

Titus 2 Discipleship Ministry

But as for you [Titus], teach what accords with sound doctrine . . . Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

Titus 2:1, 3-5

The Legacy of Biblical Womanhood
Susan Hunt & Barbara Thompson

The Titus mandate is remarkable! Titus was pastoring a church on the island of Crete. It was a pluralistic, decadent culture. Of all the things Paul could have had Titus tell the women to do to combat that decadence, he bore down on the need for older women to encourage and equip younger women to live godly lives. (p. 68)

Titus 2:3-5 is a clear call to gospel-driven, gender-specific discipleship.

Foundational Principles for a Titus 2 Discipleship Ministry

Titus 2:3-5 is not simply a suggestion to match older women and younger women. This gospel imperative is one part of covenant life. It is a part of the strategy for a local church to disciple God's people.

The Titus mandate was given to the pastor of the church. Paul instructed Titus to equip older women in the congregation for the ministry of training younger women. This discipleship is to take place within the context of sound doctrine and under ecclesiastical authority. The commitment, oversight and protection of church leadership are biblical and essential.

“Older” women is not just a reference to age. It also involves spiritual maturity. This is a spiritual mothering—a nurturing—ministry. It is gender-specific, life-on-life discipleship where women encourage and equip women to live for God's glory as a woman.

In the Great Commission Jesus told us to make disciples. Titus 2 is a chapter on discipleship. At the end of the chapter Paul tells us why and how we can make such a radical investment in the lives of others.

For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright,

and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works. (vv. 11-14)

- Jesus came, and He is coming back. This is the gospel. The gospel is the motivation for a commitment to disciple others.
- Jesus gave Himself to redeem us and *He* is purifying us. The gospel is the power that enables us to disciple other women and the gospel is the power that will transform them into His likeness.

Women's Ministry in the Local Church

J. Ligon Duncan & Susan Hunt

Titus 2 gives legitimacy and limitations to a women's ministry. There is an unmistakable mandate for women to train women, but the extent of this training is somewhat limited. There are many times and places in church life where men and women study and serve side by side, but a primary task of the women's ministry is to train women in the biblical principles and practices of womanhood. This does not mean that biblical womanhood is the only thing that women study, but it does mean that there should be a resolute commitment to weave these principles throughout the entire women's ministry. (Chapter 8, Titus 2—Discipleship, p. 127)

How should we do it?

A. There is no "one size fits all" model. This is a small-group model that is being used in many churches with wonderful results.

Each church should adapt this model to their specific needs.

- The following questions can help a church evaluate an existing Titus 2 Ministry or plan for a new ministry:

What is the purpose of your program?
 What is the content of your program?
 How are mentors selected and trained?
 To whom are mentors accountable?

If these questions are not addressed, we risk reducing the Titus mandate to moralistic fluff. Mentoring may be form without substance and little more than a buddy system. This

approach may pass on sentimental memories, or it may be one more disappointment for women to add to their list of failed relationships, but it will not pass on a lively legacy of grace.

A Story

The Titus 2 Ministry has had an immense impact on the ladies of First Baptist in Weymouth. Our core women were trained and equipped, the women on "the fringe" were reached and instructed, and the sweetness of our fellowship together is yielding a harvest of blessings. Our small groups have been an invaluable tool and we pray that the women of New England will reap the fruit of this ministry for generations to come.

Amanda Jones

First Baptist Church, Weymouth, MA

Distinguishing Characteristics of this Model

- *One part of the whole*
- *Small groups rather than one-on-one*
- *Definite time-frame*
- *Limited purpose*
- *Specific curriculum*

One part of the whole

- A Titus 2 ministry does not stand alone. It is one component of the women's ministry and of the church's discipleship ministry.
- It neither replaces nor duplicates existing Bible studies.
- Every congregation will have women who spiritually mother other women—they encourage and equip them to live for God's glory. Many may not even realize they are doing it, and they have never "named" their ministry! It is important to recognize and celebrate these women who are spontaneously and informally involved in spiritual mothering relationships without a program. There are also many women who long for these relationships but they do

not know how to bridge the gap to other women. A Titus 2 Ministry helps women to “find” each other.

Small groups

- Rationale: Jesus disciplined a small group. Our observation is that many one-on-one relationships fizzle after a few months. The dynamic of a group helps to sustain the ministry.
- Small groups allow more women to participate.
- Leaders: Titus 2 leaders are not teachers. They are mothers in Israel who have a passion to nurture and guide other women to spiritual maturity. They facilitate group discussions rather than teach formal lessons.
- Titus groups are informal. They are designed to build relationships with godly women, to teach biblical principles of womanhood, and to cultivate covenant relationships with other women in the group.
- Groups **meet monthly** so that this ministry does not compete with other aspects of church life.
- Ideally groups have **six to eight women**.
- It is suggested that groups meet in the leader’s home, and/or in homes of participants.
- Groups determine whether or not they will vary their schedule in the summer.

Definite Time-Frame

- We suggest three or four years.

Rationale: Biblical womanhood is counter-cultural. It requires a massive paradigm shift to think biblically about womanhood and to live covenantally as a woman. It generally takes three or four years to be able to articulate and begin to apply a gospel perspective of God’s creation design and redemptive calling for women.

- Leaders are asked to make a commitment for the entire time, always understanding that their circumstances may change and prevent this.
- Participants sign up for one year at a time.
- Women who sign up for the second or third year remain with their same group unless they have a scheduling conflict and need to switch to a more convenient time.
- A church should decide when their ministry will begin based on their church schedule. Some churches avoid the “Fall rush” and run January to January.

Limited Purpose

The purpose is to help women glorify God as they learn to think biblically and live covenantally as women. This purpose is realized as women:

- establish covenant relationships with other women,
- learn to think biblically about womanhood,
- learn to apply biblical principles to relationships and circumstances,
- become equipped to spiritually mother other women and girls,
- grow in their love for and service to the church.

Specific Curriculum

A church should select a curriculum that will help accomplish the purpose of the ministry.

- The *Biblical Foundations for Womanhood* series developed by the Presbyterian Church in America Christian Education and Publications Committee is the suggested curriculum for this ministry.

Spiritual Mothering
By Design
The True Woman
Treasures of Encouragement
The Legacy of Biblical Womanhood
Women's Ministry in the Local Church
Your Home—A Place of Grace

- Whatever materials are used, they should be approved by the leadership of the church and consistent with the doctrinal standards of the church.
- Titus 2 Leaders agree to use these materials.
- A church should select the specific books they will use, and encourage women to read the other books. Our suggestion is:

Year 1: *Spiritual Mothering* (This year emphasizes building relationships.)

Year 2: *By Design* (This study will help women make the paradigm shift in their thinking about womanhood.)

Year 3: *The Legacy of Biblical Womanhood* (This emphasizes the application of the principles of womanhood to life and relationships.)

Year 4: Select one of the other books. (Any will be useful to help women solidify what they have learned and to begin thinking about how and where they will serve others in the body of Christ.)

By the end of this cycle it is anticipated that women will be equipped to fulfill the purpose of the ministry.

Women's Ministry in the Local Church

The leaders of a women's ministry must be . . . diligent in calling and equipping women to assume their generational responsibility to learn from older women and to train younger women. Whether women are teaching a women's Bible study or a class of teenage girls, chairing a women's retreat committee or singing in the choir, decorating for a women's outreach event or serving on the church's mission committee, they should be intentionally training or learning from other women. Women discipling women is not just a program—it is the covenant lifestyle of redeemed women. (p. 127)

Strategy

1. The Women's Ministry requests permission from the elders to appoint a committee to explore the concept of a Titus 2 Ministry, to prepare a proposal, and to implement the approved plan.
2. The Women's Ministry submits a proposal to the elders. See **Appendix 1** below for a sample proposal.
 - Once approval has been given for this ministry, the Titus 2 committee implements the plan and coordinates the ministry.
 - This committee reports to the Women's Ministry. All plans go to the Women's Ministry in advance.
 - Suggestion: If there are existing Bible studies, meet with Bible study teachers to be sure they understand that this is not intended to undermine the studies. Women can be involved in both, and hopefully the Titus 2 ministry will reach out to some women who are not in a Bible study and then channel them into one. It is important for leaders to see both of these as complementary, supportive ministries that work together to disciple women.
3. Determine how many groups you will have. This is hard since there is no way to know how many women will sign up. Pray together and seek the Lord's guidance.
4. Selection of spiritual mothers:
 - Names are submitted to the elders for approval and then the committee recruits.
 - When you talk with a woman, you may want to give her an outline of what you are asking her to do. Example: **Appendix 2**.
 - Women who agree to serve sign the *Spiritual Mothering Covenant*. See **Appendix 3**.
 - Spiritual mothers are accountable to the Titus 2 committee.

- Suggestion: It is extremely helpful if wives of church leaders are involved in these groups, either as leaders or participants. Sample letter, **Appendix 4**.

5. Training of spiritual mothers (INFORMATION TO BE ADDED)

6. Publicize the ministry.

- **Appendix 5**, sample newsletter article.
- **Appendix 6**, FAQ sheet that can be used as a flyer or bulletin insert.

7. Assignment to groups

- It is very helpful if one committee member who has computer skills manages this process.
- Each spiritual mother decides the time her group will meet. Try to have morning, afternoon and night groups.
- The times of the gatherings are publicized but *not* the specific leader of each group.
Rationale: this is not a personality-driven ministry. The publicity explains that unity in Christ is not determined by common interests or circumstances.
- At a designated time, there is a sign-up board where women sign up for a **time** that is convenient for them **not a person** they want as a leader.
- When sign-up has been completed, each leader is given a list of women in her group. She is responsible to call and welcome the women into her group and to invite them to the first gathering.
- The committee sends a letter to all women who have signed up with information about the first gathering. Sample letter, **Appendix 7**.

8. First gathering

- It is recommended that each year all groups meet together for the first meeting.
- After the first year, it is suggested that you include testimonies from women sharing what the ministry has meant to them.
- Have copies of the books for the women. A sense of unity begins to develop when women see that all groups will be discussing the same book
- **Appendix 8**, program suggestions.
- **Appendix 9**, suggested instructions for group leaders.
- **Appendix 10**, these *Box Talk Guidelines* are a fun way for women to get to know one another.
- **Appendix 11**, you may want to give the women a copy of the *Getting-To-Know-You* form.

9. The vision and purpose of the ministry is maintained through:

- A yearly gathering for the combined groups. Testimonies and ideas are shared.
- Two or three gatherings for group leaders throughout the year to share successes and concerns, to pray together, and to give additional instruction and encouragement.
- Testimonies from spiritual mothers and/or daughters at women's ministry events.

10. Year 2 and following

- Three or four months before the end of the first year begin preparing for year 2.
- Contact leaders to see if they can continue.
- Ask leaders to contact the women in their group and find out if they plan to sign up for the second year.

Be sure women understand that if their circumstances have changed and they need to change to a different time, this will be accommodated.

If there is significant attrition in any group, you may want to combine some Year 2 groups. The leaders can serve as co-leaders of the group, or one of them may be willing to lead a new Year 1 group.

- Publicize the date for signing up for new Year 1 groups.

Idea: If possible, have women give testimonies about what their Titus group has meant to them.

Sometimes the second year gives an opportunity to reach women who are not very involved in church life. When they hear other women talk about the benefits, they are willing to sign up.

- Determine how many new Year 1 groups you will need and recruit leaders.

Suggestion: Ask group leaders if they have any recommendations of women in their group. If a woman who is completing Year 1 does become a group leader, encourage her to also remain in her group so that she can complete the cycle.

- Eventually recruiting leaders becomes simply a matter of asking women who have completed the cycle to become group leaders. Training becomes minimal because the women have been through the books and have seen how the groups work.
- This process is repeated each year as you add new groups.

11. "Graduation"

- During the final year, begin to challenge the women in those groups to prayerfully consider what they will do next. Emphasize the importance of identifying how they will use what they have learned. Suggested options:

Lead or co-lead a Titus group.

Become involved in, or continue involvement in, another ministry.

Become more intentional and purposeful in their relationships.

If a woman does not feel that she is ready for any of these options, encourage her to sign up for a new Year 1 group.

- Plan a “graduation” during the first gathering of all the groups. Ask some of these women to share testimonies of what the ministry has meant to them and to share how they intend to use what they have learned to serve and disciple others.

Frequently Asked Questions

By Titus 2 Committees

Appendix 6 has questions participants ask

1. We don't have any older women in our church. What should we do?

A Titus leader does not have to be older than the women in her group. “Older” also refers to spiritual maturity. Encourage leaders not to feel uncomfortable if there are chronologically older women in her group. A leader should value the life-experience and wisdom of these older women and give opportunities for them to share by asking them questions.

2. We have older women but none of them are willing to lead a group.

There may be legitimate reasons for this. Their health or circumstances may prohibit them from assuming this kind of responsibility, or they may be uncomfortable leading a group. Perhaps the best way to utilize older women is to ask them to be a part of a group. Tell them that their life-experience and wisdom will greatly enrich the groups. This may also be true for wives of elders.

3. What should we look for in Titus 2 leaders?

There is no single profile. Fervent prayer should precede this decision. Look for women who love the Lord and His church, who have a welcoming and nurturing heart, and who are approachable. Ask the Lord to go before you and to give these women a desire to spiritually mother other women. Often women who have never assumed any position of

leadership are the most effective group leaders. They may respond to your request by saying they long to lead a group but they don't feel qualified. These are your women! They will depend on Jesus and not on themselves. Suggestion: If there are women in your church who have never had children, prayerfully consider asking them to be spiritual mothers. You may give them the opportunity to fulfill their heart's desire to mother others.

4. Do women have to be members of the church to participate in a group?

This is a decision you will need to make in advance. Consider the ministry opportunities of your church and what is needed to support those opportunities.

5. Can women sign up in the middle of the year?

This, too, needs to be decided in advance. The disadvantage is that it takes time for a group to become open and transparent with one another, and new women coming in may disrupt that process. An advantage is that this is a wonderful way to enfold new members in the church. If you do this, you may want to only add new women during the first six months. Another option is to start a new group after six months if there are enough women to warrant this.

6. How should we decide how many groups to have?

There is no formula. Prayerfully determine how many you would like to have and then recruit leaders. It seems to work out.

7. What if one group only has two or three women sign up?

If this happens it is an indication that the time planned for that group is not a convenient time. This is an advantage of not announcing the leaders of each group in advance—a woman will not feel that no one wanted to be in her group!

Suggestion: Tell the leaders in advance that you have no way of knowing how many women will sign up or which time slots will be most needed. Explain that once the sign-up process begins, you may ask some of them to change times or to be co-leaders.

8. Is it a good idea to have co-leaders?

It is a very good idea.

9. How do we determine whether we should plan a three or four year cycle?

There is no formula, but some considerations are:

The spiritual maturity of the women in the church: If they are primarily new Christians, you may want to plan for four years.

The relationships of the women: If most women have known each other and have close relationships, three years is probably better. If there are many new women and there is a need to develop friendships, perhaps four years is needed.

The other opportunities for women to study and serve together: If there is an active women's ministry, you may want to plan for three years.

Appendix 1
Sample proposal for Elders
This should be adapted to reflect the ministry you have designed.

From: The Women's Ministry
 To: The Elders
 Re: A proposal to begin a Titus 2 Discipleship Ministry

But as for you [Titus], teach what accords with sound doctrine . . . Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

Titus 2:1, 3-5

The Legacy of Biblical Womanhood
 Susan Hunt & Barbara Thompson

The Titus mandate is remarkable! Titus was pastoring a church on the island of Crete. It was a pluralistic, decadent culture. Of all the things Paul could have had Titus tell the women to do to combat that decadence, he bore down on the need for older women to encourage and equip younger women to live godly lives.

Foundational Principles
for a Titus 2 Discipleship Ministry

Titus 2:3-5 is not simply a suggestion to match older women and younger women. This gospel imperative is one part of covenant life. It is a part of the strategy for a local church to disciple God's people.

The Titus mandate was given to the pastor of the church. Paul instructed Titus to equip older women in the congregation for the ministry of training younger women. This discipleship is to take place within the context of sound doctrine and under ecclesiastical authority. The commitment, oversight and protection of church leadership are biblical and essential.

“Older” women is not just a reference to age. It also involves spiritual maturity. This is a spiritual mothering ministry—a nurturing ministry.

In the Great Commission Jesus told us to make disciples. Titus 2 is a chapter on discipleship. At the end of the chapter Paul tells us why and how we can make such a radical investment in the lives of others.

For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works. (vv. 11-14)

- Jesus came, and He is coming back. This is the gospel. The gospel is the motivation for a commitment to disciple others.
- Jesus gave Himself to redeem us and *He* is purifying us. The gospel is the power that enables us to disciple other women and the gospel is the power that will transform them into His likeness.

Titus 2:3-5 is a clear call to gospel-driven, gender-specific discipleship.

Distinguishing Characteristics of this Model

- *One part of the whole*
- *Small groups rather than one-on-one*
- *Definite time-frame*
- *Limited purpose*
- *Specific curriculum*

Proposed Plan

One part of the whole: A Titus 2 ministry does not stand alone. It is one component of the women’s ministry and of the church’s discipleship ministry. This ministry will be directly accountable to the Women’s Ministry.

Small groups: Recruit and train leaders for these groups. Names will be submitted for your approval. Leaders will be directly accountable to the Titus 2 committee.

Time-frame: A 4-year plan (or whatever you decide). Women will sign up for a year at a time.

Purpose: The purpose is to help women glorify God as they learn to think biblically and live covenantally as women. This purpose is realized as women:

- establish covenant relationships with other women,
- learn to think biblically about womanhood,
- learn to apply biblical principles to relationships and circumstances,
- become equipped to spiritually mother other women and girls,
- grow in their love for and service to the church.

Curriculum: List the material you plan to use for each year.

Appendix 2

Sample Job Description for Titus 2 Leaders

But as for you [Titus], teach what accords with sound doctrine . . . Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

Titus 2:1, 3-5

You have been selected by the Women's Ministry and approved by the Elders to help our church fulfill this Titus mandate. We are asking you to consider serving as a Titus 2 Discipleship leader.

The purpose of the Titus 2 Discipleship Ministry: (add your purpose)

Responsibilities of Titus Leaders:

1. Lead a group of 6 to 8 women.
2. The group will meet once a month, preferably in your home or in the homes of participants. If needed, groups can meet at the church.
3. The time-frame is four years, though we understand that circumstances may prevent you from completing this term.
4. This is not a formal teaching situation. These are informal groups designed to nurture relationships and to discuss an assigned book on biblical womanhood. The books that will be used: (list these for each year)

Our prayers are with you as you consider this ministry opportunity. If you feel called to accept, we will provide training and support.

Appendix 3

Sample Spiritual Mothering Covenant

You must teach what is in accord with sound doctrine . . . teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God (Titus 2:1, 3-5).

_____ I am a member of _____ church.

_____ I am in agreement with the doctrinal standards of the church (*The Westminster Confession of Faith and the Larger and Shorter Catechisms.*)

_____ As a spiritual mother I will support the work of the church, defend the unity of the church, and submit to the elders of the church.

_____ I agree to use the materials that have been approved by the elders.

_____ (If married): My husband is supportive of my participation in this ministry.

_____ If a woman confides in me about serious problems, I understand that I am not to assume the role of a counselor. I should encourage her to contact the pastor or an elder, and if appropriate offer to do this for her.

Signed: _____

Appendix 4

Sample Letter to Wives of Church Leaders

(NOTE: You may prefer to host a tea for these women and present the ministry to them.)

To: Our Elders' Wives

From: The Titus 2 Discipleship Committee (NOTE: You may prefer for this to be from the Women's Ministry leadership.)

As you are probably aware, we are planning to begin a Titus 2 Discipleship ministry. We are writing to ask for your prayers.

You know even better than we do the need for this ministry. There are women who long for a spiritual mother to guide them, and there are other women who do not even realize they need a spiritual mother. At the same time, we are convinced that there are women among us who are willing to be equipped to meet this need.

The elders have approved our plan and we are currently working on details to implement the plan.

The purpose of the ministry is: (Add your purpose.)

This will be a small group ministry. We are attaching the job description for Titus 2 leaders.

You are women of prayer, and we ask for your prayer support as we seek the Lord's guidance each step of the way.

We also ask you to consider being a Titus 2 leader, or to participate as an advisory member of a group. We know that as wives of church leaders there are many demands on your time, but we also know that the women in our church will be richly blessed by an opportunity to be nurtured by you.

A member of our committee will contact you in a few days. We welcome any suggestions or advice that you have for us.

Appendix 5

Sample Newsletter Articles

Article #1

Titus 2 Discipleship Ministry

In the book of Titus the church is given the biblical model for women to disciple other women.

*You must teach what is in accord with sound doctrine . . . teach the older women . . .
Then they can train the younger women . . . so that no one will malign the word
of God. (Titus 2:1, 3-5)*

The Women's Ministry is committed to this gospel imperative. This is the strategy that God has given to His church for women to pass the legacy of biblical womanhood to the next generation.

The Elders have given approval for us to begin a Titus 2 Discipleship ministry. The purpose of this ministry is:

ADD your purpose

This will be a small group ministry. We are currently training Titus 2 group leaders.

We are grateful for the many women who are already involved in Titus 2 relationships, but we know that there are others who need help in finding a spiritual mother and there are women who would like to be equipped to be a spiritual mother. This ministry will help to connect those women.

We ask our church family to pray that the Lord will use this ministry to equip women to think biblically and live covenantally. We encourage women to prayerfully consider signing up for one of our Titus 2 groups.

Watch for more information!!

Article #2

Titus 2 Discipleship Ministry

*You must teach what is in accord with sound doctrine . . . teach the older women. . .
Then they can train the younger women . . . (Titus 2:1, 3-5)*

It will soon be time for women to sign up for this new discipleship ministry. Here are some details:

- The Women's Ministry has appointed a Titus 2 Ministry sub-committee: (names of committee members)
- Several women are being trained to be Titus 2 leaders.
- We call the leaders "spiritual mothers" because this is a nurturing ministry.
- Each spiritual mother will decide when and where her group will meet. There will be morning and night groups.
- Groups will meet once a month.
- The discipleship program is 4 years, but participants will sign up one year at a time.
- There will be six to eight women in each group.
- Sign up will begin (add date).
- The *Biblical Foundations for Womanhood* series developed by the PCA Christian Education and Publications Committee is the curriculum for this ministry.

Article #3

Titus 2 Discipleship Ministry

*You must teach what is in accord with sound doctrine . . . teach the older women. . .
Then they can train the younger women . . . (Titus 2:1, 3-5)*

- Do you desire deeper friendships with godly women?
- Do you long for someone to encourage and equip you to live for God's glory?
- Do you want to know what God says about womanhood?
- Do you want to know how to apply biblical principles of womanhood in your circumstances and relationships?

Then sign up for a Titus 2 Discipleship Group!

The following women have been trained to be T2D group leaders. (List the women)

Each group will meet once a month. The following are the meeting times.

(example)

- Second Monday morning, 10:00, home of the leader
- Second Monday afternoon, 1:00, church
- Second Monday evening, 7:30, home of the leader
- Fourth Wednesday night, 7:00, at the church
- First Thursday morning, 10:30, home of the leader

- First Friday morning, 10:00, home of the leader
- Third Saturday morning, 10:00, home of the leader

There will be a limit of eight women in each group.

The first opportunity to sign up will be: (add this information)

Please pray about signing up to participate in this ministry and decide which time is most convenient for you. Note that you sign up for a *time*, not a *leader*. This is intentional. Our unity in Christ is not based on commonality of age or interest. Our unity is a result of our adoption into God's family. This is not a personality-driven ministry. We are sisters in Christ and we hope each group will include a variety of ages and life-situations.

After you sign up, you will be contacted by your leader.

All groups will meet together for the first gathering: (give date, place, time)

If you have questions, please see one of the Titus 2 Ministry sub-committee members: (names of members).

Appendix 6

Sample FAQ

Note: This can be used as a newsletter article, bulletin insert, or flyer to distribute to women. This example has a teacup graphic to correspond with the teacup theme in the suggested program (Appendix 8). You may want to select a graphic and use it on newsletter articles and correspondence to participants.



Titus 2 Ministry FAQ

(Frequently Asked Questions)

Why is this women's discipleship ministry called "Titus 2"?

Look it up! The Titus mandate was given to the young pastor Titus by Paul in Titus 2:1-5. He instructed Titus to equip older women in the congregation to teach the younger women.

What is the purpose of this ministry?

The purpose is to help women establish covenant relationships with other women, learn to think biblically about womanhood, and learn to apply biblical principles to relationships and circumstances.

What is the curriculum?

We will use a series of books entitled *Biblical Foundations for Womanhood*. The first book is: (give title)

Is there homework?

Participants are encouraged to read the assigned chapter and be prepared to discuss it.

What will we do at the meetings?

In addition to discussing the assigned chapter, we will spend time getting to know each other, sharing prayer requests and praying for one another.

How long is the commitment if I join a group?

This is a 4-year discipleship program, but you will sign up one year at a time.

Is this ministry just for young mothers?

No! Single and married women of all ages are invited to participate.

Why is it called “spiritual *mothering*”?

Because it is a nurturing ministry.

How many women are in each group?

There will be 6 to 8 women in each group.

Are women grouped by age or interest?

NO! You sign up for a time that is most convenient for you. We hope that there will be diversity of ages, interests, spiritual maturity and experiences in each group. We are all sisters in Christ and the experience will be richer if we have opportunity to get to know women in a variety of life-seasons and circumstances.

Does someone have to be a member of the church to join a group?

(You will need to answer this question based on the decision your church makes. Do you want to limit it to women who are members, or can women use it as an outreach to friends?)

Who are the group leaders?

The following women have been trained to be leaders: -----

When and where do the groups meet?

Groups will meet once a month beginning (date):

(The following is an example)

1. First Monday, 10:00 to 11:30 am at the leader’s home
2. Third Monday, 7:00 to 8:30 pm at the leader’s home
3. Fourth Wednesday, 10:00 to 11:30 am at the leader’s home
4. Second Wednesday, 6:30 to 8:00 pm, at church
5. Third Thursday, 10:00 to 11:30 am at the leader’s home

*All groups will meet together for the first meeting. (Give date, place and time.)

Is child care available? (The answer will depend on your decision. Here is an example.)

The Wednesday night nursery and children’s program are available for Group 4.

How do I sign up to be in a Titus 2 group?

Sign up on the poster in the narthex after the Sunday services, or any other time in the fellowship hall lobby. Hurry! Space is limited.

If you have further questions, please contact: -----

Appendix 7

Sample Letter to Participants

(NOTE: The suggested program in Appendix 8 uses a teacup theme. Other ideas: Everyone brings a bookmark or a recipe to exchange.)

Dear Sisters,

We are thrilled that you have signed up for the Titus 2 Discipleship Ministry. You are an answer to our prayers. We spent much time asking the Lord to lead the exact women He wants to be a part of this ministry and asking Him to guide in the “matching” of spiritual mothers and daughters. We have asked Him to knit hearts together and to be glorified in all we do.

Enclosed is a list of the groups and group leaders. (NOTE: this is a list of the group leaders, the time each group meets, and women in each group.)

For our first gathering, all the groups will meet together:

Date
Place
Time (be sure to give beginning and ending time)
Tea and Dessert (or dinner etc.)

- **Please bring a teacup to give to another woman in your group. Attach your name and a Scripture verse. It can be a new cup or a “cup with a history.”**

Please pray for this ministry. Pray that the women who have signed up to participate will grow in our love for the Lord and each other, and that our families and our church will be stronger because we are seeking to be women who think biblically and live covenantally.

For God’s Glory,

The Titus 2 Ministry Committee (list names)

Appendix 8

Program Suggestions for the First Gathering of All Titus 2 Groups

The purpose of this gathering is:

- To provide a comfortable setting to launch the groups.

- For the women to realize that the groups are one part of a whole. There is a momentum that develops when women realize that other groups of women will be studying and growing together.
- To explain the purpose, distinctives, and opportunities of the ministry. Providing as much information and clarification as possible at the beginning makes for a stronger ministry.

Committee members should be greeters and help women find their group.

- Be sure to have a master list of the groups in case a woman does not remember her leader.

Leaders should be at the table to welcome women.

- Ask leaders to decorate their table with items from their home (see Appendix 9, Instructions to Leaders).

If you plan a meal, decide when to serve. If you have tea and dessert, you may want to have it at the tables and let leaders serve as the women arrive.

Plan carefully so that you can end promptly at the announced time.

Program Ideas

If possible, have the pastor or an elder welcome the women, express their support for the ministry and open with prayer.

Have the leader of the women's ministry welcome the women and explain that this is one part of the church's ministry to women.

The Titus 2 Committee Members facilitate the following:

- Share about the committee's "journey" in preparing for this night.
- You may want to give some explanation of the sign up process.
- Express gratitude for the women who signed up to participate
- Introduce the teacup theme. You may want to share a story about a teacup that belonged to a grandmother etc. Sharing a cup of tea can be a time of sharing life together.
- Introduce the Titus 2 leaders. The committee may want to give each of them a teacup in appreciation for their willingness to serve in this ministry.
- Give instructions for the teacup exchange (each woman gives her teacup to the woman on her left, or the group leaders pair the women and they exchange teacups). Encourage the groups to use this time to get to know each other. Some may have stories about their teacups. Leaders should encourage them to share these around the table.
- A devotion based on Titus 2. In this, explain the purpose and distinctives of the ministry. Suggestion: Use the *Foundational Principles of a Titus 2 Ministry* (above).

- Explain that this is not a counseling ministry. Titus leaders are not counselors. The term spiritual mothers is used because this is a nurturing ministry. But the leader is not the only nurturer. One of the benefits of a small group is that the nurturing will be mutual; group members will help and encourage each other. Emphasize that the leaders have limitations and it is important to respect those limitation. For example, women should not stay at the leader's home beyond the stated time unless the woman has made herself available for this. For some women, family obligations prohibit telephone calls at certain times. Explain that the leaders have been asked to share their particular limitations with their group, and allow a few minutes for this discussion.
- This may be a good place to take a break and serve dessert.
- Table Talk

A committee member explains that the leaders have been asked to bring items from home that will help the group to know her better. See Appendix 9, *Information for Titus Leaders*.

Also explain that each month a member of the group will give a similar talk to her group. This is sometimes called a "box talk" because women can bring their items in a box. See Appendix 10, *Guidelines for Box Talks*.

Allow about 15 or 20 minutes for the following:

Leaders to tell about their items and to ask for a volunteer to share at their next meeting. Provide copies of Appendix 10 for the volunteers.

Leaders distribute directions to their home and the Get-To-Know-You form (Appendix 11).

Leaders distribute the books and encourage the women to read the first chapter and come prepared to discuss it.

- Closing prayer

Appendix 9

Information for Titus Leaders for First Gathering

NOTES for the Committee:

- This information should be given verbally in one of the training sessions as well as in written form a couple of weeks before the event. You may want to involve the leaders in planning this event.
- If you use the teacup exchange, give the leaders instructions about this. If you plan to give them one as a gift, explain that they do not need to bring a cup.

- Include any other information you plan to use, such as Appendix 10 and 11.
1. Pray daily for the women in your group. Specifically pray that the Lord will use this event to help each woman feel loved and enfolded. Pray for a sensitivity to each woman.
 2. Call the women in your group 2 or 3 days before the event to remind them of the details and to see if they have any questions.
 3. Table decoration:
 - Bring items from your home to use as a centerpiece (favorite pictures, books, something that depicts your hobbies, sentimental mementos, etc.). At a designated time on the program, you will have 5 to 10 minutes to tell your group about yourself using these items.

(NOTE: Attach Appendix 10, *Guidelines for Box Talks*. Explain that she is to ask a volunteer to use this same method to tell about herself at the next meeting.)
 4. Be at your table early to welcome women as they arrive.
 5. Be prepared to share your personal parameters with your group—for example, if there are times that it is not convenient for you to receive telephone calls, or if it is not convenient for women to linger in your home past the designated time because of other obligations. Stating these boundaries at the beginning will help avoid uncomfortable situations.
 6. Have written directions to your home (or meeting place). Include date and beginning and ending time.
 7. We will have **copies of the book** for you to distribute to the women in your group. You may want to share your thoughts about the book as you do this.

Appendix 10

Box Talk Guidelines

What is a box talk?

It is a “show and tell” for grown-ups. It is a delightful way to get to know one another.

What do you do?

You place objects into a container (a box, bag, basket, etc.) that are representative of you and your life, and then you show the objects one at a time and tell why you included them. A box talk should be short and concise, giving a glimpse into who you are and what

you love. It should be a catalyst for further conversations. The guidelines below are intended to help you as you prepare.

The purpose of box talks:

- To nurture community among the women in a group by helping them to know one another better.
- For the woman who is reporting to have the opportunity to learn to speak concisely, intentionally, and purposefully. This is an important aspect of our discipleship.

Guidelines to keep these talks interesting and lively:

1. Choose 5 to 7 items that represent who you are. Pray about these items and choose them carefully. Pray for wisdom to know which parts of your life will help you connect to the women in the group.
2. Use items that tell something about yourself, and let the item do the talking. A couple of sentences of explanation are sufficient. Individual women can talk with you afterwards about specific points of interest.
3. Use pictures sparingly since it is difficult for everyone to see the picture and awkward to pass too many pictures around. Other items such as a favorite book, or something that depicts a hobby or vacation spot, something that recalls a special moment in your life or a future dream, or an item of clothing that recalls a special memory, make a box talk stronger. For example, an old spoon that belonged to your Grandmother who taught you to cook and to pray for the people who would sit at your table communicates a myriad of messages. Be prayerful and creative as you select items to show.
4. Though your box talk is not a testimony, consider including a single aspect of your testimony or a specific spiritual lesson you learned from someone or an event in your life.
5. Decide the best order to show the items and then list them in that order. Write 1 or 2 sentences beside each item. Do not emphasize details (too much information is too much information!).
6. **A box talk should not exceed 5 minutes.** It is important to plan carefully because it is very easy to think you have talked for 5 minutes when it has actually been 25 minutes. .
 - PLEASE, do not mention time. References to “they only gave me 5 minutes,” or “I think my time is up but . . .” take time and deflect from your box talk.

Appendix 11

Getting to Know You

(Suggestion: Group leaders give this to the women at their first gathering. Ask them to return it the following month.)

. . . love one another deeply, from the heart. For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God (1 Peter 1:22-23).

He died for us so that, whether we are awake or asleep, we may live together with him. Therefore encourage one another and build each other up, just as in fact you are doing (1 Thessalonians 5:10-11).

. . . confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective. (James 5:16).

We loved you so much that we were delighted to share with you not only the gospel of God but our lives as well, because you had become so dear to us (1 Thessalonians 2:8).

Please complete the following information and return at our next meeting.

Name _____

Address _____

Telephone _____

Email _____

If married, husband's name _____

If you have children, please list their names and ages:

Why did you sign up to be a part of this ministry? What do you hope to gain and give?

Do you have a specific prayer request regarding:

- Practical discipline (meal planning, money management, etc.)
- Spiritual discipline (personal devotion, church attendance, etc.)
- Relational discipline (selfishness, temper, impatience, etc.)