

The Care of Souls: Cultivating a Pastor's Heart

Winkel book study for Minnesota South District pastors

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Forward, preface, introduction, & chapter 1: “What is a pastor? The Classical Model” (pp. xiii-35)

Foreword: Dr. Michael Horton (pp. xiii-xvi)

1. What unique contribution does Horton see this book making in this historical context of ministry?
2. Do you agree or disagree with his assessment of the Reformation heritage when it comes to pastoral care, especially in its Lutheran and Reformed manifestations?
3. Whether real or perceived, respect for the office of pastor has diminished. How does this impact how we as pastors care for our people?
4. In stress, change, and uncertainty, how do you not let the Law overwhelm the Gospel?

Preface (pp. xvii-xxii)

1. Who is the target audience of this book?
2. Why is the ministry not a “business,” and why is it a collective / collaborative process?
3. Note the influential teachers and colleagues listed on pp. xviii-xx and the contributions of each; what does this tell you about this book?
4. Why is Lutheran doctrine genuinely ecumenical by its very nature? (xxi)
5. What is the value of learning through experience?
6. Why is it important to develop a “circle” of people to have diversified information?

Introduction: “The Pastoral Craft: One Farm Boy’s Story” (pp. 1-7)

1. What is the relationship between science and art in every useful human endeavor?
2. How does theology shape ministry (not merely inform it)?
3. What specifics of the art of pastoral care were habituated on the farm?

4. How is depletion in ministry best avoided?
5. What is your story, your history?
6. Are you able to tell the story of your background?
7. How does your story impact your ministry (relationships, preaching, Bible study)?

Chapter one: "What is a pastor?" (pp. 8-35)

1. What are some of the diverse roles assigned to pastors today? (8-9)
2. What is the best way to sort out priorities in ministry? (8-9)
3. How did St. Paul articulate the central framework for pastoral work? (8-9)
4. What does the apostle mean by the "mystery of Christ?" (10-12)
5. What spiritual realities are conveyed through ordinary human sensory experiences? (10-12)
6. How does mystery inform pastoral work and ministry in our time? (10-12)
7. How do people come into contact with Christ Jesus today through ministry in his name and stead? (12-14)
8. What is the efficacious power of the sacraments? (12-14)
9. Why is it important to remember pastors bring Jesus, not merely ideas or concepts about him? (12-14)
10. Why is mission often pitted against ministry? (15)
11. What bridges the false dichotomy between evangelizing and shepherding? (15)
12. Why does ministry often seem overwhelming, depleting, and defeating? (16)
13. How does a clear view of pastoral identity define, shape, and empower pastoral activity? (16)

14. How does maintaining a classical understanding of ministry help pastors remain relevant in each succeeding shifting culture, “textualizing” people rather than contextualizing the message? (17)
15. A pastoral disposition can’t be taught; how is a *habitus* for ministry acquired, and what is its purpose, according to Dr. Walther? (18)
16. What is the heart and core of ministry? (19-21)
17. How is pastoring souls like being an artisan or craftsman? (19-21)
18. How do you develop a knack or instinct for ministry? (19-21)
19. What does it mean that pastors are agents of Jesus rather than merely salesmen for the Gospel? (22-23)
20. How does seeing yourself as an “errand boy for Jesus,” a steward of God’s mysteries, bring you closer to people rather than elevating you above them? (23-24)
21. Why is the person of the Holy Spirit and His presence and power essential in ministry? (26-30)
22. What does it mean to say that the Gospel and Sacraments are the means of the Spirit? (26-30)
23. How is this both freeing and comforting to pastors? (26-30)
24. The justification of the ungodly by the finished salvation accomplished by Christ Jesus is the heart of Gospel ministry; Why then is the pastor by definition working in the area of sanctification? (30-31)
25. What is the meaning of the word “spiritual” in 1 Cor. 2:12-13? (31-33)
26. How does this reality inform and shape all pastoral care of souls? (31-33)
27. How does a good physician work from symptoms to diagnosis, then care / cure? (33-34)

28. What, then, is implied when pastors have been known for 17 centuries as “spiritual physicians?” (33-34)
29. How does seeing ourselves as servants of Christ in the process of spiritual healing prevent both arrogance and laziness? (35)
30. Dr. Senkbeil will use the word *habitus* throughout *The Care of Souls*. As pastors in a circuit, how is this displayed?
31. What do we do to encourage each other in the life of being a pastor?

Chapter 2: “The Word of God” (pp. 36-57)

1. Why is it important that we have “a God who speaks?” (36)
2. How does all creation depend upon the Word of God? (37-38)
3. What is the link between us today and Jesus, who is the Word of God made flesh? (38-39)
4. In what two ways is the Bible “the Holy Spirit’s book?” (40-41)
5. Why is it important to remember that the word of God is efficacious and “does what it says?” (41)
6. Jesus said His words “are spirit and life” (John 6:63). What does that mean for us personally (in terms of self-care) and pastorally (in terms of the care of others)? (43)
7. What is the connection between the written word of the Bible and the words of Jesus? (44)
8. Describe what we mean by the doctrine of inspiration of the Scriptures [many writers, one Author]? (46)
9. Is a written text merely code for a meaning beyond the words, or the actual enactment of reality? (46)
7. As we interpret the Bible in a variety of cultural contexts, does the context position the text or the text position the context? (47)
8. Describe how the temptation of Jesus (Matt 4:1-11) shows the connection between the incarnate word and the written word. (47-48)
9. What do we mean by saying that God’s Word is “performative speech?” (48)
10. Why is this crucial in pastoral care? (48)
11. How was the written word, the spoken word, and the sacramental word used in the care of “Sarah,” the dying woman? (49-53)

12. What is the ultimate impact and effect of the Word and Sacraments in pastoral care? (54)
13. Describe the important connection between the incarnate word, the oral word, and the written word when it comes to the care of souls. (55)
14. What is the ultimate impact and result of the word of God (incarnate, spoken, written) in pastoral work? (56)
15. In your own words, describe how “everything we do as pastors we do by means of the Word of God.” (56)
16. We have all seen the “COEXIST” bumper stickers as we travel. Their focus is not only to live alongside each other, but to accept each of the belief systems as true. How do we bring people to God’s Word so they understand and see there is “no reliable knowledge of God apart from His Word?”
17. Dr. Senkbeil points to Scripture as the center of the Care of Souls. “God’s Word delivers the goods.” What is the danger for us if we choose to “drift” from the centrality of Scripture?
18. How could this effect our Christology?

Chapter 3: “The cure of souls: Attentive diagnosis” (pp. 60-91)

1. Why do methods and modalities need to change in any profession from one generation to the next? (60-61)
2. How does the classical model of pastoral care enable pastors to adapt to changing circumstances without compromising the content of that care? (61)
3. What are good definitions of “contemporary” and “traditional?” How are these terms often misunderstood? (61-62)
4. Note carefully the definitions of “care,” “cure,” and “soul” and their Latin and German antecedents. (62-66)
5. How does understanding the role of the pastor as a physician of the soul inform his daily life and work in the ministry? (66)
6. Identify the two phases of the cure of souls and why each is essential. (67)
7. What is the single best way to arrive at an accurate spiritual diagnosis of a person? (68)
8. What is crucial in the care of souls according to John Chrysostom? (69)
9. According to C.F.W. Walther? (69)
10. Outline the listening process in the diagnostic phase of spiritual care as laid out on pp. 70-71.
11. What is the role of the Holy Spirit in the pastoral care process? (72-73)
12. What is the pastor’s silent prayer as he begins his spiritual diagnosis? (72)
13. Review the case of “Dan” and how proper spiritual discernment was central to his care. What seems to you to be the single most challenging aspect of this episode? (72-76)
14. What usually leads people to seek pastoral help? (77)
15. What is their actual need? (77)

16. How can a pastor sharpen his skills as a spiritual physician, cultivating both accurate diagnosis and faithful treatment? (77)
17. What can we learn from Jesus as a physician of souls (John 4 and Luke 12)? (79)
18. Define each of the four guideposts for pastoral conversation, why each are important, and how diagnosis led to treatment in each corresponding case:
 - a. FAITH – Heinrich (80-81)
 - b. PROVIDENCE – Kate (82-86)
 - c. HOLINESS – Samantha (86-88)
 - d. REPENTANCE – David (88-90)
19. Why does the pastor need “a thousand eyes” in spiritual diagnosis? (91)
20. How is this done? (91)
21. “Biblically speaking, humans don’t have souls; they are souls.” “He was soul because he was one totality: a divinely created physical body plus divinely given breath.” With this description in mind, how do we look at the person in our office that has been in consistent struggle with a sin?
22. What affect does this definition of soul have on our continual pastoral care?
23. How does compassion enter into this?
24. Whose compassion must be at the center?
25. Dr. Senkbeil’s physician stated that only about 10 or 15 percent of a diagnosis comes from tests and scans. The most important part of diagnosis is the patient providing an oral history. How much good can come from simply listening to a soul under your care for one minute?

Chapter 4: “The cure of souls: Intentional treatment” (pp. 92-114)

1. **THESIS ONE:** All spiritual care is provided by God the Holy Trinity through His Word in spoken and visible form.
 - a. Why is it dangerous to believe that people will be helped by human empathy?
 - b. How does seeing himself as a messenger help a pastor deal with extreme trauma?
2. **THESIS TWO:** This care is received by faith.
 - a. What is the proper function of human reason in pastoral care?
 - b. What are its limitations?
3. **THESIS THREE:** Faith comes by hearing.
 - a. What was the effect of God’s word in the initial creation?
 - b. What is its effect in the care of souls?
4. **THESIS FOUR:** Devil, world, and flesh conspire against faith.
 - a. What should you expect when you take up the office of the public ministry?
 - b. What therefore is the continual prayer of the faithful pastor at every step in the care of souls?
5. **THESIS FIVE:** Pastoral care focuses on enabling the soul to hear the word it needs in the context of its distress.
 - a. What is the proper use of “discretion” in pastoral care?
6. **THESIS SIX:** Pastors attentively discern what threatens faith, then intentionally address that threat with the Word of God.

- a. How does knowing the unique personality and temperament of an individual assist the pastor in making an accurate spiritual diagnosis?
 - b. Why is emotional discernment not the sum total of diagnosis?
 - c. How does the pastor fill the reservoir of his heart with the Word of God so he can accurately treat the wounded soul?
7. **THESIS SEVEN:** Pastors baptize people into the death and resurrection of Christ for the forgiveness of sins.
- a. What is baptism?
 - b. What does baptism accomplish spiritually?
 - c. How is baptism applied each day of the Christian's life?
 - d. In what way is the cure of souls ongoing baptismal therapy?
8. **THESIS EIGHT:** Pastors forgive the sins of penitent sinners and retain the sins of the impenitent so long as they do not repent.
- a. What gift did Jesus give his church on the night of his resurrection?
 - b. What is the proper use of the "binding key?"
 - c. What is the net effect of the "loosing key?"
 - d. What is the difference between the general absolution and individual absolution?
 - e. Who is actually doing the forgiving in individual absolution?
 - f. What does that mean for the penitent?
 - g. ...for the pastor?
9. **THESIS NINE:** Pastors distribute the body and blood of Christ for the forgiveness of sins and to strengthen and preserve baptized believers in both body and soul.

- a. Of what is the Lord's Supper a weekly remembrance?
- b. Of what is the Lord's Supper a sign and seal?
- c. What vertical communion is involved in the Lord's Supper?
- d. What horizontal communion is involved in the Lord's Supper?
- e. What is the benefit of eating and drinking the Lord's Supper as "the medicine of heaven?"
- f. How is the Lord's Supper central to the ongoing care of souls provided by the pastor as a spiritual physician?

10. **THESIS TEN:** Pastors teach souls to pray for what God promises in His Word and bless them in the name of the Holy Trinity, applying the promises of His Word individually and specifically.

- a. Describe the function of both word and prayer in the individual care of souls:
- b. How can the Word of God be used in prayer?
- c. What is the four-fold application of the Word of God in Luther's "prayer wreath" model?
- d. What does a blessing actually accomplish?
- e. How can a pastor tailor a blessing for a specific individual and circumstance?
- f. What are some useful ritual ceremonies to use in connection with a blessing?
- g. What meaning do these convey?

11. How does Jesus sanctify physical suffering? (111-112)

12. How can you use that comfort in the care of suffering souls? (111-112)

13. What is the purpose of a pastoral letter? (112)
14. What consolation did I offer my closest friend in his suffering by means of my pastoral letter? (112-113)
15. Why is the care of souls a craft developed over long experience? (114)
16. These theses give us direction for intentional treatment for those souls under our care. What strength and comfort do we receive from the theses as we care for those souls?

Chapter 5: “Sheep-dogging and shepherding: The noble task” (pp. 115-136)

1. Why is it important to remember that pastoral work is always done “in the dark?” (115)
2. Why can it not be measured with quantifiable and discernable metrics? (115)
3. Explain the difference between *Esse* and *Bene Esse*. (115)
4. How does this distinction help in planning and guiding the life of a congregation and pastoral ministry? (115)
5. What is the proper place for managerial and psychological modes of pastoral performance? (117)
6. What should the core priority be for every pastor? (117)
7. What does it mean to assert that “being comes before doing” in pastoral work?
8. What did Pope Gregory (c. 540 – 604 AD) mean when he contended that the pastor functions as “best man” for Jesus? (117-118)
9. How does this free a pastor for confident ministry in a congregation? (117-118)
10. How does a pastor’s desire to please his people and conform to society threaten faithful ministry? (119)
11. What is the antidote? (119)
12. How does the love of Jesus for His sheep both inform and empower faithful pastoral work? (120-121)
13. Why was a faithful and disciplined dog an asset in managing dairy herds in the old days? (122-123)
14. Explain the sheepdog analogy on pages 122-123 and its significance for pastors today.

15. Explain why the “vicarious satisfaction” and “great exchange” are central to Christian faith and life. (125-127)
16. What reality is expressed in the doctrine of justification, and how does this impact the focus of the care of souls in public (preaching and teaching) and private? (125-127)
17. What is the conscience, biblically speaking? (128)
18. What distinctive impacts do justification and sanctification each have on the soul’s conscience? (129)
19. Describe the central role of the Holy Spirit in bringing all the gifts of Christ Jesus to His church through the ministry. (130)
20. List all the aspects of the impact of sin on believers and why accurate diagnostic skills are so important for spiritual physicians. (131)
21. Though justification always remains central in the care of souls, why is a pastor always working in the realm of sanctification in the care of souls? (131)
22. Who is the source of holiness, and how is it properly applied, resulting in “daily sanctification?” (132)
23. How does the ongoing mission of Christ the Great Shepherd through His sheepdogs inform and impel both evangelization (outreach) and pastoral care (inreach)? (133-134)
24. How does Jesus remit sins in two ways? (134)
25. What is the good news therefore for sinners? For those who have been sinned against? (134)
26. One and the same gospel of atonement through Jesus’ blood has two distinctly different, but overlapping, applications in putting “all the effects of sin in full remission.” Describe both and under which situations they should be applied by a faithful pastor / sheepdog. (134)

27. Hebrews 12:2 calls our focus to Christ. Think about a time in your ministry when your focus drifted from Christ.

- a. What was the outcome?
- b. How did the Shepherd call you, His sheepdog, back to focus on Him?

Chapter 6: "Guilt and shame" (pp. 137-153)

1. Why does shame often feel like guilt? (137-139)
2. What does this mean: "Guilt is sin committed; shame is sin suffered"? (137-139)
3. Trace the interplay between guilt and shame in the case of Adam in the garden; what was the impact of both in terms of his relationship with God? (137-139)
4. What was the sin of the prodigal son in Jesus' parable of the waiting father? (139-140)
5. What was the impact of that sin in terms of shame? (139-140)
6. How did that shame rob him of his identity? (139-140)
7. What was the prodigal son's solution to his problem of shame? (140-141)
8. What, on the other hand, was the father's solution? (140-141)
9. How does confession and absolution in Jesus' name deal conclusively and forthrightly with both guilt and shame? (140-141)
10. Why does dealing faithfully with sinners demand life-long vigilance and persistence on the part of pastors? (141-142)
11. How then can we keep on keeping on; what is the secret to joy in ministry? (141-142)
12. What is it that qualifies you for office as a pastor? (143-145)
13. How do you acquire the pastoral *habitus*? (143-145)
14. What should you do when you fail in your calling? (143-145)
15. What are the tools of your trade and your real resources for ministry? (143-145)
16. Why are not the Gospel and Sacraments mere empty rituals or hollow gestures? (145)

17. How does the Holy Spirit use each of the means of His grace uniquely to dispense the fruits of the salvation won by the Lord Jesus? (145)
18. How are pastors like the servant in Jesus' parable of the waiting father? (145-147)
19. Why does this role require continual persistence and constant vigilance? (145-147)
20. In what way is sin addictive? (147-148)
21. Why can addicts never save themselves? (147-148)
22. How has Jesus dealt conclusively and definitively with the enslaving power of sin? (147-148)
23. How does Romans 6 describe the power of baptism in relation to what happened to sin by Jesus' crucifixion and resurrection? (148-149)
24. What is meant by "baptismal therapy?" (148-149)
25. How is this therapy implemented in the care of souls? (148-149)
26. How does it effectively deal with both the guilt of sin and its shame? (148-149)
27. Describe the process of serving as the soul's physician in terms of attentive diagnosis and intentional cure (149-150):
 - a. What signs are we listening for?
 - b. What treatment are we called to bring?
 - c. How specifically does the Holy Spirit use a pastor's ears, mouth, and hands, prayer and blessing to bestow His gifts on penitent believers?
28. Why is emotional intelligence (accurate discernment of the emotions of other people and ourselves) so very important in pastoral care? (151-152)
29. Yet why should pastors aim deeper than human emotions? (151-152)

30. Analyze how Nathan treated the underlying source of David's spiritual distress, not merely his symptomatic emotions. (151-152)
31. Why is accurate discernment of how guilt and shame impact the soul so important in the art of the care of souls? (152-153)
32. How does tending your own soul attentively and intentionally as well as being cared for by another pastor assist you in acquiring this art for the care of others? (152-153)
33. What then is the heart of the cure of souls? (152-153)
34. In our world, attempts are made to make people "whole" by litigation (punishment or monetary remuneration).
 - a. Why is this impossible?
 - b. What remains that prevents "wholeness?"

Chapter 7: “Holiness and the cure of souls” (pp. 156-177)

1. While justification always remains the heart of the care of souls, what is the specific and crucial role of the application of holiness (sanctification) for the soul’s healing and recovery? (157)
2. How would you define “holiness?” (158)
3. What is meant by the following sentence: “Before ‘holy’ is an adjective, it is a noun”? (158)
4. Is holiness a gift or a requirement? (158)
5. What does this mean for the faithful care of souls? (158)
6. Is God’s holiness a threat or an enlivening power? (160)
7. How is holiness tied to God’s name and presence? (160)
8. What does this mean for the craft of soul care? (160)
9. Describe the connection and distinction between moral depravity and spiritual defilement. (161-162)
10. How does this inform a Christ-centered approach to the care of those impacted by sexual sin—both as victims and perpetrators? (161-162)
11. Why can you not heal sexual sin by means of the law? (162)
12. In what sense is sexual sin symptomatic of a deeper spiritual issue? (162)
13. What tool is given to the spiritual physician to address souls broken and wounded by sexual sin? (162)
14. Review each of the six central teachings unpacked in the sexual case study from 1 Thessalonians 4. In each instance, note at least one take-away you can apply in your own life and ministry:
 - a. We need to work at improvement in Christian living. [v.1]

- b. Sanctification is never equated with moral improvement. [v. 3]
 - c. Chastity is an acquired virtue. [v. 4]
 - d. Sex is a public issue. [v. 6]
 - e. Holiness is a gift of the Holy Spirit. [vv. 7-8]
 - f. There's more at stake in sexual issues than "values" or mere morality. [v. 7]
15. How could you more clearly teach sanctification as the gift of God's Holy Spirit through His divinely appointed means? (169)
 16. List some specific ways you could apply this in your pastoral care of defiled and broken sinners? (169)
 17. Note the unique function of forgiveness and holiness and the circumstances in which each are to be applied in the care of souls. (170)
 18. Why is it important not to treat sin / guilt with holiness or defilement / shame with forgiveness? (170)
 19. How would you apply baptismal therapy—the daily dying to sin and rising to new life in Christ—in your work with recovering sinners? (170-171)
 20. In what three distinct ways does the Law of God function in the baptized Christian's life? (170-171)
 21. How on the other hand does the Holy Spirit use one and the same Law? (172)
 22. Why therefore is baptismal therapy a continual necessity in the life of ongoing repentance? (172)
 23. Why is it pastoral malpractice to prescribe the law to penitent sinners as the source of a God-pleasing life? (173)
 24. What alone is the motivation for the life of faith? (173)

25. Why—for the conscientious *seelsorger*—is the right distinction and application of both Law and Gospel an art never mastered, but always acquired? (173)
26. Read Galatians 5:19-24. (174)
- a. How can vice and virtue be properly used as tools for valid diagnosis and proper treatment of the ailment(s) underlying sexual sin?
 - b. Why are virtues the result, rather than the cause, of sanctification?
 - c. Strictly speaking, who is the source of all Christian virtue?
 - d. What does this mean for the faithful care of sexual souls in these decadent times?
27. Describe what chastity looks like for married people; for single people? (175-176)
28. How does our common calling to holiness as members of the body of Christ restrain lustful passion and redirect our bodies to the glory of God and the benefit and protection of our neighbor? (175-176)
29. Holy Marriage is a provisional earthly icon of the union of Christ the bridegroom and His bride the Church; singleness is emblematic of the eternal fellowship of all God's children in eternal glory. What does your present vocation as married or single mean as you live out your baptismal life day by day as a Christian man called to the pastorate? (176-177)
30. A mirror, curb, and guide: these are the words we are used to using in understanding the Law. How can we use prescribes, proscribes, and describes in understanding and communicating the Law?

Chapter 8: “Drawing near to God: Proximity and holiness” (pp. 178-194)

1. What is the proper place of the emotions in the care of souls? (178-179)
2. Discuss the paradox that while our main goal is not to help people feel better, still there are emotional benefits to spiritual care. (178-179)
3. What are some pitfalls, then, when it comes to focusing on the emotions as the problem rather than a symptom of spiritual distress? (178-179)
4. Why is the cure of souls a lifelong necessity for each and every Christian? (180)
5. Why is collaboration with a trained and licensed therapist advisable when providing care for a traumatized or dysfunctional soul? (180)
6. In what sense did proximity to God inform and define the worship of ancient Israel? (181-184)
7. Why does healing for suffering sinners always revolve around proximity to the presence of Jesus? (181-184)
8. Read the case of “Ned” (184-187):
 - a. What misbeliefs and wounds did he suffer from spiritually?
 - b. What is the distinction between the teaching of the Word and the enactment of the Word, and how were each applied in the course of Ned’s cure?
9. Define “liturgical living.” (187-188)
10. Why is it central to genuine sanctification? (187-188)
11. How did Jesus apply this in His dealing with the Samaritan woman? (187-188)
12. Describe the relationship between sanctification and good works. (189-190)
13. Why is God’s presence central to being sanctified? (189-190)

14. How do Christians keep holy what God has sanctified [made holy]? (189-190)
15. What is the source of Christian virtue, and how are virtues cultivated in a Christian's life? (190-191)
16. What is meant by "baptismal therapy," and how is it done in the care of souls? (190-191)
17. What is the proper function of the Law of God? (191-192)
18. How are good works cultivated and developed in a Christian's life? (191-192)
19. In what way does a good biblical understanding of sanctification open new vistas in pastoral work? (193)
20. How can you see this impacting your pastoral practice? (193)
21. When was the last time you went to the doctor? Today we receive care at a "minute" clinic, urgent care, or even over the phone. Seemingly, the shorter the visit and the longer times between visits is a good thing.
22. "Spiritual health, like physical health, is a lifelong process."
 - a. How is your spiritual health process going?
 - b. How does your spiritual health and proximity to God affect the pastoral care you give?
 - c. "Who does the heavy lifting?"

Chapter 9: “Invisible power: Spiritual warfare” (pp. 195-216)

1. When dealing with conflict and contentiousness in churches, what is the most important thing to remember? (195-196)
2. Why are pastors often prone to fight the wrong enemy? (195-196)
3. While taking care to implement good management principles and paying attention to the human relational dimension of ministry, why do pastors need to pay closer attention to invisible things? (197)
4. What is the devil’s strategy to undermine the work of Christ’s Church, and who therefore often especially comes under attack? (198-199)
5. What does this mean day by day for you? (198-199)
6. Why is spiritual warfare almost exclusively a defensive battle? (200-202)
7. How is it therefore best fought? (200-202)
8. What is the difference between a “good” fight in your church and a bad one? (202-203)
9. What does this mean in terms of how you relate to your antagonists? (202-203)
10. What consolation is implied in the plural possessive pronoun with which Jesus begins the prayer He taught His disciples? (203-204)
11. What concrete strategy should you adopt in fighting temptation? (204-205)
12. What laudable spiritual meaning and application is there in Luther’s admonition to begin and close each day by the sign of the cross? (205-206)
13. What advantages are there in praying aloud when we pray alone? (205-206)
14. The unaided human will is powerless over temptation. What defensive strategies should you implement to address sexual temptations? (206-207)
15. What are some effective ingredients in a path out of pornography use or addiction? (207-209)

16. What is *acedia*, and why is it especially deadly for pastors?
17. How can licensed therapists assist, and why is the care of a called and ordained servant of the Word so very important? (209-211)
18. What are some warning symptoms of *acedia*'s early onset? (211-212)
19. Review the pastoral letter (email) written to the pastor suffering under *acedia*: what specific strategies were prescribed for his self-care? (212-213)
20. How could you adopt or adapt these approaches in your own life? (212-213)
21. Why can't you outwit Satan? (214-216)
22. How then can you best take up sentry duty in the battle against the Evil One? (214-216)
23. G. Lloyd Rediger is the author of *Clergy Killers: Guidance for Pastors and Congregations Under Attack*. The title leads us to believe there are those that would seek to destroy a pastor and a congregation. Most of us have experienced this in our ministries. Many of us take these attacks personally. It is too easy to bear the burden of these attacks.
 - a. How do you resist the desire to fight back?
 - b. What must we remember when these attacks come?
24. Have you considered walking away from your call?
 - a. Why?
 - b. What prevented you?

Chapter 10: “Christ’s ‘other sheep’: Mission and the care of souls” (pp. 220-237)

1. What is the relationship between winning souls and keeping souls? (220-221)
2. How and why have these been divided in 20th-century America? (220-221)
3. How can we begin to join together what has been put asunder? (220-221)
4. How has the collapse of the Church’s influence on the culture created both challenge and opportunity for mission? (221-222)
5. What is the best way forward in this present chaos, in your estimation? (221-222)
6. How can you best develop the pastoral *habitus*—the eyes and ears of Jesus for ministry? (223)
7. Animals on the farm learn the sound of their master’s voice. So, too, the sheep of Jesus listen for His voice; through whom will they hear it? (225-227)
8. Why is it essential that you not preach about Jesus, but preach Jesus? (225-227)
9. How is this best done, in your estimation? (225-227)
10. Describe how the church grows by the Word of the Gospel in the mouths of the called servants of Christ and also on the lips of every Christian. (228-230)
11. What is the “wheel that moves the church,” and how does this describe the church in motion / mission in action in an increasingly paganized culture? (231-233)
12. Discuss how the church’s corporate communal life is integral to its mission and crucial for the support of every member of Christ’s body, the Church. (233-234)
13. Why should faithful evangelists also be discerning physicians of souls, especially as the culture becomes more chaotic and dysfunctional? (234-236)
14. In what way has God bound the ministry performed by Christ’s called and ordained servants to the life and witness of Christians called into service of their neighbor by their baptisms? (237)

15. Discuss the cyclical link between the two: "Mission leads to ministry, and ministry to mission." (237)

16. How can this connection be better implemented in your congregation? (237)

17. (2 Corinthians 2:15-16) "For we are the aroma of Christ to God among those who are being saved and among those who are perishing, to one a fragrance from death to death, to the other a fragrance from life to life." With these words in mind, evaluate your *habitus*, both as a believer in Christ and as His called servant.

- a. How do opportunities for evangelism and soul care present themselves?
- b. How do you respond?

Chapter 11: “The shepherding of shepherds” (pp. 238-258)

1. What are at least two reasons pastors need pastors? (238)
2. How should you go about finding a pastor for yourself? If you have no one yet, can you identify several candidates in your mind’s eye? (239-241)
3. If you are seriously dedicated to the care of others’ souls, why is it essential that you care for your own soul? (241-242)
4. What are the essential components in spiritual self-care? (243-244)
5. Which of these do you think is the most difficult? (243-244)
6. What is the distinction between Christian meditation and generic meditation as practiced in our spiritualist climate? (243-244)
7. What are the advantages of praying and meditating out loud? (244-245)
8. If you have not yet begun this practice, what might be some deterrents, do you think? (244-245)
9. How can these best be overcome? (244-245)
10. How is a prayer *habitus* best developed and taught? (245-246)
11. What are some components in a disciplined exercise program to develop a life of meditation and prayer? (247-249)
12. Which of these would you like to begin, if they are not currently part of your personal practice? (247-249)
13. How, in Luther’s mind, is the Holy Spirit at work in a life of meditation and prayer? (250)
14. What are the strands of prayer [all rooted in the same Scriptural text] as Luther identifies them in his “prayer wreath” model? (250-251)
15. What is the place of exercise in physical fitness? What corresponding blessing is to be found in the spiritual exercise of meditation and prayer? (252-253)

16. What exercise partners have we been given when it comes to developing a healthy discipline of meditation / prayer? (253)
17. Why is prayer an indispensable part of the pastor's defense against demonic assault? (254-255)
18. How does demonic attack work paradoxically to strengthen pastors in the face of ongoing spiritual skirmishes? (254-255)
19. For Luther, what is the essential role of spiritual attack in the making of a theologian? (256)
20. How do these ongoing attacks serve to draw us ever closer to God and His word? (256)
21. What calendar adjustments will you need to make to ensure that you have quality time to spend with the Great Shepherd? (257-258)
22. Why is prayer itself an exercise in spiritual warfare? (257-258)
23. Where alone is your rest and respite to be found? (257-258)
24. How will you make it happen for you? (257-258)
25. Do you have a "Father Confessor?"
26. What support do you receive from him?
27. If you don't have a "Father Confessor," why have you chosen to not have this type of relationship?
28. Can you identify, right now, someone that could take on that role with you?
29. A pastor shared that on a particular day of the week, for a certain number of hours, he was in the office but not to be disturbed. This was his time to read, study, and pray. Was this a good policy?

Chapter 12: “Always be steady: Equilibrium in ministry” (pp. 259-274)

1. Why are confessional churches often viewed as out of step with their times? (259-260)
2. Rather than changing contemporary culture to conform to Christian values, what is the actual mission challenge and opportunity? (259-260)
3. Why do you think that truth and love are so often pitted against each other when it comes to Christian teaching and outreach? (260-261)
4. Why is it important to remain a student both of the Bible and contemporary culture if we are to be faithful sheepdogs of the Lord Jesus? (260-261)
5. According to young pastor “Jack,” what often happens as pastors age? (262-263)
6. For Jack, what does genuine compassion include? (262-263)
7. What can we learn from the ancients when it comes to Christian life and mission in an antagonistic world? (263-265)
8. What are the practical implications of carrying on ministry in “the suburbs of the city of man?” (263-265)
9. Why will there be “hell to pay” when you follow Jesus in faithful mission? (265)
10. What is our consolation when that happens? (265)
11. How does the fellowship of Christ’s sufferings shape us for service in His kingdom? (266-268)
12. How can you make sure that Jesus and His cross are the offense, and not you? (268)
13. While always seeking to be contextual, why must your teaching and preaching be always governed by the text and not the context? (269)
14. While always paying attention to the sheep, how does keeping a steady eye on the Great Shepherd steady you for faithful ministry? (269)

15. What cataclysmic shift in worldview occurred during Augustine's time? (271-273)
16. What was his counsel to his contemporaries as Christians faced unprecedented turmoil and frequent persecution? (271-273)
17. From a historical point of view, why should we see times of cultural collapse as opportunity, not threat? (271-273)
18. What glorious promise awaits, and how has that promise enlivened Christ's church for mission in succeeding eras of challenge and turmoil? (273-274)
19. The Boy Scouts of America are well known for their motto, "Be Prepared."
 - a. Are you prepared for whatever may come as a pastor?
 - b. What is it that keeps you balanced?
 - c. What is your keel?
 - d. How is this shown in your *habitus*?

Conclusion: “Joy in office” (pp. 278-282)

1. Having worked your way through the book, how would you now define the term *habitus*, and how can developing that *habitus* steady you for effective ministry in Jesus’ name? (278)
2. What is remarkably countercultural about the way Jesus defines “joy?” (279-280)
3. What can we learn from Him about acquiring and maintaining joy in office as a pastor? (279-280)
4. If you make happiness your goal in ministry, why are you sure to be disappointed? (280-281)
5. How can you find joy even when happiness is scarce? (280-281)
6. What is the genuine and lasting delight of every one of Jesus’ sheepdogs? (280-281)
7. How can the blessing of the Holy Spirit sustain you for diligent and faithful ministry? (281-282)
8. What brings you joy as you minister? Not happiness, but joy.
9. Where do you find true and eternal joy as you are a sheepdog for the Shepherd?