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Practical Guidelines For Supervisors And Interns Within A Biblical Perspective Of Ministry

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Andrews University
Seventh-day Adventist Theological Seminary

PRACTICAL GUIDELINES FOR SUPERVISORS AND INTERNS WITHIN A BIBLICAL PERSPECTIVE OF MINISTRY

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Mendel Reid
August 1979
PRACTICAL GUIDELINES FOR SUPERVISORS AND INTERNS
WITHIN A BIBLICAL PERSPECTIVE OF MINISTRY

A project presented
in partial fulfillment of the requirements
for the degree
Doctor of Ministry

by
Mendel Reid

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August 2, 1979
Date approved

Dean, SDA Theological Seminary
Affectionately dedicated to my wife, Leila, my faithful companion who has stood by my side for many years as an ideal partner and has helped to make this accomplishment a reality.
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PREFACE

The church consists of those whom God foreknows in sovereign love and predestines to be conformed to the image of Christ.¹ These are then called in history into fellowship with Him and membership in the assembly. They are essentially "people" united by Christ and, in Christ, become God's own peculiar people² or, simply, "my people,"³ whom He has formed or recreated by His loving, redemptive grace for Himself and for His glory.

Significantly, the term "people" is used 158 times in the Old Testament in reference to the Jewish nation of Israel as the people of God--"my people." Contextually it becomes a specific term for a specific people, namely Israel, and serves to emphasize "the special privileged religious position of this people as the people of God."⁴ As God's "chosen or peculiar people"⁵ they are "holy unto the Lord,"⁶ and are "above all people that are upon the face of the earth." The quality of holiness is attached to the people which Yahweh has chosen as His possession. The basis of the holiness of the people is that

¹Rom 8:29, 30. ²1 Pet 2:9, 10.
⁵Deut 4:2. ⁶Deut 4:2, 21.
⁷Deut 7:6.

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the Jews as believers in Yahweh have no fellowship with idolaters. Another point is that they are sanctified by the "gift of Torah."\(^1\)

This brings them into covenant relation with God, who accepts them as His people "called by My Name"\(^2\) and declares Himself to be their God.

"People," as used in the Old Testament for Israel, is inclusive and incorporates priests and general assembly alike. The word, however, has lost its inclusive meaning among many Christian churches. Clericalism has resulted in many ways of establishing a special group of professionals in the church known as the clergy (from kléros), who are recognized as separate, distinct, and apart from the general church membership, the laos or people. This practice has been conceived against the background of an ecclesiological evolution that perceives the ordained minister as possessing by divine mandate special authority, responsibility, and even holiness. It fosters a special claim to ministry that keeps it within the realm of the ordained, in which the general membership has no share.

This conceptualization has influenced sections of Christendom in their understanding of the mediation of grace to the believers on earth, and the nature and involvement of the members to minister to one another and to the world. It has also influenced the church's attitude to its administrative practice in that in many cases the minister assumes authority to administer the affairs of the church exclusive of membership participation.

It is exciting to discover what the New Testament teaching and


\(^2\) 2 Chr 7:14; Isa 43:7.
practice of ministry is; whether it is professionally parochialized or
generally distributed among the church members. What are the Pauline
implications of the gifts of the Spirit? What is their relationship to
the Petrine declaration of the people as a nation of priests? An under­
standing of ministry will unavoidably inform the church's practice of
ministry. Could the apparent spiritual lassitude and atrophy that
plague Christianity today be traced to a faulty conception of ministry?
A proper perspective of ministry could perhaps be the answer to
the urgent need that exists in many churches for a spiritual awaken­
ing.

In the formulation of a perspective of ministry as proposed in
this paper, consideration is given to these thought-provoking factors.

A project of this nature naturally could not be accomplished
by the sole effort of the researcher. The conventional process of
this academic task bespeaks the participation of others. Of these
several individuals mention should be made of Dr. William Johnsson,
Assistant Dean of the Seventh-day Adventist Theological Seminary,
who was identified with the formative stage of Part I of the project;
Dr. Abraham Terian, Assistant Professor of the New Testament
department, whose thoughtful observations and meticulous care guided
its completion; Dr. Arnold Kurtz, Chairman of the Doctor of Ministry
Department, whose suggestions aided in the improvement of the
project. To Dr. Norman Miles, Assistant Professor of the Department
of Church Ministry and project chairman, special mention is due. His
affability, concern, and constructive criticisms have been of inesti­
mable value.

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My wife Leila and children, Opal and Mendel, supported me through the entire process. I am especially indebted to my wife for her secretarial help and unceasing encouragement.

Above all, eternal gratitude goes to the Great Almighty whose miraculous care has borne us all the way. "To the all wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."
The purpose of this project is to develop a program to guide ministers in the task of supervision and training of Seventh-day Adventist ministerial interns in the West Indies Union of Seventh-day Adventists.¹

It is generally recognized that the internship program is a vital part of the young minister's preparation for ministry in the Seventh-day Adventist Church; that the training he receives during this period provides the model around which his ministry will be shaped. There is at present no structured program in the West Indies Union of Seventh-day Adventists that provides guidance for ministers in the supervision and training of interns; consequently there is a lack of unity of objectives and uniformity of approach. It is therefore imperative that a well-thought-out program be prepared that may be used as a guide to senior ministers in the training of interns.

The project will deal with issues relating to the "apprenticeship" model rather than the "supervisory" model. While the latter does in some instances justify priority over the former, the present lack of resources and personnel and the average number of churches comprising a pastoral circuit could not make this program workable at this point in time; nor could it meet the most urgent needs of the territory.

¹West Indies Union of Seventh-day Adventists comprises the following conferences and missions: East Jamaica Conference, West Jamaica Conference, Central Jamaica Conference, Bahamas Conference, Cayman Islands Mission, Turks and Caicos Mission.
The study consists of two parts. Part I is in the form of a position paper in which the writer seeks to give his perspective and emerging understanding of ministry. Chapter I of this section surveys the biblical and the extra-biblical usages of the words laos and kléros, extrapolates the meaning of ministry as deduced from Scripture, and provides basic information to the formulation of a theology of ministry.

Chapter II examines the biblical concept of the priesthood of believers, and the origin and task of orders of ministries found in the New Testament church. The question of ordination, so crucial to an understanding of ministry, is examined and the functions of the ordained minister discussed.

Chapter III, the concluding chapter, deals with the relation of the ordained to the unordained. It takes a thoughtful look at specific ways by which the ordained minister, in the performance of his role, may build the membership into a dynamic, cohesive community for service.

Part II is a professional paper and constitutes guidelines which are conceived as appropriate to the apprenticeship program. It is closely tied in with part I in that it proceeds to apply the theological concepts outlined to the internship practice. The project is descriptive of supervisory training in a setting in which the supervisor is an experienced and productive ordained minister employed fulltime by the Seventh-day Adventist denomination and is in charge of one or more churches; and in which the intern has completed his ministerial training and is assigned to work with this minister for at least one year.
The purpose of this training is to provide the young minister with an opportunity to have a careful and respectful perception of people and of the church's practical needs; to give him thorough and direct exposure to and participation in every facet of the church's activities; and to afford him the opportunity to acquire skills and develop competency in purposeful church administration so that at the termination of the internship training he will be qualified to assume pastoral responsibility. The training is also intended to provide the circumstances that will help the intern to clarify the certainty of his call to the ministry and also to assist the church in examining the evidence of his call.

The above is, in principle, the model of internship practice that is fostered by the Seventh-day Adventist Church in the West Indies Union Conference and constitutes the frame of reference by which part II of this project is guided and developed.
PART I

TOWARD AN UNDERSTANDING OF MINISTRY
CHAPTER I

MINISTRY IN THE CHURCH

Christian ministry in all its "modes and manifestations" must be traced ultimately to the ministry of Christ. The public career of Christ is most aptly described by the term "ministry" and it is within this framework that the Gospel records, within their entirety, are set. The New Testament is replete with evidences of Christ's unswerving commitment to His divinely appointed task of ministry, but nowhere is it as significantly expressive or more plainly epitomized than in the words, "The Son of Man came also not to be ministered unto (diakonathanai) but to minister (diakonasai), and to give His life a ransom for many."^2

The cross, which is the consummate and all-embracing manifestation of His love, is the crowning act of his service which invests

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2Ibid.

3John 4:34; Mark 10:45; 1 Tim 2:6.

4Mark 10:45; cf. Luke 22:27. "Ministry" describes the whole range of Jesus' Messianic activities; preaching, teaching, various types of miracles, including healing the sick and raising the dead, forgiveness of sins, institution of sacraments, etc. Bodey, 4:235.
His ministry with eternal significance. There is no word that describes more accurately the ministry of Christ than "service." "But I am among you," says Christ, "as He that serveth" (diakonos). It is significant that the same root word diakonos, used for "serve" or "servant" in the New Testament, is also used for "ministry" or "minister." Ministry and service are therefore interchangeable and are descriptive of all that is entailed on God's part, in and through mankind, in the work of redemption.

The ministry of Christ was essentially one of service. His perfect example of self-denying service, therefore, becomes, in turn, the norm and pattern for all his followers whom He calls to share in His destiny. This service belongs to the people of God. This may be deduced from Christ's statement, "As the Father hath sent me into the

---


"The comprehensiveness of this term is brought out by its wealth of association in the New Testament. Apostles and their co-workers are servants (diakonoi) of God (2 Cor 6:4; 1 Thess 3:2). Ministry, likewise, is a diakonia of apostleship (Acts 1:17, 25); of the Word (Acts 6:4); of the Spirit (2 Cor 3:8); of righteousness (2 Cor 3:10); of reconciliation (2 Cor 5:18), or serving tables (Acts 6:2); and of financial aid for fellow believers in distress (2 Cor 8:4); cf. 2 Cor 8:19, 20," 4:236. "The greatness of ministry is accounted not in outward rank, but in its proportion to service." M. H. Shepherd, "Ministry," The Interpreter's Dictionary of the Bible (Nashville: Abingdon Press, 1962), 2:386.
world so have I sent you into the world. "¹ The whole church, there­
for, is called to ministry. Its members are, in a general sense,
ministers absorbed in the ministry of Christ. "This is to say that
ministry is the privilege and responsibility, not of an elite corps of
ecclesiastical dignitaries, but a Christian function of service"² that
"equally and alike belongs to every member of Christ's body."³ Since
ministry is the general service of the people of God, it is a false
dichotomy⁴ that perceives the clergy and laity as two separate classes
of people, the former possessing the perogatives of ministry which
distinguish them from the membership.

In order to have a proper understanding of ministry and its
relationship to the ordained ministry and the membership in their
task of mission to the world, it becomes necessary to give study to
two root words, laos (people) and klêros (clergy), around which the

¹John 20:21.

²Franklin M. Segler, A Theology of Church and Ministry

³Bodey, 4:236. "It designates a ministry of lowly and devoted
Bible, ed. James Hastings (New York: Charles Scribner's Sons, 1953),
p. 662.

⁴The apostolic succession of the whole church turned more and
more into the apostolic succession of a particular ministry, especially
after the disappearance of the prophets toward the end of the second
century, and after teaching authority had become almost exclusively
entrusted to the episcopoi and their helpers. The fellowship of
believers, the collegiality of all believers, of all who had charisma and
fulfilled their own ministries . . . gave place to the collegiality of a
special ministry within the community . . . the episcopoi or elders
who increasingly began to see themselves as distinct from the commu­
nity, the 'people.' This is where the division between 'clergy' and
'laity' begins," Kung, p. 525.
sharp distinction has been established in some sections of Chris-
tianity.

Laos

Common Meaning of Laos
in the Septuagint

The Greek word laos is used over two thousand times in the
Septuagint. In its general use it refers to people collectively, not
just in the sense of a crowd or population but also in the sense of
people forming a union. In this regard the scriptural story of the
Shechemites is most illuminating. The Shechemites and the family of
Jacob were to intermarry (oste einai laon ena); thus a society or union
would be formed.

Laos can also refer to the population of a city, as in the case
of Sodom or to the members of a tribe, as in the case of the Danites
(Dan krinei ton eautou laon). The dead are also thus categorized;
Jacob on his deathbed said, "I shall be gathered pros ton emon laon." Nations are likewise termed as the laos of the land (laos tays gays).

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1 Strathmann, TDNT, 4:39.
2 Ibid., p. 33.
3 Gen 34:22.
4 This city would become one laos or union of the people.
5 Gen 19:4.
7 Gen 49:29.
8 Ezek 7:27, cf. Lev 4:3, 27. Strathman in his article on laos points out what he calls a looser usage of the term and quotes as example: Num 2:6; "The serpents bite the laon"; Josh 17:4, "We are many laos;" Gen 50:20, "That much laos might be saved," TDNT, 4:34, 35.
Specific Meaning of Laos in the Septuagint

The "true distinctive feature of the Septuagint is a careful restriction of the use of the term to Israel," with a view to laying emphasis on the special position they hold as the laos Theo. Significant toward the formulation of a theology of ministry is the continual recurrence of laos Theo, for in this sense laos is the national society of Israel according to its religious basis and distinction. Israel is, therefore, distinct from all other peoples in that it stands in a special relation to Yahweh "who is incomparably superior to all the gods of the nations." They are a holy people to the Lord—laos, hagios eikonio to Theo sou. Israel is the laos eggizon auto of the Lord and Yahweh is near to them whenever they call upon Him.

Common Meaning of Laos in the New Testament

In the New Testament the statistically predominant sense of the use of laos is that of "people," "crowd," or "population." In this regard it is used of the people of whom the chief priests and scribes were afraid; of the people among whom Jesus healed all manner of

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1 Strathmann, TDNT, 4:34. 2 Ibid., p. 33.
3 Ibid. 4 Deut 7:6, cf. 14:2, 21; 26:18.
5 Ps 148:14.
6 Moses, in his historical review of Israel's exodus, reminded the nation that they were the people of God who became "the portion of the Lord . . . the line of His inheritance." Deut 32:9.
7 Strathmann, TDNT, 4:51.
8 Mark 14:27.
sicknesses and diseases;\(^1\) of the people or crowd who adjudged themselves and their children guilty of the blood of Jesus;\(^2\) and of the crowd that waited on Zecharias before the temple.\(^3\)

**Specific Meaning of Laos in the New Testament**

The New Testament uses *laos* in reference to Israel as the Jewish nation. It occurs either directly or in the context indicating that the reference of *laos* is to Israel: "John preached repentance to all the people of Israel."\(^4\) Peter, in his sermon to the elders and rulers of the Jews, makes implicit reference to the Jews as a nation, as the people of Israel.\(^5\) Jesus applies the prophecy of Isaiah to the people—the Jewish nation which had rejected Him.\(^6\) Paul also applies this same interpretation to *laos* and gives it New Testament continuity.\(^7\)

Unlike the Old Testament's explicit application of *laos* to national Israel, the New Testament also uses the term to describe the Christian community which includes Jews and Gentiles alike.\(^8\)

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\(^1\) Matt 4:23. Strathmann gives the following comment on *laos* in this text: "It has the weaker sense of 'population' (Jesus on his journeys healed pason malakian en to lao), Matt 27:64, and the members of the Sanhedrin ordered a watch on the tomb, maypote ethontes oi mathaton klepsosin auton kai eiposin to lao. . . ." TDNT, 4:51.

\(^2\) Matt 27:25.


\(^6\) Matt 13:15 (from Isa 6:9, 10); 15:8 (from Isa 29:13).


\(^8\) Acts 15:14-17.
Peter's reference, therefore, to God's own laos is to be interpreted within the special context of God's new nation of all races recreated by His redemptive act in Christ. This nation is referred to as God's peculiar laon whom Christ has purified unto Himself, zealous of good works. Under the new covenant relationship Christ has pledged to put His laws "into their minds and write them into their hearts; and (He) will be their God and they shall be (His) people."

Thus the specific usage of laos in the New Testament is Israel, the New people of God. This is the touchstone, an understanding of which is crucial to a proper theology of ministry. Israel is the laos Theo. This is the significant consideration from the standpoint of history, religion, and theology. It is carried through with a view of laying constant emphasis, both in the Old and New Testaments, on the special religious position of Israel as the people of God.

Laos in the Early Christian Literature

The literature of the early Church reveals the common usage of laos in reference to "crowd," "population," "people." There was,

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1 Pet 2:9, RSV; Isa 60:1-7.
2Therefore if any man be in Christ he is a new creation" (1 Pet 5:17); cf. 1 Pet 2:9 (RSV).
3Titus 2:14.
4Heb 8:9, 10; 10:30; Rev 18:4; 21:3.
5Strathmann, 4:33.
6Ibid., p. 34.
7Ibid., p. 57.
nevertheless, the evidence of a "strong awareness" that the laos were those of the Christian community called the laos kainos, or the renewed people, "in contrast with the laos protos, Israel."^1

Laos in Rabbinical Literature

In Rabbinic literature the Hebrew equivalent of laos, 'am, is employed predominantly to denote people in terms of Yahweh's possession . . . the people of God," and "recurs in many forms in Jewish literature of late antiquity."^2 These writings express the close relation between Yahweh and His people on the one side and the remoteness of the nations on the other. Significantly, Rabbinic literature projects also the father-son relationship between God and Israel.4

It would, therefore, appear that the above-mentioned evidences present conclusive argument in favor of a unanimity in the usage of laos denoting people (the people of God in particular). In modern usage, however, the same word in its latinized form is being used for "lay" or "laity," representing the general membership in contrast with the clergy or minister.5

^1How strong was the awareness that the Christian community was a new people of salvation from a twofold historical root may well be seen in an observation of Clement of Alexandria (Strom V1, 5, 42, 2). "ek tou tays ellaynukays paidaias, alla lai ek tays nomikays aí to en genos tou sótzomenou sunagontai laou oi yaon pistin proxe- menoi." Quoted by Strathmann in TDNT, 4:57.

^2Strathmann, TDNT, 4:39. ^3Ibid., p. 41.

^4Ibid.

^5The word "lay or "laity" goes back to the Greek laikos which, in its latinized form, laicous, entered a number of Western languages and consequently became part of the great tradition of the West. It means "belonging to the laos" in its original pure religious meaning
In current usage "lay" or "laity" has come to mean "unqualified to speak or judge in various fields of knowledge or service," and has acquired the notion of ignorance. Hendrik Kraemer calls attention to the fact that the change in usage "apart from the profane usage of the word" is due to the emergence of an "organized, duly ordained clergy as a closed status over against the laos, the people, such as the ordinary congregation."^2

**Klēros**

Klēros is the word from which "clergy" stems and from which the Latin designation "clericos" (clergy) is derived. The term in today's general usage conveys a note of class or distinction in (the chosen people of God); but it fell into the fate of perversion and secularization that some other central religious terms have succumbed to, as "calling" and "service." Hendrik Kraemer, *A Theology of the Laity* (Philadelphia: The Westminster Press, 1958), p. 49.

^1In Latin countries 'laique' has taken on, as a result of the conflict between the Roman Catholic Church and modern society the meaning of 'anticlerical, anti-religious neutrality of the state in regard to religious matters . . . .' classical Greek knew also a word for 'layman' which meant 'a private person or an ignorant or an uneducated one.' It is the word 'idiotes' which is fallen far deeper than laikos as appears in the word idiot. . . . The change began as early as the first century." Kraemer, pp. 49, 50. But the distinctive difference between the clerics and the laymen did not come about fully until the third century, Kung, p. 170.

^2Kraemer, p. 50. "The rapidly increasing clericalization of the Church meant that it became more and more customary to use the word 'priest' exclusively for those who held a particular office in the Church. The idea of the priesthood of believers gradually came to be almost forgotten by the faithful and by most theologians . . . . The laity, involved as they were with marriage and with material possessions, became regarded as the 'carnales'--or a formulation . . . as the left side of the body of Christ." Kung, pp. 489, 490.

^3Kung, p. 170.
connection with the office and status of the minister against the general body of believers. But the etymology of the word, both in its secular and sacred context, gives absolutely no measure of justification to such interpretation.

Common Greek Usage of Klēros

The basic meaning of klēros is "lot," such as "the lot which is drawn" and "the lot of land assigned."\(^1\) The word is used in denoting the lot of land that "a king assigns to his subjects."\(^2\) Inherent in its meaning is the idea of patrimony, bearing out the action of a father who gives to a son what he wills to him as his inheritance.\(^3\)

Klēros in the Septuagint

In every case of the one hundred and twenty-nine times that klēros is used in the Old Testament\(^4\) it conveys the same meaning of "lot," "portion" or "inheritance" and is used often in reference to the land itself when Israel received "their own special God-given possession" in Canaan.\(^5\)

Of the Levites Moses declared: "And they shall have no inheritance among their brethren (klēros de ouk estin adelphois auton). The Lord Himself is their portion (klēros)."\(^6\)

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\(^1\) F. Herman, "Klēros," TDNT 3:758.
\(^2\) Ibid., p. 759.
\(^3\) Ibid., p. 768.
\(^4\) Ibid., p. 759.
\(^6\) Deut 10:9. David attaches the ethos of his cultic loyalty to the Torah because the Lord is his portion (Ps 119:57).
Klēros in the New Testament

In the New Testament klēros is also used for the "portion" or "lot" allotted to someone. Judas is mentioned as having obtained "a portion (ton Kleron) of this ministry."¹ Peter, in rebuking Simon the sorcerer told him that he had "neither part nor lot (klēros) in this matter."²

Paul uses klēros in relationship to the eternal inheritance of the saints which involves all, without regard to office or function.³

Perhaps most significant and eminently noteworthy is that the ascended Lord used klēros to denote the eschatological portion that will come to those who "turn from darkness to light . . . that they may receive a lot (klēros), the ones having been sanctified by faith."⁴

Klēros in Early Christian Literature

The Church Fathers seemed to have been influenced by Philo who is known to have stood linguistically aligned with the Old Testament in his use of the word, thus associating its meaning with "lot," "portion" or "inheritance."⁵ Moreover, he is known to have related the application of the word beyond the bounds of the physical to the person of God Himself. He says that "God is the klēros of the

¹Acts 1:17. ²Acts 8:21. ³Acts 26:18; cf. Col 1:12; Eph 1:11, 14, 18; 5:5. The argument put forward is that the fact of a promise of eternal inheritance made to all is ample evidence to the application of klēros to the entire people of God.
⁴Acts 26:16-18 (RSV).
⁵Hermann; "Klēros," TDNT, 3:762.
Levites . . . the righteous are God's klēros and God is the klēros of the righteous."¹ Ignatius likewise understood the portion concept in relationship to the eternal inheritance as denoted by klēros, and spoke of it as the "heavenly gift which God has allotted to each believer." In this wise he expressed his desire to share in the "eternal inheritance of the Ephesians who are faithful to the apostles."²

In summary, it is evident that the various usages of the word fail to provide any grounding for the use of klēros to mean a special group of professional people in the Church called clergy or ministers as against laos, the general lay membership. In current practice the Septuagintal designations of God as the klēros of the Levites seems to have been reversed to the Levites being the klēros of God. The thrust of the biblical and extra-biblical usages denotes that an "inheritance" or "portion," or "lot" is given. The predominant New Testament connotation is that of the eternal inheritance of the saved. The gift motif is significantly evident and relates to the eternal reward that awaits all God's people (laos)—ministers and members alike.

It is, therefore, logical to say that unto the whole laos, the new nation of God has been assigned the klēros. Any usage of these words outside of this context is scripturally unfounded.³ This perspective is necessary to the understanding of the mission of the Church.

¹Ibid.
²Hermann, TDNT, 3:764.
³Robert Saucy renders "portion" a double meaning; the portion or land which is the inheritance of God's laos; the people which is the portion or inheritance (klēros) of God. As such he concludes that klēros is the laos and the laos is the klēros. The Church in God's Program (Chicago: Moody Press, 1972), p. 28.
which involves the entire membership. The people of God to whom are promised the eternal inheritance are under sacred obligation to make God's love known to the world. As the promise is to all so is the commission and the more earnest the anticipation of the fulfillment of the promise, the more earnest should be the desire for participation in the commission. A reward predicates a responsibility.

All Are Called to Ministry

To this new created people has been entrusted the work of ministry. Essentially the ministry of the people of God is a continuation of the ministry of Christ on earth. The New Testament indicates this continuation along two lines. There is first His ministry in heaven where He rules over all things for His "Church which is His body"; represents and intercedes for all His people as their High Priest at the throne of God; and executes His promise to return with a prepared place for His followers.

Christ also continues His ministry on earth through His body, the Church, in which He is permanently present through the person of the Holy Spirit who took up where Christ left off at His ascension. All Christians are members of the body of Christ

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1 Matt 28:18-20. 2 Eph 4:7, 11-13; cf. 1 Cor 12:4-12.
3 Eph 1:20-23. 4 Heb 7:25; 1 John 2:2.
7 Acts 1:1, 2; cf. John 16:7, 8.
and their ministry is a continuation of His ministry\(^1\) which is grounded upon the relation of the Church to Him as members of one body of which He is the head\(^2\) and as constituents of a royal priesthood\(^3\) of which He is chief.\(^4\)

The apostle Paul settles this question of corporate ministry given of God to all men. In 2 Corinthians, chapter 5, he addresses himself to the entire Church--"the new creation,"\(^5\) which God through Christ has reconciled to Himself.\(^6\) Then, significantly, with emphatic clarity, he declares (in the same verse) that the reconciling program is to be continued by this people unto whom God has committed this ministry: "All this is from God who through Christ reconciled us to Himself and gave us the ministry of reconciliation."\(^7\) For this purpose the gifts of the Spirit were given to the Church.\(^8\)

An understanding of ministry, therefore, must be based upon the understanding that "ministry" is not an order of men professionally

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\(^2\)1 Cor 12; cf. Eph 5:25.  \(^3\)2 Pet 2:9.

\(^4\)Heb 4:15.  \(^5\)2 Cor 5:17.

\(^6\)2 Cor 5:18.  \(^7\)2 Cor 5:18 (RSV).

\(^8\)Eph 4:11. "Because the church is formed by one Spirit into one body with Christ the participation of the ministry of Christ is primarily corporate. Thus the ministry of the Church refers primarily to the royal priesthood which pertains to the whole membership of Christ's body." T. F. Torrence, Royality Priesthood (Edinburgh: Oliver and Boyd Ltd., 1963), p. 35.
different from those who are called laymen. It is not even a special group of people gifted with the talent of preaching. Ministry is a function in which the entire church is involved. It is fulfilled in the performance of Christian service rendered to mankind by the communicating of the gospel through multiplied means, according as the Holy Spirit has given to each duties or responsibilities and corresponding gifts and capacities.  

Gifts are given to every member by the Spirit to be put to work in the church for its own edification and for the reconciling of unbelievers to God.  

The biblical notion of "the priesthood of believers" indeed does suggest itself.

In concluding this chapter, it is to be noted that the above understanding of ministry is necessary to the supervisor and the intern in the realization of a successful supervisory practice. Both parties must be aware that purposeful church administration calls for the

1 Cor 12:4-7 (RSV). Ministry is the church's "obligation under God to minister as His servant in reconciling the world to God." Raoul Dederen, "A Theology of Ordination," Ministry, February 1978, p. 24.


Ellen G. White says, "Not more surely is a place prepared for us in the heavenly mansion, than is the special place designated on earth, where we are to work for God." Ellen White, Christ's Object Lessons (Takoma Park, Washington, D.C.: Review and Herald Publishing Assn., 1941), p. 326.
utilization of all the church's resources and personnel in a coherent and comprehensive manner; that the church can achieve its divinely appointed mission as a community of ministering servants only when every segment is seen as a part of a larger whole, the laos with a single mission.

If, on the other hand, the senior minister's understanding of ministry is that, by virtue of his professional position, he possesses the undisputed right to ministry; that he holds sole rights to the ordering of the business of the church, the church worship, and the general preaching of the Word; then the true biblical concept of ministry will be nullified and the supervisory practice will virtually become a perpetuation of the dread clericalism that has plagued the Church over many centuries, and has robbed it of its biblical mandate to ministry. It is obvious that a proper understanding of ministry is integrally related to the compilation of guidelines for the supervision and education of interns, to which part II of this project is addressed.
CHAPTER II

PARTICULAR MINISTRIES

We have seen that to the whole people of God (laos Theou) has been promised the eternal inheritance (klēros). To them, consequently, has been committed the task of ministry for the express purpose of reconciling the world unto God. With such a responsibility of ministry committed to the Church the questions naturally arise: how are the lay believers to be conceived within the context of a priestly function? Is there any difference between their ministry and that of the ordained minister? What is the nature and function of the priesthood of believers? What are the particular ministries involved in the work of the church? The answer to these questions is important to an understanding and practice of ministry; to the development of a healthy and progressive growth relationship between the minister and his congregation; and to the formulation of acceptable guidelines for a ministerial apprenticeship program.

The Priesthood of Believers

Christian ministry has a priestly character and function since in the sight of God all are members of a royal priesthood. But this function is not comparable to the Old Testament practice as it relates to the duty of priests in the offering of sacrifices on behalf of the

\[1\] Pet 2:9.
people. The one great, perfect oblation\(^1\) for the sins of the world was made by Christ, the great High Priest, once and for all.\(^2\)

While in a special sense priestly ministry has been gathered up into Christ,\(^3\) yet in a general sense it is applicable to all Christians alike.\(^4\) Peter says that the new priesthood is performed through the general body of Christ, built up by the saints.\(^5\) The priestly function, instead, is contained within the framework of a relational experience of worship to God and an active life of ministry to our fellowmen. In this new sense all believers are called upon to offer sacrifices of praise and prayer,\(^6\) of body and soul.\(^7\) The human heart, consequently,

\(^1\)"He achieved once and for all something satisfactory; satis fecit, he did enough. His work was whole and perfect." Kung, p. 469.

\(^2\)Heb 7:27; 9:7, 12, 26, 28. The title priest should never be conferred on a minister of the gospel. It is never so given in the New Testament and obviously there is a reason why it should not be. It is no big surprise that no mention is made of any priestly group or caste within the Christian Church. Never once is the word hieres used for the Christian minister. To Christ and Christ alone should the title be given. Albert Barnes, Notes on the New Testament (Grand Rapids: Baker Book House, 1953), 19:137.


It is hardly accidental that the New Testament, while using the term priest for the Jewish and pagan priests, nowhere applies this term to any single class of Christian ministers. Bodey, 4:236.


\(^4\)Barnes, p. 137.

\(^5\)1 Pet 2:4, 5, 9.

\(^6\)Heb 13:15.

\(^7\)Rom 12:1. There is that which is "higher than material sacrifices (Hos 6:6; Mic 6:6-8): prayer, praise, thanksgiving, justice, kindness, love (1 Pet 2:5); sacrificial offering of faith (Phil 2:17); sacrifice of one's life (Rom 12:1; Phil 4:8); prayers of the saints (Rev 8:3). Kung, p. 478.
becomes God's temple individually, ¹ and also corporately, ² from which is offered up spiritual sacrifices acceptable to God by Jesus Christ. ³

All may now come boldly to the throne of grace. ⁴ This presentation of themselves entirely in worshipful living enables them to become instruments of redemptive service by which they fulfill the purpose of the Christian priesthood—"that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." ⁵ The Christian's life becomes a ministry that exalts Christ and testifies to His transforming grace; the Church becomes an agency for the proclamation of His redeeming love; and sinners are invited to make the risen Christ their Lord and Master. Grace is and must now be mediated through the church as men are directed to Christ. ⁶

A Call to Particular Ministries

In the work of ministry in which the entire church is involved there are specific functions which must be carried out. These are performed within the framework of the gifts distributed to the various individuals. As a result, certain members are called upon to particular

¹ 1 Cor 3:16. ² Eph 2:20-22; 1 Pet 2:5.
³ 1 Pet 2:5. It is called sacrifice not because it makes expiation for sins, but because it is of the nature of worship. But even these sacrifices of praise and prayer from our lips are in themselves imperfect and proceed from polluted lips and hearts that they can be accepted only through Christ our Intercessor and Eternal High Priest who alone atones at the throne of God for us. Barnes, p. 137.
⁵ 1 Pet 2:9.
ministries within the church that are recognized by the church to be necessary for its existence and its growth.¹ At the inception of the New Testament Church the need was met by the service of the Twelve whom Christ appointed and commissioned, or ordained.

This practice of ordination or anointing emerges from the Old Testament.² In answer to the need for the performance of special tasks prophets, priests, and kings were selected and set aside, usually by the process of anointing, to serve in a unique fashion.³ The appointing of the Twelve by Christ was a continuation of the tradition⁴ which laid the base for the New Testament church organization. But the phenomenal influx of souls at Pentecost created the need for other

¹In Romans 12 they are listed as prophecy, ministry, teaching, exhortation, giving, ruling, mercy. In 1 Cor 12:4-11: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, interpretation of tongues. In Eph 4:8: apostles, prophets, evangelists, pastors, teachers. It is noteworthy that in all three scriptural references Paul makes analogous the functions of these various gifts in the church to the various members of a body in relationship to the health and the welfare of the body (Rom 12:14; 1 Cor 12:12-30; Eph 4:15, 16).

Three times in speaking of their functions, Paul pulls them into one great convergence of coordinated, cooperative togetherness in Christ Jesus, "which is the head even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth . . . maketh increase of the body unto the edifying of itself in love (Eph 4:16, 17).


³The concept of anointing witnesses to God's selectivity and election which emerges from the Old Testament. Dederen, p. 241.

⁴Mark 3:14 (RSV): "And he appointed twelve to be with him, and to be sent out to preach, and . . . to cast out demons." John 15:6 (RSV): "I chose you and appointed you." Paul used the same word when he spoke of himself as being appointed (1 Tim 2:7); appointed and set apart for the gospel (Rom 1:1; 1 Tim 2:7) which was confirmed or ratified at Antioch by the laying on of hands (Acts 13:1-3).
ministries in addition to that of the Twelve. The Holy Spirit possess­
ing the Church, fashioned within it new organs and channels of
ministries contemporaneously with growth and expansion and its re­
lated needs. From the embryonic organization of the Twelve appointed
by our Lord was to develop a growing system of ministries.  

The Ecclesiastical Structure and
The Ordained Ministry

The church is a closely knit organization that is intended by God
to operate along lines of order. The Pauline concept of the "bodyness"
of the church and the explicit command, "Let all things be done decently
and in order," are arguments in favor of a ministry of ordering. More­
over, the need for ordering in the church is implicit in the wide service
it is called to fulfill and its natural response to its task of equipping
and maintaining the necessary ministries as it is called to fulfill its
mission to the world.  

1"... from the early chs. of Acts it is evident that the first
apostles directed the life of the infant Church. Presently they were
joined in their ministry by evangelists and prophets who assisted them
in spreading the Gospel far and wide. As new communities of Christians
sprang up in Judea, Samaria, and throughout the Gentile world, the
need emerged for official structures of ministry to direct the affairs of
local churches." Bodey, 4:239.

2Ellen G. White says that as the work developed the organiza­
tion was perfected. Acts of the Apostles (Mountain View, California:

3Eph 2:20.

4Karl Barth advocates the need for order in the church on the
basis that it is not just a preparation of the church's witness but a
part of it. Church Dogmatics (Edinburgh: T. and T. Clark, 1958),
4:719.
official structures to direct the affairs of the church. It was patterned after the Jewish synagogue.¹

One main function was known to have developed as a result: the order of elders, which was an elected group of men out of which two separate orders emerged, the order of elders, or presbyters,² and the deacons.³

The deacons were chiefly for the material and physical phases of the church's needs.⁴ The Greek word translated "deacon" essentially means servant, but some deacons were also effective preachers, such as Stephen and Philip.⁵ They were "an important aid to their fellow officers in binding together the various interests of the church into a united whole."⁶

¹"There is no record to indicate when the office of "elder" (presbuteros) was instituted. Elders are found early in the Christian communities of Judea (Acts 11:30), when Paul and Barnabas appointed elders in charge of the congregations they established on their first missionary journey (Acts 14:23). This office was borrowed, though modified, from the Jewish synagogue, where a company of elders ruled the religious and civil life of the community. Primarily custodians of the Mosaic law, these Jewish elders taught and interpreted its precepts, and administered punishment to its offenders." Bodey, 4:239.

²From the Greek presbutero; see Acts 11:30; 14:23; 15:2-6, 22, 23; 20:17; 1 Tim 5:17; 1 Pet 5:1.

³"Forming a subordinate order of ministry were the deacons (diakonos Phil 1:1; 1 Tim 3:8ff.). Not copied from any Jewish or Gentile prototype, this office was a wholly new creation of the Christian Church. Its origin frequently is traced to the "seven" who were appointed to administer the distribution of welfare in the Jerusalem Church (Acts 6:1ff). Bodey, 4:240 (diakonois); 1 Tim 3:8-13, cf. Acts 6:2-6; White, Acts of the Apostles, pp. 87-89; see Interpreters Bible Dictionary, s.v. "Deacons"; Zondervon, Pictorial Encyclopedia of the Bible, s.v. "Deacons."


⁵Acts 7; 8:26-40; 21:8.

The elders looked chiefly to the spiritual and the administrative needs of the church. Of this group were the pastors unto whom were committed specifically the tasks of preaching, teaching, administering the ordinances and the pastoral care of souls;\(^1\) while to the local elders were given the tasks of oversight and discipline involved in the administration.\(^2\)

There were elders in every church during the apostolic times and they are spoken of in the plural as "ordained,"\(^3\) or "appointed."\(^4\) These ordained ministers were given to the church by the Lord for ordination. They exercised authority through governing bodies "organized over each congregation and over large areas of the

Testament only two permanent offices are referred to in local church government. The first is that of bishop, elder or pastor which may refer to the same office. The next is the office of deacon: "That these two are the only two primary offices of the Church is seen in the fact that when Paul deals with the qualifications for the church officers only these two were mentioned (1 Tim 3:1-3; Titus 1:5)," Saucy, pp. 28, 29.


\(^2\)The qualifications and duties of deacons (1 Tim 3:8-13) and elders (1 Tim 3:1-7; Titus 1:5-9) are clearly defined. For the bifurcation of the office of elders into bishops, overseers, etc., see Tenny, p. 279; also Frank Yost, "Antichrist in History and Prophecy," Our Firm Foundation (Washington D.C.: Review and Herald Pub. Assn., 1953), 1:635-40. See also Shepherd, 3:389.

\(^3\)Acts 14:23; Titus 1:5 (KJV and AV).

\(^4\)Ibid (ARSV). The Greek thus translated chierotoneo, "to stretch the hand" (Acts 14:23); that is to vote or choose.

Ellen G. White repeatedly used the word "ordination" in reference to the setting aside of the Twelve (White, Desire of Ages, ch. 30); and employs the term "laying on of hands" and "ordination" interchangeably in connection with Paul and Barnabas. Acts of the Apostles, p. 161.
church as need may determine.\(^1\)

In addition to the pastors, elders, and deacons the New Testament speaks of those who had the gifts of apostleship, prophecy, evangelism, healing, administration, exhortation, miracles, speaking in various tongues, and a few others.\(^2\) These were not elected functionaries but were bearers of special gifts of the Spirit by virtue of which they were acknowledged.\(^3\) The task associated with the bearers of these gifts, according to Paul, was also "for the equipping of the saints, for the work of ministry, for building up the body of Christ."\(^4\)

It is obvious that the work of the Church in its mission to the world and its "edification of one another required a variety of talents and capabilities both permanent and provisional, spontaneous and institutional.\(^5\)

As one examines the New Testament record of the early Church, one sees a dynamic organizational pattern evolving, consonant with its expanding ministry and its history, as growth and development ensued. It is, therefore, obvious that church administration outlined in

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\(^1\)Dederen, p. 24M.

\(^2\)Rom 12:6-8; 1 Cor 12:8-10; Eph 4:11.

\(^3\)"They arose spontaneously through evidence acceptable to the Church that they had the gifts they professed. They were the order of men of the Holy Spirit, the pneumatikoi (Gal 6:1; Rom 8:6; 1 Cor 2:15; 3:1; 14:37). Frank Yost, "Antichrist in History and Prophecy," Our Firm Foundation, 1953), A Report of Seventh-day Adventist Bible Conference, Sept. 1-13, 1952, Review and Herald Publishing Association, Washington D.C., 1953), 1:634-39. "E. G. White is a blessed sequence of this category." Ibid.

\(^4\)Eph 4:12 (RSV).

\(^5\)Dederen, p. 24M.
Scripture was not intended to be a static format to which the advancing church is slavishly bound, but a general guide or model in an emerging church requiring new ministries to serve its needs.

On the basis of this conceptualization the Seventh-day Adventist Church has the right to adjust its organizational machinery to suit its expanding needs in a developing world. Consequently, the church's progressive inclusion of additional ministries to fulfill urgent and essential functions related to its mission may be viewed as having scriptural warrant and precedent. Progressively, the Seventh-day Adventist Church has come to recognize such functions as ministries of administration, ministries of music, medical ministry, publishing ministry, youth ministry, etc. These ministries are not to be confused with the strictly pastoral ministry. They are rather complementary.

1 It seems evident that the order of pastors, elders, and deacons are basic to the organizational structure of the church and as such are permanent. Kasemann believes that all New Testament statements regarding the church are subject to change, because they are "influenced by their peculiar historical setting. All we can obtain from the records is certain basic ecclesiological types." E. Kasemann, "Unity and Diversity in the New Testament Ecclesiology," Novum Testamentum 6 (1936):290-97.

2 Technology and science have opened up before our world new avenues of service in medicine, printing, dietary communication, etc. A world integrated church organization has required a dimension of business administration for the church that is unpremeditated. The church has to be administered along these lines, and souls have to be saved through these avenues of service. "The grace of the Spirit assumes many varieties of forms and flows through many different channels. Although useful in there own right, not all gifts are of equal value. Paul regarded tongues, for example, as inferior to prophecy (1 Cor 14:1-5). Bodey, 4:237.

Understanding the Concept of Ordination of Ministers

While the particular group of pastors and/or elders and deacons were appointed to function in a general ministry of ordering, the pastor, in addition, was to fill a particular role in the leadership of the church. Segler points out that:

While Christian ministry has been defined primarily as a service function within the church's ministry, the fact that it arose out of a service need does not diminish the fact that it also developed into a definite office. There is within the church a need for the pastoral office as well as for the wider ministry in which all members of the Christian ministry participate. . . . There is a historic permanency about the leadership role in the Church.¹

Consonant to the understanding of the role or function of the pastor is a need for an understanding of the concept of ordination of the minister. What does ordination mean to the Church? Does it bestow upon the minister any special virtue, or does it invest him with authority or lordship over the membership? Does the right legitimize any claim to a superior status that sets him separate and apart from his congregation?

Within the compass of this project these answers are viewed to be crucial--to the understanding of ministry and also to its practice. The minister's concept of ordination actually constitutes a theoretical construct that conditions and guides him in his formulation of a model of ministry by which his general ministerial performance, and also his supervisory practice in an apprenticeship situation, will be shaped. Here again, obviously, an inseparable relationship between the pastor's theological convictions about ministry and his professional practice

¹Segler, p. 68.
of ministry, does suggest itself and, consequently, becomes integrally related to part II of this project, which suggests guidelines for supervisors and interns.

While the Roman Catholics have formulated a doctrine of ordination, Seventh-day Adventists have no elaborate statement on the subject. In speaking of the pastor or minister the church describes ordination as "the setting apart of the man to a sacred calling, . . . for the entire church." The church does not call the minister into being, but recognizes the fact that the person is called by asking God to "bestow His blessings upon the preachers in the work to which they were appointed." The call to ministry is, therefore, initially a call from the Lord which the minister experiences inwardly. It is, however, in part, a call also from the church which hears the resoundings of the call the minister receives from the Lord and consequently ordains and commissions him.

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3 Dederen, p. 24L.


5 It is difficult to lay down any precise and dogmatic rule as a measurement by which an individual may determine whether or not he has received the divine call to ministry. Illion T. Ions suggests the following guidelines: (1) "Seek diligently and sincerely to understand himself in terms of his suitability. In pursuing this he may seek the
Actually the choice ought to be the result of a tripartite collaborative effort. Ellen White comments on this:

I saw that God laid upon His chosen ministers the duty of deciding who was fit for the holy work, and in union with the church and the manifest tokens of the Holy Spirit they were to decide who should go and who were unfit to go.

Perhaps it is worthwhile to measure the church's practice against this recommendation in terms of the role of the church. The wisdom and experience of the ministers and even that of a conference committee must not be underestimated; but the conjunction "and" in the above quotation indicates that neither should the counsel of the local church be overlooked. There is much wisdom in this.

assistance of reputable vocational counselors and make use of the aptitude and personality tests now commonly used. This has become a standard requirement for candidates for the ministry in several denominations. (2) He should be willing to counsel with his parents, teachers, pastor, or any one else, especially the older and experienced members of the church, whom he thinks would be able to help him. Information from these sources could be valuable in helping him to assess his abilities, his limitations, his weaknesses, his likes and his dislikes, his attitudes and his aptitudes. (3) He should acquire substantial and dependable information about the requirements of the ministry and the nature of the minister's work. (4) He should be continually in prayer, seeking the counsel and guidance of the Lord in helping him to come to right conclusions and to make known His will for his life. God's answer can be so overwhelming that there is no question in the individual's mind as to what his decision should be (Isa 30:21)." The Pastor: The Man and His Ministry (Philadelphia: The Westminster Press, 1952), p. 40.

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2 This seems to suggest it is not the church as represented by the pastor but requires representation from the membership.

3 Experience has taught that this procedure is crucial to a fair and proper evaluation of the candidate. Quite often valuable information, unknown to the ministers, can be supplied by the local church board. This is an additional safeguard against hands being laid "upon men to ordain them for the ministry before they are thoroughly examined as to their qualifications for the sacred work." Ibid., p. 101.
Contrary to the belief of many, ordination does not bestow any special virtue upon the individual ordained to the ministry. The simple account of the ordination of Paul and Barnabas carries with it no record that any virtue was imparted by the mere act of the laying on of hands.¹ Both Paul and Barnabas had already been engaged in active ministry. Barnabas was already recognized as being among the prophets and teachers² and Paul had already been engaged in missionary work in Syria and Cilicia.³ Therefore, to believe or teach that "a power at once comes upon those who receive such ordination" is to attach "unwarrantable importance to the rite."⁴

It is reasonable, nevertheless, to believe that when God's ministers are set aside by the laying on of hands God continues the work of grace upon their hearts; that His Holy Spirit assists in the development of the talents necessary for the efficient and fruitful performance of their ministry. They "grow in grace and in the knowledge of our Lord and Savior."⁵

It is necessary also to state that ordination does not confer upon the pastor a superior status of overlordship or authority which places him above the rest of the members of the church.⁶ At no place in the New Testament does being set aside imply "governance or the creation of categories of Christians or levels of discipleship."⁷

body image expressed in Ephesians and Colossians\(^1\) conveys not only
the dynamic cohesive togetherness which characterizes the church
but also bespeaks the singular lordship found only in Jesus Christ
who is the Head\(^2\) and the interrelational parity which permeates the
members who are "all brethren."\(^3\) Only thus will Christ be pre-
eminent in all things.\(^4\)

Those who belong to the body share a common life, both in
suffering and rejoicing, and enjoy unity in diversity. They are syn-
chronized into a wholeness.\(^5\) Ellen G. White urges the need for "mutual
dependence" among church members.\(^6\) She points out that the assump-
tion of any air of superiority or authority on the part of the minister,
telling others what to do\(^7\) and requiring men to "bow to their judg-
ments . . . fill heaven with indignation."\(^8\)

Seventh-day Adventists, nevertheless, hold the ordained
ministry in the highest esteem. This is projected in the writings of
Ellen White who conceived the ministers as "God's mouthpiece"\(^9\) through
whom He guides His people,\(^10\) perfecting them in the knowledge of

\(^1\)Eph 4; Col 1. \(^2\)Eph 5:23. 
\(^3\)Matt 23:8 (RSV). \(^4\)Col 1:17, 18. 
\(^6\)Ellen G. White, Letter 10, 1903, Ellen G. White Research Cen-
ter (EGWRC). 
\(^7\)Ellen G. White, MS 26, 1903 (EGWRC). 
\(^8\)Ellen G. White, Letter 65, June 19, 1895 (EGWRC). 
\(^9\)Ellen G. White, *Gospel Workers* (Washington D.C.: Review and
true holiness. They are physicians of souls and constitute the channel through which the church superintends Christ's work since His ascension. She also regarded the ministry as "a sacred and exalted office," divinely appointed, of which there should be no belittling for, in comparison, there is on earth "no work more blessed of God." 

1 Ibid.
2 Ibid., 1:619.
4 White, Testimonies for the Church, 1:615.
Firstly, the minister's function is that of a servant. In chapter I it was brought out that the New Testament *diakonos* is commonly used for "minister of the Gospel" and is derived from the servant ministry of Jesus who declared that "the Son of Man came not to be served (ουκ ἀληθὲν διακοναθήναι) but to serve (αλλὰ διακονᾶσαι)." The kingdom of heaven is essentially a matter of rendering service to God and to one's fellowmen. In this it is aligned with the two pillars of the Decalogue—love to God and love to man. The true servant is primarily one who gives loving service, and not one who demands it. He is greatest who loves God most and his fellowman most, and manifests it in service.

*Diakonos* also describes one who serves on Christ's behalf and continues Christ's service for the outer and inner man. He is concerned with the salvation of men. Paul saw himself as a servant of the Gospel; a servant through whom the Christians in Corinth had come in faith; a servant of the new covenant; a servant of Christ; a servant of God; a servant of the Church.

1 Corinthians 3:5; Ephesians 3:7; 1 Thessalonians 3:2.

2 Mark 10:45.

3 In the New Testament the meaning of *diakonos* is derived from the person of Jesus and His Gospel (Matthew 28:28, par. Mark 10:45) and becomes a term denoting loving action for brother, neighbor, which in turn is derived from divine love, and also describes the outworking of *koinōnia* fellowship, K. Hess, "Serve," Dictionary of New Testament Theology, 3:547.

4 Ibid., p. 548. 5 Ephesians 3:7; Colossians 1:23.

6 1 Corinthians 3:5. 7 2 Corinthians 3:6.

8 2 Corinthians 11:23. 9 2 Corinthians 6:4.

10 Colossians 1:25. The theological perception of the minister as a servant
Fundamental to the minister's servant role is his responsibility as a servant of the Word to preach the Gospel. The primacy of the task is reflected in the ministry of Jesus Christ who was Himself the preaching Lord and listed preaching as one of His purposes for ordaining the Twelve and bringing them into apprenticeship. The dramatic and far-reaching witness of the Gospel during the early Christian Church owes its origin to the emphasis and priority the apostles gave to the preaching event. They went "everywhere preaching the word." Preaching was "the essential task of the New Testament Church, and is therefore the essential function of the minister." It is essential in that it is a "witness of a redeemed man to the saving power of God in his own life." It is through preaching that the witness of the Living Word of God is manifested, that Word through whose vicarious sacrifice the great act of redemption is effected. "The Gospel," according to

of the people is a part of the essence of successful supervisory practice. The exalted privilege and opportunity to serve must be constantly held up by the supervisor before the young minister in apprenticeship. Willing and joyful service is an antidote to bigotry and conceit, and nurtures humility and interdependence. It brings the minister in training into close and meaningful identification with members of the church and gives him that dimension of understanding of the laos as the community of saints, which only experience can provide.

1 Acts 6:4; 1 Cor 12:2; 1 Tim 1:11; 3 Tim 4:2.
2 Matt 11:1; Mark 1:14, 39; Luke 1:8, 38; 4:43.
7 Titus 1:3.
Forsythe, and agreeably so, "is an act of God; its preaching must be therefore a function of the great act. A true sermon is a real deed." \(^1\)

One could agree with Segler that "in the pastor's multifunctional ministry, preaching demands priorith." \(^2\) Administrative duties, community services, and any other miscellaneous tasks should not be allowed to distract the pastor from his central function of preaching. \(^3\) He should preach the word "with unfailing patience" \(^4\) "in season and out of season." \(^5\) Whether the occasion is favorable or not, whether men will listen or not, \(^6\) even in the face of provocations or indignities, or discouragements, he must preach the word. While this is the task of the whole church, \(^7\) it is distinctly the responsibility of the minister. The minister who yields to the temptation to neglect or subordinate this duty can only reap the woeful anathema that the Scripture pronounces for such failure. \(^8\)

H. M. S. Richards rightly said that no man has a right to receive ordination who fails to demonstrate the gift of preaching and who does not enjoy the inexplicable divine exhilaration and fulfillment that it brings. \(^9\)

The minister's role is also that of a shepherd (poimain) or

\(^2\) Segler, p. 180. \(^3\) Ibid.
\(^4\) 2 Tim 4:2 (RSV). \(^5\) 2 Tim 4:2.
\(^6\) Butterick, 11:508. \(^7\) Segler, pp. 180, 181.
\(^8\) 1 Cor 9:16.
\(^9\) H. M. S. Richards, Feed My Sheep, pp. 111-12.
pastor and sustains the relationship of a shepherd to his flock. The shepherding function of the pastor is grounded in the great historic shepherding role and is based theologically on Christ the Chief Shepherd who knows His sheep and loves them enough to lay down His life for them. The minister operates under the direction of Jesus Christ the Chief Shepherd who gathers His flock, knows every sheep by name, leads them into green pastures, and guards them from the enemy. As Jesus leads His sheep out of the "hule of Judaism" and unites them

1Christ refers to Himself as the Good Shepherd (Ego eimi ho poimân ho kalos: 1 John 10:11, 14); seven times in the Gospels Christ is recorded as referring to Himself as the Shepherd (Matt 26:31; Mark 14:27; John 1:2, 11, 12, 14, 16) and the Greek word poimain is used. Paul gives this ministerial function post-resurrection continuity in Christ, referring to Him as the great shepherd and using the same root word: "Now the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd (poimena, ton probatôn ton megan)"; Peter gives concurrence (1 Pet 2:15-poimena) and eschatological application—"and when the Chief Shepherd shall appear" (1 Pet 5:4 arki poimenos). Significantly the word pastor is used once in the New Testament and the same Greek word poimenas is used (Eph 4:11). Christ the Shepherd is therefore Christ the Pastor. He is essentially then the Good Pastor, the Chief Pastor.

2Seward Hiltner indicated that there are two ways in which the work of a pastor may be considered: one is that everything the minister does is "pastoral," and the other, that there is a specific area of ministry known as "shepherding work," A Preface to Pastoral Theology (New York: Abingdon Press, 1958), pp. 15-17. Both are valid concepts of ministry, but in this discussion the latter is the basic philosophy followed.

3John 10:11. "In a sense all members of the body of Christ are shepherds to one another as implied in the basic doctrine of the priesthood of believers. In another sense the pastor is peculiarly an example in shepherding since his office carries this responsibility." Segler, p. 166.

41 Pet 5:4.

5John 10:10, 14, 18.

in a great flock with those who are following Him from among the Gentiles, so the minister, on behalf of Christ, is to gather the sheep and unite them in Him. His is the responsibility to give mental and spiritual nourishment to the sheep. He is to feed the flock from the green pastures of God's words. The absolute solemnity of this responsibility is reflected in the triplication of divine imperative given by Christ during His post-resurrection ministry to Peter, who later exhorted the elders to do the same.

The New Testament also describes the minister as a maker of disciples (μαθαντα). "Go therefore," says Jesus, "and make disciples of all nations, baptizing them (προσευθεντες ουν μαθατευσατε παντα ηθνα βαπτιζοντες αυτος)." God has a passion to find and this passion must be caught by the minister and transferred to every true disciple. The New Testament recording of the acts of the early Church speaks eloquently of the power of the Spirit in discipling wherever the Gospel was preached. Simply walking through the whitened field, declaring Christ's lordship is not good enough. "God wants the grains cut, bound into sheaves, and carried back to the barns."

1 John 10:4, 16.
3 John 21:15-17. 4 1 Pet 5:2.
The manthano job was done by the apostles without any apology and the minister need not be ashamed of discipling. A bountiful harvest of souls is the prerequisite to the second coming of Christ.¹

Ellen G. White emphasizes preaching for commitment as an absolute necessity for successful pulpit ministry:

For the conversion of one sinner the minister should tax his resources to the utmost. The soul that God has created, and Christ has redeemed is of great value. . . . The heart of the true minister is filled with an intense longing for souls. Time and strength are spent; toilsome effort is not shunned. . . . With invitations and pleadings mingled with the assurances of God's love, he seeks to win souls to Jesus, and in heaven he is numbered among those who are "called, and chosen and faithful."²

In his relationship to the church the pastor functions as a minister-director. While he does not dictate terms, he has organizational expertise and professional responsibilities that are intimately related to his calling. The minister is not an autonomous professional to whose whim and fancy the church is wont to cater to without regard for its own freedom of thought and action, but neither is he a mere technician nor an employee who is a slave to the people's wishes.

The pastor-director carries on all the traditional functions of the ministry—preaching, leading the worshipping community, administering the Lord's Supper, baptizing, caring for souls, and presiding over the church.³ In a special sense he has been set aside for the work of the

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²White, Acts of the Apostles, pp. 370, 371. This function of ministry is central to the internship training, to which the supervisor should give special attention. Ellen G. White lists this as a test by which the young minister's call to the ministry may be measured. See part II, pp. 49-56.

³The minister is "a pastoral director. . . . The place in which the minister mainly functions always symbolizes the Church's idea of
church and is responsible for its progress.  

As a preacher he becomes the preacher of preachers and directs the church into the ministry of the word; as teacher the pastoral director becomes the teacher of teachers, directing in the teaching art of communicating the Word; as administrator the pastoral director becomes the administrator of administrators directing the business of the church; as pastoral director he becomes like his Lord, the chief servant directing the church in unselfish service to all mankind. He is the director of a community that is directed toward the whole purpose of the church, "namely, the increase of the love of God and neighbor." But these functions are far too few to adequately cover the broad spectrum of professional responsibilities of the minister. From the viewpoint of functions, in addition to those mentioned above, Hedley characterizes the minister as a public person and also as an actor, organizer, teacher, his task. . . . The pulpit with its open Bible is the central feature, though provision is also made for the administration of the sacraments. . . . The minister now has an office from which he directs the activities of the Church. . . . The activity of the Church as a priesthood, making intercession for all men, offering thanks and praise on behalf of all, now requires the minister's devoted leadership in a particular way." H. Richard Niebuhr, The Purpose of the Church and Its Ministry (New York: Harper and Brothers, 1956), pp. 79, 80.

1 He is the spiritual leader and advisor of the church appointed by the Conference Committee and charged with administrative powers. General Conference of Seventh-day Adventists, Church Manual (n.p.: 1971), pp. 171, 173.

2 Niebuhr, p. 83.  

3 John 13:14; Mark 10:45.  


5 The scope of this project would not allow for an extrapolation on every one.
worker, family man or friend, and physician.\textsuperscript{1} Samuel Blizzard's article, "The Ministers Dilemma," has gained the attention of many ministers and seminary professors. Most individuals will agree with his impressive list of functions of the minister which includes administrator, organizer, priest, preacher, teacher, and pastor.\textsuperscript{2}

While the minister performs all these duties, perhaps his overwhelming function is that of the pastor-teacher.\textsuperscript{3} The centrality of this role to ministry is derived from the ministry of Christ who was essentially the teaching Lord.\textsuperscript{4} He is overwhelmingly referred to in Scripture as teacher. He was indeed the Master Teacher. This was the unanimous testimony of all the synoptic writers, "one that doubtless coincided with historic reality that Jesus taught."\textsuperscript{5} His reputation as a teacher won for Him the respectable title of "rabbi," or "rabboni," my Lord—an outstanding title of a distinguished teacher—from His disciples,\textsuperscript{6} His audience,\textsuperscript{7} and even from His enemies.\textsuperscript{8} He is also addressed as

\begin{itemize}
\item \textsuperscript{2}Samuel Blizzard, "The Minister's Dilemma," Christian Century 13 (April 25, 1956).
\item \textsuperscript{3}Eph 4:11.
\item \textsuperscript{4}Matt 4:23.
\item \textsuperscript{5}K. Wegenast, "Teach," Dictionary of New Testament Theology, 3:761.
\item \textsuperscript{6}Mark 9:5; 11:21; John 1:49.
\item \textsuperscript{7}Mark 12:14; John 7:2.
\item \textsuperscript{8}Luke 10:25; 11:45; 19:39; 20:28. "Jesus was addressed with the usual respect 'rabbi.' It is taken directly from the Hebrew 'much' or 'great' with the possessive pronoun, 'my great one.' Both the disciples of Jesus (Matt 26:25, 49; Mark 9:5; 11:21; John 1:38, 49; 41:31; 9:2; 11:8) and others (John 3:2; 6:25) so addressed Him. That both Jesus and His disciples considered the term significant of rank and
\end{itemize}
"Master." He taught publicly in the synagogues, in the temple, or in the open air "as one having authority and not as the scribes." In Him the pastor-teacher ministry was beautifully combined. He selected from His followers, upon His own authority and for the purpose of fulfilling His divinely predestined ministry, the Twelve. To them He gave "particular training." For three and a half years they were under the "instruction of the greatest Teacher the world has ever position is seen in the admonition that the disciples are not to be called rabbi, since they 'are all brethren' (Matt 23:8)." W. Dayton, "Teaching of Jesus," The Zondervan Pictorial Encyclopedia of the Bible, 5:607.

1 Matt 23:8, ho didaskalos, the word most often tr. master (in the British sense teacher is didaskalos. In the New Testament sense, one who teaches concerning the things of God and the duties of men (Thayer)." Ibid.


4 Matt 5:1, 2. 5 Mark 1:22.

6 Significantly the New Testament in summarizing the gifts bestowed by the Holy Spirit for the equipping of the Church, tied the work of teaching to that of pastoring or shepherding (Eph 4:11). "The structure of this phrase in the Greek suggests that Paul intends to speak of two phases in one office." Francis D. Nichol, ed., The Seventh-day Adventist Bible Commentary, 7 vols. (Washington, D.C.: Review and Herald Publishing Association, 1957), 6:1023 (hereafter SDABC). Jesus Christ the Pastor was essentially the Pastor-Teacher.

7 Segler, p. 187. Also on this point William Patterson emphasized that Christ taught on levels of contemporary methodology. He did "not deliver long discourses. He spoke tersely, vividly, and concretely. His utterances were illuminated, illustrated, and memorable, by figurative poetic imagery, parables, proverbs, similes, and metaphors of description. Both in form and in content, His familiar teaching leave us with impressions not unlike those conveyed by the finest passages in the books of Proverbs, Ecclesiasticus, The Wisdom of Solomon, and the Testament of the Twelve Patriarchs." "Jesus Christ," Dictionary of the Bible (New York: Charles Scribner's Sons, 1963), p. 471. His reputation as a teacher won for Him "the respectful title of rabbi, or rabboni (my Lord), an outstanding title for a distinguished teacher." Ibid.
It was obvious, as Ellen White observed, that Christ's training of these disciples was with a view of preparing them for future ministry. They were to be the leaders of the new Christian Church that would take the glad tidings to the world. Obviously, theirs was an apprenticeship program which set the precedent for the ministerial training that should follow in the Church. It is hardly necessary to state that the education and training Jesus gave His disciples was characterized by the utmost thoroughness and concern. Ellen G. White says they had received His "personal supervision."

Glimpses of this painstaking supervision and education may be seen in the special discussions and dialogues He held with them by way of imparting additional insights and clarifying things not previously understood; and by the repetitive teaching technique He adapted in insuring their understanding of the lessons He taught. Moreover, the intensity of the apprenticeship may be measured by the almost unbroken continuity of association that the disciples sustained with Christ. He took them with Him "consistently through the countries and cities so that they might see how He taught the people."

Christ's training of the Twelve was, in essence, a supervisory

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practice that gave opportunity for the complementing of knowledge with experience. His ministry for mankind was virtually a laboratory in which the disciples saw a model ministry demonstrated and displayed in a loving, caring way.\(^1\) In this educating process Christ insisted on personal practice for the disciples. Theory and observation were followed by field work: "Then He called His twelve disciples together and gave them power and authority over all devils and to cure diseases, and He sent them to preach. . . ."\(^2\) This experience provided an opportunity for the acquisition of ministerial skills and the development of ministerial competence. It also provided the basis for the evaluation of their progress. These disciples, in turn, were to educate others and send them out with the gospel message.\(^3\)

This was the model Paul implemented in the training of Timothy and Titus.\(^4\) It was also the method Elijah employed in the training of Elisha.\(^5\) The teaching ministry holds its place in an eminently historical succession of leadership practice that began in the Old Testament and continued in the New. This special function of ministry is not to be neglected by the pastor. Like his Master, he is responsible to teach the congregation and also to train young ministers.

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\(^3\) White, Acts of the Apostles, p. 17.

\(^4\) White, Gospel Workers, p. 102.

for future ministry.\(^1\) This is indeed the true nexus of the pastor's professional service that ties members and ministers into a united and dynamic missionary community.

Segler lists two reasons why a minister is responsible to teach. First, "he is responsible by reason of his Christian Stewardship," for every disciple is obligated to tell others of the saving grace of Christ proffered in the "Good News" of salvation. He is also responsible "by reason of his office. The membership looks to him as a teacher. His training and his gifts place him in the line of Christian teachers."\(^2\) Lindgren gives three valid reasons why there should be an efficient lay training service in the church: laymen ought to minister to one another in the church because it is the pathway of love for Christians to bear one another's burden. They often strengthen one another through interpersonal relationship as they serve together in church tasks. The second reason is based on the fact that lay service should strengthen the church to become a redemptive Christian community. Lay people need to be trained to accept their various ministries for the building up of the church and its performance of service to the community. To do this the church must be a strong functional institution of training.

H. Richard Niebhir speaks of a "new emerging concept of the ministry" as a concern on the part of the pastor for "bringing into

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\(^1\)Part II of this project is based on a conception of the importance of the apprenticeship ministry of Christ.

\(^2\)Segler, p. 18.

\(^3\)Lindgren, pp. 184-93.
being a people of God" who as a church will serve in the local community and in the world. This means that the pastor must train the members of the Christian community. It is the whole church that has the mission to perform and laymen "rightly dividing the words of truth" must be laymen well equipped.

Paul reminded the Corinthian church of his ways in Christ among them "to teach (didasko) them everywhere, in every church." Teaching is one of the special gifts bestowed by the Holy Spirit "to equip the saints for the work of ministry for building up of the body of Christ, until we all attain the unity of the faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ." It is therefore correct to say that the ministry bears primary responsibility within the church for the teaching of the faith and the creative maintenance of concern for and knowledge of the doctrine, discipline and worship of the church.

Ellen G. White recommends that the members of the church should be trained in various aspects of church activities until they

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1Ibid.  
22 Tim 2:15.  
3In the New Testament didaskalos occurs 59 times, the vast majority of which are in the Gospels (12 times in Matt and Mark, respectively; 17 times in Luke and 9 times in John). The word refers to Jesus on 41 occasions of which 29 represent a direct form of address. . . . Elsewhere in the NT it denotes the "teachers" of the church (Acts 13:1; 1 Cor 12:28; Eph 4:11; Jas 3:1). In 1 Tim 2:7 and 2 Tim 1:11 the author of these epistles calls himself didaskalos." Wegenast, "Teach," 3:767. Eph 4:11.  
41 Cor 4:17.  
6White, Testimonies for the Church, 9:112.
become "understandingly efficient" in methods of seeking and saving the lost. This is accounted to be the greatest task that the minister can perform and should even take precedence over the conversion of unbelievers. Any deviation from this principle will result in spiritual stagnation and invoke God's disfavor. Peter Wagner recommends that this be done among homogenous groups. The members should be taught to give Bible readings, conduct and teach Sabbath School classes, help the poor, take care of the sick, prepare simple, appetizing foods, and work for the unconverted.

This training should involve, firstly, the elders. This is important in terms of the significance of role definition and its value towards a harmonious and orderly administration. The elders in turn should aid in the training of the members. However, this training

1 White, Desire of Ages, p. 385.
2 White, Testimonies for the Church, 7:19.
3 White, Gospel Workers, p. 196.
4 White, Testimonies for the Church, 7:19-21.
5 Peter Wagner, Your Church Can Grow (Glendale, California: A Division of G/L Publications, 1977).
6 White, Christian Service, p. 59.
7 Local elders may assist in the training program in certain areas, but in other areas other talents within the church should be utilized as the need demands. Professionals could use their expertise within a missionary motivated context to train members to render valuable service. Medical and paramedical members may train a group of interested adults and youth in first aid and emergency measures. Trained singers may teach voice culture and greatly enrich church worship and outreach programs. "... careful training of new converts was an important factor in the remarkable success that attended Paul and Barnabas as they preached the gospel." White, Acts of the Apostles, pp. 186, 187.
should not be an end in itself, but a means toward an end—the preparation of the membership for active participation in the church's activities. This necessitates that in conjunction with the pastor's teaching function should be his enabling function.

Alvin Lindgren emphasizes the importance of the enabling or facilitating function of the pastor to the equipping of the church and the utilizing of its trained personnel.¹ The word "enable" incorporates the giving or delegating of authority, power, strength, and competency sufficient for the purpose; but it also means "to provide means or opportunity to do something, to make possible, practicable or easy."² The mission of the church as a community of priests will be fulfilled only as the pastor enables the members to do so. Paul owed the commencement of his ministry to Barnabas who, perceiving the dawn of the Gentile phenomenon, went to Tarsus for him.³ He enabled Paul who, in turn, capacitated Timothy, Titus, John Mark, and many others. David Haney suggests that when the pastor truly understands his function as an enabler:

He will begin to look forward to the potentially powerful and having found the person . . . the gift Christ has given, the pastor will exercise his own ministry by polishing and preparing the people for ministry. The discoverer becomes the enabler and hence a lighter of lamps. That is authentic New Testament ministry.⁴

¹Lindgren, pp. 181-83.
The pastor whose ministry fails to encourage full participation of the laity is betraying his call, for in doing this he is refusing to feed Christ's sheep. He is actually withholding the means for the people's Christian growth and development that comes through service to one another and the community. In addition, from a practical viewpoint, the church simply cannot accomplish its mission of making God's love known to the world apart from the cooperative service and witness of the laymen. If the real work of the church is to be done, then laymen must assume responsibility for witness and service.\(^1\) Segler's observation that the "roles of pastor and layman are not competing roles" but rather, "they are parts of a unified ministry with each supplying a particular function,"\(^2\) is very insightful. This is an extraordinary but valid perspective that every minister should have. Especially is this indispensable to the young minister in training, and the supervisor with whom he is apprenticed.

Closely related also to the teaching function is that of motivation. Ellen White lists motivation as a priority factor in the minister's leadership practice.\(^3\) The ministry of Christ speaks conclusively to the essentiality of this function. He used both intrinsic\(^4\) and extrinsic\(^5\) methods

\(^1\)Segler, p. 75.

\(^2\)The supervisor should assist the intern in developing the philosophy of ministry that "the most effective pastor is the one who shares the work load with his fellow church members (Ibid., p. 56). The intern should see the effectiveness of this principle demonstrated in the supervisor's church and be benefited by the example (pp. 49-56 of part II of this project addresses this issue).

\(^3\)White, Desire of Ages, p. 26.

to motivate. Church growth begins "not with better plans, but with better motivated people." The minister himself must first be spiritually motivated. His driving force should not be monetary gain or reward, popular acclaim, or positional aspirations, but a compulsive love for Christ, and a consuming passion for souls. Such motivated service will not lack results but will be a leavening force in the membership, effecting an inseparable compulsion to perform deeds of sacrifice and love.

One may be tempted to accept Segler's philosophy which declares that motivation is vastly more important than method and that given the proper motivation the church will discover valid methods and means for accomplishing its ministries. Harold Minor lists motivation as the single most important factor in leadership. Although this is questionable when viewed in a religious context, its effectiveness in the leadership syndrome of Israel's experience is incontrovertible in the light of biblical testimonials.

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2 Titus 1:7. 3 Phil 3:1-14.

4 Heb 11:24-27.


6 "Love for the Lord of glory . . . was the actuating principle of his conduct, his motive-power. If ever his ardor in the path of duty flagged, one glance at the cross and the amazing love there revealed, was enough to cause him to . . . press forward in the path of self-denial." White, Acts of the Apostles, p. 246.


Motivation is considered an indispensable aid to teaching from many standpoints; but in the sphere of the pastor-teacher ministry one of the most valid arguments in its favor in its powerful appeal when perceived within the context of 'motivational example.' There is hardly any factor in the pastor's entire ministry that is more potent than example. This is what gives substance and meaning to his most eloquent profession of love for Christ and his most convincing appeal to the membership to participate in ministry. His enthusiasm put into action will electrify the membership and motivate them to respond in active service. Arnold Kurtz significantly commented that "Motivation is a high priority factor in the Church. What the minister needs to do is to prepare a climate to release the motivation."¹

Involving the Membership Meaningfully

Involving the membership meaningfully calls for sharing with them the administrative duties. This does not imply administrative participation as is sometimes understood--the mere holding of church offices--but rather the active involvement of the people in the administrative processes, which require their participation in the formulation of major objectives and the implementation of the same.

Purposeful church administration is predicated upon the recognition of the Spirit's distribution of gifts and the awareness of their contribution to the upbuilding of the church. It is in the utilization of the "diversity of gifts that the strength of the church lies," and "failure to recognize and utilize" any of them "will result in

spiritual stagnation and organic static."¹ It is therefore important that the gift of administration resident in the laity be employed in the operation of the affairs of the church.²

All ministers could probably agree that some of their finest administrators are laymen. Moreover, they could affirm that when these laymen are given a chance to assist in directing the affairs of the church their influence elicits a greater degree of interest and cooperation from the membership. This produces a greater result than that which would normally accrue should the pastor attempt to do the job himself.³

The wise minister will therefore seek out individuals with administrative expertise and encourage them to accept the responsibility of assisting in administering that branch of the church's business for which they are suitable.⁴ When this is done the church will be increasingly prepared to grow and to accomplish the task for which it has been called into existence.⁵

¹Oosterwal, p. 72.
²This is part of the pastor-member relation that will bring about the realization of a healthy, growing church. Alvin Lindren, Foundations of Purposeful Church Administration (New York: Abingdon Press, 1965), p. 70.
³"The layman is often the displaced church member . . . by employed staff members who do everything in the layman's stead." Segler, p. 76.
⁴Others with potential abilities will be encouraged into a training program conducted by qualified members. Talents will be developed and skills sharpened, thus the church will be provided with a reserve of leadership talents to match the needs of a growing community and any possible emergency.
⁵"The present structure and practices as well as the prevailing views of the role of the minister and that of the laity have made the minister a bottle-neck to a rapid and extensive growth of the church. Not until this problem has been solved theologically and administratively
There is much to be favoured in the delegating of administrative responsibility. While it enhances the development of talents and the spiritual growth of the membership, it also facilitates the pastor's schedule. More time becomes available for the visiting of the flock, conducting of Bible studies, and holding of evangelistic meetings. Ellen White does recommend that ministers should attend few committee meetings and leave the business of the church mainly to businessmen.¹ This is an effective way of obviating role overload² and its strangulating results of role conflict and role ambiguity.³

Secondly, the members should be enabled to share in the evangelistic program of the church. God's new nation of priests⁴ is given as their life work the salvation of souls.⁵ Both preachers and people alike⁶ are called upon "to individually take hold of this work,"⁷ "to awake,"⁸ stir up the gift that is within them and go forward."⁹ "It is a fatal mistake," says Ellen White, "to suppose that the work of soul-saving will the churches the world over become the instruments for the rapid spread of the good news of salvation that God has intended and which is so absolutely necessary to the return of the Lord in glory." Oosterwal, p. 70.

¹White, Testimonies for the Church, 7:246, 247.
²Smith, p. 67.
³Role conflict is when two or more role expectations interfere with each other or contradict one another. Role ambiguity is when the expectations are unclear and confused. Ibid., pp. 26, 27.
⁴1 Pet 5:9.
⁵White, Christian Service, p. 10.
⁶Ibid., p. 81.
⁷Ibid., p. 87.
⁸Ibid., p. 81.
⁹White, Gospel Workers, p. 62.
depends alone upon the minister.\(^1\)

The burden of souls is also placed by God upon the members. Unto them the Gospel commission has also been given,\(^2\) and they are under obligation to use the talents given them by God for the spread of the Gospel and the winning of souls.\(^3\)

The early Pentecostal Church experienced a rapid spread of the gospel because from the very first it was proclaimed "by all according to their gifts and opportunities" and not by few with a special commission.\(^4\) In Acts it is stressed that "all filled with the Holy Ghost spoke the word of God with boldness."\(^5\) Paul's comment on the lay work of the Thessalonian Church confirms this: "For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere so that we need not say anything."\(^6\)

The lay members are indeed the single and most important factor of the Seventh-day Adventist Church. Although a relatively small percentage of the believers seem to be actively involved in the various branches of the Church's missionary outreach program,\(^7\) in


\(^2\) Matt 28:19, 20.


\(^4\) Kung, p. 480.

\(^5\) Acts 4:31; cf. 8:4; 11:19.

\(^6\) 1 Thess 1:8.

\(^7\) Research made by G. Oosterwal reveals 10 to 15 percent in the Lake Region area. Gottfried Oosterwal, Patterns of SDA Church Growth in America (Berrien Springs, Michigan: Andrews University Press, 1976), p. 70.

In Jamaica, West Indies, 35-40 percent of all churches have been raised up by laymen (report given at Triennial Session of West Jamaica Conference, 1973).
many sections of the world a large percentage of the members owe the origin of their knowledge of the Gospel as taught by Seventh-day Adventists to the laity. If the leadership would embark on a sustained program to stimulate the role of the laity in church activities, the Gospel would be carried to the world, multitudes would be brought into the fold, and the church would grow in purity and holiness while looking for the return of Christ in Glory.

The scope of the implications consistent with an understanding of ministry does suggest the need for dedicated and trained ministers who are capable of uniting the Church in a fellowship of active and fruitful ministry in fulfillment of its service to one another and its ministry to the world.

The internship or apprenticeship program naturally assumes important significance and the role of the supervisor becomes a key factor in facilitating the achievement of the Church's chief objective. It follows that the need for compiling practical guidelines to aid the supervisor in the internship program is one of urgency. Part II of this project is addressed to this need and is obviously closely tied into Part I.

1"The first great theologians were mostly laymen: Justin, Tertullian, Pantaenus, Clement of Alexandria, Origen (who only later became a priest). Among later lay theologians were Victorinus, Pamphilus, Sextus Africanus, Lactantius, Firmicus Maternus, Prosper of Aquitaine, and in the East, Socrates, Sozemen, and Evagrius." Hans Kund, p. 483.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and Church officers." White, Gospel Workers, p. 352.
PART II

PRACTICAL GUIDELINES FOR
SUPERVISORS AND INTERNS
CHAPTER I

THE INTERNSHIP PLAN--ITS RELATIONSHIP TO
THE SUPERVISOR AND THE INTERN

Supervisory training for young ministers, like most branches of the educational processes, is evolving new patterns. There is a trend toward a concurrent development of theory and practice that is somewhat analogous to that in medical education.¹ "Theory," says Charles R. Feilding, "must inform and direct practice, and practice must in turn aid in the critical evaluation and improvement of theory."² Consequently, in many cases, three years of supervisory practice involving opportunities for field encounter are required. This model of supervision involves summer options of supervised internship, or full-year internship, during which time the minister in training "operates in a staff situation,"³ under structured lectureship, guided by an indigenous curriculum.

In other cases an apprenticeship program of one to two years is adapted. This program is not structured on the basis of a classroom setting with professional consultation and supervision. It is strictly based upon a church situation where the day by day occurrences in the life of the church become, in effect, the classroom and curriculum for the intern, and the understanding of and participation in its

²Ibid.
³Ibid.

60
activities constitute the training process which is directed by the supervisor. It is in essence an apprenticeship training which comes at the completion of the young minister's academic program. This is the model which obtains in the West Indies Union Conference as well as in many other sectors.

The internship program in the West Indies Union Conference, however, lacks structured guidelines and consensus. The difference in interests and emphases among the ministers, coupled with the divergence in practical supervisory ability, are not compatible with the achieving of the internship objective. There is the need for carefully thought-out guidelines along which the internship program will proceed and by which its objectives will be met.

The compilation of practical guidelines should reflect an awareness of the work of the supervisor and the young minister in its dynamic and encompassing relationship with the church in all its various activities. Seen in its historic origin, the internship program provides an interesting perspective for its operation today, for it reveals the theological and philosophical motivation for its grounding and purpose.

In this first chapter we will discuss the broad outlines of its origin and necessity. The qualifications of the supervisor and his responsibility will be described, and the nature of the relationship pertinent to a good pastoral intern experience determined.

**The Origin of the Internship Plan in the Seventh-day Adventist Church**

At the General Conference Spring Session of April 1929 it was pointed out that in an effort to answer calls in the mission fields, the
North American base had gladly given of "the flower of its youth . . . until its evangelistic forces" were seriously depleted. It was therefore necessary that an adequate coordinating plan be implemented for recruiting, training, and replacing a full ministerial "young man power in North America." 1

It was voted to authorize a plan of Ministerial Internship to "coordinate the work of General, Union, and Local Conferences in selecting, training, and placing these recruits." 2 Ministerial internship was used to designate a period of service spent in practical ministerial training under the supervision of the local conference to be entered upon after the preparatory theological course. The purpose was to prove the candidate's divine call to the ministry or to the Bible work. 3 The program was to be initiated with an allotment of one hundred, including fifteen female Bible workers, and it had a proviso that the number for subsequent years should be "set at the annual General Conference Spring Council according to mutual agreement between the General and Union Conferences, at which time the allotment should be set for each union." 4

Salaries and rent subsidies were set with the understanding that the General Conference should furnish two thirds of the salary only, and Union and local Conferences one third. The travel and current expenses were to be borne by the Union and local Conferences as "may

1 General Conference of Seventh-day Adventists, Minutes of Meetings of the General Conference Committee, April 26-May 13, Meeting of 1929.

2 Ibid.

3 Ibid., p. 841f.

4 Ibid.
be mutually arranged." Additional interns might be employed by conferences, it being understood that the cost for these would be borne by the local Conference. Credential papers granted to interns and Bible workers, would be either ministerial or missionary licenses, "as their experience and other factors may indicate." 1

The academic prerequisite called for "completion of a ministerial course or its equivalent in one of the denomination's training schools for men, or a Bible Worker's Course or its equivalent for women." Individuals without this academic preparation "who give evidence of a special call, from any of the various walks of life," could also be included. 2 Additional qualification for all called for a reasonable practical experience including, wherever possible, some colporteur work, medical training, or useful trade. 3

The training was limited to twelve months of continuous full-time

1Ibid., pp. 841, 842.

2Originally the academic standard which was set for North America was the baccalaureate degree. In subsequent years, this was raised to the M.Div level. There has been, however, a general flexibility in the application of this prerequisite, in that in some cases young men were required to follow their baccalaureate preparation with pastoral work, then go on afterwards to do the M.Div., while others were required to complete their Seminary training before they were given field responsibilities.

In the West Indies Union the academic prerequisite called for fourteen grades of training at West Indies College. With the academic development of the College, the requirement advanced to the baccalaureate level in 1959. In recent years the Seminary extension program at West Indies College has provided grounds for a dual situation, in that some ministerial students are being employed at the completion of the B.Th. degree, whereas others, by individual choice or sponsorship, proceed to complete the M.Div. program prior to employment.

3General Conference of Seventh-day Adventists, Minutes of Meetings of the General Conference Committee, April 29-May 13, 1929.
service under supervision of experienced and willing supervisors. The alternate plan provided that they could be sent out two by two. The plan was received with enthusiasm. By September of the same year applications from twenty-four conferences and ten unions had been approved, including "several interns from the Southern States. . . ."

"The conviction is gripping many of our youth that the denomination has an adequate provision for utilizing the product of our ministerial training centers. The gap has been filled between field and school."¹

A survey published in March 1931 revealed that in less than two years after the inception of the plan seventy-nine ministers and thirty-one Bible workers from twelve unions were already participating in the plan (see table 1).² The Internship Plan had been born—a healthy child, spawned from the conjoined counsels of the Scripture³ and the writings of Ellen G. White.⁴

The testimony of I. J. Woodman, President of the Oregon Conference of Seventh-day Adventists, reflected the consensus of the feelings of the Church in North America.

My personal testimony regarding the plan is that I think it is the finest plan that the denomination has ever started. . . . I do not know what more I could say. I think these testimonials are enough to show that the plan has been of great benefit to our field, and I am certainly in favor of continuing it.⁵

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¹C. K. Myers, "Ministerial Internship Report," Sept., 1929, p. 7 (Myers was Chairman of the Standing Committee on Ministerial Internships, appointed by the General Conference of Seventh-day Adventists, 1929).

²Adapted from the Ministry, March 1931.


⁴Matt 4:19-21; 1 Tim 1:2. ⁵Ministry, March 1931.
TABLE 1
INTERNERSHIP STATISTICS
April 1929—March 1930

<table>
<thead>
<tr>
<th>Unions</th>
<th>Ministers</th>
<th>Bible Workers</th>
<th>Totals</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atlantic</td>
<td>14</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>Central</td>
<td>5</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Columbia</td>
<td>7</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>Eastern Canadian</td>
<td>3</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>Lake</td>
<td>11</td>
<td>6</td>
<td>17</td>
</tr>
<tr>
<td>Northern</td>
<td>3</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>North Pacific</td>
<td>10</td>
<td>3</td>
<td>13</td>
</tr>
<tr>
<td>Pacific</td>
<td>9</td>
<td>5</td>
<td>14</td>
</tr>
<tr>
<td>Southeastern</td>
<td>6</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Southern</td>
<td>3</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>Southwestern</td>
<td>6</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>Western Canadian</td>
<td>2</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>79</strong></td>
<td><strong>31</strong></td>
<td><strong>110</strong></td>
</tr>
</tbody>
</table>

The Necessity of the Plan

The internship plan is actually a continuation of the ministerial training that the young minister receives at college or at the seminary. General courses in church administration, in preaching, and in pastoral psychology are primarily meant to prepare the young man in training for ministerial responsibilities. In many instances
a course in Field Practicum is offered that entails a field component. Such experiences often bring the student in contact with some real live issues of the church. Thus, internship may be perceived as the final act in the training process which complements the biblical and theological preparation with a field practice that provides opportunity for the integrating of skills and the obtaining of techniques and tools for church leadership. Ellen G. White, in urging the necessity of the internship plan, recommends that young men should be associated with older ministers who, by reason of years of study and active service, have gained an experience that qualifies them to give the necessary training.¹

Scriptural precedent supports conclusively this practice. The records of Moses and Joshua, of Eli and Samuel, and of Elijah and Elisha are apt Old Testament examples. The practice finds even more obvious continuity in the New Testament Church; with Jesus and His disciples; with Paul, Timothy, and Titus; and with Barnabas and John Mark. It is significant to note that the erstwhile cowardly John Mark, who was virtually discarded by Paul after the first missionary journey, was afterwards attested to by the said Paul as being profitable for the ministry after he had been trained by Barnabas.²

Charles R. Feilding observes that the students' preparation in the Seminary is primarily "devoted to Biblical studies" in some


schools. "In other schools, perhaps it is related to the older fundamentalism or its scholarly successors." Consequently, there is a lack of ministerial practice of which the student is aware. Although he may have important intellectual and theological interest, his ultimate thoughts are with the work of the Church and its practical needs. He is generally alert, in search of new structures in which to work, and "asks about life on the frontier between the church and the world." Sometimes, in desperation, some seminary students throw up their hands in hopelessness when they are challenged "to develop task forces of lay members to penetrate the common life, or are confronted with issues of church management or problems of human relation" that require experience and mature judgement. They say "pathetically that they were never told how to go about such a task." At best there "is an imbalance which jeopardizes the students understanding of the world he lives in and must communicate with." There is a gap between the working ministry "as seen in the Seminary and practiced in the Church." The supervisor's service in the internship program is to bridge the gap between the Biblical, theological, historical, and practical courses and their application to the

2 Ibid., p. 29.
3 Ibid., p. 28.
4 Graduate schools of Theology have often seen themselves as academic institutions rather than professional institutions." Doran McCarty, The Supervision of Ministry Students (Atlanta, Georgia: Home Mission Board, Southern Baptist Convention, 1978), p. 12.
5 This gap, Feilding contends, is not unexpected because Seminary students are usually young and idealistic, and many courses demand intellectual application and the study of norms rather than
living situation and the programme of the church.  

The training of the young minister may be the most significant ministry that the supervisor performs during his whole ministry. His is the all-encompassing duty to assist the young minister in acquiring the proper perspective of an effective ministry; to develop diagnostic skills in order to discern the needs of the church and guide its growth; to assist him in understanding his own needs and plotting his own growth, evaluating this as he advances; to develop a trusting relationship that will facilitate a healthy and harmonious working relationship with his colleagues and with administration; and finally, to perceive his own particular training situation in the larger framework of reference of his own pastoral responsibility as he leads the church in the task of missions.

The ministry of supervision should therefore be faced with seriousness, commitment, faith, and prayer.  

Qualifications of the Supervisor

A long list of qualifications is required in order to determine the full range of effectual ministry of the supervisor. The following is a list of some recommended essentials:


4. Adapted from the Georgia-Cumberland Conference of Seventh-day Adventists. "Guidelines for Selection of Supervisors for Young Ministers," Calhoun, Georgia.
1. The supervisor must be a preacher and a pastor, and should have adequate experience in pastoral ministry and success in soul winning through evangelistic preaching. He should be admitted by formal application (see table 1).

2. He should maintain scholarly habits, involving continuous reading and research.

3. He should have developed adequate theological skills for the theological reflection expected in supervising. In this regard it is ideal that the supervisor hold a theological degree. An exception to this should be rare.

4. He should be known and respected for his piety and Christian experience and for his binding allegiance to the Bible and the authoritative writings of the Church.

5. He should demonstrate a genuine love for interns and a personal interest in teaching them.

6. He should have demonstrated an interest in ministerial self-improvement and a growth in ministerial practice which gives him the clout necessary for the maintenance of an influential supervisory image.

7. He should possess the ability to reflect on his work in a disciplined way, analyzing facets of his performance systematically.

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1"There are competent ministers who do not have the educational credentials. These . . . may have mastered the art of ministry, but are less likely to develop the science of ministry. . . . An exception that a supervisor have a theological degree should be rare." McCarty, p. 154.

2Specifically that collection of writings from Ellen G. White, known as The Spirit of Prophecy; also the Seventh-day Adventist Manual.
TABLE 2
PASTOR-SUPERVISOR'S APPLICATION

(This does not mean that the Evaluation Committee can put an intern in your care at present—we only want to have your application.)

1. Do you have a personal interest in training a young minister, recognizing that he will be a learner as well as a worker, and therefore will require time for instruction from you?  ( ) Yes  ( ) No

2. Please indicate by checks the degrees which you have earned.  ( )B.Th.  ( )M.Div. or B.D.  ( )D.Min  ( )Ph.D.  Other _________.

3. Are you willing to attend the Supervisors' Workshops conducted by the Union and local Ministerial Departments?  ( ) Yes  ( ) No

4. Are you willing to complete an evaluation blank in which you give your frank opinion of the young minister's attitudes, conduct, performance, etc.?  ( ) Yes  ( ) No

5. Are you willing to be evaluated as a supervisor by the young minister under your charge?  ( ) Yes  ( ) No

6. Have you been engaged in a continuous self-improvement program since receiving your charge?  ( ) Yes  ( ) No

7. Are you at present taking any work in the area of continuing education for ministry or have you done so within the past twelve months?  ( ) Yes  ( ) No

8. Please indicate below your experience in pastoral ministry:

<table>
<thead>
<tr>
<th>Name of Church</th>
<th>City</th>
<th>State</th>
<th>Membership</th>
<th>Dates</th>
<th>As Pastor</th>
<th>As Assoc. Pastor</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td>(2)</td>
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<td>(3)</td>
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<td>(4)</td>
<td></td>
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<td></td>
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<td></td>
</tr>
</tbody>
</table>

9. Are you willing to give a young minister a broad background of experience in pastoral ministry?  ( ) Yes  ( ) No
8. He should have a sense of professional authority and should be capable of suggesting relevant readings for particular aspects of ministry.¹

9. He should have a healthy attitude toward the intern,² endeavoring at all times to manifest the spirit of Christ: to be tolerant where there are mistakes; patient where there is little progress, or even none at all; correcting in love; reproving in gentleness; requiring and yet not demanding; reaffirming and motivating; expressing appreciation for a task well done.

10. He should provide ample time in his schedule for the supervisory practice.

11. He should operate on a sound financial basis and should not be known as a victim of the strangulating cords of distracting sidelines or indebtedness.

12. He should be a good family man with an exemplary household.

13. He should not be a retiree, but should be currently

¹Miller, p. 33.

²McCarty, p. 47.
engaged in full-time ministerial duties. If retired, he should be re-employed and subsidized.

14. He should be willing to attend and participate in supervisors' workshops conducted by his Conference or Union.

15. He should submit to the conference a quarterly report of the intern's work (see table 3).

16. He should be willing to have his intern evaluate his supervisory practice and submit a copy to the Conference.

17. He should be authorized by the Conference to train interns and his supervisory practice should be reviewed periodically.

The Responsibility of the Supervisor

At the heart of the supervisor's responsibility to the young minister is his duty to impress upon him and strive, by the grace of God, to create in him an ever-increasing awareness of some fundamental concepts of the relationship the minister sustains to the membership in the divine purpose of God for His Church. This relationship is first disclosed in the intern's understanding of the concept of his role to the membership. His roles are that of a shepherd or pastor, of a teacher, of a manthano or a disciple of men, and of a servant.

---

1 The pastor's undying love and concern for the flock is revealed as he feeds, nurtures, nourishes, guards, and cares for the membership.

2 The teacher builds up the church in the teaching of faith and doctrine, and in discipline and church worship.

3 Matt 28:19, 20 (RSV). On the minister's heart is laid, by the resurrected Christ, an inescapable burden for the unsaved.

4 His quest is not for attention and self-seeking, but his consuming passion, like his Lord and Master, is to be a servant (Matt
TABLE 3
SUPERVISOR'S QUARTERLY REPORT

<table>
<thead>
<tr>
<th>Intern's name</th>
<th>Date</th>
</tr>
</thead>
</table>

1. Period covered by this report: From________ to________

2. No. of meetings attended: (a) Board__ (b) Business__
   (c) School Board__.

3. No. of sermons preached: (a) Sabbath___ (b) Sunday Nights___
   (c) Wednesday Nights__.

4. Participation in: (a) Communion Service___ (b) Child Blessing Service___
   (c) Weddings___ (d) Anointing Service___ (e) Funerals___
   (f) Baptismal Service___ (g) Church Dedication___
   (h) Organ Dedication___
   (i) Stone Laying Ceremony___ (Indicate number of times).

5. No. of sets of Bible Studies developed___ Bible Studies Conducted___.

6. Has the intern been trained in the following areas of visitation?
   (a) General Membership___ (b) Hospital___ (c) Prison___
   (d) Juvenile Centers___ (e) Homes for the Aged___ (f) Shut-ins___
   (g) Bereaved___ (h) Backsliders___.

7. Has he acquired the skill of compiling an interest list according to various categories?__________

8. Has he had any decisions for Christ mature into baptism?_____. If so state the number baptized
   ______ Number preparing for baptism_____.

9. Has the intern participated in (a) Church work day___
   (b) Church picnics and other social functions______

10. Does he operate on a written program schedule?_______

11. Can he structure a schedule for a sermonic year?_______

12. Has he acquired the art of goal setting?_______________

13. What is his experience in evangelism?
   (a) Organizing the Church____________________
14. List responsibilities carried by the intern

15. In your estimation, what are the areas he has excelled in?
Supervisor's Quarterly Report
Continued

Additional comments


16. How often did you both confer about his work?


17. Were weekly staff meetings conducted?


18. Please check the column that best describes the intern in the various areas.

<table>
<thead>
<tr>
<th></th>
<th>Excelent</th>
<th>Very Good</th>
<th>Good</th>
<th>Fair</th>
<th>Poor</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preaching</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bible Studies</td>
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</tr>
<tr>
<td>Visitation</td>
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</tr>
<tr>
<td>Leadership Ability</td>
<td></td>
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<tr>
<td>Dependability—on time for appointments</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ability to get along with people</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Evangelistic concern</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ability to deal with difficult situations</td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Intellectual alertness</td>
<td></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Personal Appearance</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>Cooperative and open to suggestions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ability to promote</td>
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</tr>
</tbody>
</table>
The relationship is also disclosed in the understanding of the intimate spirit of interdependence and copartnership that ought to exist between the pastor and the membership in a caring-sharing way.¹ Seen in its proper perspective, this relationship is necessary to the health of the Church and to its growth and development. Based also on this

23:11). McCarty says that the strength of the minister's role and the clearness with which he perceives it is important. As a supervisor models this it becomes important to the supervisee (p. 80).

¹Fielding, p. 37.
disclosure is the need of a correct understanding of a theology of ministry which perceives the church, firstly, as a body with all members and organs equal, working interdependently for the good of the body\(^1\) and, secondly, as a community of priests and the members as recipients of gifts bestowed by the Spirit for the work of ministry.\(^2\) The embodiment of these theological concepts of ministry is necessary for the formulation of a ministerial model that will result in a successful and productive ministerial practice. It is the duty of the supervisor to discuss with the young minister these fundamental theological concepts and to emphasize their critical relationship to the health of the church and the rapid spread of the Gospel. Rightly understood and applied, these concepts can constitute the matrix out of which will be born among the membership a spirit of willingness to work—a spirit so badly lacking in the Church today.

How is the supervisor to accomplish this objective? The decision of the conference to choose him as a supervisor would give reason to suppose that his model of ministry was the type that operated on a participatory level in which the members shared in the administration of the church and all its activities; that his was an enabling leadership that gave recognition to the gifts among the members and created the type of climate in which delegated responsibilities could thrive, and talents be invested and developed.

The supervisor should open up before the intern the

\(^1\)This equality is in terms of interdependence and usefulness and the complementing of each other in the overall functioning for the health of the body.

\(^2\)Eph 4:11; 1 Cor 12; Rom 12.
ramifications of his church government, taking time to explain the various committees and boards, how they function, and his relationship to them. He should describe how he goes about incorporating the membership in the setting of goals and how they share in the decision-making process of the church. He should prepare the way for the intern to have access to all boards and committees so that he may learn church administration by observation and participation.

**Guidelines Toward Good Supervisor-Intern Relationship**

The pastor, in his capacity as appointed by the conference, directs the program in his church or circuit of churches. The Intern, bearing this in mind, should realize that it is not his duty to initiate any program without the consultation and approval of the supervisor. The intern is required, therefore, to report all his activities to the supervisor. He should regard this as a necessary part of his training and endeavor to comply willingly with this requirement.

The supervisor, however, should be aware that the intern is not entirely a novice. As a result of his seminary training he has been the recipient of much valuable information. Consequently, he can make useful contributions in some areas. It is possible, nevertheless, that some supervisors may feel challenged by the fresh graduate


2 "As soldiers are drilled in preparation for service so should those who engage in this great work take part in the necessary drill. . . . They should learn to obey before they are fitted to command." White, Gospel Workers, p. 75. The supervisor, nevertheless, will not subjugate the intern to the status of a janitor, errand boy, or an inferior; but he will help him to perceive the usefulness and
and develop as a result what Robert L. Tresse refers to as "a different quality of anxiety" which is based upon "a feeling of threat" by a new "authority figure."¹ If this is not carefully handled it can result in a display of negative attitude by the supervisor and an unhealthy reaction from the intern. The wise supervisor will acknowledge the young minister's abilities and use them deliberately for the enhancement of the training process and the benefit of the church.

Consistent with the supervisor-intern relationship is the necessity for the supervisor to guard the individuality of the young minister. He should not expect the intern to merge his individuality with his own, thus becoming his replica.² The intern should never "copy any man's gestures, habits, attitudes, expressions, tone of voice,"³ his thoughts, or even his sermons.⁴ Consonant with the maintenance of the intern's individuality is the necessity of the supervisor to delegate responsibility to him and to encourage him to plan and to use his "judgment and discretion" in devising and exercising so that dignity of assisting at times in some work projects of the church. See White, Gospel Workers, p. 237.

¹The current seminary "theologue coming into the parish" is perceived "as a threat to the pastor" who may be less competent than the student in some areas or that the pastor may not be as up-to-date theologically. Donald E. Miller, ed., Integrating the Disciplines in Theological Education (St. Paul, Minn.: Macalester College, 1972), p. 34.

²Ellen White says that it is not God's will "that one man's judgment and plans should be regarded as supreme... Let him not seek to put his armour upon his brother." Evangelism (Washington, D.C.: Review and Herald Pub. Assn., 1970), p. 685.

³Ibid.

⁴White, Testimonies for the Church, 3:559. "Every human being created in the image of God is endowed with a power akin to that of the Creator—individual power to think and to do." Education, p. 8.
he may obtain experience.1

Research has proven that a person can be psychologically successful in a working situation when he himself is allowed to choose goals that will challenge him and require his best efforts; when he himself determines the path he will use to achieve them; when he sees his goals as meaningful to his self-concept and relate them to goals of his organization.2

Dr. Reuel Howe summarizes the supervisor's relationship thus:

The supervisor through his relationship seeks to call the intern into being by creating the environment of trust which is independent to learning; by accepting the intern in order that he may accept himself; by helping him to discover his powers, his meanings and questions, and formulate them; by helping him to develop his own identity, to learn to communicate and apply what he is learning to real church situations; by revealing himself as a person responsible but fallible, a teacher but also a learner, independent as authority, yet acknowledging his dependence even upon the young minister; a forgiven, but also a human being, disciplined yet compassionate.3

Guide to Ministerial Competence

This chapter concludes with a description of competence for ministry that may serve as a guide to the supervisor in his personal development and continuing education, as well as a basis for the evaluation of his progress in ministry and supervisory practice.4

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1White, Testimonies to Ministers, pp. 302-303. "The men in whom this power developed are the men who bear responsibilities. . . . It is the work of true education to train the youth to be thinkers and not mere reflectors of other men's thoughts." White, Education, p. 18.


4Adapted from Union Theological Seminary Competence Paper (Virginia: September 1974).
As is true of other tasks, "there are certain types of knowledge, skills, and attitudes that every minister is supposed to manifest." These three-dimensional descriptions constitute basic competencies which belong to the Christian ministry. Part I describes basic competencies of Christian ministry in whatever context it is performed. Knowledge and skills necessary for certain functions of ministry are then dealt with. Part II lists the five competence areas. Here there may be noted clear interrelationships among the items under these competence areas. For example competence in the third area (C) depends in part on some of the abilities and knowledge listed in the second (B) area.

**Part I: Basic Attitudes, Knowledge and Skills for Ministry**

**Attitudes**

1. Thanksgiving and confidence in the pardoning grace of God offered to us in Jesus Christ

2. Full commitment and faithfulness to the Lord Jesus for service reflected in faith and action

3. A personal interest in the Word of God and an acceptance of Scripture as the authoritative rule of faith and practice—the understanding of which is gained by illumination of the Holy Spirit

4. Involvement in the life of the church as the context for ministry, dedicated to the fulfillment of its mission

5. The willingness to order one’s time and energies in a manner that enhances one’s ministry; the development of one’s potential;

---

1Ibid.
one's sense of fulfillment; the business of the church; and the lives of those with whom the minister is brought into close relationship

6. An awareness or sensitivity to the feelings and needs of those with whom one lives and associates

7. A spirit of integrity and openness that recognizes the resources resident in others, imparted by the Spirit, and facilitates their participation in the work of the church

8. Perception of criticism and evaluation as a means of growth and conflict as a challenge to creative thinking

9. A willingness to admit one's limitations and to seek help when needed

10. Ability to perform service, not merely as an individual, but in concert with our brothers and sisters

Knowledge

1. A sound hermeneutic that will enable the Scripture to function properly (a particular text should be interpreted within the context of the whole Scripture)

2. Scriptural knowledge sufficient to select Scripture appropriately and readily in the practice of ministry

3. Knowledge of the political, social, and religious history of Israel and Judaism as the beginning of Christian faith and the context out of which biblical literature emerged

4. Hebrew and Greek sufficient to have access to Hebrew and Greek texts for critical use of English translations

5. The major periods, movements, issues and personalities
in the growth of the Christian Church and the historical circumstances surrounding each to provide an understanding of the life of the Church and its relation to the world in which it exists.

6. Major themes in Scripture and their flow in both Old and New Testaments, revealing a continuum of the purpose and program of God in the Salvation act.

7. The nature of man, the psychology of human behavior, and the character of contemporary culture as these are related to the Christian faith.

8. Worship, its purpose and form; the heritage of liturgical practice and its influence on reverence and the cultivation of the presence of God.

Skills

1. The ability to deal critically with historical evidence, sequence, analogy, and generalizations, and to communicate insights from history relating them with the present.

2. The ability to think creatively and independently as one researches Scripture, being free yet not departing from the well-established, fundamental truth that anchors faith in God's word and His Church.

3. The ability to give a clear explanation of the doctrines of God, Christ, the Holy Spirit, the Church, eschatology, anthropology, the law, the sanctuary, prophecy, the state of the dead, and the Second Advent of Christ.

4. The ability to think critically on contemporary culture in the light of Christian responsibility and to bring theological insights.
to the concrete problems and decisions of human life and Christian perspectives

5. The ability to critically analyze and evaluate moral and ethical issues and explain and construct arguments from a Christian perspective

6. The ability to develop his personal, and the members', life of prayer, dedication, belief, convictions and values

Part II

A. Competence as Preacher, Teacher, and Leader of Worship

Knowledge

1. The functions, forms, and the theological foundations of preaching together with the principles, tools, and procedures used in sermon construction and delivery

2. The theology and mode of celebration of baptism, communion, marriage; also the conducting of funeral service, anointing service, and ordination procedures

Skills

1. The ability to construct and preach sermons that are theologically sound and delivered in a manner that is appealing; to analyze and criticize one's own and others' preaching for the purpose of improvement

2. The ability to enlist the congregation, according to their gifts, in the ministry of soul saving, in effective training programs, in aid of intelligent and effective witnessing
3. The ability to speak and write with clarity, logic, accuracy, and attractiveness

4. The ability to create a desire among the membership for knowledge and self improvement

5. The ability to lead worship in an orderly and beautiful way—selecting appropriate music and verbal material, to delivering public prayer, celebrating the sacraments, and conducting various types of special services

B. Competence in Leadership of the Congregation

Knowledge

1. The doctrine of the church in the light of Scripture and the theological heritage

2. The history and form of government to one's own denomination, together with the emerging contemporary issues

3. The concept of the Church as a Christian community and its role in the life of the society in which it operates

4. The resources, contributions, and programs of one's denomination and the role of the membership in the decisions of the church

5. Theory of various organizational management, principles of parliamentary procedures, principles of group function and committee meetings, and the dynamics of group interaction

6. Nature of conflicts and how to deal with them creatively
Skills

1. The ability to be a participant in and give leadership to groups of various kinds

2. The ability to exercise administrative skills such as intentional ministry that involves planning, goal setting, and delegating of responsibilities, supervision, arbitration, recruitment of persons to work in the church, leadership training, and controlled use of time and energy

3. Ability to use parliamentary procedures and leadership processes in committee and other group activities in the implementation of the church’s program

4. Ability to develop an effective stewardship program and to manage money and property

5. Ability to oversee the educational program of the church in a manner that will aid its direction and support

C. Competence in Relating to the Community and Developing Mission to the World

Knowledge

1. The biblical and theological foundations of evangelism and the various ways in which the church has grown

2. The biblical and theological foundations for the church's concern for the welfare of the community--the poor, sick, disadvantaged and underprivileged

Skills

1. The ability to interpret and enable the church and the Christian's witness and service within the world
2. The ability to analyze social situations and perceive the avenues for witnessing that they contain

3. The ability to innovate services within the church for the performance of its task to humanity

4. The ability to interact with people who do not profess the Christian faith based on Bible teachings, and devise means of reaching them, presenting the claims of the gospel

D. Competence in Pastoral Ministry

Knowledge

1. The theological and historical traditions of pastoral care

2. The principles of visitation and pastoral counseling

3. The dynamics and problems involved in the crisis situations in the lives of people and families, and the ways of providing help, including cooperation with community agencies which offer specialized care

Skills

1. The ability to develop one's own and the people's life of prayer, meditation, belief, convictions, and values

2. The ability to establish and cultivate personal relations with people, to engage in skillful and helpful counseling, and to identify persons in special need, offering them a ministry of comfort and support

3. The ability to assist persons to minister to others and to develop a caring, sharing relationship by inter-personal ministry
4. The ability to make a pastoral call, to use prayer, Scripture, the Lord's Supper, and anointing in pastoral ministry

E. Competence in Developing the Ministers' Personal and Professional Growth

Knowledge

1. The biblical, historical call to ministry and the functions of the minister

2. The ethical dimensions relating to the professional practice of ministry

3. Understanding of one's own strengths, weaknesses, abilities, needs, and potentials

4. Knowledge of services that contain information related to his professional development

Skills

1. The ability to plan for and utilize sources that aid in continuing professional education

2. The ability to deal theologically and practically with one's own failures and those of the church

3. The ability to handle personal finances in a responsible way

4. The ability to continue in the process of self-reliance and self-direction in theological explorations and church growth activities

Supplemental to the above competence guide is a "Check List of Professional Practice" which the supervisor and the intern may find
useful in evaluating professional practice and measuring internship educational progress respectively (see table 4).

**TABLE 4**

**CHECK LIST OF PROFESSIONAL PRACTICE FOR THE CHURCH PASTOR**

Name

<table>
<thead>
<tr>
<th>I. Professional Practice Relating to Pastoral Work</th>
<th>Knowledge &amp; Understanding</th>
<th>Observation</th>
<th>Experience</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. General pastoral calling or visitation</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>2. Specialized pastoral calling</td>
<td></td>
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<tr>
<td>a. sick calls--home, general hospitals</td>
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<td></td>
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<tr>
<td>b. calling on the family and relatives of the deceased</td>
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<tr>
<td>c. institutional calling--prisons, psychiatric hospitals, old age homes, etc,</td>
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<tr>
<td>d. calling on prospective church members</td>
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<tr>
<td>e. other (specify)</td>
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<tr>
<td>3. Personal counseling</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>a. on marriage and family life</td>
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<td></td>
<td></td>
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<tr>
<td>b. on ethical problems</td>
<td></td>
<td></td>
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<tr>
<td>c. on religious questions</td>
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<td></td>
<td></td>
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<tr>
<td>d. other (specify)</td>
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<tr>
<td>4. Referring counselees to other professional help and agencies</td>
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<td></td>
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<tr>
<td>5. Techniques involving casual contacts on street or public places</td>
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</tr>
<tr>
<td></td>
<td>Knowledge &amp; Understanding</td>
<td>Observation</td>
<td>Experience</td>
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<tr>
<td>6.</td>
<td>Response to phone calls</td>
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<tr>
<td>7.</td>
<td>Other (Specify)</td>
<td></td>
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</tr>
</tbody>
</table>

II. Professional Practice Relating to Worship

1. Public reading of Scripture

2. Leading a congregation in prayer

3. Offering prayer (invocation, benediction, grace) at a public (non-church) meeting

4. Preparation of worship services

5. Leading in public worship
   a. at large corporate services
   b. at small group meetings
   c. at meetings of specialized groups (young people, Dorcas society, etc.)

6. Leading in family worship

7. Participation in personal devotions

8. Selecting of music for worship

9. Leading singing

10. Administration of baptism

11. Administration of communion

12. Conducting a wedding

13. Conducting a funeral

14. Other (Specify)
III. Professional Practice and Experience in Communicating the Word

1. Preaching on special themes:
   a. missions
   b. stewardship
   c. devotional
   d. doctrinal
   e. ethical
   f. other (specify)

2. Preaching for special purposes in the church
   a. evangelistic
   b. to children
   c. to special adult groups (lodges, service clubs, etc.)
   d. other (specify)

3. Preaching under various circumstances:
   a. morning worship
   b. outdoor services
   c. radio and television
   d. other (specify)

4. Giving a brief devotional talk

5. Addressing non-church groups:
   a. on religious themes

6. Lecturing in a church on Biblical and religious themes

7. Bible studies with non-members
8. Other (specify) __________ __________ __________

IV. Practices Relating to the Educational Function of the Minister

1. Teaching a class
   a. in the Sabbath School __________ __________ __________
   b. for an adult group __________ __________ __________
   c. in a Vacation Bible School __________ __________ __________
   d. for a youth group __________ __________ __________
   e. for prospective members __________ __________ __________
   f. other (specify) __________ __________ __________

2. Training church leaders
   a. in teaching skills __________ __________ __________
   b. in the use of teaching materials and sources __________ __________ __________
   c. in the organizational procedures and functions of church officers __________ __________ __________
   d. in briefing members on the meaning of rites and ordinances __________ __________ __________
   e. in the use of visual aids __________ __________ __________
   f. in pastoral calling and lay pastoral functions __________ __________ __________
   g. in conducting worship __________ __________ __________
   h. in discussion leadership __________ __________ __________
   i. in lay missionary activities __________ __________ __________

V. Professional Practice in Church Administration

1. Procedures and practices required in stewardship programs, budget support, and other church financial drives __________ __________ __________
2. Handling correspondence using both
   a. personal letters
   b. form letters

3. Filing public records of marriages, etc.

4. Procedures and practices involved in property care and building maintenance

5. Procedures involving building and remodeling

6. Organization and sponsorship of the activities of church groups

7. Office management practice

8. Practices involved in the supervision of church employees

9. Practices in writing and editorial skills needed in the preparation of Church calendar and bulletins, press releases, etc.

10. Administrative and supervisory practices used in relation to the coordination of the organizations and activities in a church program, for example:
   a. the women's societies
   b. the men's groups
   c. the children's work
   d. the young people's work
   e. the social, fellowship, and recreational program of the church
11. Selecting and recruiting leaders of music

12. Organizational skills involved in
   a. board meetings
   b. church staff meetings
   c. committee meetings
   d. church business meetings
   e. congregational meetings
   f. meetings for special purposes and problems

What was your previous Field Work assignment?

How often did you preach?
CHAPTER II

EDUCATING THE YOUNG MINISTER

The period of internship is essentially a period of education for the young minister. It is the time when under the supervisor's guidance he integrates his training received at the seminary with the practical duties of his district. His theology is taken beyond the arena of a discussion into the environment of practice within the context of the church's needs. His leadership is tested in the laboratory of experience and his commitment and dedication are reaffirmed and strengthened in the realities of self-abnegation and hard work. It is the supervisor's responsibility to put into practice an effective educational supervision that will make this experience a reality.

This chapter will deal with some essential areas in the educational process to which the supervisor and the intern are required to give careful attention.

Church Status

The young minister should hold membership in the church in which he is fulfilling his internship practice and should be ordained as a church elder (unless he was previously ordained). This gives him status among the membership, legitimizes his attendance at board and committee meetings, and authorizes him to conduct communion.¹

¹The General Conference of Seventh-day Adventists, The
The supervisor should introduce the young minister in training to his congregation as an assistant pastor. He is not to be given the status of an associate pastor, nor is he to be known as a student minister or addressed as an intern. Whatever professional appellation is used by the membership in addressing the supervisor (such as elder or pastor) should be employed by the supervisor when referring to the young minister in public.

Administrative Training

The theoretical base of pastoral administration rests primarily upon a thorough knowledge of information contained in the seventh-day Adventist Church Manual and the Manual to Ministers. The intern should have these manuals in the current edition. The competence in church administration, however, is largely obtained from knowledge gained while attending and directing the various church boards and committee meetings. Consequently, as a part of the internship educational process it should be required that the intern attend board and committee meetings. In addition, he should be acquainted with the basic policies of the conference, especially those that relate to his personal interest and denominational duties.

Regular attendance should be required at the following standing committees of the Seventh-day Adventist Church: Church Board meetings, Board of Elders, Church Officers' meetings, Finance


In territories where the ecclesiastical culture supports the usage of the word elder for the senior minister, the term pastor should be applied to the intern.
Committee meetings, Community Services Committee, Lay Activities Committee, and Church School or Academy Board.¹

He is also required to attend all monthly, quarterly, and annual general convocations or meetings of the church, including those called by the conference in which he is involved. In addition, he should attend all church sponsored retreats, rallies, workshops, picnics, etc.

Although attendance at all board and committee meetings is not mandatory, the supervisor should encourage the intern to be present at as many as possible, for in doing so he is availing himself of knowledge concerning facets of church administration that will help to qualify him for the assumption of full pastoral responsibility.

In addition to the knowledge gained from boards and committees there is an important dimension of church leadership that the young minister obtains as he learns to function efficiently in the various special services of the church, such as baptisms, weddings, funerals, communion services, infant dedications, anointing services, ground-breaking and stone-laying ceremonies, church dedication, Mother's and Father's Day programs and national occasions in which the church participates.

Many interns have admitted that they were aided best in their learning when they and the supervisor did things together. It is assumed that at a certain point in the young minister's training, after he has become acquainted with the people and has demonstrated

¹Adapted from the Georgia-Cumberland Conference of Seventh-day Adventists, "Guidelines for Selection of Supervisors for Young Ministers," Calhoun, Georgia.
a satisfactory measure of growth, he will be given an opportunity to lead out in some of the meetings of the church.¹ In many cases the congregation shares a personal interest in the growth of the young minister and anticipates his participation in some of the leading activities of the church.

**Pastoral Staff Meeting**

The intern should be required to attend weekly staff meetings conducted by the supervisor, at which time reports should be given by all members of staff, including the supervisor. Discussions should be conducted in a relaxed and confidential atmosphere with all members participating. The current week's program should be discussed and assignments made. The staff meeting should be an occasion for the building of friendship and understanding; the renewal of goals and objectives; the learning of new techniques and methods, and the enhancing of spiritual commitment and growth.²

The staff meeting should also be an appropriate time for the supervisor to reflect with the intern on the way he perceived his ministry during the past week. His performance at worship service or any special service of the church may be reviewed critically and

¹This could be true of communion service, board meeting, business meeting, funeral service, infant dedication, an occasional preaching service, etc. The supervisor will adjudge the appropriateness of the occasion.

²Staff meetings serve to bridge any gap that may exist between members. "All too often staff members get on a little island of their own and set themselves off from the remainder of the operation. . . . and so the senior minister sits on a little explosive that is ready to go off at any minute. Communication is the only remedy to this problem." Kenneth K. Kililiinski and Jerry C. Wofford, Organization and Leadership in the Church (Grand Rapids, Michigan: Zondervon Publishing House, 1976), p. 177.
helpful corrections and appropriate commendations made. The staff should be encouraged to share their blessings and burdens and to uphold one another in prayer. The supervisor should encourage the freedom to talk. Being able to express ideas, feelings, and attitudes freely is necessary to good communication. Staff members should feel "free to express themselves or evaluate one another without fear of being misjudged or criticized. . . . Opportunities should be given for each member to share accomplishments, goals, and failures in an atmosphere of acceptance."\(^1\)

The initial staff meeting with the intern should be basically one of orientation. This might best be done at a specially scheduled meeting for the supervisor and intern alone. At this time the supervisor may discuss with him the general framework of the church's program, basic administrative procedures, and immediate matters relating to the intern's welfare in his new community. He will also outline the intern's duties and responsibilities and define the nature of the professional relationship between them. The intern should be required to fill in the Personal Information Blank. His attention should be called to the monthly and quarterly reporting blanks and their contents discussed (see tables 3, 5, and 6).

The Minister's Day

The success or failure of the intern will, to a great measure, be determined by the way he spends his day.\(^2\) As the careful and

\(^1\)Ibid.

\(^2\)The minister must keep always in view the momentous value of time, aim at its worthiest use, its sublimest end, and spurn with
### TABLE 5

**PERSONAL INFORMATION BLANK--INTERN**  
*(To be filled in by Intern)*

<table>
<thead>
<tr>
<th><strong>Name</strong></th>
<th><strong>Date</strong></th>
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<thead>
<tr>
<th><strong>Street</strong></th>
<th><strong>Phone</strong></th>
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<thead>
<tr>
<th><strong>City</strong></th>
<th><strong>State</strong></th>
<th><strong>Zip</strong></th>
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<tr>
<th><strong>Birthday</strong></th>
<th><strong>Church</strong></th>
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<thead>
<tr>
<th><strong>Mo.</strong></th>
<th><strong>Day</strong></th>
<th><strong>Year</strong></th>
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</table>

**Marital Status:**  
- Single ( )  
- Married ( )  
- Divorced ( )  
- Remarried ( )

**Educational Background:**

<table>
<thead>
<tr>
<th><strong>Name of Place</strong></th>
<th><strong>Year</strong></th>
<th><strong>Public</strong></th>
<th><strong>SDA</strong></th>
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<table>
<thead>
<tr>
<th><strong>Elementary Schools</strong></th>
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<table>
<thead>
<tr>
<th><strong>High Schools</strong></th>
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<table>
<thead>
<tr>
<th><strong>Colleges</strong></th>
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</table>

**Degrees obtained:**  
- B.A. or B.S. ( )  
- M.A. ( )  
- M.Div. ( )  
- Other

**Vocational of Professional Skills**

**Musical Skills**

<table>
<thead>
<tr>
<th><strong>Wife's Name</strong></th>
<th><strong>Birthday</strong></th>
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</table>

**Educational Degrees:**  
- B.A. or B.S. ( )  
- M.A. or M.S. ( )  
- Other

<table>
<thead>
<tr>
<th><strong>Nurse</strong></th>
<th><strong>Teacher</strong></th>
<th><strong>Secretary</strong></th>
<th><strong>Other</strong></th>
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</table>
Wife's plans for future education within next five years

<table>
<thead>
<tr>
<th>Children's Names</th>
<th>Birthday (Mo., Day, Yr.)</th>
<th>M or F</th>
</tr>
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<tbody>
<tr>
<td>1. ___________________</td>
<td>_______________________</td>
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<tr>
<td>2. ___________________</td>
<td>_______________________</td>
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<tr>
<td>3. ___________________</td>
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TABLE 6
MONTHLY REPORT OF MINISTERIAL INTERN

Note: At the end of each month, a copy of this report must be given to your minister-supervisor and a copy sent to the Ministerial Secretary of your conference.

DURING THE MONTH OF ___________ 19_____, I did the following:

1. Number of calls made to church and Sabbath School members __________
2. Number of Bible studies given (to non-Adventists) _____________
3. Number of board meetings and committees attended _____________
4. Number of sermons given (all occasions) _________________
5. Number of meetings in which you assisted _________________
6. Number of Sabbath School and baptismal classes taught _______________
7. Number of staff meetings attended _________________
8. Number of visits made to interested parties _________________
9. Number of books and other literature distributed _______________

WHAT RESPONSIBILITIES HAVE YOU BEEN GIVEN THE LAST THIRTY DAYS?

1. ________________________________
2. ________________________________
calculated placement of each block in a building determines its immediate progress and its consequent strength and beauty, so the intern's utilization of each day will determine his growth and development in training and the eventual permanence of a successful ministerial career.

Ellen White speaks of the ministers who are always busy but present "little results,"\(^1\) due to a faulty ministerial practice which is
disdain the secondary or trifling things which so often consume life; and devote himself to ardor and consuming passion to achieve the noblest and the best.

\(^1\)White, Evangelism, p. 649.
devoid of methodology and application. "They think that they are working hard, when if they had practiced method in their work and applied themselves intelligently to what they have to do, they would have accomplished much more in a shorter time." Lack of proper planning and ordering of priorities result in bungling and procrastination. It breeds hurry, perplexity and confusion and throws the individual into total disorientation when he is called upon to do "the more essential duties." 

Success for the pastor is essentially tied to his ability to organize and plan his day's program ahead of time. In this respect the supervisor has an important responsibility to help the intern develop a daily program schedule. In actuality, it is the supervisor's responsibility, especially during the early stages, to plan the intern's program and acquaint him with the nature of the work he expects him to perform each day of the week. There are certain variables that affect any minister's schedule and there are specific guidelines that influence its structuring. These the supervisor should discuss with the intern as he prepares the schedule.

Some variables which influence the structure of the daily program will be the distance the minister lives from his churches; the number

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1 Ibid.

2 Ibid. His daily schedule should be structured to suit the needs of his congregation. This may have to be changed as he is transferred from one pastorate to another. It is therefore important that the supervisor assist the intern in developing a proper philosophy of life that will help him to adjust to changing circumstances.

3 It is highly recommended that the minister gives priority to the choice of locating within his district. He will find that his ready availability to his members is of great advantage to him in establishing good working relations with his members.
of churches in his pastoral district and their geographical proximity to one another; the various vocations to be found within his congregation and the availability of the members in relation to the demand their employment makes on their time; the location of these churches in terms of urban, suburban, and rural; the prevailing condition of the weather; the size of the pastor's family and their transportation requirements; whether his wife works; and the availability of a second car in the family. The following are guidelines in structuring the daily schedule (see table 7):^1

1. Set regular hours for rising and retiring, devote first waking moments to private devotion, and have meals on schedule as far as possible

2. Use the first portion of the morning hours for study, sermon preparation, and correspondence or making business contacts

3. Plan the day's program the previous evening or during the first part of the morning before beginning the day's duties. Be sure to keep your diary up to date and consult it daily

4. Try to arrange Bible studies on specific days, not scattering them out over the entire week

5. If possible, install a telephone answering system to record calls when extremely busy or absent from home

6. Utilize the professional benefits of the calling card. A brief printed message on the back makes the card much more effective and, if left when members are not at home, it will prove more meaningful

7. Allow time for the family and for daily exercise

^1 Adapted from Ministry, January 1974, p. 41.
8. Make appointments for routine calls, but attend to emergencies.

9. Plan in advance for all standing committees and member's meetings—Sunday mornings or week nights may be more convenient.

There is no perfect schedule that could be formulated to suit the program of each worker. The following, however, is a suggested one:

**TABLE 7**

**SUGGESTED DAILY SCHEDULE**

<table>
<thead>
<tr>
<th>Day</th>
<th>Morning</th>
<th>Afternoon</th>
<th>Evening &amp; Night</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>Study time; church Departmental meetings and visiting.</td>
<td>Visiting and special study service</td>
<td>Evangelistic service</td>
</tr>
<tr>
<td>Monday</td>
<td>Family &amp; business</td>
<td>Day off</td>
<td>Day off</td>
</tr>
<tr>
<td>Tuesday</td>
<td>Study &amp; Correspondence</td>
<td>Visiting</td>
<td>Bible study</td>
</tr>
<tr>
<td>Wednesday</td>
<td>Study &amp; visiting</td>
<td>Visiting</td>
<td>Prayer service</td>
</tr>
<tr>
<td>Thursday</td>
<td>Study &amp; visiting</td>
<td>Visiting &amp; shopping</td>
<td>Bible Studies</td>
</tr>
<tr>
<td>Friday</td>
<td>Visiting</td>
<td>Sabbath preparation</td>
<td>Study</td>
</tr>
<tr>
<td>Saturday</td>
<td>Sabbath School and morning service</td>
<td>Visiting and afternoon services</td>
<td>Church/family recreation</td>
</tr>
</tbody>
</table>

**Planning the Sermonic Year**

Most homiletic teachers agree that the planning of a sermonic year is important to effective preaching. Such an exercise gives mental...
health and stimulation to the minister and confidence and poise to his personality. The supervisor's responsibility in aiding the intern in the development of this skill is of supreme importance. Here are some specific advantages:

1. It saves time and agonizing hours deciding which subject to present

2. It contributes to the preaching aspect of the pulpit, which requires the coherent arrangement of topics, and consequently gives birth to progressive theological thought and Biblical understanding.

3. It enhances the scholarship of the preacher. Planned topics require planned reading which automatically develops intellectual growth.

4. Planned preaching avoids narrow emphasis in pulpit presentations and indulgence in dwelling on pet subjects.

5. Planned preaching guarantees comprehensiveness and the development of a balanced schedule based upon the needs of the congregation and the claims of the total gospel.

6. It draws out the perceptive powers of the congregation to view the acts of God as recorded in Scripture as one redemptive continuum in the great controversy. It gives a breadth of comprehension, which is necessary for the understanding of God's ways, to the believers and works in their individual lives and in the historic sweep of the redemptive process.

1As a pastor I found great value in planning my preaching a year in advance, and in announcing the preaching schedule at the final session of annual church planning." Lindgren, p. 253.
Areas toward Which Preaching Ought to Be Directed

Pre-eminent to the supervisor's responsibility to aid the intern in becoming an effective preacher is the task of educating him in the art of developing a schedule of comprehensive sermons based upon the general life of the church and the specific spiritual needs of the congregation. Basic to this is the supervisor's own example. But equally important is the need for discussing with the intern the primary areas to which preaching ought to be directed. These are listed below:\textsuperscript{1}

1. Theological Concerns. While every sermon has a theological foundation upon which it is constructed, yet sermons ought to be preached which have a specific theological concern—for example, The Person of Christ, The Meaning of Grace, The Doctrine of the Trinity, The Second Advent of Christ, The High Priestly Work of Christ, and The Law of God.

2. Biblical Study. Biblical sermons should be included in the sermonic year. The motivational benefits of scripture can be obtained in no better way than by preaching that incorporates a large portion of a chapter, a whole chapter, or even an entire book of the Bible at a time. There is a relevancy that sparks special interest and gives applicability when a sermon is preached on a Bible character. The scripture exhorts this methodology.\textsuperscript{2}

3. Churchmanship. The membership needs to be constantly educated concerning the Church, its nature and meaning, and their role in the fulfillment of its mission to the world and its final

\textsuperscript{1}Adapted from Ministry, January 1961, pp. 26-28.

\textsuperscript{2}Rom 15:4.
The excellency of Christ's love for the Church and the incomprehensible measure of His concern for its final victory may only be perceived through the immeasurable worth of the Gift He "gave . . . for it." It must never cease to reflect its origin and the testimony of faith which remains a constant point of reference in our world.

4. Personal problems. A failure to equip the Church to handle personal problems can result in disenchantment, disorientation, discouragement, and apostasy. The problem of sin as it relates to church members should be also dealt with from the pulpit. Sin must be courageously "called by its right name;" its subtleties and evils unmasked; and the available power of Christ to overcome its tyrant and deadly reign be joyously and triumphantly declared.

5. Devotional subjects. This includes studies on Prayer and Meditation, The Word of God, Faith, God's Promises, etc. Incorporated also are studies on worship--its nature and meaning.

6. World mission. There is a theological implication of foreign mission within the total responsibility of the church, for the ends of the earth have a "theological significance with the end of time." 

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1 The Church constituting God's "chosen race" or "holy people" (1 Pet 2:9), is the only object on earth on which He bestows His supreme regard. SDA Church Manual, p. 23.

2 Eph 5:27.

3 Kung, The Church, p. 35.

4 White, Education, p. 57.

The missionary enterprise is therefore an eschatalogical entity that demands the interest of every member. Such a conceptualization provides the proper perspective for foreign service and generous gifts to mission offering. Tied into this would be world evangelism, local and worldwide.  

7. Christian stewardship. An education in the stewardship of time, talents, and means requires an annual attention that claims a place in the sermonic year. The stewardship of means enunciated by Christ received Pauline amplification. Christ is explicit in His Sermon on the Mount that the Christian's attitude to money is a sure indication of the degree of his heart's commitment and obsession and the true nature of his eternal priority.

8. Christian ethics and national problems. The church is within, and a part of, a culture in which it operates, and, as such, it cannot successfully isolate itself. The Church must, therefore, speak to the problems of society. The pressing controversial political, social, and economic problems of our time must not be overlooked. Wisdom and caution, nevertheless, need to be exercised here. But the pulpit at times must interpret to the people the significance of these controversial problems.

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1 Mission may be conceived as the eschatalogical eye of the church through which it perceives the impending crisis of a world on the brink of its eternal destiny; it is the eschatalogical conscience of the church by which it senses the solemn and inescapable God-given responsibility to proclaim the love of Christ as the only way out of the crisis; it is the eschatalogical call to the church by which it is challenged by an extreme urgency that requires sacrifice and haste in the proclamation of the gospel.

2 Matt 6:19-21.  

3 2 Cor 9:6.

issues in terms of Bible prophecy.

9. **Christian living.** Christian living at home, in the neighborhood, and at work is essential to the church's welfare and affects its influence and effectiveness in the community. The fruit is the evidence of true discipleship and the only testimonial to a transformed life.

10. **Prophecy.** Integral to Christian growth and the establishment of faith and loyalty to the Church is the study of prophecy.\(^1\) It is crucial to an understanding of the events of history;\(^2\) the identification of the true Church; the establishment of its membership, and the understanding of the purpose and design of God for it in history.\(^3\)

**Preaching Opportunities**

One of the ways to develop the preaching art is to preach. The habitual use of the word is indispensable to an effective pulpit ministry. The supervisor should, however, exercise caution in making preaching assignments to the intern, especially in the case of the larger churches.\(^4\) Ellen G. White recommends that the intern be given preaching assignments commensurate to his ability and maturity. She points out that any departure from this method will result in "great injury" to the development of his ministerial practice.\(^5\) It should be emphasized, however, that

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1^1^ Pet 1:16-21.  
4^4^ White, Evangelism, p. 686.  
5^5^ White, Gospel Workers, pp. 71ff. In facilitating the development of his preaching skills the supervisor may choose to assign the intern preaching appointments beginning with small church group endeavours, then gradually increasing the nature of the assignments as he shows progress. E. G. White advises that "young men should not speak to an
there is no better way to help the intern in the development of the fine art of preaching than to keep him preaching. The dynamics of this repetitive and habitual exercise in the development of the preaching event is reflected in the counsel of the apostle Paul to young Timothy: "Preach the word; be instant in season, out of season."¹

Sermon Preparation and Critique

The making of a sermon is not a mushroom growth process nor a haphazard exercise. It calls for deliberate, thoughtful, and prayerful planning which requires time. The supervisor should therefore schedule preaching appointments for the intern far in advance of the occasion. This allows him adequate time for critique of the outline. The following recommendations may be found useful to the supervisor.²

1. The young minister should submit and/or discuss his outline with the supervisor one week before his preaching appointment. However, as a good soldier in training he should be always prepared to preach out of schedule in the event of an emergency.

2. Two of his taped sermons (one of which is preached in the divine service) should be sent by the supervisor to the conference president and the ministerial secretary.

3. On critique forms provided by the ministerial department of the conference the supervisor should critique a sermon each quarter. One copy should be sent to the conference ministerial secretary and

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¹ 2 Tim 4:2.

² Adapted from the Georgia-Cumberland Conference of Seventh-day Adventists, "Guidelines for Selection of Supervisors for Young Ministers."
one to the president (see table 8).

### TABLE 8
SERMON CRITICISM CHART

<table>
<thead>
<tr>
<th></th>
<th>Excellent</th>
<th>Good</th>
<th>Fair</th>
<th>REASON</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. What is the sermon trying to say?</td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Faithfulness to the Biblical text:

3. Movement between then & now

4. Relates to a felt need:

5. Evidence of sermonic unity:

6. Order of thought:

7. Use of supporting materials and illustrations:

8. Effectiveness of delivery:

9. Expressiveness of language:

10. Interest level of introduction:

11. Effectiveness of conclusion:

What was the outstanding strength of this sermon?

What was the major apparent weakness?

How can the preacher improve?
Pastoral care is a science and is essential to effecting church nurture. The flock requires not only feeding but also oversight.¹ There may be the temptation to neglect making pastoral calls, but a good minister will model his ministry after that of his Master, who "went from house to house, healing the sick, comforting the mourners, soothing the afflicted, speaking peace to the disconsolate."²

Here again, as it is with all other functions of the internship practice, the learning process is done primarily by the supervisor and the young minister doing things together.³ This is the secret to a successful internship program. This was the method that Christ employed.⁴ "He did not command the disciples to do this or that, but said 'follow me.' He took them with Him consistently through the countries and cities so that they might see how he taught the people."⁵ This was the method Paul implemented in the training of Timothy and Titus. It was also the method used by Elijah in the training of Elisha.⁷

¹1 Pet 5:3. ²White, Gospel Workers, p. 188.
⁴"By contact and association Christ trained them for service. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy laden, and seeing the manifestation of His power in behalf of the sick and afflicted." Ibid., pp. 17, 18.
⁵Ibid.
⁶White, Gospel Workers, p. 102. "... thus they gained an experience that enabled them to fill positions of responsibility." White, Acts of the Apostles, pp. 367, 368.
⁷"For several years after the call of Elisha, Elijah and Elisha labored together, the younger man daily gaining greater preparedness for his work... His association with Elijah, the greatest prophet since the days of Moses, prepared him for the work that he was soon to take up alone." White, Prophets and Kings, pp. 224, 225.
The picture presented is one of a pupil learning from a teacher. This essentially is the methodology that should characterize the entire supervisory practice. This is the pattern that is being strongly advocated in this project. This method when applied to personal soul-winning, visitation, and evangelistic soulwinning will yield satisfactory results in the internship practice.

In aiding the intern to become efficient in visitation, the supervisor should give him guidance in the various areas, such as shut-ins, hospitals, prisons, the bereaved, backsliders, the youth and adults of the church, and the general community. The following are general guidelines which will assist the supervisor as he trains the intern in developing visitation skills.¹

1. The supervisor should take the intern along with him on the various types of calls.

2. There should be some time for reflection and analysis after each call. In the early stage of the learning process, alternate responsibility for initiating and completing the call. Eventually the intern should be given the opportunity to carry through independently for a day.

3. The supervisor should share with the intern a bibliography that will provide helpful reading guides in the visitation activity.

**Baptismal and Bible Classes**

The practice of assigning the Bible class and the baptismal class to the intern, on a shared or full basis, is highly recommended.

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¹Adapted from Georgia-Cumberland Conference of Seventh-day Adventists, "Guidelines for the Selection of Supervisors for Young Ministers."
This provides an excellent opportunity for developing Bible study techniques, integrating Bible knowledge, and establishing interpersonal relationships. In addition it provides a practical opportunity for the supervisor to initiate the intern into the art of "follow-up work, in that the visitors to these classes are included on the visitation list that will be given to him.

**Personal Soul Winning**

The importance of soul winning through Bible studies should occupy an important part in the internship program. The supervisor should assist the intern in developing a proper appreciation for this phase of the ministry. Ellen G. White says, "Teaching the scriptures in families—this is the work of the evangelist. . . ."\(^1\) If this is omitted the effectiveness of his ministry will be greatly reduced. The young minister should have had the basic training during his college and seminary years\(^2\) in a Seventh-day Adventist institution and should only be expected to assume intensification of this practice guided by the supervisor.

The young minister should be required to prepare a set of Bible studies suited for the home situation or small groups. The supervisor may wish to discuss these with him in connection with the order of subjects, their length and content, and the techniques of the appeal factor. Initially he should show by example the proper method of conducting Bible studies, but he should subsequently allow the intern to

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\(^1\)White, *Gospel Workers*, p. 188.

\(^2\)A liberal arts course offered in some institutions provides this training.
carry through the entire process in his presence. A goal of developing at least six groups and/or individual Bible studies weekly should be set by the intern.

**Lay Training Classes**

An important aspect of the young minister's training is his preparation to conduct lay training classes. In the church there should be active lay missionary programs involving adults and youths. Contemporary with, and related to these programs should be on-going training classes in which the intern actively participates. This exercise will not only offer him the preparation he needs in conducting lay training classes but will sharpen his Bible study skills and develop proficiency in an area that is vital to his ministerial practice.\(^1\)

A vital part of the development of these skills is the ability to determine the expertise among the church membership and incorporate the capable ones in the training and enlisting of others in preparation for effective ministry. This is predicated on a theology of ministry that acknowledges the biblical teaching of the priesthood of the believers and the distribution of gifts of the Spirit. The supervisor may assist the intern in developing this skill by utilizing the "Stewardship of Talent Indicator" which appears in table 9. By this instrument a fair and systematic discovery can be made of the interests and abilities

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\(^1\) The greatest help that can be given our people is to teach them to work for God... Every church should be a training school for Christian workers." Ellen G. White, *Christian Service* (Washington, D.C.: Home Missionary Department of the General Conference of Seventh-day Adventists, 1947), pp. 58, 59.

\(^2\) Lindgren, pp. 206-10.
### TABLE 9

**STEWARDSHIP OF TALENT INDICATOR**

<table>
<thead>
<tr>
<th>Service Areas</th>
<th>Previous Experience</th>
<th>Currently Active</th>
<th>Serve if Needed</th>
<th>Future Interest</th>
</tr>
</thead>
<tbody>
<tr>
<td>Worship</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Usher</td>
<td></td>
<td></td>
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<tr>
<td>Greeter</td>
<td></td>
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<tr>
<td>Arrange altar flowers</td>
<td></td>
<td></td>
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<tr>
<td>Provide memorial flowers</td>
<td></td>
<td></td>
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<tr>
<td>Communion steward</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Worship committee member</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Music committee member</td>
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<tr>
<td>Read scripture</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Lay preacher</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Nursery attendant during worship</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Instructions: Please check all relevant columns for each item. If you have no experience or interest in any item, leave all columns blank.

- **Previous experience:** indicates you have served in this capacity before
- **Currently active:** indicates the responsibilities you are now filling
- **Serve if needed:** indicates areas in which you would be willing to serve currently if needed and the proper training provided
- **Future service:** indicates areas in which you have interest and in which you would consider serving at some future date
<table>
<thead>
<tr>
<th>Service Areas</th>
<th>Previous Experience</th>
<th>Currently Active</th>
<th>Serve if Needed</th>
<th>Future Interest</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Educational Work</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teach:</td>
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<tr>
<td>Cradle Roll</td>
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<tr>
<td>Kindergarten</td>
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<tr>
<td>Primary</td>
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<tr>
<td>Junior</td>
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<tr>
<td>Junior High</td>
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<tr>
<td>High School</td>
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<tr>
<td>Adults</td>
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<tr>
<td>Assistant teacher</td>
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<tr>
<td>Substitute teacher</td>
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<tr>
<td>Help with special programs</td>
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<tr>
<td>Pianist</td>
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<tr>
<td>Vacation Bible School</td>
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<td>Attend adult study group</td>
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<tr>
<td>Church School sponsor</td>
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<td>Secretarial and clerical help</td>
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<tr>
<td>Librarian</td>
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<td>Youth group counselor</td>
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<tr>
<td>Junior High</td>
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<tr>
<td>High School</td>
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<tr>
<td>Older youth</td>
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<tr>
<td>Pathfinder activities</td>
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<td>Junior choir director</td>
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<td>Youth choir director</td>
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<tr>
<td>Camp counselor</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Operate audio-visual equipment</td>
<td></td>
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<tr>
<td><strong>Evangelism</strong></td>
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<tr>
<td>Visitation of prospective members</td>
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<tr>
<td>Visitation of inactive members</td>
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<tr>
<td>Member of spiritual renewal</td>
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<tr>
<td>study or discussion group</td>
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<tr>
<td>Serve as fellowship friend for</td>
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<tr>
<td>members</td>
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<tr>
<td>Neighborhood unit or zone leader</td>
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<tr>
<td>Provide transportation to worship</td>
<td></td>
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<tr>
<td>services</td>
<td></td>
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<tr>
<td>Evangelism committee member</td>
<td></td>
<td></td>
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<tr>
<td>Visit sick</td>
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<tr>
<td>Visit shut-in</td>
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<tr>
<td><strong>Lay Activities and Christian Outreach</strong></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Participate in social concerns group</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Service Areas</td>
<td>Previous Experience</td>
<td>Currently Active</td>
<td>Serve if Needed</td>
<td>Future Interest</td>
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<tr>
<td>---------------</td>
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<tr>
<td>Lead social concerns study group</td>
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<tr>
<td>Bible study group</td>
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<tr>
<td>Work in projects for community betterment</td>
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<tr>
<td>Lay Activities committee member</td>
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<tr>
<td>Prepare mailings</td>
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<tr>
<td>Keep literature rack up-to-date</td>
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Before the termination of the internship program, the young minister should demonstrate his capability to conduct a training class for personal见证ing and his facility to lead out in a lay-missionary soul winning project. The church in this case becomes for the young minister a training center where he sees the members in action, ¹ where shared administration is displayed and the members are enabled to develop their potentials, where bodyness of the church is acted out and the priesthood of believers becomes a reality, and where growth is

¹If the supervisor has a circuit of two or more churches, at least one should operate on the level that could justify serving as a model for the intern.
Evangelistic Soul Winning

The internship will never be complete without the young minister being trained and initiated into the art of public evangelism. In some sections of the world field all ministers are pastor-evangelists, and each is required to conduct at least one major evangelistic campaign each year. Consequently the structure provides within itself the ideal situation for evangelistic training for the intern. An evangelistic campaign provides a golden opportunity for the intern to develop the priestly and prophetic ministries of the church. The organizational work that is required for the preparation and maintenance of the campaign involves the participation of the entire church and provides

1"If after laboring for twelve months in evangelistic work, a man has no fruit to show for his efforts, if the people for whom he has labored are not benefited, if he has not lifted the standard in new places, and no souls are converted by his labors, that man should humble his heart before God, and endeavor to know if he has not mistaken his calling. The wages paid by the conference should be given to those who show fruit for their labor. The work of the one who recognizes God as his efficiency, who has a true conception of the value of souls, whose heart is filled with the love of Christ, will be fruitful." Ellen G. White, Evangelism, pp. 686, 687.

2This is practiced among the five conferences and missions in the West Indies Union Conference of Seventh-day Adventists.

3The church members in ministering to the needs of the campaign are organized into committees such as Finance, Transportation, Decoration, Music, Publicity, Visual Aid, Grounds, Public Address, Platform, Ushering and Reception, Entertainment, Visitation, and Five-day No-Smoking Clinic. Special prayer groups also function, and the church operates as one dynamic cohesive working community for the rapid spread of the Gospel and the disciplining of men to Christ. The gifts of the Spirit are utilized; the Pauline concept of the church as a body (Eph 4:11; Rom 12: 1 Cor 12) and its Petrine counterpart of the priesthood of believers (2 Pet 2:9, 10) stand out before the young minister in its most lucid application. There is no better exemplification of a theology of the
virtually a laboratory\(^1\) for the practice of evangelistic administration and evangelistic preaching for the young minister. This experience is of priceless value in his training.\(^2\)

The evangelistic training should conclude with a program devised for nurturing the new converts and establishing them in the church. This will involve the concern of the membership in a loving, sharing, caring ministry. This is a grand finale to the evangelistic training, an appropriate capstone to the internship experience that provides the inspiration necessary to impel the young minister into a useful and productive ministerial career, the focus of which is the winning and nurturing of souls for the kingdom of our Lord.

\(^1\)Internship education calls for a "laboratory just as zoology, biology, and chemistry do." McCarty, pp. 56, 57. The transfer of learning is a major issue in the supervisory process, because the basis of supervision is that "performance in a ministry setting enhances the learning process." Feilding, p. 30. It is in the church situation that the knowledge obtained from the theological research in school is "conspicuously accompanied by the ability to communicate a theological perspective." Ibid.

\(^2\)White, Evangelism, chaps. 4-10.
CHAPTER III

THE INTERN'S PERSONAL LIFE

The example of the personal life of the young minister in training is of inestimable value to the success of his ministry. All that he does is incomplete, fruitless, and inconsequential in the absence of a supporting lifestyle which witnesses to the efficacy of the Gospel he proclaims and the transforming power of the grace of Christ upon his own heart. This chapter discusses the personal life of the minister and describes aspects that are in no means indelicate. While caution and tact must be especially present here, yet it is incontrovertible that the supervisor has a definite responsibility in helping the intern formulate a philosophy toward a meaningful and well-balanced personal life.

Physical Health

In the matter of the intern's physical well being the supervisor needs constantly to call his attention to the importance of taking care of his health. Much of the spiritual difficulties that men and women suffer arise from a morbid state of health. To preserve health is a moral and religious duty.¹

The pressure of his program, if not controlled, can sap the

¹Prov 27:17 (NEB).
minister's energy and in a short time diminish his productivity. Ellen G. White cautions:

Some ministers feel that they must every day perform some labor that they can report to the conference and as the result of trying to do this, their efforts are often too weak and inefficient. They should have periods of rest, of entire freedom from taxing labor. But these cannot take the place of daily physical exercise.¹

The Seventh-day Adventist Church recommends that the minister enjoy some free time every day and take "one day a week when he can let down from the strain of the profession."² Exceptions might be justifiable as is in the case of an evangelistic campaign that requires the totality of time and effort on behalf of souls in the balance. Nevertheless, there should be a little time each day for exercise.³

The minister can only preach effectively as long as his body is a functioning organism in this world.⁴ His body is the physical nexus of his soul. It is the supervisor's responsibility to see that the young minister takes his day off every week, by being sure that no church appointments are scheduled for him on that day. While wise administrative practice would not support both parties arranging for the same

²General Conference of Seventh-day Adventists, So You Are an Intern, p. 19. Although he is not entitled by the denomination's policy to a regular two-week vacation, yet he could negotiate with his supervisor for a shorter period of time.
³J. Christy Wilson associates good physical condition and vitality with "good intellectual equipment and an honest mind." Wilson, pp. 20, 21.
⁴Harmon, pp. 35ff. "A low energy level is quite often a possible explanation for poor performance in learning situation." Fielding, p. 97. "Ministers above all need to relieve tension by exercise. To operate effectively he needs to exercise regularly to dispel tension before it is
day off every week it would be an act most rewarding for both parties
and their families to spend a day of recreation together each quarter.

**Dress**

A man's clothing and appearance always reflect his personality,
and the young minister is no exception. In this regard the supervisor
has a responsibility to discharge which he cannot afford to neglect.
By precept and example he must guide the intern in developing a philo-
sophy of dress that is in keeping with his high calling. While the intern
may feel that he has a right to dress as he pleases, he should not for-
get that it is "impossible for him to divest himself from his essential
character in any company." He should remember that in a sense he is
never "off duty," and every aspect of his life has a significant reflec-
tion on his ministry.

Untidy and slovenly appearance dishonors and displeases God, often wounds those of good taste and refined sensibilities, and militates
against the effectiveness of his influence in the community. The
minister should be neat, always exemplifying good taste and orderly

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given a chance to build up and ruin the health. Statistics show that
twice as many sedentary people as active have heart attacks and a
large percent of diabetics and people with ulcerated stomachs may be traced to inactivity. White, "Ministry of Healing, April 1965, p. 37.

1 Harmon, pp. 197, 198.


3 White, Evangelism, p. 671.

4 There is a time both for shirt sleeves and for work clothes, but in public or on the street, no minister can afford to let his pro-
fession down." Harmon, p. 198.
arrangement.\textsuperscript{1} At the same time he should shun extravagance,\textsuperscript{2} remembering that he must represent Christ worthily before the people.\textsuperscript{3}

\textbf{Finance}

There is much to be admired in the minister who has demonstrated his ability to handle his finances well. The practice of a sound economy is the "parent of integrity, liberty, and ease."\textsuperscript{4}

As the supervisor counsels the intern on monetary matters and helps him to formulate a sound financial philosophy of life, he is actually helping him to lay a foundation upon which his entire economic future will depend. In considering the discharging of this responsibility, it is suggested that the supervisor incorporate the following pointers as he counsels with the young minister:

1. The young minister should, if possible, avoid transacting business on the installment plan; but in the event he was forced to buy on credit the amount of business transacted should not exceed the potential of his income to meet his demands. He should commit himself

\textsuperscript{1}White, Gospel Workers, p. 173.

\textsuperscript{2}White, Testimonies to Ministers, p. 180.

\textsuperscript{3}"For the minister to be well dressed, he must be immaculately groomed. His personal appearance must be above reproach. His hair must be trimmed, nails clean and well cared for, shoes polished and clothing at all times clean and pressed. These things are basic. A man's clothing and appearance do always reflect his personality." Harman, p. 198. "Ministers who are negligent in their apparel . . . should correct their errors, and be circumspect. The loss of some souls at last will be traced to the untidiness of the minister. His dress was against him; and the impression given is that the people he represented were a careless set . . . who cared nothing about their dress, and his hearers did not want anything to do with such a class of people." White, Testimonies to Ministers, 4:163.

\textsuperscript{4}Ralph Emerson Browns, ed., The Dictionary of Thoughts
to live within his income. The man who will live above his present circumstances is in great danger of soon living beneath them.

2. He should never spend money in anticipation of a raise of salary. Merely living in hope financially is tantamount to dying in despair. Budgeting is a vital part of the economic survival process. The supervisor in a tactful way could share with the intern helpful ways to build a workable budget. It would be also beneficial if he acquaints him of the places in town where he could purchase at the most economical rate.

3. In preparing himself for financial emergencies, the young minister should begin early to establish a good credit rating and start a savings account however small it may be. In this connection, the supervisor may introduce him to a helpful bank in town.

4. The intern should give careful consideration to some acceptable investment to supplement the educational provisions made by the denomination for his children's education.

5. On no account shall he or his wife complain of financial stringency to the church members; nor should they become financially indebted to them.

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(n.p.: Standard Book Company, 1960), p. 163. "A sound economy is a sound understanding brought into action. It is calculation realized; it is the doctrine of proportion reduced to practice; it is foreseeing contingencies and providing against them; it is expecting contingencies and being prepared for them." Ibid.

 Shares bought in an acceptable Credit Union will provide an honest source from which to obtain a loan in emergency. It is recommended that for the maintenance of the privacy of his business, the minister should bank outside the town in which he serves as pastor. Lloyd Merle Perry and Edward John Lias, Pastoral Problems and Procedures (Grand Rapids: Baker Book House, 1962), p. 28.
6. The tithe is holy and should receive first attention each month; and the offering should be budgeted and paid accordingly.

7. The intern should be alive to the sense of security and well being that results from an early planning for retirement.

8. Finally, he should trust the Lord to open doors in hard times, remembering God's challenge to the faithful to prove Him in all things.

**Family Life**

It is important that the supervisor impress upon the young minister the importance of spending time with his family and the significant contribution that a well ordered home makes to the building of a rich and productive ministry. If the minister fails as a husband or father, he fails as a minister. His family life should be a worthy example to his flock, and a source of encouragement to them to cultivate more deliberately the harmony that should exist in marriage. The supervisor should encourage the young minister to be guarded against burdening his family with the problems, petty annoyances, and irritations he experiences and seek ways to share with them the delights and satisfaction of his ministry. The home joys are the most delightful that earth affords. It must be the policy of both husband and wife to make the home atmosphere the happiest and sweetest in all the world, the resort of love and joy and peace.

One of the best ways the supervisor can help the intern in this regard is by modelling. The supervisor's own family life should be an example and an inspiration to the intern and his wife to make their family unit a glowing and beautiful example. This modelling should be

\[1\text{Mal 3:10}.\]
more than an exhibition. It should be effected through a dynamic relation of friendliness and comradeship that exist between both families. The supervisor should therefore make every effort to win the friendship of the young man—"to take charge . . . instruct, advise, and lead (him) . . . to have a fatherly care for him in such a kind and affectionate way[^1] that a trust level between them will be established. Equally, the supervisor's wife should befriend the intern's wife; she with her husband should help to foster a healthy association.

Within the creation of this relationship there will be little or no reserve to accept constructive counsel from the older parties, even on such a delicate matter as family life. There may be matters of specific nature that should be discussed by the two ladies; but it is appropriate and recommended that the supervisor discuss with the young minister and his wife some of the basic issues of family life, especially those that are directly related to their successful ministry.

**His Wife**

The minister's wife plays an important role which should never be underestimated in his ministry. She is usually expected by the ladies and the men alike of the church to be a pattern for all the women, and any betrayal of this expectation affects not only herself but militates against her husband's ministry. In contemplating the performance of his duty to counsel the intern and his wife in connection with the role of the sheperdess in the life of a minister, the supervisor will find the following observations very helpful.

1. The wife of the young minister needs to bear in mind that while she is her husband's comrade, she is not his associate nor assistant pastor. In terms of church administration, she is equal in status to all other members of the church and should be satisfied to behave accordingly.

2. She should exhibit love equally for all members of the church, shunning cliques and favorites with utmost vehemence.

3. She should exhibit the fine art of gracefulness and poise, and manifest courtesy to all.

4. She should be neat and attractive, avoiding all extremes in dress, hair styles, and cosmetics and should be known for her modesty.

5. She should demonstrate the capacity to accept personal criticisms gracefully, without harsh and bitter retaliation.

6. She should be regular in church attendance, manifest a genuine interest in the services of the church, speak well of the church and its leadership, and help to cultivate a growing fellowship among the church membership.

7. She should place the family responsibility on a priority level and fashion a home for her husband that will be to him a little heaven on earth, to which he will be able to return each day and feel relaxed, wanted, and loved; where experiences will be mutually shared and friendship enriched and sweetened.

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1 "The greatest and most successful pastors and preachers have been supported—not supplanted—by a wife to whom they and the congregation were in debt in many ways..." Harmon, p. 49.

2 Perry, p. 29.
8. She should speak well of her husband at all times, especially in the presence of her children and the members of the church.

She should facilitate the development of his spiritual life by assisting in leading out in the family worship, treating guardedly his private devotion, and reassuring him of her interest in his ministry and her personal prayers on his behalf. She may strengthen his desire for intellectual development by calling his attention to quotations, articles, stories, or books that could provide good sermon material.

10. While she should feel free to offer helpful suggestions and give appropriate criticisms, it is absolutely necessary that these be done wisely and constructively. A nagging, critical attitude can precipitate aversion and communication block. Commendations offered can serve to reaffirm his strengths.

11. She should exercise caution in occupying any supervisory church office. In some cases wisdom would suggest a graceful refusal in order that the opportunity to serve may be given to local talents and the development of their leadership potential facilitated.¹

¹"In the matter of church work the minister's wife may be expected to give what time and attention she can to helpful service just as any other Christian woman does. If she has unusual talent or ability, let her use her talent as any Christian should. But ministers' wives who have dramatized their own abilities have not always been the help to their husbands that they fancied they were. . . . Even were it possible for the minister's wife to be a paragon in both home and church, it is not certain that the general life of the church would be too greatly helped. When the next minister comes along, his wife may be an invalid, or have a baby, or be incapable of outside leadership; and it will count heavily against her if the congregation has the idea that a minister's wife should be a combination of Sunday school teacher, social service worker, playground director, junior church superintendent, and sick nurse." Harmon, pp. 49, 50.

She should never hold "on to the office of president of the Ladies Aid or the missionary society or to any position of prominence too long.
His Professional Temptations

There are subtle temptations that have resulted in the mediocrity or downfall of young men entering the ministry. It is important that these be pointed out, and the necessity of keeping constant watch be emphasized lest at any time the intern be overtaken unawares and fall a victim to their snare. Among those by which he is often plagued are the following:

1. He may be tempted at times to find fault with his denomination, his congregation, his supervisor, and perhaps even God. He should guard against a critical and complaining attitude and endeavor by God's grace to cultivate the habit of recognizing the good in others and speaking well of them.¹

2. He may be tempted to manifest an air of academic conceit and superiority, to become professional rather than personal, to play politics in order to achieve popularity, or present false statistics in order to give an impressive report.

3. He should guard against the temptation of laziness or procrastination,² or of being over conscientious or a perfectionist.

4. He should guard against the thirst for position, promotion, or fame. These if nurtured can lead to the reckless folly of subordinating the importance of pastoral service to departmental and

She should take her turn along with the rest . . . and consider it a part of her job to help her husband develop the latent leadership that was all too content to warm the church pews or coach from the sidelines." Ibid., p. 50.

¹White, Testimonies for the Church, 4:488, 489.

²"He who prorogues the honesty of today till tomorrow will probably prorogue his tomorrow to eternity. The man who procrastinates struggles with ruin." Browns, p. 520.
executive positions in the Church.

4. He may be tempted to hold a grudge or become vindictive, or be jealous at the success of a fellow minister.

6. He may be tempted to harbor doubts and question the certainty of his divine call to the ministry. In this is fraught grave danger, for if it is cherished it can become a door of exit from the ministry.

These temptations, though they present themselves with no infrequency, can be overcome as the minister keeps his eyes on the Lord Jesus and maintains a vibrant and healthy spiritual experience.

**Spiritual Life**

The secret of the minister's success is essentially related to his spiritual experience. His first and most important concern should be a personal relationship with the Lord. Talents however revered, methods however scientific, and disposition and attitude however praiseworthy can only be useful in drawing men to Christ as they are imbued with the unction of the Holy Spirit. Jesus declared that it "is the Spirit that quickeneth; the flesh profiteth nothing."\(^1\)

While the minister may be known for his thoroughness in Bible knowledge and his ability in presenting truth intelligently, while he may be acclaimed for his administrative skills and inter-personal relationship, the most significant testimonial that could be accorded him is that he is a consecrated man of God, a spiritual leader.

Ellen White says that the spiritual life of the minister influences the health of the church; and unless he is "converted, the church will

\(^1\)John 6:63.
be sickly and ready to die. But spiritual growth is based upon a constant devotional life that is fraught with prayer and study of the word of God. The minister should daily consecrate himself to the Lord, surrendering his life to be molded and directed by the Spirit.

In this area, and perhaps more than all others, the supervisor can be an outstanding blessing and an inspiration to the young minister. No other single factor will be as telling on the intern's life as the influence of a supervisor whose life is mellowed in the Lord Jesus. It is like leaven in the dough which affects every facet of the supervisory practice. It breeds respect and confidence for the supervisor and fosters a climate of good will and trust in which the intern naturally responds positively and cooperatively to the counsel and authority of the supervisor. The Spirit-filled supervisor will encourage and aid the intern to develop a good devotional life. He will take time off to read the Scriptures and pray with him regularly, counsel with him, and share his fears and his joys as a spiritual father.

As the flower turns to the sun that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness that heaven's light may shine upon us, that our character may develop in the likeness of Christ.

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CHAPTER IV

PREPARATION FOR HIS FIRST PASTORATE

This last chapter is written on the assumption that the intern has completed his prescribed training. He has received communication from the conference informing him of the church or churches to which he has been assigned as pastor and the date on which he is expected to assume his responsibility.

The chapter presents, first, a brief description of his new function. Some pointers that will assist him in developing a meaningful and professional relationship with the conference office are then noted. Thirdly, there is listed some essential areas in which he needs to obtain information prior to the assumption of his pastoral duty. The last part of the chapter deals with the professional ethics of the minister, emphasizing among other aspects his relationship to his predecessor and also his successor.

A Brief View of His New Function

Crucial to the assumption of his new relationship with the conference as a licensed minister is his understanding of what the denomination expects of him, and also what he should expect of the denomination. In this regard it may be an act well advised for the supervisor on behalf of the young minister to arrange an interview with the president and
other available officers of the conference. There is, however, valuable information which is legitimate for the supervisor to convey to the young minister which will enrich the consummation of the intern's educational experience and prepare him to intelligently and smoothly assume his pastoral responsibilities. These are mentioned in the following pages.

In his capacity as a licensed minister he will share the ordination status of a local church elder. He will, however, be authorized to perform all the functions of an ordained minister in the churches or companies to which he is assigned and will be held responsible for their oversight. Although his ministerial internship is ended, he will still be operating within a probationary climate because the official recognition and commission of the church of his "divine call to the ministry as a life commitment" will not be confirmed until his ordination. This confirmation will be influenced by "his leadership progress, professional development, and spiritual growth" during a subsequent period of about three years. During this time his service will be reviewed annually and his license renewed or withdrawn.

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1 The supervisor had previously created in the intern's thinking an image of respectability for his conference president. He had assured him of the president's interest in him and his concern for his progress. Although the intern was responsible to the supervisor, he knew that the president of the conference is his president." The General Conference of Seventh-day Adventists, So You Are an Intern, p. 14.


3 Ibid.  
4 Ibid.  
5 Ibid.
In effect, this is a new experience for the young minister, and at times it can be fraught with months of painful transition. This transition involves more than a geographical change and its concomitance. Most significantly, it is a transition weighted with the element of responsibility in a new and intensive dimension to which he had never been exposed. Suddenly he finds himself in the pastor's seat for the first time in his life— in charge, responsible, and accountable among experienced church elders and members with mixed expectations. Like a bolt of lightning the challenge of the task strikes him into a rude awakening and sometimes even shocks him into a feeling of trepidation and doubt.

It is at this point that the moral support of the conference president, the ministerial secretary, or secretary of the conference can be helpful. A weekend spent with the young minister in his district, visiting the churches, studying their ongoing programs, answering questions, and helping him to perceive himself in the light of his new responsibility will be especially reassuring and supportive. It may require much from the conference administration in terms of time, but experience has proved that this investment will yield profitable results. Not all the problems will be solved—perhaps very few, if any— but the emotional stability and confidence that is imparted to the young minister in this his first venture will build a long and fruitful relationship with the administration.

\[1\] In addition, it is recommended that at a later date the ministerial secretary visit and assist him in setting up his first evangelistic plans. Visits from officers and departmental secretaries can serve to promote the church's local program and enhance confidence in the young minister's leadership.
Interns as well as other employees of the Seventh-day Adventist denomination are obligated to conform to certain expectations. While these expectations are generally a part of the college or seminary education, the supervisor may find it necessary to rehearse them with the intern.

The denomination has the right to expect of all its ministers the following:

1. Proper regard for its authority, a knowledge of and a cooperation with its policies and practices, and an efficient and productive ministerial practice that is reflected in growth in all the church's departments, including, especially, the winning of souls.\(^1\)

2. The maintenance of highest standards and principles relating to morals, virtue, and purity; respect and confidence; propriety of dress and decorum; and a dedicated, exemplary Christian life

3. The highest degree of efficiency in the ministry of the Word, in the business of the local church, in the conducting of church services, and in the support of denominational programs.\(^2\)

4. The perception of the ministry as a solemn responsibility

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\(^1\)"I have been shown that no man's judgment should be surrendered to the judgment of any one man. But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered. General Conference of Seventh-day Adventists, Church Manual (U.S.A., n.p., 1971), p. 48.

\(^2\)An important part of the minister's program is the promoting of denominational programs such as Ingathering, Review and Herald, the missionary journal, temperance, Liberty, etc. The intern should be interested in this important part of the minister's duties; especially
bestowed upon him by God¹

5. Contribution to the denomination's projects and promotion of same among the membership

6. A proper regard for the ethic of success

**Denominational Contributions**

The intern should be knowledgeable of the contributions made by the denomination and utilize them for the progress of his ministry.

1. The denomination has facilitated and guarded a glorious heritage for the churches.

2. The denomination has provided financial aid for the education of ministers and their children.

3. It has provided financial aid for building new churches.

4. It has formulated comprehensive plans fostering every aspect of church growth and has structured and maintained an ever developing leadership to facilitate such growth.

5. The denomination has made available the following special services for the church and the pastor.

   a. Counseling service through departmental secretaries and officers

   b. Placement service

   c. An abundance of literature for adults, youth and children

should he participate helpfully with the Ingathering campaign, realizing that he will soon be responsible for these activities in his own church." General Conference of Seventh-day Adventists, So You Are an Intern, p. 7.

involving the home, the church, the school, and the community

d. Economic security to interested church members and the educational possibility to students through the sale of books and periodicals (the colporteur ministry)
e. Pension or retirement service to its workers
f. Superior information on dietary and general health, and excellent medical institutions
g. Avenues of instructional and cooperative endeavour through conventions, rallies, congresses, workshops, seminars, camp meetings, camps, and various conferences
h. Financial assistance in emergencies
i. Planning service for erecting or remodelling buildings of specialized nature
j. Financial advice and supervision
k. Meaningful and well-organized youth programs and activities.

Facts about the New Pastorate

The newly licensed minister will be taking up duties and obligations in a new territory with which he is unfamiliar. There are some facts about the new pastorate which if obtained in advance would enhance his preparation for the assumption of his district work. The following is a suggested list of facts with which the supervisor could assist the intern:
1. Sabbath and other weekly services conducted in the church
2. Monthly and quarterly meetings held
3. Membership statistics of church and sabbath school and average attendance at Sabbath and weekly meetings
4. Provisions available for recreational purposes
5. Church's state of financial affairs
6. Church building: its condition and structural accommodation
7. Church equipment
8. The church's attitude to stewardship program
9. Whether the church has a constitution
10. If the church is incorporated
11. How long the church has been without a pastor, and what has been its history of pastoral changes
12. If there is any type of inservice training conducted for church officers
13. Whether the church's conventional style has any specific role expectations of the pastor's wife
14. Whether the church operates a nursery and/or a church school
15. Whether any officers of the church are remunerated for their service
16. The day of the week considered to be the minister's day
17. The attitude of the membership toward non-believers being married or buried from the church
18. The church's organization for young couples and adults
19. Time of the last evangelistic crusade conducted by the church and whether there was a guest evangelist

20. Approximate composition of the congregation in reference to age groupings, education, class type, etc.

21. The church's impact upon the community

22. Whether it is a family church

23. Names of persons who appear to influence predominantly the decisions of the church board

24. The church's general attitude towards its ministers

25. Names of qualified organists and choir directors in the music department, if any

26. Whether the members would be described as friendly and in good fellowship with one another.

Professional Ethics

The Seventh-day Adventist Church esteems the Christian ministry as the noblest of the professions.¹ The minister must keep the nobility of his profession uppermost in his mind and should by his words and actions uphold its high calling. The popular esteem in which the ministry is held is not the making of one generation but of all generations.² There are ethical practices and traditions that have been accepted over many years that cannot be slighted or abrogated without evoking the frown of colleagues, congregation, and the community. The minister should weigh carefully his own "thought and intent against

¹White, Testimonies for the Church 6:411; 7:264.

²Harmon, p. 17.
the practice of the ages."\(^1\) The following are pointers toward the maintenance of proper ethical behavior that should be emphasized by the supervisor.

**Relationship to Predecessor**

1. The minister should refrain from making or listening to disparaging remarks about the work of his predecessor.

2. He should study the plans laid out by his predecessor and endeavor to aid their implementation in keeping with the wishes of his church board and the best interest of the church.

3. He will be courteous to any predecessor of his when he returns to the field and will be thoughtful to any retired minister.

4. At no time should he allow himself to be irked by the constant praise given to a former pastor.

**Relationship to Successor**

The preceeding minister is sometimes instinctively resorted to by his successor for advice on unfamiliar matters. There are the usual civic and public questions, the unfinished plans, inquiries about disciplinary matters, and interpersonal relationships. Nolan Harmon says, "The rocks that line the ministerial channel are known" to the outgoing minister.\(^2\) While ministerial ethics would demand confidentiality in certain matters, good ministerial commonsense would suggest that

\(^1\)Ibid., p. 19. "Just as no respectable lawyer breaks the traditions of his ancient and honorable calling; just as no physician departs from, but holds in the highest respect his own professional ethics and methods, so the minister should preserve and guard those traits which by common consent belong to the highest type of ministerial service." Ibid.

\(^2\)Ibid., p. 77.
there is virtue in giving the successor a broad survey of the present state of affairs. In addition, the young minister's attention should be called to the following pointers:

1. He will refrain from frequent visits to a former field, and if in an exceptional case he is called back for a funeral or wedding, he will accept the appointment with the knowledge of the resident minister and request that he be asked to participate in the service.

2. He should never embarrass his successor by meddling in the affairs of the church. Confidential correspondence with old parishioners invites petty criticisms.

3. Not all matters can be brought up to date in preparation for his successor, but the general condition of the church's business should reflect good pastoral administration and an efficient and balanced ministerial practice.

4. The pastor will consider all ministers colaborers in service for Christ. Although he may differ from them, he will uphold their good name and respect their Christian earnestness and sincerity.

Relation with Females

The service of the pastor should be rendered to every member regardless of sex or any other condition. It is a tactical error, however, for a minister to spend too much of his time in the presence of women. Ellen White counsels that such a practice could indicate that the "principles of truth are not inwrought in his soul." The service of the pastor should be rendered to every member regardless of sex or any other condition. It is a tactical error, however, for a minister to spend too much of his time in the presence of women. Ellen White counsels that such a practice could indicate that the "principles of truth are not inwrought in his soul."
The danger in ministerial service to women does not lie only in the fear of possible seduction to evil, but in the deleterious comments and gossip that it evokes and the barriers it establishes between the minister and many honest hearted souls who need his ministry. \(^1\) "He should stand aloof from everything that erodes his influence." \(^2\)

1. He should exercise a spirit of guardedness and reserve that discourages undue attention which predisposes to familiarity. \(^3\)

2. He should shun praise and flattery or petting from women. \(^4\)

3. His conduct should be circumspect "lest he shall encourage thoughts in young girls, even in married women, that are not in accordance with high and holy standards." \(^5\)

4. The practice of having his wife accompany him in his ministry and speaking laudably of her in other women's presence is a virtue.

5. Paul's counsel to "abstain from all appearance of evil" \(^6\) calls for extreme caution and the exercise of mature discretion. \(^7\)

**Politics**

There is obviously an increasing demand for the church to come to grips with pressing problems of economic, social, and political nature. While the church cannot dissociate itself from the political well being of its country, it should be strongly recommended that the pulpit not be

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\(^1\) "The merest nothing will cause a scandal, and the wise minister knows this, and will act accordingly." Ibid.

\(^2\) White, *Testimonies for the Church*, 5:593.

\(^3\) Ibid., p. 595. 

\(^4\) Ibid.

\(^5\) Ibid.

\(^6\) 1 Thess 5:22.

\(^7\) See White, *Testimonies for the Church*, 5:591ff.
used as a campaign podium for any political party telling people how to vote. The minister may lay a good spiritual foundation of guiding principles where moral issues are involved and leave the members to make their independent decision. He should not in public speech participate in partisan politics. He may cast his ballot, "but as a minister, or in the pulpit, he should not pronounce upon partisan questions. This same principle will cover his procedure in all conflicts of a social and industrial sort, when no moral principle is at stake."2

Relations with the Profession

1. It is unethical for a minister to interfere, directly or indirectly, with the work of another minister. He should be careful to avoid influencing members to transfer from another pastor's church to his.

2. Except in emergencies, ministerial service should not be rendered to a member of another pastoral district without the knowledge and, in some cases, the consent of the minister.

3. A minister should not make overtures to or accept overtures from another pastoral district with a view of influencing the conference administration to arrange a transfer.

4. The minister should make every effort to protect his fellow ministers from imposition by unworthy individuals seeking aid. He should refer these persons to established charitable agencies rather than

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sending them to a fellow minister who, likewise, has no solution.

5. He should be very careful in giving endorsements to individuals unless he has full knowledge and approval of their work. Such endorsements could be used to influence others unduly and eventually tarnish the good name of the church.

6. Essentially, as fellow servants in a united ministry and brothers in the service of the Lord, the relation between ministers should be one of trust, frankness, and cooperation.

**Introduction to First Pastorate**

Finally comes that special moment toward which the internship program has been directed—the introduction of the young minister to his first pastorate. This is the duty of the Conference president or an officer of the conference whom he may delegate to represent him. The induction is usually done on a Sabbath and converges the high hopes and precious expectations of supervisor, the intern and his family, the conference, and the members of the new pastorate into a glorious and sacred reality.

He is welcomed into the fellowship and leadership of the church and takes up his God-appointed responsibility as watchman on the walls of Zion. His theology of ministry challenges and commits him as God's minister to be a true shepherd of the flock, teaching, disciplining, and serving. He is pastor director, enabler, motivator, and innovator. His is the responsibility to create and develop a lasting relationship that will facilitate the gifts of the Spirit resident in the believers, thus binding the membership into a dynamic, cohesive, spiritual community
for the growth and development of the church and for the rapid spread of the Gospel in preparation for the glorious and triumphant return of Christ.
CHAPTER V

SUMMARY AND CONCLUSION

The internship plan conceived sixty-six years after the organization of the General Conference of Seventh-day Adventists has undoubtedly been one of the most significant events in the Church's history. It has been the matrix out of which thousands of trained ministerial personnel have been supplied to fill various places of responsibility and trust.

In chapter I of this project it was pointed out that the plan has its historic precedence in antiquity and sustains a sacred and revered continuum by the post-resurrection Church. Its main purpose is to assist the intern in acquiring the proper perspective of himself in the context of ministry; in acquiring knowledge and leadership experience in administering the activities of the church and developing diagnostic skills in order to discern its needs; in building a trust relationship with officers and members of the church that will facilitate a harmonious relationship as he trains and leads them in their God-given task of mission.

The work of the supervisor in educating the intern for service was adjudged as perhaps the most significant ministry that he performs. Consequently, the need for specific qualifications was emphasized and the necessity for an ever-rising level of competence underlined. The supervisor-intern relationship was explored and the intern's role defined.
Chapter II discussed, primarily, areas of ministerial practice in the life of the church to which the supervisor should give particular attention in the education of the intern. The value of organization and planning was emphasized, matters relating to the preaching event examined, and the need for training along lines of personal and evangelistic soul winning established. Special emphasis was given to the supervisor's responsibility to train the young minister in the art of conducting lay-training classes and incorporating the expertise resident in the church towards this end. "Stewardship of Talent Indicator" was recommended as a useful instrument by which the talents and interests of the church may be determined.

Chapter III dealt with the intern's personal life, accentuating matters of health, dress, finance, family life, and professional temptations to which the supervisor ought to give attention in the training process. The minister's wife was accounted an integral part of the intern's success and some specific guidelines were presented to assist the supervisor in this aspect of the training. The chapter concluded with the supervisor's responsibility in aiding the young minister build and develop a strong spiritual life, which is the genius of his success in ministry.

The project conclusion in chapter IV was devoted to assist the supervisor in preparing the young minister for his first pastorate. In fulfilling this responsibility he is advised to discuss with the intern matters regarding relationship to the denomination, contributions of the denomination, and professional ethics. In addition a specific list of facts in connection with the new pastorate is given which the
supervisor should help the young minister obtain in advance.

This project presented guidelines for the supervisor and the intern in connection with the needs of the West Indies Union Conference community of Seventh-day Adventist churches. It perceives the supervisory practice chiefly from the viewpoint of an administrator. The writer sees the implementation of these guidelines as instrumental in developing a practical model of supervisory practice which will lay a good foundation for the subsequent addition of that model of supervisory training which "operates in a staff situation" under lectured leadership guided by an "indigenous curriculum."\(^1\)

\(^1\)Charles R. Feilding, *Education for Ministry*, p. 11.
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