

There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means “son of encouragement”). – Acts 4:36

Barnabas Team Training Manual

...and they sent Barnabas to Antioch. When he came and saw the grace of God, he rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion; -- Acts 11:22b-23

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Behavioral Covenant

Behavioral Covenants—Holy Manners for a Faith Community: A behavioral covenant is a written document developed by leaders, agreed to and owned by its creators and practiced on a daily basis as a spiritual discipline. The Covenant answers the question, “How will we behave (how will we live together?) when we don’t understand each other and when we don’t agree?”

– Gil Rendle, Behavioral Covenants in Congregations

Guidelines for Loving Relationships and Values to Guide Our Interaction
Colossians 3:12-17, 1 Thessalonians 5:12-26

At Community Covenant Church...

- ✦ We seek to build each other up and not tear down.
- ✦ We respect and honor the office of pastor and other lay leaders.
- ✦ We seek to communicate clearly and completely.
- ✦ We offer our opinions with charity and humility.
- ✦ We make positive investments in each others lives.
- ✦ We seek to discover what is best for our church as a whole, not what may be best for us or for some small group in the church.
- ✦ We accept disagreement, conflict and evaluation as normal and natural.

A Biblical Overview of Caregiving

Concern for others a foundation of the early church: Acts 4:32-37

³²Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. ³³With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. ³⁴There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. ³⁵They laid it at the apostles' feet, and it was distributed to each as any had need. ³⁶There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means "son of encouragement"). ³⁷He sold a field that belonged to him, then brought the money, and laid it at the apostles' feet. ¹

Notes:

- Church founded on the testimony of the resurrection
 - Needs were known and community was created
 - Believers were moved to give sacrificially
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Prayer, Anointing: James 5:13-18

¹³ Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. ¹⁴ Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. ¹⁵ The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. ¹⁶ Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective. ¹⁷ Elijah was a human being like us, and he prayed fervently that it might not rain, and for three years and six months it did not rain on the earth. ¹⁸ Then he prayed again, and the heaven gave rain and the earth yielded its harvest. ²

Notes:

- Connection between spiritual, physical ailment. What do we think of this?
- Use of a physical element in prayer: oil

Jesus the Healer: John 5:1-9

¹ After this there was a festival of the Jews, and Jesus went up to Jerusalem.

² Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew^a Bethesda,^b which has five porticoes. ³ In these lay many invalids—blind, lame, and paralyzed.^c ⁵ One man was there who had been ill for thirty-eight years. ⁶ When Jesus saw him lying there and knew that he had been there a long time, he said to him, “Do you want to be made well?” ⁷ The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.” ⁸ Jesus said to him, “Stand up, take your mat and walk.” ⁹ At once the man was made well, and he took up his mat and began to walk. ³

Notes:

- Jesus the healer as an alternative to folklore
 - Jesus asks a direct question and gets an indirect answer
 - What can this tell us about chronic illness?
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a That is, *Aramaic*

b Other ancient authorities read *Bethesda*, others *Bethsaida*

c Other ancient authorities add, wholly or in part, *waiting for the stirring of the water; for an angel of the Lord went down at certain seasons into the pool, and stirred up the water; whoever stepped in first after the stirring of the water was made well from whatever disease that person had.*

3*The Holy Bible : New Revised Standard Version*. 1989 (Jn 5:1-9). Nashville: Thomas Nelson Publishers.

The Fundamentals of Care: ABC

<i>Terminology</i>	
Client =	The person receiving care
Caregiver =	You!
Care relationship =	The ongoing relationship of care between you and your client
Negotiate =	To mutually agree on the terms and expectations of an interaction or arrangement

Attitude

- Pray for your client before you meet them (in the car outside their house, outside the hospital room, etc)
- Decide that you have absolutely nothing better to do at that moment, and be sure to let your client know.
- Minimize anything that would contradict the above (looking at watch/clock, cell phone off or on silent, etc).
- The focus is on the client. Talk about yourself if they bring it up.

Boundaries

- Negotiate the care relationship
 - Up front communication reduces misunderstandings and hurt feelings later
 - Negotiating sounds business-like, but in this context is a way of respecting and honoring both client and caregiver
- Be certain of your own role and abilities before negotiating a care relationship
 - Type of Care Offered
 - Know which types of care you can offer another person, and which types you cannot.
 - Duration of Visits
 - More than one hour is generally too long, depending on situation.
 - Hospital visits can be much shorter if client is in pain, having procedures/tests/meals/therapies/etc.
 - Frequency of Visits – Should be appropriate to your client's needs.

- Requests for changes in type of care, duration, and frequency need to be weighed with the following questions:
 - Am I moving into a different role than originally negotiated?
 - Are expectations still realistic and helpful to the client?
 - Are expectations greater than I can sustain?
- Care that violates these boundaries is unhealthy for both you **and** your client!
- Know when to refer:
 - Medical issues, medications, etc are the realm of health professionals.
 - Mental health issues, family dynamics are referred to pastors, counselors, and finally to psychologists/psychiatrists.
 - Substance abuse to pastors, 12-Step programs
 - Domestic Violence to pastors
 - Abuse of a minor is mandatory to report to Authorities and pastors
- Avoid Triangulation
 - Clients may ask you to intervene in family affairs, with their doctors, etc.
 - Communication works best when it is direct between the two parties.
 - Passing messages involves the caregiver in an unhealthy and unnecessary way
- Care Relationships End
 - You are not expected to provide care for any one client indefinitely.
 - An ending date can be part of negotiating a care relationship
 - Others can care for your client. If they are truly in need, they will accept help from someone else.
 - It is healthy for clients to have some turnover in caregivers. It is also healthy for caregivers!
- Keep perspective
 - Your client's illness/problem/need is not ultimately your responsibility! It most likely existed before you started a care relationship with them, and may persist after your care concludes
 - It is OK to feel down and depressed about your client's condition—that means you really DO CARE! Debilitating concern might mean that you are too invested and your client needs a different caregiver.
 - Your role is to offer them spiritual, emotional, and possibly physical support and encouragement. This means:
 - Your responsibility is to help, not to fix/cure/heal

- Other people with special training and qualification ARE responsible to fix/cure/heal your client, and it is to them we point when confronted with such issues
- While keeping confidentiality, be certain that you have a person you can share your worries and concerns with, even about your care relationship

Confidentiality

The default setting of ALL CARE RELATIONSHIPS is Total Confidentiality. This means you do not divulge to anyone else:

- The name of your client
- The reason for your care relationship
- The times and dates of Caregiving

This confidentiality has respect for the client in mind. Never assume they would want other people to be informed of their situation. Do not tell other people, even on their behalf – see **triangulation** in Boundaries.

Only they can request their need to be made known to a larger group, by direct communication with the Barnabas Team Dispatcher by phone or email.

This policy gives you permission to say, “I am not allowed to tell anyone else about our care relationship or your needs. If you want other people to know, you must communicate that yourself.”

Even if other people somehow know about your care relationship and ask you about it, you **STILL** cannot discuss it with them. Simply say, “As a Barnabas Team member, I cannot talk about any care relationships. If you need to know something about another person, you should ask them directly yourself.”

This confidentiality policy will be provided to clients by the dispatcher at the outset, and must be a part of the process when a care relationship is negotiated.

A Biblical Overview of Pain and Suffering

<i>“Cry” in the Old Testament</i>	
Men without food	Genesis 41:55 (NRSV) -- ⁵⁵ When all the land of Egypt was famished, the people cried to Pharaoh for bread. Pharaoh said to all the Egyptians, “Go to Joseph; what he says to you, do.”
People expecting to die	Exodus 14:10 (NRSV) -- ¹⁰ As Pharaoh drew near, the Israelites looked back, and there were the Egyptians advancing on them. In great fear the Israelites cried out to the LORD.
Those oppressed by enemies	Judges 4:3 (NRSV) -- ³ Then the Israelites cried out to the LORD for help; for he had nine hundred chariots of iron, and had oppressed the Israelites cruelly twenty years.
A woman being raped	Deuteronomy 22: 27 (NRSV) -- ²⁷ Since he found her in the open country, the engaged woman may have cried for help, but there was no one to rescue her.
Victims of injustice	Exodus 22:22-24; 26-27 (NRSV) -- ²² You shall not abuse any widow or orphan. ²³ If you do abuse them, when they cry out to me, I will surely heed their cry ; ²⁶ If you take your neighbor’s cloak in pawn, you shall restore it before the sun goes down; ²⁷ for it may be your neighbor’s only clothing to use as cover; in what else shall that person sleep? And if your neighbor cries out to me, I will listen, for I am compassionate.
God’s expectation	Isaiah 5:7 (NRSV) -- ⁷ For the vineyard of the LORD of hosts is the house of Israel, and the people of Judah are his pleasant planting; he expected justice, but saw bloodshed; righteousness, but heard a cry !

Notes:

Lament: Permission to Express Grief and Pain

Psalm 102

Prayer to the Eternal King for Help

A prayer of one afflicted, when faint and pleading before the LORD.

- 1 Hear my prayer, O LORD;
let my cry come to you.
- 2 Do not hide your face from me
in the day of my distress.
Incline your ear to me;
answer me speedily in the day when I call.
- 3 For my days pass away like smoke,
and my bones burn like a furnace.
- 4 My heart is stricken and withered like grass;
I am too wasted to eat my bread.
- 5 Because of my loud groaning
my bones cling to my skin.
- 6 I am like an owl of the wilderness,
like a little owl of the waste places.
- 7 I lie awake;
I am like a lonely bird on the housetop.
- 8 All day long my enemies taunt me;
those who deride me use my name for a curse.
- 9 For I eat ashes like bread,
and mingle tears with my drink,
10 because of your indignation and anger;
for you have lifted me up and thrown me aside.
- 11 My days are like an evening shadow;
I wither away like grass.
- 12 But you, O LORD, are enthroned forever;
your name endures to all generations.
- 13 You will rise up and have compassion on Zion,

for it is time to favor it;
the appointed time has come.

14 For your servants hold its stones dear,
and have pity on its dust.

15 The nations will fear the name of the LORD,
and all the kings of the earth your glory.

16 For the LORD will build up Zion;
he will appear in his glory.

17 He will regard the prayer of the destitute,
and will not despise their prayer.

Notes:

The Incarnation: God Enters Human Suffering

Philippians 2:5-11

⁵ Let the same mind be in you that was^a in Christ Jesus,

⁶ who, though he was in the form of God,
did not regard equality with God
as something to be exploited,

⁷ but emptied himself,
taking the form of a slave,
being born in human likeness.

And being found in human form,

⁸ he humbled himself
and became obedient to the point of death—
even death on a cross.

⁹ Therefore God also highly exalted him
and gave him the name
that is above every name,

¹⁰ so that at the name of Jesus
every knee should bend,
in heaven and on earth and under the earth,

¹¹ and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.

^aOr *that you have*

Notes:

A Biblical Overview of Death and Dying

Romans 14:7-9

⁷ We do not live to ourselves, and we do not die to ourselves. ⁸ If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's. ⁹ For to this end Christ died and lived again, so that he might be Lord of both the dead and the living.

Notes:

Romans 6:1-11

6 What then are we to say? Should we continue in sin in order that grace may abound? ² By no means! How can we who died to sin go on living in it? ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

⁵ For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. ⁷ For whoever has died is freed from sin. ⁸ But if we have died with Christ, we believe that we will also live with him. ⁹ We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. ¹⁰ The death he died, he died to sin, once for all; but the life he lives, he lives to God. ¹¹ So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Notes:

1 Thessalonians 4:13-18

¹³ But we do not want you to be uninformed, brothers and sisters,^g about those who have died,^h so that you may not grieve as others do who have no hope. ¹⁴ For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died.ⁱ ¹⁵ For this we declare to you by the word of the Lord, that we who are alive, who are left until the coming of the Lord, will by no means precede those who have died.ⁱ ¹⁶ For the Lord himself, with a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. ¹⁷ Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. ¹⁸ Therefore encourage one another with these words.

^gGk *brothers*

^hGk *fallen asleep*

ⁱGk *fallen asleep*

ⁱGk *fallen asleep*

Notes:

Special Services

Prayers

Anointing with Oil

Laying on of Hands

Notes:
