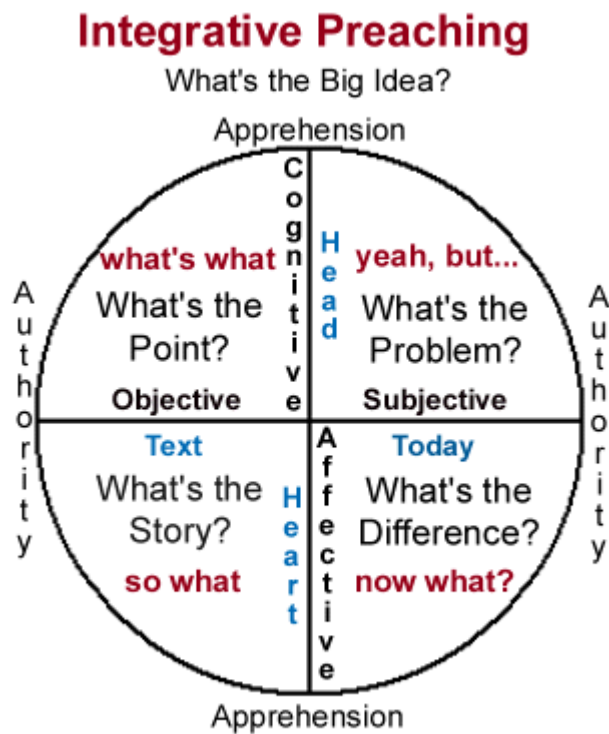
## Sermon Preparation





## A preaching resource

Kent Anderson is Dean of Northwest Baptist Seminary and Associate Professor of Homiletics - ACTS Seminaries of Trinity Western University . He has developed a very useful website – [www.preaching.org](http://www.preaching.org). It presents his model of integrative preaching, which is summarized below, and a range of other resources. It is worth having a look at and referring student to. His preaching assessment sheet is included at the end of this summary.





### First Stage: Discovery (the Message)

The preacher seeks to discover the message, which is "what God wants to say through this text to these people at this time. The message can be discerned by four simple questions corresponding to the above four integrative moves.

1. *What's the Story?* (Experience of the Text) Even in the book of Hebrews, there is always a story. There really were Hebrew people with a story. Identifying that story can help the listener see the humanity in the text, creating an experiential encounter with the message that will not easily be shaken off.
2. *What's the Point?* (Explanation of the Text) The Bible, while not exclusively propositional, is conceptual in its makeup. The Bible offers truth that can be examined, detailed, ordered, and for the most part, understood. The preacher need not shy away from offering points, well explained and carefully put.
3. *What's the Problem?* (Explanation of Today) The problem with biblical propositions is that they are not so easily accepted. The Bible is profoundly counter-cultural. If a preacher offers biblical truth with honesty and integrity, there will be inherent conflict in the engagement with contemporary listener presuppositions. Acknowledging the problem from the perspective of the thinking human will be important if we care about listener comprehension and assent.
4. *What's the Difference?* (Experience of Today) Of course, head knowledge without heart response is hardly worth the effort. Every text intends a difference in the life response of the listener as they grow in obedience to the God who created them.

### Second Stage: Construction (The Sermon)

What is to be constructed is the sermon, which is simply a framework sufficient to communicate the message. The preacher is wise to begin by seeking to get the listener involved (engaged) in the message. It is no longer wise to assume that the listeners will invest the energy needed to engage themselves in the experience. Having gained the listener's involvement in the process the preacher can declare the propositions offered by the text (teaching). From there, the preacher ought to work to convince the listener of the truth of the teaching. Finally, the preacher needs to motivate the listener to a reckoning with the implications of the message. The preacher is looking to encourage a response.

The concepts chosen by the preacher need to use appropriate language and argumentation in order to address the following important listener issues:



1. *"So what?"* In the first move the preacher seeks to convince the listener of the relevance of the message. The listener needs to be given a reason to listen. Usually, this is most effectively achieved by getting the listener emotionally involved, connecting their own story with that of the biblical text.
2. *"What's what"* In the second move the preacher makes the point overt. This is the place for explanation - only so much explanation as necessary to inform the listener's mind without bogging him down with confusing details. The challenge is to be clear and intellectually stimulating.
3. *"Yeah, but..."* In the third move the preacher acknowledges the listener's objections, seeking to overcome the inevitable reticence the listener will harbor. Minds don't change without a fight. Preachers that can get under the surface and deal with the real cognitive objections of the listener will speak powerfully.
4. *"Now what?"* In the fourth move, the preacher offers the possibility of a tangible alternate future according to the call of the gospel. Biblical texts intend substantive life change. Our sermons must intend no less.

### **Stage Three: Assimilation (Unction)**

This is the stage in which the preachers seeks the "unction" of the Holy Spirit, the empowering passion that makes a sermon live. The preacher must be filled with the message from God by the Spirit of God. Assimilation involves three concerns, spirit, word, and life .

*Spirit* Spiritual business cannot be accomplished without the Spirit's power. This kind of power is only accessed through prayer - much fervent prayer . It is helpful at this stage in the process to engage in a protracted time of intentional prayer.

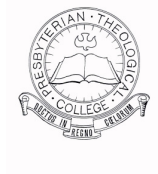
*Word* refers to the practical business of choosing and assembling the language of the sermon. The preacher needs time for " working it out ". Wrestling with the language of the sermon is an important use of time and energy at this point in the process. The preacher needs to struggle at " locking it in ", striving not so much to memorize the words, but to grow comfortable with the language, perhaps committing key phrases and transition points to memory.

The concept of *life* is most crucial. The preacher ought to look intentionally towards ways to obey the message of the sermon. Obedience to the claims of the text on the part of the preacher is important to win the approval of the listener. Further the effective preacher will pursue identification with the life and experience of the listener.

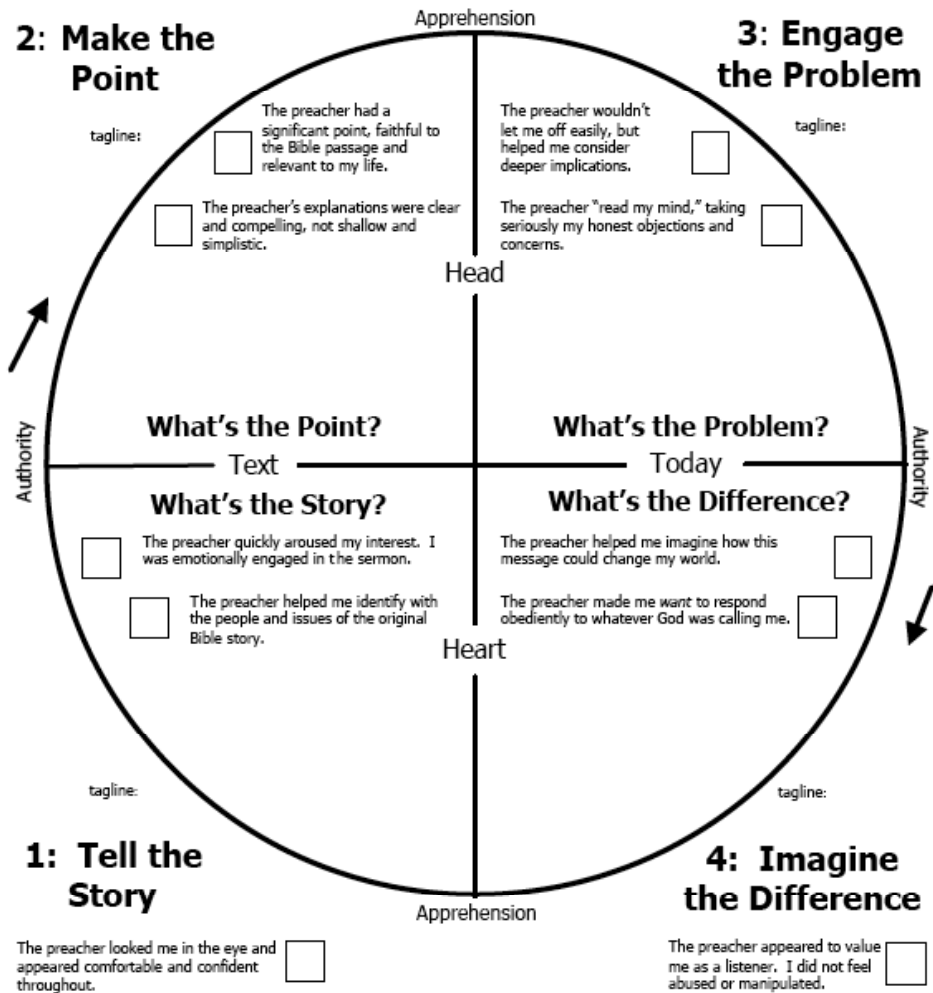
### **Stage Four: Delivery (The Event)**



The sermon event is a unique moment in time when people hear from God. It is a dynamic event in which people are able to hear from God by means of the preacher. An inviting physical style coupled with conversational passion and a minimum of obstacles (including even pulpits and notes) will enhance the possibility that the listener will be drawn into the presence of the Lord.



<b>Evaluation Form</b>	Preacher: _____	Date: _____
Text: _____	Title: _____	
Theme: _____		



Use other side for further comments...

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## Music in church

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### Hymn Books

Presbyterian hymn books generally fall into three categories:

- Church Hymnary 1922? [small, red cover] : not widely used and not very good
- Revised Church Hymnary: 1927 [small, blue cover] still used in some churches, has metrical Psalms in front.
- Rejoice: full music edition [red cover] or melody line edition [blue cover] or words only edition [green cover]. Its biggest disadvantage comes in the area of the updated words e.g. “Be Thou My Vision” is now “Lord Be My Vision”.

### Navigating Hymn Books

Full music editions of hymn books contain a number of useful indexes at the back:

- alphabetical index of tunes: listed by name
- metrical index of tunes: listed by tune metre
- index of composers and arrangers
- index of authors and translators
- index of Biblical references
- index of first lines

### Selecting Music from Hymn Books

- make sure you know the tune that is being played. Each hymn has a ‘set’ tune [i.e. the tune that is on page with the music] but you can use any tune you like!
- to change the tune note the metrical index of the existing tune and turn to the metrical index [e.g. 10.10.10.10] at the back of the book. Find the list of tunes under the listing ‘10.10.10.10’ and use one of these for the hymn.
- check the tunes with your organist before the service — allow extra time to do this. Most organists will want the hymns and any variations at least a day or two before the service.



### General Comments

- Most people like variety so in more conservative settings try and include a contemporary song.
- Old hymns do not have to be boring. Many of the older hymns have some great theology. Try and explain the background to some of the hymns.
- Make sure you don't pick the same hymns over and over. Don't just use the well known ones. If you don't know much about music then sit down with someone that does and ask them to walk you through the hymn book. Make any appropriate notes on the page.
- Keep a listing of the hymns you use.
- Try to work out the hymns you will use well in advance.
- Encourage and thank your organist from time to time. You need him or her!

### For further reading:

*Church Musicians Handbook* — Sally Trethewey & Rosalie Milne [eds] Matthias Media 1994



## Preparing and Delivering Children's Talks in Church

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*Train a child in the way he should go, and when he is old he will not turn from it.*  
**Proverbs 22:6**

Adults listening to a good children's address often think that it is 'child's play' and took little effort in preparation. Nothing could be further from the truth. Speaking effectively to children is often the result of many years of prayer, making mistakes and trying to grapple with bridging the gap between our adult world and the present generation of children.

Communicating with children today means that from a human point of view we are competing with many different attractions compared to previous generations. Therefore we do our best so that we might be as effective as possible. A poor response can sometimes be the result of poor preparation.

Those of us who are pastors are prepared to put much hard work into our sermons so that we can effectively teach God's Word to those whom we shepherd. We should also make every effort to put time and effort into our children. Children are no less important in God's eyes than adults.

Perhaps you find children's work difficult or daunting. Take heart. Take the time to go along and watch good children's speakers then go home and try it yourself.

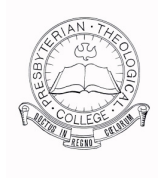
### Steps in Preparing & Giving A Talk

#### 1. Pray

This might seem obvious but we often forget to do it! We need to remember that it is God's Holy Spirit who unstops ears and enlightens the mind. It is the Holy Spirit who softens the heart. It is God alone who calls people to be in relationship with Himself. It is God alone who enables us to grow in grace within that relationship. Therefore, we should be reliant on Him and want Him to speak through his Word as we teach it.

#### 2. Speak the Truth

We need to constantly remember that God's Word, the Bible, is truth. Therefore our starting and finishing point is the Bible. We should be truthful to God's truth and use all the normal rules of Biblical interpretation. We need to avoid twisting the truth in order to make our talk seem clever or better. Twisting a passage or verse to suit what we want to



say doesn't honour God. After we've spoken we need to evaluate our talk so that we can improve on it and our effectiveness in speaking God's truth.

### 3. The K.I.S.S. Principle [Keep It Short and Sweet]

Two common errors are:

- (i) trying to say too much
- (ii) not saying things simply enough.

How can we guard against this?

#### (a) Watch the Length

In most situations the maximum time we can speak for would be ten minutes. The judicious use of visual aids can lengthen this. For example in sketching and talking it is possible to break the talk into minute segments as you talk and sketch each page because the audience continually wants to know what you will draw next or how you will illustrate your story.

Try to be aware of the environmental conditions as you speak. Is it too hot? Is it too cold? Are there distractions? Is the seating uncomfortable? If these factors are present then you need to either deal with them when they arise or shorten your talk.

Take note of the law of diminishing returns. If you speak for too long children begin to 'switch off' and the educational value decreases dramatically. Whatever you say beyond this point is less likely to be heard. We've all been in the situation where a speaker keeps on speaking after he should have sat down. Don't make the same mistake.

#### (b) Watch the Content

You should aim to make just one point.

#### (c) Be Visual

We live in a visual age. Pictures do speak. They help us to focus our attention on what is at hand. We retain a higher percentage of what we see compared to what we hear.

Retention is even greater when we see and hear. Not only are visual aids helpful for the hearer, they are also helpful for the speaker as well!



**(d) Remember That You Are Talking to Children**

Don't assume that because you understand what you are saying, that you will be understood.

**(e) Know Your Material**

Once your talk is written your preparation isn't finished. You need to familiarise yourself with your material. Try to know your material so that that you don't need to rely upon notes.

**(f) Involve the Audience**

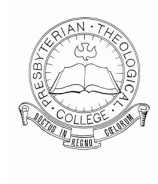
Ask questions, get children to hold things, act out scenes.

**Extra Tips**

- ☑ Write it Out - to "Think it Out"! In preparing to speak to children it is a good idea to write out your talk word for word. This is tedious but very necessary. It imposes upon us the discipline of looking out for difficult concepts and attempting to break them down into a form that will simply express the same idea. Don't always assume that children know what you are talking about.

Its not easy to convey some Biblical concepts to children because we are used to expressing their meaning in adult language. For example, children under the age of 7 or 8 have trouble in understanding the meaning of the word 'resurrection' so why not speak about Jesus 'coming alive again'.

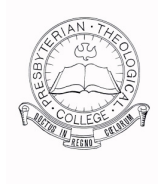
- ☑ Keep a guard over your vocabulary. Try and think like a child does and you will soon realise that they don't use the big words that we do every day. Sometimes children can pick up the general meaning of a word from the context but it's better to be as clear as possible with our language so that they can understand and apply what we are saying.
- ☑ Speaking at the Children's Conceptual Level. John Eddison, in his book *Talking to Children*, makes some extremely useful points in regard to the level of conceptual difficulty that we use with children. He writes about 'the children's edition of a particular truth'. This doesn't mean that the truth is altered in any way but that it is packaged in a manner in which children can grasp. He notes that each doctrine has what might be described as a "shallow end" and a "deep end". We introduce children to the shallow end.



For example, instead of introducing all of the intricacies of the doctrine of the atonement we can simply explain to children that when Jesus died he took our place, God punished him instead of us.

### Summary Statements

- When giving a longer talk or telling a detailed story it can be possible for children to get lost. As you speak, briefly provide summary statements of what you have said so far. This clarifies the story for those having trouble following a certain point and helps any children who may have ‘tuned out’.
- Get a Critic! Choose someone who you know well and who understands something of what is involved in trying to communicate with children. Ask them to watch you and honestly critique you. It may be painful at times but it will make you a better communicator as you reflect on what you did with someone else.
- Finally — Use the Bible! It is surprising that the Bible is often not used in children’s talks. Some talks use spectacular aids to teach a Bible truth but fail to actually use the Bible. We wouldn’t preach to adults this way and neither should we neglect the Bible with children. Teach them the Bible — tell and apply Bible stories, quote from the Bible, use illustrations from the Bible. If we don’t use the Bible with children then we are telling them that we don’t think it’s that important.



## **VISUAL AIDS**

Visual aids fall into a number of categories.

### **1. Pictures**

Should be large enough to be seen from the back of the building. They also must have clearly defined lines. One suggestion is to use frames i.e. take a black cardboard approximately 30 cm x 50 cm (half a standard sheet of cardboard) and cut out a rectangle so that you are left with a frame with a border 4cm wide. Then take a piece of 50 x 50 cm white cardboard using tape as hinges use as backing. You will need to make about six of these. What you can then do is insert a piece of paper the same size of the frame with a hand drawn picture on it. This means that you can build up a bank of interchangeable pictures that can be used to suit the story.

### **2. Puppets**

One of the advantages of puppets is that they can be moved. They need not necessarily be traditional puppets. For example — take a thick piece of white cardboard, draw a face on it and use thinner strip of cardboard to make a handle on the back: the puppet can be easily manipulated.



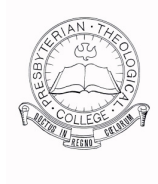
## ***Guidelines for Kids Talkers***

by Cathy Tucker

Little kids can only handle one idea at a time and are very concrete (rather than abstract) thinkers. i.e., they ideally want to see, touch and experience to learn rather than just hear. So our task - talking about God who cannot be seen or heard audibly, often in the context of historical events - is going to be hard and need careful preparation to be successful. But it can be done !!

### **The best kids talks are:**

- Simple Just one main idea that you can say in a simple sentence
- Short: Ideally around 4 minutes long. Little children can concentrate well for one minute per year of age on any one activity - egg, a four year old can concentrate for 4 minutes (on a good day!!)
- Catchy: Children love repetition. Hearing a song or story 43 times drives an adult mad but children enjoy the familiarity of it. Don't be afraid to say your key sentence egg. "Jesus was kind to Zaccheus" five or six times
- Interesting: Shock them by doing something silly - Gain their attention by a 'follow me' game, put a hat on your head when being a certain character. Remember - we compete with big budget television shows - their expectations are high in terms of the 'grab' Be creative and take a risk.
- Well illustrated by everyday events or things: Events from the Bible can seem far off and irrelevant to adults and more so for littlies. Try to give them an everyday scenario for them to hang the Bible idea on. For instance when talking about Jesus as our friend, set the scene with a picture/ photo of kids playing/being friends, get them to tell you why they like their friends etc.
- Be well prepared As you can see from the above, all of these attributes will take thought and preparation - only ad lib if you are very confident.
- Have a beginning, middle and end in your head.
- Have a key sentence which you can repeat and which encapsulates the talk
- Always have a sentence to end on (this may be your key sentence), so that if you "lose it" entirely you can say your sentence and sit down gracefully. This also prevents us waffling and undoing an otherwise great kids talk.



**Practise, practise, practise.**

A four minute talk is short enough that you can memorise it. This makes for a great kids talk. It also means that if/when the kids are disruptive you are less likely to be thrown and lose your train of thought. If you are worried that you might forget it, write out three sentences - one for the beginning, middle, and end - wherever you are you can pick up from there

**Pray, Pray, Pray.**

Pray for yourself and the kids. What you are doing in teaching the Bible to the children is of exactly the same importance as teaching the adults. What a privilege and responsibility.

**If you are reading a book as your kids talk:**

- again, know it back to front,
- if you plan to ask a question or two at the end, tell them that - it will encourage them to listen harder,
- don't ad lib a question - plan it,
- work out the key idea of the story and push it as you read,
- remember that it will be your voice and face more than the pictures which will hold the children. Use of pauses, hushed tones, sharp in breath of surprise etc. makes all the difference, and
- again, have a concluding sentence planned.

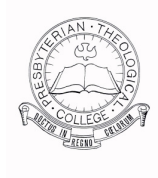


### Some tips on crowd control:

- The more organised you are, the more likely you are to get the upper hand. If you stumble, umm and aah, or have to read much of your talk, they may well take that as their cue to muck up.
- Give the impression that you are confident and in control even if you don't feel that way.
- If a child is very disruptive get her to sit right in front of you facing you - this means that you are limiting their audience to one - you!
- Some chatty little kids want to show you their band aids or tell you that they've got that book at home too but it's got a blue cover ...etc etc - Politely, but firmly nip it in the bud early - "sweetie, this is my talking time - but I'd love to hear about it later " and swiftly move on. It may seem a little abrupt, but other kids will seize upon any opportunity to hear the sound of their own voice and hijack the talk.
- If you are about to ask a question .... say: "Put your hand up if you know the answer to this question", and only listen if they do. Even if they blurt out the answer, totally ignore it and ask another to answer it and praise them for answering properly Hopefully the child who yelled out will remember for the next time.

### Finally

Enjoy it - it can be a great delight to watch a child's eyes widen in surprise at something amazing Jesus did, or a smile spread across their face when you remind them that they can talk to God anytime.



## Some Guidelines for writing your own Children's Talks

### 1. It Must Have a Point

- write out your aim, in children's language and in one simple sentence.
- write your aim out in words that children use.

### 2. Use An Arresting Beginning

- capture the attention of the children
- make sure that any interesting beginning relates to your aim

### 3. Use Meaningful Words

Be careful of two enemies

- adult words e.g. 'vindicated'
- religious words e.g. 'grace'

### 4. Make the Story Live

- try to see what happened
- use direct speech rather than reported speech e.g. instead of saying '...and we read that Pilate asked: Jesus if he was the king of the Jews' say 'Pilate asked Jesus "Are you the king of the Jews?"'
- use expressive words e.g. instead of 'walk.' use 'shuffled/strolled' etc. A thesaurus may help.

### 5. Use Visual Aids

- visual aids assist in remembering, understanding and they arouse interest.

### 6. A Concise & Meaningful End

- Stop at the end! Don't ramble on. Memorise your last sentence. Make sure your conclusion tells your audience what it all means to them and what they should do as a result.

### 7. Practise

- Practise, practise and practise until you get the talk right. Practicing out loud can be very helpful.

### 8. Attention

- Toward the end of a talk the children's attention may start to wane. Try to have another arresting illustration or aid to bring their attention back before the punch line. Watch their faces to see if they are losing interest.



## **SETTING OUT YOUR OWN TALKS**

**AIM:** really helps to clarify what you're doing.

### **BIBLE REFERENCE:**

### **VISUAL AIDS:**

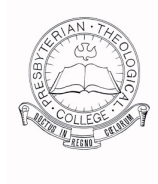
### **INTRODUCTION:**

**BODY** the main part of the talk with sub-points

- 1.
- 2.
- 3.

### **CONCLUSION**

Let's you know how you're going to end and where and just what your driving at and what you want the children to do.



## **Building Church Leaders**

**Building Church Leaders** is a resource from the publishers of *Leadership*. Each training theme contains reprints of brief article from *Leadership* as well as assessments, activities, case studies, devotionals and Bible studies.

PTC has purchased several of the training themes. You may use these with students as you wish. You can copy an article or exercise as a basis for discussion or action.

These resources are not provided because PTC endorses all the content, but because they can provide as stimulating basis for discussion and critical thought.

The following training themes are available:

- 1 **Character of a leader**
- 2 **Church health**
- 3 **Creating community**
- 4 **Handling conflict**
- 5 **Integrity**
- 6 **Leadership foundations**
- 7 **Leadership styles**
- 8 **Managing change**
- 9 **Mentoring**
- 10 **Spiritual care**
- 11 **Strategic planning**
- 12 **Unity in diversity**

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