

Ministry Guidelines: Prayer Ministry

1. Purpose

Ultimately the evangelistic mission of the Church is to:

- a) bring people to a saving knowledge of Jesus Christ, and then
- b) see them discipled and
- c) healed

so that they come to maturity as members of the Body of Christ, and finally teach new disciples to do (obey) everything that Jesus taught the first disciples to do. (Luke 9:1-2)

The Grainery Prayer Ministry Team is committed to supporting The Grainery Church (TGC) in its task of fulfilling the Great Commission. We are committed to active involvement in primary evangelism (a), and have a particular vision for secondary evangelism (b and c) whereby, through the ministries of prayer, healing and deliverance, individuals are encouraged forward to maturity and wholeness in Jesus Christ.

The overall objective of the ministry is, therefore, to assist and support the church in preaching the Gospel, making disciples and healing the sick. This is achieved through prayer, teaching, preaching, personal ministry to individuals and by training and equipping others to do the same.

The Prayer Ministry of the Grainery Church does not engage in counselling of any kind. It is appropriate at times for the Team to refer people to qualified specialists for counselling but it is not provided by this ministry.

2. Scope

This policy document includes guidelines and procedures, and shall apply to:

all Prayer Ministry Team Members (PTM), TGC approved prayer ministers who provide services (ministry, support and prayer) at or outside TGC premises, Ministry Leaders and Connect Group Pastors, and anyone who is involved in occasional one-to-one prayer ministry.

Most TGC members are involved in praying to God and for each other at Connect Groups. While the contents of this policy are helpful to everyone, it is specifically aimed at the ministry teams that provide formal assistance to

church members or visitors. To this end, TGC ministry team members consists of staff and an experienced team of volunteers who are trained to follow the highest standards

of prayer ministry practice as described in the TGC Code of Practice for Personal Ministry. The aim is to exercise responsible leadership of the ministry in keeping with the vision of the church, under the direction of the Executive Pastors and Board of Elders.

3. Leader and Volunteer Checks and Recruitment

All Grainery Prayer Ministry Team Members are required to complete the following:

- Be 18 years or older,
- Have been attending the Grainery Church for at least three months,
- Complete the online Grainery Safe Church Ministry training (level 2),
- Complete the Grainery Screening Check Questionnaire for Volunteer workers
- Agree and adhere to the Grainery Volunteer Code of Conduct (attached in the above form) and,
- Gain a voluntary Working with Children Check, if ministering to children and families.

In addition to the requirements listed in the Volunteer Code of Conduct, Prayer Ministry team members are also required:

- Have a sense of God's leading and equipping to serve others in bringing God's love and healing through prayer ministry.
- Be committed to Biblical truth as the basis for all ministry.
- Have demonstrated over a period of training that they have the right personal qualities. Training to include completion of TGC 'Restore' course at least once, or an equivalent training or experience.
- They will be required to obtain a Police check
- Be willing to adhere to the TGC Prayer Ministry Guidelines.

Ministry leaders may also request a face-to-face meeting with team members during the recruitment process. Here, the expectations of the voluntary role, and areas of safety can be discussed, and opportunity for questions given.

4. Definitions

Shall	<i>To be used for stating mandatory instructions</i>
Should	<i>To be used for stating recommended instructions</i>
Formal Ministry and Prayer	<i>When an appointment is made with a church prayer minister or leader specifically for the purpose of asking for practical and spiritual support and/or prayer. This scenario usually involves one or two people meeting with the person or persons seeking help.</i>
Informal Ministry and Prayer	<i>An example is when someone goes to the front of the church for 'prayer ministry' at the end of a church celebration service. Before praying commences a conversation may take place and questions may be asked. Another example is the gathering of small groups of people to share and pray e.g., at Connect Groups or at the end of a TGC celebration service.</i>

5. Guidelines to Follow When Ministering

At a personal and practical level, PTMs should endeavor to present themselves in a clean, modestly dressed manner. They should be careful in personal dress and grooming - sensitive to their own personal body/breath and odours which could be off-putting to people in a personal ministry situation. At all times they should seek to allow the grace of God in Christ Jesus to determine their own personal conduct, appearance and their attitude towards those who come them for help.

5.1 What a PTM shall do

- Be certain whether the person you are ministering to knows Jesus, and share the gospel with them. If they respond positively, lead them to faith in Jesus



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- Refer to your Co-ordinator if you have any difficulties
- Where applicable pray for:
 - Salvation
 - Baptism in the Holy Spirit
 - Healing and Deliverance
- Where prolonged emotional or spiritual manifestations occur:
 - Make sure not too many people are involved (preserve dignity and confidentiality).
 - Speak to the person and seek to ascertain from them what they feel is happening. Do not continue deliverance as deeper roots of healing may be necessary.
 - Take them out if they are causing a great distraction to the rest of the Congregation
- Be aware of emotional manifestations such as screaming, shouting, stamping and gently bring peace to the person.
- If memories surface which have not surfaced before, the person is encouraged to pray and think them through and then come back to us. If during a time of ministry a person shares memory facts which are not too complex, they are prayed for during that session. At no time should encouragement be given to imagine or guess that something has happened to them. Instead look for collaborating evidence of things told to you e.g., symptoms and background history.
- Do use the gifts of the Holy Spirit as the Lord leads you within your groupings during ministry times, but not out loud during the main sessions and worship times.
- Do use discretion in ministry. For example, it may be helpful if you come across someone with violent or prolonged manifestations to help them find out where the problem is. We must not, however, give the impression that we are going to engage with all their problems at the time!! It will be a useful time to make people aware of hidden sin and emotional problems.
- Do have a servant heart of humility and openness. We are all learners and we do not need to give the impression to anyone that we have all the answers.



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- Be denominationally neutral and do not judge or criticise other denominations.
- Trust the Lord for His anointing on your life and He will use you.
- Be careful, especially when ministering to leaders, to be aware of confidentiality - do not hesitate to ask the people around to move away and give you some privacy.
- If someone begins with “I don’t know if I should tell you this...” or similar words, please stop them and let them know your responsibility in mandatory reporting. You must report to the Executive Manager, if they reveal that:
 - They are going to harm themselves
 - They are going to harm someone else
 - A child is at risk of harm
 - They have knowledge regarding a criminal offence

5.2 What a PTM shall not do

- Do not give out names and addresses of TGC staff to any person without first asking permission.
- Do not offer ministry outside the church - and if you take someone out of the auditorium, try not to get involved in prolonged ministry away from the meeting setting.
- Do not allow anyone other than PTMs to minister, except where instructed by a speaker, or by an executive Staff Member
- Do not allow the ministry to go on over and above the time restrictions allowed
- As a general rule do not get involved with detailed “ministry” which could be construed as “counselling” – we are not here to give advice, or professional help – unless you are a qualified counsellor, and then the counselling will be done outside of the scope of this ministry. Do not enter into any ministry which may open deep wounds and brokenness unless you have the time, privacy and experience to finish what you start, and bring to healing what you open up.



- Do not get yourself isolated - work in a team. This is scriptural and is for your own safety and protection.
- Do not become involved in theological arguments.
- Do not be intrusive or pushy, or enforce ministry on anyone. Always ask first or wait to be asked.
- Do not advise a person to leave their present church (unless you are absolutely sure of your grounds, eg: Mormon Churches, Jehovah's Witnesses etc.).
- Do not give directive prophecy, unless it has been cleared by a pastoral staff member. Then it should be in the form of, "What I'm getting is.... does that mean anything to you?", rather than "Thus says the Lord...".
- Do not share your own testimony or life stories unless they are relevant.
- Do not shout at demons, authority is needed, not volume of voice. Do not name demons without the person you are ministering to having an understanding.
- Maintaining the dignity of the individual is of the highest priority.

Please note: The above guidelines are all subject to the discretion of the Executive Pastors

5.3 Arrange follow-up care and ministry if needed

Where necessary the PTM will enlist other TGC pastors or counsellors and, if necessary, local professionals in encouraging ongoing pastoral care. Follow-up appointments are made where appropriate and a variety of ongoing support given on how to grow in healing and in Christ.

6. General Guidelines and Procedures

6.1 Common Areas Where the Need for Healing Arises

People can be sick in Spirit, Soul and Body. The relationship between the presenting symptoms and the root cause may not always be obvious. The talking/praying process is designed to help the person in need and the Ministry Team come to a common understanding of the area for which prayer is needed.

Inner Healing

Many of the physical symptoms that people experience can be caused by inner problems which are an outworking of painful experiences in the past e.g. unresolved bitterness about past relationships etc. It is important that these are dealt with in a prayerful and Scriptural way as a foundation for other more specific ministry needs.

Physical illness and infirmity

In addition to praying through the needs, prayer and ministry may be given in accordance with James 5: 14-15.

At no time is anyone pronounced ‘healed’ or told to stop taking medication. Those who have experienced God’s healing power are encouraged to receive confirmation from their doctor and send in their testimony. People may be encouraged to start praising and thanking God for their healing in anticipation/faith.

Oppression and Brokenness

Prayer ministry may be given in accordance with Isaiah 61:1-2, to those who are broken-hearted and therefore need a deeper level of inner healing.

This may be the result of trauma, deep rejection, abuse of all kinds, failure, loss, relationship breakdown or tragic circumstances. Often the outworking of the above will bring such things as eating disorders, depression, fears and obsessions, suicidal feelings, distorted sexuality, addictions, physical symptoms and conditions, such as sleeplessness or behavioural problems.



Bondage

Prayer for healing will be brought in accordance with Isaiah 61v1-2 and James 5 v 16.

In addition to the more obvious prayer needs, some people have become spiritually bound by the demonic. Sometimes this is because they have had voluntary or involuntary involvement with the occult. After thorough ground work and prayers of repentance and cleansing, deliverance prayers may be offered. It may also be possible for a person to be bound by generational sin (Exodus 20 v 5, 34 v 7 and Deut. 23 v 2) and prayers of confession and cleansing may be given.

Confession, repentance, forgiveness and cleansing, alongside consecration and dedication to the Lordship of Jesus Christ, form the basis of all teaching and prayers for healing and deliverance.

6.2 Rely on the Holy Spirit

Although at times the Spirit fell sovereignly and spontaneously (Acts 2:2; Acts 10:44), there were times when the disciples prayed for the Holy Spirit.' After they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit' (Acts 4:31).

We may proceed to do this, therefore, with confidence because:

The scriptures teach that we can ask for the Holy Spirit (Luke 11:13).

The Church needs power. The Church was first empowered through the falling of the Holy Spirit on the disciples (Acts 1: 8, Acts 2:4).

So often in the book of Acts, Church growth was triggered off with a manifestation of God's power through signs and wonders (e.g. Acts 5:12,14).

Paul, in spite of brilliant reasoning, rated demonstrations of God's power more highly when preaching the gospel (1 Corinthians 2: 4).

Miracles, signs and wonders were wrought by the power of God to confirm the preaching of the gospel (Mark 16: 20; Acts 14: 3; Hebrews 2:3,4).

The anointing of power through the Holy Spirit accomplishes the release of the gifts of the Spirit and allows God to initiate spiritual ministry (1 Corinthians 12:11).

Such anointing blesses those who receive the Holy Spirit and those subsequently being ministered to by them. The gospel is confirmed, the kingdom of God is thereby extended and the name of Jesus glorified.

The invocation of the Holy Spirit upon the congregation in the various modes (including singing) during worship is common to the whole Christian Church. The difference between what we see in the

scriptures and what we experience in practice is in the level of expectation. Too often we do not in fact expect God to do anything. The principle of 'according to your faith be it unto you' operates every time. A simple manner to invoke the Holy Spirit could be:

'Come now Holy Spirit. Anoint your people waiting here'; or 'Heavenly Father, we invite your Holy Spirit to fall on us gathered in the name of Jesus'. Then say, 'Let the Holy Spirit now minister to you. Welcome His presence in your life.' As an alternative one could sing a familiar invocation, such as 'Spirit of the Living God, Fall afresh on us.'

Encourage the person you are ministering to put his/her own will to this by welcoming the Holy Spirit into his life and by thanking him for coming. Allow time for the Holy Spirit to do his own work. Do not be tempted to rush, but be prepared to tarry in silence. Be assured the Holy Spirit is active.

When ministering, PTMs should be relaxed and alert - seeking to minister quietly, gently and unemotionally. Keep your eyes open and observe what God is doing. If you have the faith, seek for 'words of knowledge' or other gifts of the Spirit, to show the person being ministered to what more God wants to do. Through a 'word of knowledge' the Lord may reveal a problem which is preventing the power of God reaching a certain area of life in the person.

Always be open to the Holy Spirit, as He frequently suggests an amazing variety of alternatives. There is no correct pattern with the Holy Spirit and frequently no known pathway. 'The wind blows wherever it pleases! (John 3: 8).

At the end of your ministry remember to offer thanks to God for His grace towards the person being ministered to.

6.3 Some signs of the Holy Spirit's anointing

As we await the Holy Spirit's working, we may begin to observe one or more of the following phenomena being simultaneously manifest on the same person:

- fluttering of the eyelashes;
- appearance of engagement with God;
- 'sheen' on the face; flushes around the neck;
- feeling of heat;
- shaking or trembling;
- deep breathing; weeping – even very gently;
- laughing;
- peace;
- falling and even bouncing on the floor.

Those ministering may be given discernment of what God is doing - a sense of 'knowing' of God's presence. Although we know of similar manifestations occurring under other circumstances, our experience is that these frequently occur under an anointing of the Holy Spirit. When the Holy Spirit is present, the ministry time can be quite unpredictable and uncomfortable because:

God is unpredictable.

God can often be untidy.

We must let God be God.

Nonetheless, emotional healing and deliverance are a natural part of the ministry and need not necessarily be unorderly, noisy or prolonged. This varies with individuals but prolonged manifestations are not encouraged, neither are raised voices from the PTMs.

6.4 Confidentiality and mandatory reporting

Trainees, PTMs and Staff are required to agree to practice Confidentiality with regard to not divulging the personal details of a guest. Assurance of confidentiality is given to all those who come for help. The only exception is when you have a legal requirement to report (discussed below).

A copy of the Confidential Memorandum is given in Appendix 1. When signing off to The Grainery Church's Code of Conduct, you also agree to follow that listed in the Memorandum. If guests are in agreement for their Connect

Pastor to know details of why they are receiving prayer then they can indicate this verbally.

Any prayer ministry leader/ volunteer ministering, whether in an 'informal or formal capacity, needs to report the following to the Exec Manager or Executive Pastor.

- he/she is intending on self-harm,
- he/she is going to harm another person,
- a child is under significant risk of harm, and/ or
- a criminal offence is involved.

7. Informal Ministry – More Specific Guidelines and Procedures

7.1 General

- On Personal Appointments, the work of making an assessment is very important. This will involve limited note taking. Such notes are to remain highly confidential.
- In order for ministry to be effective, the person coming for help needs to have a personal relationship with Jesus Christ. If this is not evident, then guidance and help in this area will be an important and vital part of the ministry.
- It is preferable that people who come for help do so with the knowledge and blessing of their church leader and are in good fellowship with their church. However, when there are difficulties and good relationships have not been possible, the Grainery seeks to encourage reconciliation, forgiveness and a Godly resolution to relationship difficulties. It does not see itself becoming a referee or judge but a peacemaker.
- The main aim is to see the Lordship of Christ firmly established in an individual's life so that the fruit of the Holy Spirit is made manifest and a willingness to live as God intended is encouraged.
- If memories surface which have not surfaced before, the person is encouraged to pray and think them through and then come back to us. If during a time of ministry a person shares memory facts which are not too complex they are prayed for during that session. At no time are people encouraged to imagine or guess that something has happened to them.

Prayer Team Members are trained not to suggest things that might have happened to them, but are trained to look for collaborating evidence of things told to them through presenting symptoms and background history.

- People presenting for ministry may be asked to work through relevant set-piece prayers e.g., the Lord's Prayer or the Lordship Prayer. In some cases, the partaking in communion together may be appropriate.
 - The laying on of hands
This should be done following permission given by the Guest and in a dignified and sensitive manner. Prayers are offered to God that will bring His healing and release through this.
 - The Anointing of Oil (Mark 7: 12)
Following prayer of consecration of the oil, a little may be used to anoint the person for healing or dedication to the Lordship of Christ. Permission must be granted by the individual to do this first.
 - Communion
Sharing in the sacrament of communion can be a vital part of healing.
 - Water Baptism
Water baptism may also be very significant in the healing process if appropriate.

Following ground work prayers PTMs are encouraged to pray, as the Holy Spirit leads, for healing and release in the area of physical infirmity, emotional healing and deliverance as relevant. If emotional or demonic manifestations occur, the dignity and safety of the person is paramount and also that of those around.

- Recipients of prayer ministry are encouraged to recognise that healing is often a process and it is not likely, therefore that every issue in their life will be dealt with in one prayer session. Therefore, both they and the team praying should be open to God's agenda and timing, and not their own.
- In the case of those needing longer term ministry, a thorough assessment system may be used to give an outline of history, character, behaviour and attitude problems, plus stability and maturity as a Christian, before undergoing deep ministry. It is likely that cases like this need to be passed onto the Team Leaders, referred to professionals, or corrected with specific ministries such as Ellel.

- All PTMs are advised against giving directive prophecy to guests concerning their marriage etc. If prophecy is received, it must be written down and handed to a staff member or Prayer Ministry Leader, to be weighed, tested, measured and approved. A decision will be made if, when and how to communicate this to the guest.

Work in pairs

Our general practice is that two or more PTMs (preferably a male and a female) should be present. The reasons for this are:

- Jesus sent out the disciples in two's - Luke 10:11.
- If any two of you agree on earth ... - Matthew 18:19.
- Where two or three are gathered together... - Matthew 18:20.
- The combined power of two people is more than the simple addition of one plus one.
- One Ministry Team Member of each sex is vital to protect the integrity of those ministering and provides protection from accusation.
- A member of the opposite sex to the person being helped can give security and understanding although there are occasional exceptions to this rule.
- One of each sex avoids any sexual problems of physical contact when laying on hands.
- Two affords protection from future misrepresentation and from being misquoted - Matthew 18:16.
- Two prevents extremities in ministry situations.
- Two help each other to test possible avenues in ministry until both are confirmed in the rightness of the course of action.
- Two pray for one another.
- Two enable testing of words of knowledge and confirmation of Gifts of the Spirit being used.
- Two encourage faith in one another.
- Two enable confirmation of significant points in the prayer ministry.
- Two can take time out to talk and pray.



- Two can remind each other of relevant scriptures.
- Two can bring a wider perspective through the mixture of abilities and experience
- Two can provide physical protection for each other when necessary.
- Two can recognise attacks from the enemy against each other and pray for one another.
- Two avoids the one needing help becoming too dependent on one person.
- Two provide ministry continuity in the event of one Team Member being absent from a session and having to be replaced.
- Two enables an experienced Team Member to train up an inexperienced one in the security of his or her presence.

Working as a team is also encouraged because often in prayer ministry time a person can be “slain in the Spirit”. Whilst this can be sometimes a contentious issue, the fact is that it happens. It happened in Biblical times (Paul the Apostle on the road to Damascus) and is known by different names e.g., “resting in the Spirit”. The Prayer Ministry Team leadership will work towards having enough people on hand for one person to take the lead and one to stand alongside or behind the person who has come forward, in case they fall. The support person should ensure there are no chairs or obstacles which could hurt the person being prayed for if they fall. Modesty is also an issue and if a woman with a “shortish” dress or a top which is revealing is on the ground, a decision should be made as to whether to cover their legs/torso in the aim of modesty and for preserving their dignity.

8. Support for PTMs

Each person has a unique response to receiving tragic information (e.g., disclosure of abuse) shared during ministry. There may be some common reactions such as:

- shock,
- disbelief
- anger
- sympathy for the victim
- frustration
- seek justice

As a responsible team member or leader it can be very distressing to find yourself in this situation. If you are in such a situation, it is recommended that you talk to other church leaders and/or outside counsellors regarding your thoughts/feelings about what has been disclosed. You do not need to give details of what has been shared, simply your response to it, and how you are managing your role in supporting the child.

Some people may also have severe reactions that may in some cases have an invasive impact on their ability to function effectively within their ministry and life roles (including eating and sleeping disturbances). If this occurs talk to the Senior Pastor or an Executive Pastor about the matter as you may need additional ministry and support.