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PLACE

Developing Children's Ministry



**SESSION 9**  
Pastoral Care

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# Pastoral Care

## SESSION OVERVIEW

**Defining "Pastor" and Pastoral Care**

**Leading Families and Children into the Practices of the Church**

**Helping Children and Families Cope with Crisis, Loss, and Grief**

**Application**

**Exam**

**Discussion Guide for Mentor and Participant**

## LEARNER OBJECTIVES

At the end of this session, you should:

- understand what it means to "pastor" children.
- be able to help children engage in the sacraments.
- know some guidelines for helping children and families deal with crisis and grief.

# Pastoral Care

## INTRODUCTION



The term “pastor” defines an individual called by the church to a specific leadership role in the faith community. In the Church of the Nazarene, this role is carefully spelled out in our denominational polity guidelines in the Manual of the Church of the Nazarene. Individual churches, in consultation with denominational leadership, select pastors based on the needs of their particular communities. Yet every children’s leader can exercise pastoral care through general oversight of children, helping them understand and respond to the basic sacraments of the church. In addition, children’s leaders can also provide a healing presence in the midst of family crises, particularly when children are involved.

It may be helpful to separate the pastoral office from pastoral tasks. The pastoral office defines the role itself, and usually indicates a vocational path. Whenever an individual feels called to the pastoral office, that individual begins a process of education, preparation, and confirmation of his or her call through the church. God calls the pastor, and the church confirms the pastor’s gifts and skills in a process known as ordination. In the Church of the Nazarene, the districts oversee the process of ordination in cooperation with our educational providers.

## DEFINING “PASTOR” AND PASTORAL CARE

### NOTES

The pastoral office defines a unique position of leadership that carries out specific legal, ethical, and sacramental responsibilities. Only the licensed minister or ordained elder is able to administer the sacraments of the church (the Lord's Supper and baptism), sign our marriage licenses, and qualify for housing allowances and other tax benefits in the United States. (Other countries may have different legal descriptions and benefits for the pastor.) This is the OFFICE of pastor.

The “tasks” of pastoral ministry, including pastoral care, represent a set of much less specifically defined or regulated activities. Pastoral care looks toward the holistic care of the individual—body, mind, and soul. Pastoral tasks vary depending on the needs of the people at the time. Biblically, pastoral care may be most closely related to the tasks of shepherding. The pastor may be the “lead shepherd” of a particular congregation or part of a congregation, as in the case of the children's pastor, youth pastor, or pastor of evangelism and outreach. However, other leaders may exercise pastoral roles through their ministry as well. We follow the model of our “Chief Shepherd,” Jesus Christ, and become the visible representation of Christ to His people.

Some of us will serve as children's pastors in a licensed or ordained position. Others will pastor children as lay people. Since the church does not formally ordain lay leadership, these adults cannot offer the sacraments to children or adults in their care. However, all leaders, lay and ordained, offer pastoral care to children. We must become skilled at ministering to the unique needs of the children we shepherd.

### *The Roles of Shepherding*

Shepherds reflect several characteristics and roles that help define pastoral care. Being a shepherd is not the same as owning a flock. God owns the flock, and God entrusts the flock to the shepherd's care. However, the characteristics articulate the nature of this care.

First, the shepherd must know who the sheep are. For many shepherds throughout history, this has involved naming the flock. One of the most simple and yet powerful things a children's leader can do to demonstrate a child's worth entails acknowledging the children and calling each one by name. John 10:3 says the Good Shepherd “calls his own sheep by name.” In the tradition of the ancient


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Hebrews, a name contained the essence and nature of anything identified through that name. One simple, basic courtesy is to know the names of the children to whom we minister. The shepherd should know the essence and nature of the child. This role leads us to two particular responsibilities of both knowing children in general (their developmental characteristics), yet also knowing the uniqueness of each child (his or her personality, preferences, and life circumstances).

John 10:14 says, "I am the good shepherd; I know my sheep, and my sheep know me" There are many ways to get to know the flock. Some obvious approaches include the following:

- Observe children carefully. Even when we know the basics of ages and stages, we've only begun to understand what our particular children are like. Watch them! Watch how they interact with each other, how they tackle learning situations, how they respond to frustration, and what makes them giggle.
- Listen to children carefully. Ask them about their opinions, their favorite things, their family, and their week. Listening is something that works two ways. If we ever want children to listen to what matters to us, we must listen to what matters to them.
- Pay attention to the people who love kids. We need to create relationships with the people who nurture our flock on a daily basis. Watch how they show love to each other. Watch the situations where love is not evident. Watch how adults handle conflict. Learn what is important to their families. Know when families are facing challenges. Children are individuals, but they are also part of groups of friends and family who influence them. By understanding the groups, you understand the child better.

There are a number of ways to listen and pay attention to children and families. These strategies include personal visits (parents must be aware of the visit), phone calls to children, and one-on-one conversations in appropriate settings. In addition, leaders may send letters to children, ask for prayer requests, and pray with children. For this kind of ongoing contact, it would be helpful to keep a chart with each child's name on it. Mark off the dates when teachers and volunteers make phone calls, visits, or send letters.

Second, the shepherd provides for the sheep. Our most basic role may be providing for children's immediate needs. We join parents in the messy, day-to-day tasks of wiping noses, changing diapers, and relating to kids one-on-one in whatever need presents itself in the moment. We may also assist children who arrive hungry or hurting as we are able. More specifically, we often provide



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intentionally through our programming. We provide Christian education, age-appropriate worship, opportunities for building faith-based relationships, discipleship and service training, a connection to the greater Body of Christ, and building blocks for life-long faith, including a strong regard for the Word of God. In some cases, providing goes beyond the Christian educational programming of the church and includes provision of services, such as tutoring, daycare, sports teams, or other services in the community.

Whatever our specific programs, we must provide an overall environment that demonstrates the nature and character of God. Our climate should reflect a loving, long-suffering, grace-filled, secure, fair, fun, and pleasant community. We provide appropriate boundaries and discipline. We provide an example of how people should treat each other. These are the “green pastures” and “quiet waters” that Psalm 23 indicates the shepherd finds for the flock. In a world that models strife and disrespect for human life, the church must offer a healthy and safe oasis for feeding the flock of lambs and being an example to their parents.

Third, the shepherd protects the sheep. Danger is an inescapable part of life. There are many ways to protect children, from taking appropriate precautions about who is serving them, to regular safety checks of the church premises. There are also many ways in which children need protection. We need to protect their interests in the congregation—standing up for children’s right to be supported through resources, to participate in the mission of the church, and to contribute to congregational health through their active involvement.

The pastoral/shepherding role includes protecting children in social settings, defending the best interest of children who are being abused, neglected, or abandoned emotionally, physically, and politically. In our role as protectors, we are constantly asking the question, “What will this mean for the children?”

It is also a pastoral/shepherding role to protect individuals in our own flock from harm. When a child in our congregation needs food, shoes, even medical treatment, we should look to provide protection from want. When parents are unable or unwilling to care adequately for their children, the church steps in to support the family and protect the children. When a child is fatherless or motherless, we can help to provide healthy role-models. We must be careful to protect the dignity of every member of the family, but we must never compromise the safety of the child. We must not forget that it is our legal obligation in the United States to report abuse to civil authorities, but with the help of the Holy Spirit, we can focus on preventing abuse by offering adequate support for families before abusive events occur.

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We also protect individual children from the effects of crisis in their lives. We'll talk more specifically about particular crises later in this session.

Fourth, the Shepherd plans ahead, preparing for the future. Many times that preparation means making sure ministries are ready for the children to arrive. We must recognize that children often require more management than adults. We must think carefully and strategically about the work that goes on among our children. We cannot leave caring for our youngest members to chance. As children's leaders, we should be constantly aware of the need to evangelize, to bring children into the healthy environment of our flock. For us, as God's people, the long term mission of our churches requires attention to care, nurture, and development of our young. Good shepherding today leads to a healthy flock tomorrow. We are investing in both the present and the future when we pastor our children.

Fifth and finally, the Shepherd provides a personal presence. Perhaps the most important aspect of shepherding rests with being with the sheep. A shepherd cannot protect, plan ahead, provide, or know the sheep without being present. The shepherd's role remains unique because he or she has more perspective than the sheep being led. That perspective, for the Christian shepherd, develops through an ongoing relationship with the Chief Shepherd, Jesus Christ, who leads and trains the shepherd in His own ways. Nothing can substitute for time in Christ's presence, getting direction and being nurtured, learning the terrain, and becoming adequately prepared for the task ahead. To be with the sheep, to gain their trust and affection, and bring them back from harm's way requires solid personal commitment to growth and being a worthy example of what it means to belong to Christ. You must be both in the presence of Christ and in the presence of His sheep.



## LEADING FAMILIES AND CHILDREN INTO THE PRACTICES OF THE CHURCH



### NOTES

There are many reasons the church participates in rituals. While we are always open to the Spirit, there are some practices the Holy Spirit uses to tie us to other believers, including those who have lived before us and those who will come after us. Rituals help us experience our identity and our belonging to something greater than ourselves. In the lives of young children, rituals represent activities completed over and over again: saying grace before meals, bath time before bed, and stories before sleeping. As we get older, we often expand the number of family traditions we practice.

In the church, our traditions include our sacraments. Families encounter these practices at least three times during the course of their life together in the church. The first is in infancy. When children are born into our faith community, the Church of the Nazarene recognizes the immense commitment that parenting requires. We offer two different rituals to commemorate this commitment: infant baptism or infant dedication. The choice of which ritual to use is left to the family. While historically we consider one of these practices, baptism, a formal sacrament in the church, the other practice, dedication, reflects many of the same commitments.

#### *Infant Baptism or Dedication*

Infant baptism represents a longstanding ritual in the Church, one practiced by many faith traditions. For Nazarenes, infant baptism signifies God's acceptance of the child through prevenient grace. The practice points forward to a time when the child will acknowledge and confirm the gift of salvation through personal acceptance of God's saving grace. The act differs from believer baptism because it points forward to the act of salvation, while believer baptism points back to the choice made by a believer to accept God's gracious gift. In presenting a child for baptism, parents promise to help their child understand the significance of this act. Historically, the church considers both infant and believer's baptism as a once-in-a-lifetime event much like the Old Testament idea of circumcision. Even if the child were to stray from faith, the church's acknowledgement of God's gracious act in covenant love does not change while waiting for children to return to faith as youth or adults. Children baptized as infants need not be baptized again later in life, but they may desire to reaffirm their faith or recommit through a different public expression, like testimony.

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Infant dedication signifies the parents' commitment to direct their child's experience toward understanding the meaning of serving God and the decision to accept by faith the grace of God in salvation. Dedication is not a sacrament of the church. However, it reflects a public, sacred, promise by both parents and the congregation to look out for the spiritual welfare of the child. Children dedicated by their parents usually choose to be baptized as believers after deciding to accept salvation.

A family chooses one ritual over the other because of family traditions or the traditions of the local congregation. The rituals in the *Manual* of the Church of the Nazarene appear quite similar, except baptism uses the symbol of water (either sprinkling or pouring), while dedication does not. While baptism reflects a basic sacrament in the Church of the Nazarene that hopefully all believers will participate in at some point in life, leaders may feel comfortable recommending either ritual for infants to a family based on their own traditions. Remember, a licensed or ordained pastor performs the ceremony. If the minister is uncomfortable with either practice, they can authorize another minister to perform the ritual.

Baptism or dedication remains appropriate for young children a) shortly after birth; b) when parents become new believers after a child's birth; c) when a family adopts or becomes guardians of a child. The practice reflects a wonderful time of involving the whole local church body in the celebration of the family's commitment to the child and the family and church's commitment to each other.

### *Believer Baptism*

Children's workers may also be asked to help a family decide when a child is ready to participate in believer baptism. Leaders should do everything possible to help ensure that children do not choose baptism because everyone else is doing it, or because it will please parents or other authority figures. While each church establishes its own guidelines addressing when a child can be baptized, some general principles help a child make this important decision. Historically, the church educated prospects for baptism for up to 40 days prior to the ritual. With children, leaders can check to see if the child possesses a basic understanding of God and Christian faith as well as an authentic desire to follow God by faith. Several questions may guide our discernment.

First, can the child express in his or her own words:

- There is a God.
- God wants to be in relationship with us.
- My sin keeps me from being God's friend.



- Jesus forgave my sins.
- Jesus teaches me how to be God's friend.
- I want to live for God by letting Jesus be my leader.
- I want other people to know that Jesus took my sin away.
- My baptism will show others I am going to live as a Christian.

Second, do adults recognize the following in a child's life:

- The child's testimony of a relationship with God through Christ.
- Sensitivity to the Holy Spirit.
- Growing maturity to make decisions for him or herself.
- A decision made with encouragement but without undue pressure or reward for participating.

Leaders should take time to explain the importance of believer's baptism, encourage careful participation, and make this event a public part of the church life. Once baptized, children should see themselves as full participants in the congregation even if polity prohibits their voting membership till later in life.

#### *Communion or the Lord's Supper*

Leaders may be asked to help children prepare to participate in receiving the Lord's Supper. Communion describes a special ritual that Christians participate in many times in their lives. In the Church of the Nazarene, we practice open communion. This means a person does not need to be a church member, but recognizes to some degree the significance of the practice. When children express a desire to receive the Lord's Supper, they are expressing a belief in God that is not yet fully formed. However, with some understanding of their spiritual state before God, children may "live into" the fullness of this experience with Christ by the power of the Holy Spirit.

Children should understand that communion is not "snack time." The sight and taste of the Lord's Supper makes it a child-friendly sacrament. However, the practice reflects something special that believers do together to remember Jesus and what He did for us. The grape juice represents Christ's blood. It is important that children know that it is not really blood, but a reminder of blood and why Christ shed His blood for people. Point out that blood represents life, and Jesus' blood represents the new spiritual life we can have through Him. What Jesus

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went through was scary and painful. However, God raised Jesus from the dead, and Jesus remains alive now. Jesus loved us so much that He thought it was worth the pain He suffered to make a way for us to restore our relationship with God the Father.

There is a lot of variation on the types of bread that are used in communion. Point out that the bread represents Jesus' body that was broken for our sin but also reflects many of the truths mentioned earlier. Leaders can mention that the church is now known as the Body of Christ, a metaphor that believers live out the commands of Jesus every day to love and serve others. Note that comparisons shouldn't be so graphic and detailed as to be scary, or so obscure that they are meaningless. Communion should be a personal act guided for the child by an understanding mentor or parent. As the Lord's Supper is served to the whole congregation, someone should be guiding the individual child through the ritual, whispering in his or her ear to direct the child in the process. It should never be done in a rushed way, but it should help the child learn reverence and respect for the significance of Christ's work.

Children's shepherds can use the elements to familiarize children with the ritual. They can plan for times when children can be served communion by a licensed or ordained minister. Leaders can also teach parents how to guide their children through participating in communion, and help senior pastors become familiar with ways to be sensitive to children during the Lord's Supper.

## HELPING CHILDREN AND FAMILIES COPE WITH CRISIS, LOSS, AND GRIEF



### NOTES

We often care for others in the ways we have received care. This can be good or bad. Some actions may not be helpful, but we don't know other options. We may become reluctant to do anything because we too quickly recognize what was not helpful in the past. Still, we can never underestimate the power of "personal presence." When we think about grief, we usually think about losses that surround death. One of the most awkward moments in ministry can be when you first approach family members who are experiencing a life-threatening crisis or death of a loved one. Often people feel they must have something clever to say or know the magic words to help. There are no magic words.

#### *Supporting the Family*

An appropriate approach may be to simply say, "I am so sorry." One can then offer a gentle hug, and tell them, "I am going to be here with you in case you need anything. Feel free to call me at any time." Then we can simply be there in the room. We are not there to interfere, merely to assist. The power of personal presence often remains the most helpful thing. Find a place out of the way and pray. Be aware of the environment and anticipate needs. In order to be a compassionate presence, we might follow the following general guidelines.

First, we might position ourselves behind the parent or child as a doctor or someone enters to give news (if no one else is there). We can place a hand under his or her elbow. We are there to offer comfort and support and be prepared in case the person collapses. Bend your knees slightly to support the person's weight and cushion the fall. In this case, you are actually offering physical protection as well as emotional support. Have tissues available in case they are needed. You may want to practice this skill in partner groups.

Second we need to be aware of family members' need to keep physically strong. If it has been a while since they have had food or fluids, remind them to eat or drink. Offer a choice of two healthy options, and provide the food for them. Don't complicate the situation with too many decisions. Many will not feel like eating anything, but offering some fluids occasionally may be helpful. Offer to "stand watch," while they get some rest.

Third, if arrangements need to be made, offer to take appropriate responsibility, working out details as needed. Children may need to be taken home or taken to school or fed. We can help find appropriate people to fill these needs to free parents' minds of the details. If a death has occurred, be ready with suggestions for funeral arrangements, but offer them only if needed.


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Fourth, on occasion, we may have to intervene if someone is not being sensitive. We may have to insure privacy if that is the family's wish. We can offer to take messages, greet and share appropriate information as directed by the family, field phone calls or otherwise handle the needs of those who are not part of the immediate family circle. If the family wants to have company, you may find that people are not always prepared to comfort those who grieve.

Fifth, we should be ready for whatever needs become apparent, but not insert ourselves into the situation where we are not needed. Our role takes discernment. If we do nothing but sit quietly and pray for the family and for direction about how we can help, our presence as noted earlier remains helpful and supportive for the family. Counselors call this disposition being a "non-anxious presence"—someone who can keep a cool head and be calm in the midst of a stormy situation.

#### *Specific Needs of Children*

Children do not experience the crises of life in the same way that adults do. In general, they do not have previous experience to help them sort out what is happening. Crisis disrupts their regular schedule, may put their immediate needs on the back burner, and leads to a lot of uncertainty. Children may not be aware of the seriousness of the situation or may be terrified by what they have heard. They may laugh at what seems inappropriate, demand center stage (usually as an attempt to control or "fix" the situation), refuse to participate with the family, or hide, among many other behaviors that may seem oddly out of place. This can be disturbing to adults around them, so children require special care during times of crisis. Here are some guidelines to share with parents about helping children manage crisis—especially death.

First, match the amount of information with the need to know. Never lie to a child. Do not tell a child that everything will be alright when we don't know what is going to happen. If relatives ask not to tell a child what is happening, we can refer children's questions back to the relatives. For example, if a sibling has died, we might say to the child who asks questions, "That's a hard question for me to answer. We can talk to your parents about that."

If parents are depending on you to do what you feel is best, be simple and direct. Don't use symbolic language about death that may seem comforting to adults, like, "asleep in Jesus," "In Jesus' arms," or "God took her home." These phrases may cause children to be afraid to sleep, associate Jesus' arms with being dead, or even lead a child to believe that the deceased person is at home waiting for him or her.



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Because children are concrete thinkers, they need concrete language. It is appropriate to say (in the case of natural death), "His body wore out, and he died. We are very sad, and we will miss him a lot." In the case of an accident, it is appropriate to say, "Her body was hurt too badly for the doctors to fix. Her body stopped working, and she died. We never imagined this would happen, and we are very sad and upset" (or whatever emotion you observe). Children need to be reminded that our bodies are fragile, and they were not made to last forever. This is not leaving God out of the picture, but allowing children to deal with the concrete physical realities.

Second, be theologically accurate. Children's perceptions of God are especially vulnerable in times of crisis. Don't say, for example, "Your daddy will always be with you." Instead say, "You will always have your memories of your daddy." When a child questions why death happened, always answer in the context of the physical body. Don't offer explanations of "God needed him," or obscure ideas that "God had a reason." Offer reassurance that God is with us even in bad times, and sometimes we don't understand why God lets things like this happen.

Children have all kinds of misinformation about what happens to people when they die, from all kinds of sources: books, movies, and stories, as well as the Bible. Remember guideline #1, match the information with the need to know. Explain with as much detail as necessary what will happen to the physical body. People don't become angels or ghosts. The part that lives on will be in God's care and away from us from now on. We trust God to give everyone new bodies some day. We who love God will live forever together with God. Keep your messages simple and uncontroversial.

We have heard stories where children report supernatural experiences or coincidences that they attribute to the person who has died. God uses all kinds of ways to reveal himself to us. Help children develop a framework that attributes those things to God's loving presence with them. For example, to a child who has "seen" the deceased, we might say, "God gives us wonderful memories to help us know that He is taking care of everything." Don't try to "correct" the child's thinking (or shame the child); we can be accepting and help them to understand the experiences in the context of God's love instead of through fear or folklore.

Third, offer ongoing support and regular follow-up. Children and families need to know they will experience all kinds of emotions in the days, weeks, months, and years following a big loss. It is not uncommon to experience anger, frustration with the circumstances, a sense that none of this is really happening, sadness, tiredness, depression, sleep disturbances, lots of questions, fear about the present and the future, regret, wondering if things could have been different,


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wondering why it happened, or wishing it had happened to themselves instead. There is no prescription for how grief should happen or how long it should last. It tends to come and go. People may even feel guilty for enjoying themselves at times. While adults have the language to name the events in this roller coaster ride, children do not.

It is important to give children a chance to be themselves in this process. They often feel they have to take care of their parents and others, and they hide what they are going through. When you offer pastoral care to hurting children, you listen to them, and respect and accept their struggle to make sense of the situation. Often children work out their grief through play as well as through words, so play with them. Show openness by asking what they are thinking about the deceased or by sharing a memory or picture. Don't force a conversation a child does not want to have, but leave an opening for the child to talk about what they have experienced. Express your love and concern for them. Remind them of the people who love them, as well as the fact that God and His people are there for them.

After the immediate crisis (funeral or other event), keep the routine of the children's lives as normal as possible. This will provide some stability and normalcy for the child. Also, when a tragedy happens, mark the date of the tragedy one year in the future. The anniversary of a death or tragedy is often a difficult time, especially the first one. Send a letter letting the persons know they are in our thoughts and prayers. It will make the family feel affirmed if a year later they are still being thought of and prayed for.

Fourth, help other children care. Offer pastoral care to the whole group of children who surround the bereaved child. They may have questions, too. You can organize the other children in your group to write letters or draw pictures and pray. This support can be a real benefit to the child to know that others care.

The following chart offers other suggestions to help children grieve:

Do create an atmosphere of normalcy for the child through ongoing ministry activity.	Don't avoid mentioning the loss or memories of the person who has died or stop praying for the family publicly.
Do acknowledge your own feelings of loss.	Don't avoid being present to the family.
Do remind parents that children process grief differently than adults do.	Don't be surprised by behavior that seems overly cheerful or seems to deny the loss. Children need breaks in their grief.


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Do provide many different ways of expressing what the child is experiencing: art opportunities, play, open-ended conversation.	Don't expect the child to respond to every opening you offer. Sometimes they just don't want to share, while other times they will need to.
Do offer a safe place to express feelings.	Don't shame a child for not expressing grief in a way that you expect.
Do give attention to all the individuals affected by the loss.	Don't focus on the child to the extent that they feel completely different from their peer group.
Do encourage the child to remember that God knows what is happening and loves the child in the midst of his or her crisis.	Don't try to explain God's purposes.
Do listen to how the child feels.	Don't try to move children away from their feelings because they make you uncomfortable.
Do be prepared for emotional outbursts.	Do not tell the child not to cry or to be good when they are struggling with feelings.
Do offer to do specific things for the child and family, such as child care, shopping, play dates, picking a child up for church events.	Don't say "Call me if you need me," because many times families don't know what they need and don't want to be overly dependent.
Do expect ups and downs to last for "a while."	Don't try to tell a child when it's time to "get over it."
Do anticipate how specific church events may affect the child and family after their loss.	Don't avoid planning regular events. Instead acknowledge how the event might affect the family and help the child to think about how to handle the situation.

Pastoral care incorporates guiding children in their daily journey, helping children and families engage those important practices in the church including baptism and community, and serving as a compassionate presence in the midst of grief and loss. While the pastoral office defines a specific role of ordained leadership, all caring children's leaders can offer pastoral care to children and families.

## APPLICATION

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**NOTES**

1. Make a list of ways you shepherd children in your church, including strategies that would improve your role in pastoral care.
2. Talk with the senior pastor and/or pastoral team about the sacraments. How do they understand the place of infant baptism and dedication? Find out how you might assist in preparing children as they take communion.
3. Interview a family who has gone through a crisis. Listen carefully where the church was a primary support and where the ministry might have been more helpful.

## EXAM



### NOTES

1. An alternative term for leadership in the church is:
  - A. Shepherd.
  - B. Guru.
  - C. CEO.
  - D. A and C.
  - E. All of the above.
2. Ordained ministry defines a specific role in ministerial leadership.
  - A. True
  - B. False
3. Ordained ministers are not the only people who can serve the sacraments in the church.
  - A. True
  - B. False
4. Shepherds:
  - A. Pay attention to their sheep to get to know them.
  - B. Help sheep be self-sustaining by not intervening and catering to individual needs.
  - C. Plan strategically for the needs and safety of sheep.
  - D. A and C.
  - E. All of the above.
5. Rituals are dangerous, something only cults and other religions engage in.
  - A. True
  - B. False
6. The Church of the Nazarene does not endorse infant baptism.
  - A. True
  - B. False
7. Even when the child has committed to believer baptism, the church needs to make sure they understand the implications and make it a public act before the church.
  - A. True
  - B. False

**NOTES**

8. Children should be allowed to participate in the Lord's Supper even if they are not members of the church.
  - A. True
  - B. False
  
9. Children's leaders can exercise pastoral presence in times of crisis by:
  - A. Supporting parents when they receive bad news.
  - B. Merely being present to say "I am sorry this happened."
  - C. Offering support to children.
  - D. A and C.
  - E. All of the above.
  
10. Leaders should not lie to children but may withhold information during a crisis based on a "need to know" mindset.
  - A. True
  - B. False



## DISCUSSION GUIDE FOR MENTOR AND PARTICIPANT

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NOTES

Be prepared to discuss the following with your mentor.

1. Where do you see your greatest strengths in pastoral care with children?  
Your greatest weaknesses?
2. Do you think infant baptism and infant dedication are equally important practices?
3. Do you think it is important that children participate in communion on a regular basis? Why or why not?
4. How do you understand your role in helping families, as well as children, who are going through crises?

*Review your answers with your mentor, then respond to the following:*

*How many responses focus on supporting children (particularly in areas where they are not yet fully self-reliant), and how many answers focus on empowering children?*

*Which of these answers support the goal of living Christlike relationships? Why?*

*What do we need to add to our list to make our approach more comprehensive, more faithful? Which do we need to incorporate into the role of the children's leader as one who both supports and empowers Christlike relationships with children?*