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ABSTRACT

SUGGESTIVE GUIDELINES FOR THE MINISTERIAL INTERNSHIP
TRAINING PROGRAM IN THE WEST INDONESIA UNION
MISSION OF SEVENTH-DAY ADVENTISTS

by

Boaz J. Dompas

Chairperson: Arnold Kurtz

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: SUGGESTIVE GUIDELINES FOR THE MINISTERIAL INTERNSHIP TRAINING PROGRAM IN THE WEST INDONESIA UNION MISSION OF SEVENTH-DAY ADVENTISTS

Name of researcher: Boaz J. Dompas

Name and title of faculty adviser: Arnold Kurtz, D.Min.,
Ph.D.

Date completed: May 1979

Problem

The ministerial internship program is an important part of ministerial education in the West Indonesia Union Mission of Seventh-day Adventists. The absence of official guidelines for the ministerial internship training program in this area has resulted in the uncertainty of some, if not many, of the supervisors and the super-

visees regarding their proper roles in the internship program.

Method

For the development of guidelines for ministerial internship training, data and informations from the following areas have been studied: (1) The undergirding philosophy and the theological principles of supervision based upon the Bible and the relevant literature on field education; (2) a questionnaire to validate the need for guidelines for ministerial internship program sent to the mission presidents of the West Indonesia Union Mission of Seventh-day Adventists; (3) interviews and correspondence with the leaders of the Seventh-day Adventist church in North America, the Far Eastern Division of the General Conference of Seventh-day Adventists, and the West Indonesia Union Mission of Seventh-day Adventists.

Recommendations

The project suggests the need for well defined criteria of ministerial internship training program and the need for the understanding by the entire church organization including the school, the local mission, the supervisor, and the local parish of the ministerial internship program as a cooperative undertaking.

Andrews University
Seventh-day Adventist Theological Seminary

SUGGESTIVE GUIDELINES FOR THE MINISTERIAL INTERNSHIP
TRAINING PROGRAM IN THE WEST INDONESIA UNION
MISSION OF SEVENTH-DAY ADVENTISTS

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

by
Boaz J. Dompas

May 1979

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TRAINING PROGRAM IN THE WEST INDONESIA UNION
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APPROVAL BY THE COMMITTEE

Arnold A. Kurtz
Arnold A. Kurtz, Chairperson

Thomas H. Blincoe
Dean, SDA Theological Seminary

Donald G. Jacobsen
Donald G. Jacobsen

Robert M. Johnston
Robert M. Johnston

William G.C. Murdoch
William G.C. Murdoch

May 2, 1979
Date approved

Leona G. Running
Leona G. Running

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Most of all, thanks to a loving Heavenly Father for His sustaining help, without which this project could never have been done.

DEDICATION

The writer affectionately dedicates this project to his wife, Elsie, who has stood by his side for many years as his faithful life companion, and to his lovely children, Lily, Edwin, Judy, Eveliene, and Paul.

INTRODUCTION

The Purpose of the Project

The primary purpose of a seminary is to prepare students for the parish and evangelistic ministry. A seminary, however, is not primarily a school for the study of theology. Academic study of purely theological subjects is not to be identified with preparation for the practice of ministry. There should be a dynamic relationship between preparation in the seminary and the preparation in the field. Field education, at its best, pulls together disciplined scholarship and training for ministry in parishes dealing with theological and Biblical disciplines as well as training for the practice of ministry.

It is, therefore, the purpose of this project to examine the following:

- (1) The educational mode of field education for in-service training
- (2) The theological and educational principles or bases undergirding the task of field supervision
- (3) The goals of field supervision
- (4) The criteria for an effective supervisory setting

(5) The role of the minister-supervisor in the field setting

(6) The role of the ministerial intern in the field-setting.

The Importance of the Project

Today, the church is facing the urgency of an unfinished task. It faces both the parish members who need proper shepherding and lost souls outside the church who need to be drawn to Christ before it is too late. For all of these the church needs well-prepared ministers.

In the West Indonesia Union Mission of Seventh-day Adventists, Indonesia Union College has been successful in educating and graduating ministerial students to fulfill the need of the field. These ministerial graduates have completed four years of ministerial training course, with baccalaureate degree, which is the standard for ministerial training in this field; but how can they be helped to take hold of the plow and get started? How will they keep from getting mangled when they do? These have been the questions of the writer since he began serving in this college as a director of ministerial training.

The ministerial internship program has been accepted by the Seventh-day Adventist denomination as a whole, and the West Indonesia Union Mission of Seventh-day Adventists in particular, as an important part of ministerial educa-

tion, helping to prepare the young minister to assume his place of leadership in the ministry. At present, however, there are no official guidelines for the internship training program in this Mission that might serve as a guide for ministers in their supervision and training of interns. Consequently some, if not many, of the supervisors and the supervisees are unsure of their proper roles in the internship program, in their knowledge of the basic principles of supervision, and in their understanding of the goals of supervision.

Expectations

It is hoped that the following objectives will be realized:

(1) The formulation of guidelines for the ministerial internship program in the West Indonesia Union Mission of Seventh-day Adventists which might serve as a starting point toward a better internship training program in the Seventh-day Adventist church in Indonesia

(2) The enrichment of the writer's own learning toward a better and more successful ministry in the college campus as well as in the churches.

Significant Terms

Supervision. Supervision is the provision of a support system in the form of educational procedures for

the enrichment of personhood and for the assistance in the performance of tasks.

Setting. A setting for supervision is the placement of the student in a functioning environment which by its design or nature is capable of being a learning laboratory.

Intern. An intern is one who, upon completion of the required course of study for a professional education in ministry, serves in a supervised field setting which allows the application of theory to actual, varied practice in preparation for independent practice in gospel ministry.

Description of the Project

(1) The undergirding philosophy of in-service training for the ministry will be studied, using the Bible and the relevant literature in the field of ministerial training.

(2) The instruments used for this study will be (a) a questionnaire for the purpose of validating the need for guidelines for the ministerial internship program to be sent to the mission presidents of the West Indonesia Union Mission of Seventh-day Adventists, (b) interviews with leaders of the Lake Union Conference of Seventh-day Adventists, such as the Ministerial Association Secretary,

and some local pastors in the Michigan Conference, (c) interviews with professors in the Seventh-day Adventist Theological Seminary at Andrews University in Berrien Springs, Michigan, including the director of the Doctor of Ministry program and specialists in evangelism, pastoral nurture, preaching, and field education, and (d) correspondence with the leaders of the Ministerial Association of the General Conference of Seventh-day Adventists, the leaders of the Far Eastern Division of the General Conference of Seventh-day Adventists, and the leaders of the West Indonesia Union Mission of Seventh-day Adventists.

Overview

Some characteristics of the learner and the learning process and some theological and educational principles of supervision are presented in chapter I along with some criteria of supervisory setting. These materials are presented under the title, "Toward A Theory of In-Service Training."

In chapter II, "A Brief Picture of the Seventh-day Adventist Ministerial Internship Training Program in Indonesia," the study includes a description of Indonesia, the church, the Seventh-day Adventist school in Indonesia, the ministerial internship program, and the need of the Indonesian field for guidelines for the ministerial internship training program.

Chapter III, "Guidelines for Ministerial Internship Training," explores the roles of the supervisor and the intern in the initial, the structural, and the termination stages of supervision.

Thus this project proposes that there is a need for guidelines for the supervisor and the intern in the ministerial internship program and that there are theological and educational principles which guide both the supervisor and the intern in the supervisory field setting.

CHAPTER I

TOWARD A THEORY OF MINISTERIAL IN-SERVICE TRAINING

"Whatever the church ought to be, it is expected of schools that they furnish men well prepared to carry on the kind of work demanded of ministers by churches as they are."¹ One of the current concerns facing seminaries is the apparent discontinuity between the theological curriculum and the actual needs of the future practicing minister.²

The trend in general education to give increasing emphasis to direct experience has been reflected, to a degree, in the field-work program of theological education. Education for ministry is impossible apart from the exercise of ministry. When one speaks of field work, he is not thinking of field employment which comes from a finan-

¹Richard H. Niebuhr, The Purpose of the Church and Its Ministry (New York: Harpers and Brothers, 1956), p. 4.

²The prevailing situation of education for the practice of ministry is reflected especially in articles appearing in Theological Education, the official journal of the ATS (the Association of Theological Schools of the United States and Canada).

cial necessity where the student is given employment, nor of field service where the student is assigned some task related to church life. Rather, he should think of field work particularly as an education.¹

Field work is an accepted and essential part of education. It provides a new way of learning--direct observation. Through it the student may discover his own blind spots and his own possibilities. His experience and awareness of what there is to learn are enlarged. He is led to see himself objectively and in relation to the problems of life around him.²

The term "in-service training" used in this study means the effort and program to promote by appropriate means the professional growth and development of ministerial students or ministerial graduates while on the job. The effort and program include planned and organized efforts to improve the knowledge, skill, and attitudes of the ministerial students or ministerial graduates to make them more effective on the job.³ In-service training includes activities of a practical nature in which the

¹Doran McCarty, The Supervision of the Ministry Students (Atlanta, Georgia: Home Mission Board, 1978), p.16.

²Helen Merrell Lynd, Field Work in College Education (New York: Columbia University Press, 1945), pp. 23-26.

³Carter V. Good, Dictionary of Education (New York: McGraw-hill Book Company, Inc., 1973), p. 294.

theological students or graduates participate while under supervision.

In-service Training: An Educational Model

An effective in-service training program involving field work and supervision should be based upon practical educational philosophy established by principles of learning. Developments in educational psychology and research demand attention. Niebuhr stated that one could learn from his "colleagues in those colleges which train men for other professions that have thoroughly examined their procedures and made new departures in their methods of teaching."¹

Niebuhr's advice is sound and practical. Theological schools and seminaries share common characteristics with other institutions of higher learning. The methods of teaching and learning in theological schools and in other institutions of higher learning are much the same. Programs which originated in the fields of medicine and psychiatry, such as internship and field work, have been adapted and utilized in recent years by seminaries.

However, while sharing common characteristics with other institutions of learning, it is well to keep in mind the advice given by Glasse that "the clue we follow from

¹Quoted in Charles R. Feilding, Education for Ministry (Dayton, Ohio: American Association of Theological Schools, 1966), pp. 93-94.

higher education is the model of the graduate professional school and not the model of the graduate academic department. The profession for which the Seminary prepares is ministry, not religion or theology."¹ Ministerial in-service training, as is also the case with field education, is planned for the purpose of helping the student to see the relationship between theory and action.

Some Characteristics of the Learner

As far as his nature as a learner is concerned, the student in general is an active and dynamic individual who is continuously reacting to his learning situation.²

Each student is a unique individual with an entirely different background from any other student. He is unlike other students in emotional maturity, intelligence, special capacities, abilities and interests. He might not mature in all aspects of his nature at the same time; he might be religiously or intellectually mature but socially or emotionally rather immature.³

¹James D. Glasse, "Seminaries and Professional Education" Theological Education (Dayton, Ohio: The American Association of Theological Schools), Vol. VIII, Number 1, p. 3, quoted in Arnold Kurtz, "Trends in Contemporary Theological Education" The Journal of Adventist Education, April-May, 1978,

²Edward C. Olsen, School and Community (New York: Prentice-Hall, Inc., 1945), pp. 30, 31.

³William H. Burton, The Guidance of Learning Activities (New York: D. Appleton-Century Co., 1944), pp. 524-532.

Another characteristics of the learner is that he is a social being, a member of a social group who interacts with his family, friends, classmates, teachers and neighbors. He has social obligations which he must fulfill, but he is also a social individual in his own right. His personal and professional growth depend upon the interrelation or socialization with everybody in the situation in which he develops.¹

The learner is creative individual. Learning is made effective by providing constant opportunity for the learner to express himself artistically. The student is intelligent and imaginative. It is natural, therefore, for him to react creatively and use his imagination to express his ideas, emotions, and feelings which, from time to time, possess him deeply.²

Some Characteristics of the Learning Process

One of the characteristics of the learning process is that the student learns by doing, practicing, and experiencing. Until he does something with the theory he got in school, he has not fully learned. Practice and experience aid in the development of insight. His experience

¹Arthur I. Gates, Robert C. Challman, Arthur T. Jersild, and T.R. McConnel, Educational Psychology (New York: The Macmillan Company, 1948), pp. 124-127.

²Olsen, p. 31.

may be vicarious--through observation of another's experiences--or direct and personal.¹

The student learns by the problem approach. This approach facilitates learning because it encourages thinking and helps in the discovery of relationships. It sets the stage for the integration of learning.² The problems of varying difficulty which the intern faces during his field work may not be realized by him at first. They are pointed out by his supervisors who are ready to help him to see those problems as his own and to help him solve them.

The student learns successfully when the learning process is individualized. In other words, the learning process is facilitated when the curriculum or the program is adapted to the individual student. Students vary greatly in their readiness to learn any given task. There must be adaptation of programs to each individual student; each student should take the step for which he is ready.³

Full adaptation, of course, is dependent upon adequate knowledge of the student's abilities, interests,

¹Burton, p. 312.

²Edwin R. Guthrie and Francis F. Powers, Educational Psychology (New York: The Roland Press, 1950), pp. 332-337.

³Gates, et al., pp. 308, 309.

and needs.

Learning is facilitated by freedom of responsible action. Ideal learning should have a permissive atmosphere where individual differences are appreciated, not just tolerated. Initiative and creativity are thwarted by too much guidance, while confidence is undermined by insufficient guidance. There should be a proper amount of guidance at the right time for freedom of action. It is not the prevention of student mistakes that is the main concern of the supervisor but rather the proper guidance of the student so he may detect mistakes and correct them himself. The supervisor should not be reluctant to offer the student freedom for responsible action.¹

The student learns by integration. Integration is the reorganization of experience which occurs when one discovers the relation between things that he has originally learned at different times in different contexts.² For example, one may extend and enrich his knowledge of worship by relevant information from a subject such as church history. Facts which are known in isolation take on new meaning when seen as a part of a larger situation.

¹Guthrie and Powers, pp. 129-130.

²Gates, pp. 329-330.

The student learns best by understanding the goals to be achieved. When he is conscious of his goals and keeps a record of his own progress,

. . . he is enabled to adapt his successive responses in light of his present learning achievement. . . . The effective public speaker does not arrive at his high degree of skill as a speaker without a backlog of practice. As he speaks he has a purpose in mind. To achieve that purpose he must have learned to express his thoughts in words that can be comprehended by his audience and that will hold their interest. This example is but one of many that could be cited as an indication of the extent to which learning directed toward a specific goal becomes more meaningful to the learner and is more likely to impel him to study or practice than would be the case if he were engaging in unplanned activity.¹

The student's learning is facilitated by interaction. Educative experience is interactive with people and things. Interaction should be mutually contingent to be educationally beneficial. The student does not merely use the environment; he lives with it. He cannot live without it. Good education provides opportunity for effective social interactions with fellow students, with young and old, with family, friends and neighbors.²

The teacher's or the supervisor's guidance strongly influences learning. Under the proper teacher or supervisor learning guidance is planned for the

¹Lester D. Crow and Alice Crow, Educational Psychology (New York: American Book Company, 1958), p. 236.

²Burton, pp. 123-129.

student for the development of his interest in what he is learning. The student's enthusiasm is aroused and maintained by the teacher's or the supervisor's own enthusiasm for and interest in the learning content. The teacher is the stimulator of the learner's interest in his activities by providing an enriched environment or program for the student.¹

Closely related to this is the fact that learning is facilitated by a proper teacher-student relationship. This is a professional relationship, but at the same time it can be a friendly one. Hunter cites that a professional relationship demands a space, a certain amount of distance but not an unbridgeable chasm, for independent growth, unencumbered by excessive and inappropriate demands.²

Some Basic Principles of Field Work Supervision

It is interesting to note some of the early definitions of supervision presented by Barr in his Supervision. One of the examples he sites defines supervision as follows: "The business of a supervisor is to cast a genial influence over his schools, but otherwise he is not to interfere with the work." Another example says,

¹Crow, pp. 248-249.

²George I. Hunter, Supervised Field Education (Cambridge, Mass.: Episcopal Theological School, 1973), p. 17.

"Supervision is taking the broad view, the general view, and seeing the back and middle grounds as well as the foreground with its details. . . . Supervision is the vision in the old and beautiful sense of seeing things invisible." These early definitions of supervision are vague and meaningless. The same author gives a more modern definition of supervision. It is "an expert technical service primarily concerned with studying and improving the conditions that surround learning and . . . growth."¹

One of the latest comments on supervision was published in 1978.

Supervision was a unique and identifiable educational procedure intended to effect the development and training of persons for a professionally organized mode of work. The procedure was complex, dealing with supervision of tasks, supervision of the student in his/her identity process, and facilitating the student's integration of theory, practice, and being.²

Based on common elements selected from a number of professions, each with its respective forms of procedures, Feilding suggests the following definition of supervision:

¹A. S. Barr; William Burton; and Leo Brueckner, Supervision (N.Y.: D. Appleton-Century Co., 1947), p. 4.

²Claus H. Rohlf's, "A History of the Development of the Perkins Intern Program," The Perkins School of Theology Journal 31 (Winter 1978): 19.

Supervision is a unique and identifiable educational procedure; it requires as supervisor one who is both engaged in the practice of his profession and duly qualified to supervise; it assumes as student a candidate seeking fuller qualification in the practice of his (intended) profession; it requires for its setting an institution within whose activities there are functional roles in which student and supervisor can negotiate a 'contract for learning'; the roles of both supervisor and student must be appropriate to their particular professional identity (in this case the Christian ministry); lastly, supervision requires for its environment a wider community of professional peers associated in a common task.¹

McCarty gives a shorter and condensed definition of supervision. It is the "providing of a support system for the enrichment of personhood and to assist in the performance of tasks."² The formulizing of relationships and structures that enables the supervisor and the supervisee to be conscious of the various aspects of the supervisory task is one of the important aspects to be considered in developing a supervisory "support system." Goals are also a part of formulating a relationship. The supervisee learns from the privilege of functioning and is thereby enabled to initiate changes within himself to reach his highest performance.

McCarty added that the issue of supervision is not whether there is supervision, but whether there is an

¹Feilding, pp. 176-177.

²McCarty, pp. 8-11.

appropriate kind of supervision for the achievement of goals.¹

The basic principles of ministerial fieldwork supervision can be divided into two areas--theological and educational.

Some Theological Principles for the Supervisory Task

Supervision in ministerial in-service training happens within the context of Christian ministry. Therefore, it should have a theological base or principles. Supervision is "part and parcel of ministry from the very earliest days of the New Testament Church." It has its roots in the apostolic age. It was initiated by Christ Himself; it is His model of ministry.²

One of the theological principles for the supervisory task is the principle of the value of the person. Christianity places high value upon man who is created in the image of God.

Supervision should elevate the dignity of the student because he/she is made in the image of God. The belief in the value of persons means that the supervisor does not take his/her job lightly. The supervisor works appropriately with humility, awe and respect for the student because of the student's

¹McCarty, pp. 8-11.

²George I. Hunter, Supervision As A Form of Ministry (Cambridge, Mass.: Episcopal Divinity School, a lecture in February 1975), p. 9.

supreme value as a person. It is inappropriate for the supervisor to reduce the student to a "supervisory guinea pig". . . . The supervisor must keep the student aware of the value of persons as he/she ministers to others.

Both the supervisor and the supervisee should constantly remember their great value in the sight of God. There is great danger that like Job in his speech (Job 6 and 7), one may put so much emphasis on the vanity of life and human frailties that he forgets the dignity of man created in God's likeness. The realization of the worth of man comes only in appreciation of the Saviour's death on the cross (1 Cor 6:20; 7:23).

Another theological principle for the supervisory task is the principle of service.² The Lord's ministry is in the context of service (Mark 10:45). The supervisor should examine his own motivation for ministry. To His disciples Christ showed that service was the first duty of leadership (Mark 10:42-45). True religion consists in active service for others.

Supervision helps the student to examine his ministry in order to determine the nature of his motivation. Service is the spirit of the kingdom of heaven (Mark 9:34, 35). In his ministry the student is to realize that the kingdom of heaven is essentially a matter of rendering

¹McCarty, p. 30.

²Ibid., p. 29.

service to God and to one's fellow men, not of receiving it from them. The moment a man sets out to be great and to be served, he gives evidence of littleness of soul. Service of love to our neighbor is the nature of true religion (Mic 6:8; Jas 1:27). As a true Christian, the student should be willing to spend and be spent in Christian service for the sake of others (Mark 10:45). Even the secret desire for supremacy and self-exaltation mars this service. A truly converted person longs to be a blessing to others.

The student should be given the criteria for ministering to others. The best example of ministry is found in Jesus. He came to this world as the servant of man's necessity. He "took our infirmities, and bare our sickness" (Matt 8:17), carrying with Him the weight of responsibility for the salvation of men.

Christ's was a life of constant subordination to His "Father's business" (Luke 2:48, 49). He was like a vital current, diffusing life and joy (Matt 4:15, 16). He served the rich Nicodemus and the poor blind beggar. He loved the Jews and the Samaritan woman at the well.

The service of God cannot be rendered with a divided heart. No man can serve two masters (Matt 6:24). God's cause needs wholehearted devotion. The apostle Paul cites an excellent example of this kind of service from

his own personal experience in Acts 20:18-24. The true value of the service of God is not measured by the length of time spent in labor but by the spirit in which the service is rendered (Matt 20:1-16).

Another theological principle for the supervisory task is the principle of "creation." God created a dynamic world and a changing, growing human race. He did not finish the world as a static universe although He saw that it was good (Gen 1:10, 12, 18, 21, 25, 31). Change and growth lay ahead.¹

Personal growth and self-realization are the goals of supervision, because God created growing human beings. When Christ became man He grew like man physically, mentally, and spiritually (Luke 2:40). Helping the student understand self and to unlock future growth is an important function of a supervisor. The function of the student is to finish with the partnership help of the supervisor who also works in partnership with God, the creation begun at conception. The supervisee is to grow through work--not just to work. By bringing possibilities to reality he is to affirm the creative process provided by the supervisor in the support system.

The spiritual growth and development of the supervisee should be the concern of the supervisor. The

¹McCarty, p. 30.

student is to "grow in grace" (2 Pet 3:18). The tense of the Greek word to "grow" in this text implies "keep on growing." The implication is that the student or the follower of Christ is not to be satisfied. He is to continue in his spiritual growth (Matt 5:48; Eph 4:13-15; 1 Pet 2:2).

Being made in the image of God, man shares God's characteristic of creativity, although not creator in the same sense as God. God's command for man to name the species (Gen 2:19, 20) implies that man is His partner in the continuing process.¹ The student is creative. The supervisor's role is to provide a suitable situation for the exercise of the student's creativity.

Each child of God is to grow in grace and "in the knowledge of our Lord (2 Pet 3:18). In this life and in the life to come the student should and could look forward to endless growth in understanding the will and ways of God. He is to grow "in the knowledge of our Lord"--the knowledge that makes one fully acquainted with the person, office, ministry, and power of Jesus Christ. Each day the student is to be led in such a way that he is adding to his understanding of his Master's mission for the world and for himself.

¹Ibid.

Some Educational Principles of Supervision

Supervision should be planned.¹ It should not just come out of the student's initiative which may be the result of his consciousness of problems present in his field work. It is the task of the supervisor, for example, to make plans for supervisory visitation, evaluation, extensive counseling, and the use of field reports.²

There should be educational goals. There are four basic educational goals in the preparation of the student for professional ministry: the acquisition of knowledge, the development of professional skills, personal (human) growth, and the deepening of Christian commitment.³

Supervision should be democratic. It should proceed on the basis of the recognition of the worth of each individual and of the competence of each individual to make a special contribution to the common good.

In its modus operandi supervision should be consistent with democratic principles, proceeding not on the basis of authority but on the basis of collective thinking and group decisions. There will be times when decisions must be made quickly and perhaps solely by the supervisor, but such occasions

¹Patricia C. Haskell, ed., Leadership in the Office (n.p.: The Haddon Craftmen, Inc., 1963), pp. 35-43.

²Wesley Luelf Duewell, "Supervision of Field Work in American Protestant Theological Seminaries." (Ed.D. dissertation, University of Cincinnati, 1952), pp. 147-148.

³Feilding, p. 50.

should be exceptional. In a democratic setting, the supervisor operates as a leader and guide rather than as an authoritarian superior officer.¹

Democratic supervision provides adequate opportunity for participatory discussions. It treats all contributions with respect no matter how small or simple. "Cooperative supervision" is a synonym for democratic supervision.¹

Supervision should be based on individual considerations. The concept of individual worth involves respect for the personality of the student, the difference in his ability, ambition, interests, and potential. Each individual has the right to expect opportunity for self-development under capable supervision because he is of supreme value to God and to society.²

Supervision should be creative. "Creative" means "suggesting, devising, inventing, producing something new, unique, not-before-existent." Every normal individual is capable of creative expression in some degree.³ Good supervision provides opportunities for creative contribution and seeks latent talent.

Supervision should lead to self-direction. Mooney wrote the following analysis of the supervision of student

¹Good, p. 572.

²Leslie L. Chisholm, Guiding Youth in the Secondary School (New York: American Book Co., 1950), pp. 12-13.

³Barr, Burton, and Brueckner, p. 62.

teaching which could be applied to any kind of professional supervision:

A program of creative supervision should be so planned and administered as to achieve as far as possible the intelligent self-direction of the teacher through (1) an environment in which she is free to respond creatively; (2) opportunity to do her own thinking, to form her own judgments, to discover her own finest interests and abilities; (3) sufficient guidance to develop her own technique and her own procedures based on a knowledge of how learning takes place; continuous experiences which result in more and better self-direction, in the re-creation of her experiences, and in the integration of her personality.¹

Supervision should provide activities that assume the growth and development of the trainee. The trainee should be assisted in establishing reasonable and worthwhile personal objectives and achieving these objectives.

Supervision should create a model for a departing point of development of the student's own style.

Throughout the process of Theological Education, the supervisor serves as a model of ministry, not necessarily for the student to copy, but perhaps as a departing point for the student to develop his/her own professional identity.²

Many times the supervisor's presence is convincing enough to influence the development of the student's ideas without concrete directions and advice. However, a great

¹Edward S. Mooney, An Analysis of the Supervision of Student Teaching (N.Y. City: Bureau of Publication Teachers College, Columbia University AMS Edition 1972), p. 28.

²Hunter, p. 11.

deal of skill is required for this model function of supervision for the supervisee to be free to develop in his own way while at the same time the supervisor is able to own his own style of ministry.¹

Supervisory Setting--A Learning Laboratory for Ministry

As a learning laboratory for ministry, the supervisory setting in general has some goals to achieve in the lives and ministry of the supervisee. The setting includes not only the role which the supervisor takes but also the role which the student himself must take to achieve this goal. As a learning laboratory there needs to be criteria for the field setting as well as for the placement in field work and for the evaluation of the student during his in-service training.

Some goals of supervision

One of the changes that is to be brought about by supervision in the supervisory setting is the development of professionalism within the student. The student is to be led to do the task of a vocation most adequately and advantageously for the disciplines needed within a vocation. The student may not function perfectly but he knows what his abilities are and the areas in which his

¹Ibid.

abilities can be utilized profitably. He may not feel like preaching, for example, because he does not feel the urgency to do it; but as a professional he will go ahead and do the job anyway, knowing that he should be governed by his calling rather than by the emotions of the moment. The highest level of professionalism, according to McCarty, is "that a professional has reached a level of competence and wants to share that competence with others."¹

Another important goal of the supervisory setting is competence in ministry.² Ministry students are not professionals until they can identify their appropriate feelings toward effective functions of ministry or "the operational understanding of ministry."³ When one speaks of competence in ministry he runs the risk of being questioned regarding the criteria by which competence is judged. Feilding gives the following thought-provoking answer:

The consequences of incompetent medical or legal practice may bring swift reaction. The consequences of incompetent engineering or architectural practice are physically dangerous and massive. Incompetence in these professions can easily result in lawsuits. But what of incompetent pastoral practice?⁴

¹McCarty, pp. 18-19.

²The reader is referred to the appendix B for a complete list of professional practice for the ministry.

³McCarty, p. 19.

⁴Feilding, p. 122.

Some of the areas of competence for ministers are identified by the faculty of Union Theological Seminary in Virginia in a two-part paper. Part one identifies basic attitudes, knowledge, and skills for ministry. Part two lists five competence areas in ministry: (a) competence as preacher, teacher, and leader of worship, (b) competence in leadership of the congregation, (c) competence in relating to the community and developing mission to the world, (d) competence in pastoral ministry, (e) competence in developing the minister's personal and professional growth.¹

Another goal of supervision in a supervisory setting is to help the student clarify his call to the ministry. The supervisor, however, does not necessarily create ministers out of students. He only helps students struggle through the issue of whether or not they should be in the ministry. The supervisor helps the supervisee to move toward his goal and calling.²

Integration of theoretical and experiential knowledge is one of the main concerns of supervision in a field setting. The student should learn from the critical evaluation of his own experience. His in-service training in a field setting brings him face to face with the

¹The reader is referred to the appendix B for the complete competence paper.

²McCarty, p. 72.

concrete world. Here theological understanding is tested and emerging professional competence is examined.

"Theory must inform and direct practice, and practice must in turn aid in the critical evaluation and improvement of theory."¹

Field supervision aids in the development of proper discipline in the lives of the student. The Christian ministry is in need of discipline not only in activities, work, and planning but also in education, relationships, devotional experiences, and moral life. Discipline needs to be developed in the student's life habits, recreation, and finances.

Still another goal of supervision is the proper development of the spiritual life of the person which McCarty calls "spiritual formation"² and which Feilding calls "Christian formation."³ It is developed not only through specific religious exercise such as prayer, meditation, and devotional reading, as McCarty says,⁴ but also through the awareness of one's neighbor. Spiritual life is impossible to develop without the neighbor because it is a personal life, and personal life is impossible without the neighbor.

¹Feilding, p. 11.

²McCarty, p. 22.

³Feilding, p. 166.

⁴McCarty, pp. 22-23.

⁵Feilding, pp. 169-170.

Criteria of Supervisory Setting

Before developing a field setting, criteria need to be established. The criteria for the supervisory setting need to be idealistic enough so that all may know what an ideal setting would be; at the same time they need to have the flexibility which will allow one to start where the school and the community are. "A school does not begin an ideal program--assuming that there is such--but a program should be dynamic so that it is always moving toward better settings and methodology."¹

Success in supervision and in in-service training can only be anticipated when there are criteria appropriate to the needs of the supervised settings and the student. The following criteria, suggested by McCarty, Feilding, and Hunter, are idealistic. Even McCarty himself doubts that any one setting can meet all of these criteria.

The supervisory setting should allow competent supervision. McCarty considers it as the most important of all the criteria for supervisory settings.² Hunter believes that "a qualified, conscientious, committed supervisor is indispensable to any kind of serious

¹McCarty, p. 42.

²Ibid., p. 61.

theological field education."¹ Feilding states that it is "the simplest criterion proposed" for a setting. Unfortunately, as he notes, "other important criteria are frequently ignored on the assumption that in-service education can occur almost anywhere provided there is an accredited supervisor."²

Another criterion of supervisory setting is that it should be a center where appropriate resources are available for students to meet ministry and educational goals. The supervisee needs to have the resources of professional people, people who understand and are willing to work with the supervisee and are willing to help the supervisee provide competent ministerial services.³

The setting should be such that the supervisor's work is fully integrated with the structure of the institution. The responsibility for providing the kind of integrated supervision which a student needs in order to function in the institution (parish, school, etc.) as a legitimate member of the staff cannot fall upon "personnel who are peripheral to the institution providing service."⁴ It necessarily falls upon persons who already bear heavy burdens within the framework of the institution such as the pastors of parishes, college and

¹Hunter, p. 9.

²Feilding, p. 211.

³Hunter, p. 8.

⁴Ibid., p. 9.

hospital chaplains, and agency executives.

The setting should provide opportunity for students to "test out" or "try on" their profession or ministry to see if it fits. It is, therefore, better if ministerial students are placed in a setting where they "can confront the full range of ministry responsibilities they will face later,"¹ although they may profit from excellent supervised settings outside their area of career ministry such as marriage clinics and pastoral counseling centers which offer experience with personality functioning and which can facilitate a transfer of learning.²

The setting should be such that what the ministry students are performing during in-service training is a present reality for them. The ministry performed in in-service training should not simply be activity which has some vague connection with a future vocational goal. The intern should be led to realize that he is already a minister during his in-service training and should function as such. By realizing that his ministry is a present reality for him, he will be prevented from working with improper motives, including the motive of using his congregation merely as a guinea pig for experimentation rather than treating them as real souls for the kingdom.³

¹McCarty, pp. 61-62.

²Feilding, pp. 212-213.

³Hunter, p. 10.

The setting should provide for reflections from the laity and the student's peers. The student needs the laity not only for the advantage of feedback on his performance but also as a part of his ministry team. He needs to develop peer interdependence since he will not always have his professors or supervisors with him.¹

The setting should provide the student with a sense of self-worth. During his in-service training the student should be given the opportunity to experience a sense of worthwhileness from his efforts. As one created in the image of God, the student has one need to be fulfilled--the feeling that his ministry experiences have been marked by the dignity of service.²

The Role of Evaluation in Field Work

In addition to theological and educational foundations and evaluative criteria for in-service supervision, the church must also provide tests for human achievement in fields which it cannot directly teach. Students should be informed not only of their scholastic achievements but also of their attitudes and visions of life and service which have a great bearing on their ministry.

There is a certain cowardice in a system of education which can tell a student only that he knows enough church history or not enough systematic

¹McCarty, p. 63. ²Ibid., pp. 63-64.

theology, but remains unable to inform him courteously and show him reasonably that he is too repressed, hostile, aggressive, or dependent to be allowed yet to exercise a particular ministry.¹

Evaluation is not just an activity added to field work or class instruction; it is a part of the total educational process. It is an essential phase of the total growth process of the student's education.

The fact that the field work program has been supervised by experts and that the school feels the students have shown evidence of growth by having been prevented from making serious mistakes have been presumed as evidence that the field work program is satisfactory. But several questions must be asked. Is the student experiencing the greatest personal and professional growth possible in his field work? Does the field work program have stated objectives, and is it fulfilling those stated objectives? Is the student engaging in the type of field work activity which is educationally most desirable for him at this stage of his training? Is the student receiving a balanced variety of field experience?²

Evaluation is threatening, but one cannot escape it. The worse thing is not that one is evaluated but that one is not evaluated until it is too late.

¹Feilding, p. 173.

²McCarty, p. 112.

There are several goals of evaluation. One possibility is that evaluation is a judgment of the student's performance as satisfactory or unsatisfactory.

Learning is another legitimate goal of evaluation. It is used as feedback which the student, in turn, could use and integrate in his learning process. Evaluation should be opening up new avenues of learning for the student.

Another usage of evaluation is for placement purposes. The disadvantage of this goal of evaluation is that "there will be resistance, game playing and little openness."¹ This is the result of using evaluation for something other than the learning process itself.

There are a number of purposes to keep in mind when one engages in the process of evaluation. Evaluation must help one do a better job. Evaluation must affirm one's strength as well as identify his weakness. Evaluation must be related to one's ministry. It must enable one to deal with what it discovers and, evaluation must measure one against his goals and not against some computerized description.²

The content of the evaluation is critical. It is made up of issues with which all people, especially ministers and ministerial students, have to deal. In

¹Ibid., p. 113.

²Hunter, p. 65.

evaluation, the issues of conceptual knowledge, skills and personhood are considered.¹ While this study does not deal with the process and the details of these three issues, suffice it to say that the student should have conceptual knowledge in biblical, theological, psychological, lingual, and sociological areas. Students should be led to gain skills in all the areas appropriate to their ministry.²

Evaluations are made by the student, his supervisor, and his peers. There are things which the student cannot hide from his peers. The congregation can also provide helpful evaluations of the student. The evaluation process should be clear to all parties from the beginning, and it should be according to the criteria which have been agreed upon. Formal written evaluation only summarizes what has gone before in supervision.

While formal evaluations take place once or twice during the field training and again at the end, evaluations in general should take place throughout the supervisory relationship. At the mid-point in the supervisory

¹McCarty, p. 121.

²Chapter III of this paper gives a list that will help supervisors and students in their role. The list embraces skills such as preaching, teaching, administration, and other religious performances and functions in minister roles.

relationship correction can be made which enables the student to start moving in a different direction. At the final evaluation the whole relationship is summarized by the supervisor with the help of the student.

The Role of the Field Supervisor

From the beginning of the Christian movement supervision and management have emerged as responsibilities of ministry (1 Pet 5:2,3). The pastoral supervisor serves to empower the supervisee to live and to function as God's minister. He also serves to manage the structures of the setting (parish, hospital, school, etc.) as a context for theological field education. The supervisor serves as a model to be used by the student as a point of departure for developing professional identity, not necessarily for the student to copy.¹

The supervisor should not look upon the student as one more person to whom to minister. He ministers to the student who will in turn minister to several others who have been entrusted to him.

The supervisor should cooperate with the guidelines established by the board or the committee. He is

¹Hunter, pp. 21-22.

responsible for the evaluation of the student, for the examination of his ministry to determine how he is doing. As an experienced theologian, the supervisor has the responsibility of "helping the student to determine the theological significance of the events around him."¹ He functions as a climate-setter, influencing his student by his life and example. His traits of joy or sadness as well as his spirit of faith or distrust will be reflected in his students.

The Role of the Student in the Field Setting

In the supervised program the intern's roles are those of learning and service. His role of learning is consistent with the goals of the school that graduated him. This role is primary, despite the fact that there are usually strong pressures in many settings for the student to adopt service as his primary role.² The student is the captain of his own learning even though he is supervised; it is his responsibility for what and how he learns.³ The responsibility for supervision ultimately belongs to the intern himself.

One aspect of his role during the field training involves service. As one who belongs to the ministerial team, he is positively making a contribution. He is a

¹McCarty, p. 65. ²Ibid., p. 67.

³Maxine Mays, Student Teaching in Special Classes for the Mentally Retarded (Springfield, Ill.: Charles C. Thomas Publishers, 1974), pp. 20-21

minister in training since he is performing ministry.¹ The hearers of the "practice sermon," therefore, should not be put into a secondary place; they should not become means to a personal end. The situation in the churches demands that the student be a minister now.²

The student plays the role of one seeking a life work or a life profession, and testing the supervised vocational training to determine whether the experience confirms the call which he has probably professed. He also plays the role of self-disciplinarian, even though he is no longer under the same strong measure of discipline as that of the classroom.

Self-disclosure is another role of the student during the in-service training. It provides the supervisor with possibilities for evaluation of the student's feelings and intentions as well as his thoughts and performance.

Self-evaluation is still another role of the student. His supervisor's evaluation is just an additional input that enables him to better evaluate himself.

Theologizing is one of the roles of the intern. It is more than theological words or terms. Theologizing means theological reflection. It means "critical correlation of experience and Christian tradition." It is

¹Ibid., pp. 132-133.

²Niebuhr, p. 132.

the process of looking back (i.e. thinking and feeling) on supervised pastoral experiences (either group or singly) in order to learn and grow in the appreciation of God's mysterious presence and inner action with man as man (i.e. the individual in relationship to himself, society, people of God, church).¹

The intern should be able to see the theological implications of his experiences, to see how God is at work in his life. With the help of his supervisor, peers, and others involved the student locates the theological dimensions of contemporary ministerial experience. Hunter gives the following example:

. . . as one reflects upon a ministry with a person who is suffering and dying, that current experience is informed, shaped, uplifted, and judged by the God who has been revealed through the scriptural, historical, systematic, and moral experiences of Christian tradition down through the ages . . .²

McCarty summarizes the methods of theologizing or theological reflection developed by several authorities. The first element in theological reflection is ministry experience, finding out the facts and dynamics of that experience as well as the interior and exterior conditions. The second step in theologizing is the theological correlation. At this point the student discovers the meaningfulness of the event, the theological issues which were operative in the experience. The student then relates

¹McCarty, pp. 133-135.

²Hunter, p. 41.

appropriate biblical material and seeks a biblical parallel to the experience.

The third step in theologizing is finding contemporary theological meaning in the experience which is being put through the theological prism. The student wants to find out how God is at work in a particular situation. The last step is ministry initiative. On the basis of the experience, the discovered theological issues, and the power and the presence of God in the experience the student needs to know what decisions are necessary to make this situation the most fruitful experience and the most in keeping with what God is trying to do in the situation.¹

Another role of the student during the supervision in the field program is to try ministry to determine if he should be in the ministry at all and to study which type of ministry in which he should be engaged according to his strengths and according to the need for that type of ministry.

It is the responsibility of the student during the field training to examine the importance of relationships. Relationship with people is one of the main sources of difficulties experienced by many ministers.

¹McCarty, p. 136.

The student should examine different ways of relating in order to get ~~feedback~~ to find out about patterns of relationships. He should strive to relate properly to both men and women, to his family, to his peers, and to people of different age groups. He needs to become psychologically mature so he can relate appropriately to different circumstances.

During the field training the student has the role of decision making in his congregation, especially when he is appointed pastor of the congregation. "The role of the supervisor is to give feedback and alternatives, but it is the role of the students to be pastors in the decision-making roles."¹ While the supervisor as the key person, the congregation, and the school have roles to play in the student's supervision, the role is different when the student is serving his own congregation.

The counsel of Ellen G. White was:

Very much has been lost to the cause by the defective labors of men who possess ability, but who have not had proper training. They have engaged in a work which they knew not how to manage, and as the result have accomplished but little. They have not done a tithe of what they could have done had they received the right discipline at the start.²

¹McCarty, pp. 141-142, 146, 149.

²Ellen G. White, Gospel Workers (Washington, D.C.: Review and Herald Publishing Association, 1948), p. 78.

CHAPTER II

A BRIEF SURVEY OF THE SEVENTH DAY ADVENTIST MINISTERIAL INTERNSHIP TRAINING PROGRAM IN INDONESIA

Introduction

The Country

Indonesia is a republic in Southeast Asia. The archipelago includes the major islands of Java, Sumatra, Kalimantan (Borneo), Sulawesi (Celebes), and the western half of New Guinea (Irian), and about 3,000 smaller islands, comprising most of the islands between the mainland of Asia and Australia. Having a total area of 575,893 square miles, Indonesia had a population of 135 million people in 1978. The majority of the population are Moslems, with only about five percent Christians.

The Church

The territory of Indonesia forms the West and the East Union Missions of Seventh-day Adventists. These two union missions together with seven others in the Far East make the Far Eastern Division of the General Conference of Seventh-day Adventists.

Statistics from 1975 show that the two unions had 556 churches with 48,031 members. The West Indonesia Union Mission accounted for 278 of the churches and 24,126 members.¹

The first Seventh-day Adventist to visit Indonesia may possibly have been Abram La Rue, who is reported to have been in Java sometime between 1888 and 1903. Seventh-day Adventist work in Indonesia began in 1900 when R. W. Munson opened a mission at Padang, on the west coast of Sumatra.

In 1910 the territory was called the Malaysian Union Mission. In 1947 the same territory was renamed the Indonesia Union Mission. As the work grew in the 1960s the Indonesia Union Mission was divided into two unions in 1964. The West Indonesia Union Mission includes the islands of Sumatra, Java, Kalimantan, Bali, Lombok, the Nusa Tenggara group, and West Irian. In 1972 West Irian became part of the East Indonesia Union Mission which includes the islands of Sulawesi (Celebes), the Halmahera group, and the Maluku group.²

¹Seventh-day Adventist Yearbook (Washington, D.C.: Review and Herald Publishing Association, 1975), p. 154.

²Ibid., p. 578.

The School

Indonesia Union College (Institut Theologia dan Perguruan Advent) is a coeducational boarding school on the senior college level operated by the West Indonesia Union Mission of Seventh-day Adventists on an estate of forty-two acres, twelve miles north of Bandung, Java. In 1978 the school had an enrollment of 606 (fifty-six in secondary school and 550 in college) and a teaching staff of thirty-nine, including some American missionaries. More than eighty percent of the students are from Seventh-day Adventist homes; the rest are from non-Christian or from other Christian groups. Fifty-seven students are in the ministerial training course.

The College was opened in Tjimindi, near Bandung, Java, in 1929, as a training school. World War II forced the school to close in 1942. It was reopened in 1948 under a new name, Indonesia Union Seminary. In 1952 the school graduated the first graduates of its junior college program. In 1964 it became a four year senior college with majors and minors in theology, education, and accounting and two-year curricula in secretarial science, elementary education, and home economics.¹

¹Don F. Neufeld, ed., Seventh-day Adventist Encyclopedia (Washington, D.C.: Review and Herald Publishing Association, 1966), s.v. "Indonesia Union College."

The Ministerial Internship Training Program

Historical Background

In 1929 the ministerial internship plan was instituted by the Seventh-day Adventist church in North America. The program "brought young ministers into the field after their preparatory theological course or its equivalent, for a period of two years' practical training under the leadership of experienced pastors or evangelists."¹ The Seventh-day Adventist Ministerial Internship Plan, even in its infancy, was so unique and important in the judgment of a well-known ministerial journal, the Expositor, that it printed the plan and its specifications in full in its July 1929 issue.²

In 1930, Professor Frederick Griggs reported on the influence of the Ministerial Internship Plan in the Far Eastern Division of the church "in which the Ministerial Association, in conjunction with the Fireside Correspondence School, sponsors a five-year educational course for evangelists and workers."³ It was not until

¹Don F. Neufeld, ed., Seventh-day Adventist Encyclopedia, s.v. "Ministerial Association."

²Joseph M. Ramsey, ed., "Reviews," The Expositor (Cleveland, Ohio: F.M. Barton, Co., 1929), p. 1178.

³L.E. Froom, ed., Ministry (Washington, D.C.: Review and Herald Publishing Association, March 1930):23-24.

February 16, 1951, that the first Ministerial Internship Plan was adopted by the Far Eastern Division executive committee in Singapore.

The Ministerial Internship Training
Plan in Indonesia

The ministerial internship plan was instituted in Indonesia on March 12, 1951, when the financial particulars were specified by the Far Eastern Division committee and the first allocation of ministerial internship was granted for twenty-six interns. The Indonesia Union Mission was allotted five of the twenty-six.

The purpose of the Ministerial Internship Plan in Indonesia as stated in the General Conference Working Policy is "to stimulate interest in the work of the gospel minister and to coordinate the work of the union and local conferences/missions in selecting, training, and placing recruits for evangelistic service."¹ The policy indicates that the local conferences/missions are expected to place the interns in situations where there is the "prospect for well-rounded development in all the phases of ministry--evangelistic, pastoral, teaching (i.e. personal and group instruction), and various departmental activities."²

¹General Conference of Seventh-day Adventist Constitution, Bylaws and Working Policy (Washington, D.C.: General Conference of Seventh-day Adventists, n.d.), p. L 10 10.

²Ibid., p. L 15 25.

In 1961 an action was taken by the Far Eastern Division committee that specified the experiences the ministerial intern should have.¹ In 1969 another action was taken to include literature evangelism and field school in the intern's experience.²

The type of field education.

The type of theological field education is not the Clinical Pastoral Education program,³ nor is it the

¹The action was as follows: "Voted, to recommend (1) that every intern be connected with a major evangelistic campaign immediately upon graduation, if possible, or during his first year of internship, and that it be the responsibility of the employing organization to see that each intern has this opportunity even if it means loaning him to another mission in order to connect with a public effort; (2) that during an intern's second year, he be required to conduct a series of public evangelistic meeting on his own." (Far Eastern Division Committee Action number 61-383, November 3, 1961).

²The Far Eastern Division Policy Section III entitled, "Qualifications" part "f", adopted February 16, 1951, was revised November 18, 1969 (Action number 69-485) to read as follows: "Reasonable practical experience, including at least 250 hours as a literature evangelist and, if possible, participation in a field school, some training in medical lines, or in a useful trade." (The reader is referred to the current Far Eastern Division Policy of Ministerial Internship Training Program in appendix C, pages 128-130).

³It "engages a student in an intensive ten to twelve week supervised summer program under the direction of a qualified chaplain-supervisor; these programs are normally, although not exclusively, in general or mental hospital setting." Hunter, Supervised Education, Part I, p.2.

form of concurrent Field Education model.¹ It is the "block placement" approach, in which a student leaves the campus after graduation and goes to a ministry setting for a block of time (two years) independent of college studies.²

This latter type of field-education experience, which while removed from the school is still an integral part of theological education, is the internship program. For some denominations this program takes the student away from school for a year, usually after the middle year.³ The Lutheran church was the first, according to Rohlfs, in requiring a one-year internship as a part of one's seminary education.⁴

The nature of field setting

The nature of the field education setting of the internship period in Indonesia varies depending on the locality and time period. At the beginning of the internship period, some interns are placed under the supervision of experienced pastors.

¹This model takes place during the year, involving the students approximately twelve hours each week in work related to parishes, hospitals, schools, and community organizations with built-in opportunities for theological reflection. (Hunter, Supervised Education, Part I, p. 4.)

²McCarty, p. 74.

³Hunter, Part I. p. 3.

⁴Rohlfs, p. 7.

They are given the opportunity to observe the way the older minister leads in the church service and presents the Word from the pulpit. They accompany the pastor as he visits the homes of the members or gives Bible studies. After a few weeks or a month or two, depending upon several factors, the interns must stand on their own feet, pastoring their own congregation, preaching their own sermons, giving their own Bible studies, doing their own visitation, and caring for the flock.

Many think it is best to put the interns under pastors rather than under experienced teachers or professors because pastors are experientially acquainted with the field work. They have been immersed with the people; they have confronted crises there. They are emotionally involved with the success or failure of the ministry. As a supervisor, a faculty participant who has not had field experience will not quite appreciate the student's maturation in terms of identity, emotional stress, and depth of faith.

In another field-education setting, the interns are placed as associates with experienced evangelists. The rationale for this has been that by observation and participation they can receive inspiration and can study the techniques of successful soul-winning. After a few weeks or one or two months, they must conduct their own

evangelistic campaigns, organizing their own team, arranging their own budget, preaching their own sermons, and making their own appeals or calls for the audience to accept Jesus as their Saviour.

The Need

"A theological education which does not lead young men and women to embark on a continuous, ever-incomplete but ever-sustained effort to study and to understand the meanings of their work and of the situations in which they labor is neither theological nor educational."¹ Field placement should not only provide places of church employment or humanitarian service; it should provide learning experiences. It should not just be a place where students practice their mistakes but a place where they learn from their mistakes. Without being a place for learning experiences, field placement could result in students becoming "emotional cripples for life through their unfortunate ministry experiences."¹

All of the eight local mission presidents in the West Indonesia Union Mission of Seventh-day Adventists responded to the questionnaires sent. (The main purpose of the questionnaires was the assessment of the need.) Six of the eight local missions had at least one

¹Niebuhr, p. 134.

²McCarty, p. 16.

ministerial intern in their field in early 1979. A larger local mission had three. Altogether there were fifteen interns in the West Indonesia Union Mission in 1979.¹

Although seven of the eight local missions indicated that they provided some kind of instruction or guidance for the supervisors in training interns in their ministry, four of the eight indicated that their supervisors had not been holding regular conferences with their interns for the purpose of advisement, consultation, discussions of the program, or reflection. None indicated that a manual had been used by supervisors for the training of interns during their internship.

Observations, experiences, and interviews indicate the need for greater knowledge in field supervision, including the understanding of proper field placement for the interns. Examples of some of the problems faced by interns and supervisors regarding field setting and field placement will be discussed here.

An interview with an Indonesian pastor studying at the Seventh-day Adventist Theological Seminary at Andrews University produced the following facts about the real feelings of an intern. At the beginning of his

¹The reader is referred to the chart in the appendix A.

internship program he was asked to take charge of six of the thirteen churches in a large district, while the district pastor remained in charge of the remaining seven. The intern had the problem of administration of the work in these churches which required much of his time as a beginner. He viewed this as a real handicap to carrying on a strong effort within his one-year internship.

The former intern mentioned one aspect of the supervisor-supervisee relationship. He had to take the initiative to come to the supervisor for advice and counsel rather than the supervisor taking the initiative to invite him in for a conference. He indicated, however, that his supervisor had done his best with the knowledge and experience he had to guide him.

Not all interns were as fortunate as he was, according to his evaluation. He mentioned a fellow intern serving at the same time in a different district who experienced the opposite situation. He was "washing the supervisor's car"--to put it in a North American context. The Indonesian idiom is "carrying the handbag of the boss." This was done literally in the case of this pastor's fellow intern.

Another recent interview with an ordained Indonesian minister studying at the Theological Seminary at

Andrews University produced comments similar to the first interview. This minister regretted that he had not been given a manual or guidelines of responsibilities and duties during his internship. He indicated regret that he was called to be a hospital chaplain without any preparation for that work which involved a great deal of counseling. He reported that his college training did not prepare him for his chaplaincy. He wished he had had someone in the hospital to show him how to do chaplain's work, especially counseling. Even his first funeral sermon was a failure in the eyes of church members and leading laymen who dared to tell him about it. He felt that better supervision and training could be given to future interns. Unfortunately, other interns have had similar experiences.

Supervisors also have problems. They must try to help students while they themselves have not had proper guidance in the supervision of ministerial students. Most of the pastors who have been asked to supervise have done their best. It has been apparent, however, that attitudes and understanding of supervision vary greatly among supervisors of ministerial interns. Differences among supervisors include goals and functions, topics of attention and discussion in conferences with interns, views of the nature of their relationships with interns

including their opinions of who should be the dominant person within the relationship. In most cases, however, one of the following views appears as dominant in the behavior pattern of supervisors, although none can be completely isolated.

One mode of supervision practiced especially by older ministers without college training is the apprentice mode.¹

Some supervisors may use the spiritual mode in supervision.² Others, probably unknowingly and unintentionally, may practice the resource mode.³ The primary goal of this task-oriented approach to supervision is to develop the intern's awareness and utilization of sources. Attention focuses on determining what resources the intern might use to be more effective in his work. With this kind of loose and relaxed supervisory

¹Opportunity is provided for ministerial interns to learn by working alongside them. The interns share in the same duties as those of the supervisors. This is not altogether bad but no particular attention is given to establishing an educational climate.

²The primary goal of this mode is the development of the intern's capacity to meditate upon experience so that it becomes revelatory of God's work among His people. The focus of attention is people and situations in which the student is engaged and upon the clues of God's action.

³The supervisors consider themselves as resources to the interns. The initiative to seek assistance is left to the interns.

process interns can make their own mistakes and try their own way of doing their work.

The type or mode of supervision used by the supervisor depends upon a number of factors including his basic theological understanding, his philosophy of education, his particular gifts, capabilities, and interests, and the goals of the college or the local mission.

Interns have personal problems. They may have difficulties in their relationships with their supervisor, for instance. They may not be satisfied with their work assignment without knowing why. Some may feel intimidated by a master-slave relationship with their supervisor, or an informal or father-son relationship may not produce a good learning atmosphere. Interns may be uncertain about their calling or their ministerial vocation. They may be going through a period of theological transition which might not be appreciated by people in the ministry setting. Their own commitments may be a problem. They may need someone to help them with personal problems such as hostility, immaturity, prejudice, shyness, defensiveness, unrealistic idealism, and independence.

This brief survey of the supervision of ministerial interns in the West Indonesia Union Mission of Seventh-day Adventists indicates the need for guidelines for the ministerial internship program. Supervisors have had

difficult times and problems because of their lack of knowledge of and guidance in supervision.

CHAPTER III

GUIDELINES FOR MINISTERIAL INTERNSHIP TRAINING

Introduction

This chapter is designed to be of immediate and practical assistance to supervisors and interns in meeting the everyday responsibilities and the problems they encounter in the ministerial internship training program. It also introduces interns to the diversified aspects of a supervisor's work so they may one day avoid many of the pitfalls of field supervision.

The aspects of supervision in ministerial training included are those most frequently faced by supervisors and interns. They were selected and adapted from materials and brief guidelines used in the North American Division of the General Conference of Seventh-day Adventists¹

¹"Check List of Professional Practice for the Church Pastor," a mimeographed material prepared by Andrews University Seventh-day Adventist Theological Seminary; "Competence Paper," a mimeographed material prepared by the Faculty of the Union Theological Seminary in Virginia, September, 1974; "Guidelines for Young Minister Education," mimeographed material by Georgia-Cumberland Conference of Seventh-day Adventists; "The Pastor: Key Responsibilities and Expected Results,"

as well as sources outside the denomination.¹ These materials have been reconstructed with the situation, culture, and need of the Indonesian field in mind. The suggestions made are not intended to be arbitrary. They are to be adapted by each field to fit local situations.

The ministerial internship program in the Seventh-day Adventist church is a cooperative plan of the General Conference, the union conference, and the local missions. The local mission committee assigns interns and local pastors or evangelists directly supervise in the activities and work.

The purpose of the program is to provide the young minister with a period of practical experience in the life and ministry of the local church and in an evangelistic program under the supervision of a qualified, experienced, committed and sympathetic minister. The intern is to get assistance for a good beginning in the actual work of the ministry, in learning and in service for the benefit of the parish, the society, and himself.

mimeographed materials by the Allegheny East Conference of Seventh-day Adventists; and So You're An Intern, Guidelines for Ministerial Interns published by the General Conference of Seventh-day Adventists Ministerial Association Department, Washington, D.C., 1968.

¹George I. Hunter, Theological Field Education (Newton Centre, Mass.: The Boston Theological Institute, 1976); and Lloyd Merly Perry, Pastoral Problems and Procedures (Grand Rapids, Michigan: Baker Book House, 1962).

As a growing person the intern can use the internship experience to develop himself mentally and spiritually. He is to develop professionalism and to reach a level of competence which is the operational understanding of ministry.

During the process of internship training the supervisory program is to help the intern move toward his real goal and calling. The intern's contact with the people should deepen his understanding of their spiritual needs. His basic attitudes toward the practical aspects of ministry will be developed. His ministry experience should give him the skills needed to apply theory learned in college.

The Ministerial Internship Program

The Minister-Supervisor

Supervised programs succeed or fail on the quality of supervision. Thus, supervisors need to have the basic qualifications of supervisory and ministry skills and should be able and willing to become quality supervisors. Supervision is performed better by experienced ministers who understand why they do what they do than by dramatic ministers who gain great attention and function successfully without being able to articulate reasons for their success.

When assigning supervisors, the union missions

and local missions need to inform supervisors exactly what they are expected to do. It is too much to expect that supervisors will already have supervisory skills to train interns, although they may have some skills in supervising staff people.

Qualifications of the minister-supervisor

Background. Although it is not possible to completely describe an ideal background for a supervisor, it is advantageous that he at least have a baccalaureate degree in religion and experience in pastoral ministry.

Skills. The supervisor needs a number of skills. Following are some of the most important ones:

1. Skills of a church pastor and of a Bible teacher
2. Skills of a successful shepherd-evangelist
3. Skills to understand the psychology of human behavior
4. The quality of a teacher for appropriate ministry skills in teaching the level of intern with which he is dealing
5. Currently directing a church program where a broad, balanced range of ministerial experiences will be available to the intern.

Life. The supervisor must be:

1. a man of God
2. a man of the Word

3. a man of prayer
4. a man of faith and vision
5. a man of humility and patience
6. a man of responsibility

Relationships and general responsibilities

Relationships. The supervisor represents the local mission to the interns. He also represents the intern and the ministry setting to the local mission. The supervisor should:

1. possess the qualities of personality which enable him to relate well to young ministers
2. have a personal interest in young ministers and a goal for the perfecting of the saints, for the edifying of the body of Christ and for obtaining unity in faith and in doctrine
3. appreciate many of the characteristics of the young minister as a learner, as an active, dynamic, social individual, as a unique, creative individual
4. treat the intern as a colleague and not as personal errand boy
5. discuss with the intern the problems related to church and ministry for the sake of the intern's growth in the areas of church administration and pastoral and evangelistic ministry
6. have devotions and meditations with the intern for the enrichment of the intern's spiritual life

7. represent the profession by living an exemplary life so that the profession becomes a model for the intern and a starting point for his development and growth

8. keep the confidence of the professional supervisory relationship

9. help the intern clarify his call to the ministry

10. realize the concept of team work. The supervisor is part of the supervisory team along with the local mission executives, other interns, and other supervisors. All are part of a team from which they may get feedback about their diagnosis and their proposed actions

11. not criticize the mission. The supervisor should be careful not to criticize mission policy or other workers in the presence of the intern. This may do the intern irreparable damage. It is important to talk courage and confidence and emphasize the positive, to build up rather than to tear down

General responsibilities. The following are some general responsibilities of a supervisor. He should:

1. discuss with the local mission officials the procedures of the intern's orientation

2. draw up a learning contract with the intern which will specify goals and relationships for the intern in the field setting

3. be responsible for the development of professionalism in the intern

4. help the intern achieve competence in ministry

5. confront the intern about what he is doing, the implications of what he is doing, and the meaning of it

6. encourage the intern to devote a part of his day (preferably in the morning) to serious study

7. develop in the intern a life of proper discipline

8. help the intern integrate theoretical and experiential knowledge

9. recognize the intern's tendencies and abilities and guide him to cultivate his abilities. He may be a potential pastor, Bible teacher, evangelist, departmental leader, or youth leader. He should not be shaped by the supervisor's mold

10. recognize the maturity level of the intern and not expect a far higher maturity level than is realistic

11. match the intern's strengths and goals to the opportunities the setting affords

12. prepare a written evaluation and explain the evaluation process to the intern

13. make regular reports to the local mission which is ultimately responsible for the ministerial internship program. The only way the local mission can fulfill its responsibility is by having reports from supervisors

14. express appreciation and give credit for the work the intern has done. Make the intern feel appreciated and let the congregation know this feeling

15. let the intern know that every worker, including the intern, is entitled to some free time. Let the intern also know that there are times, such as during an evangelistic campaign, when that free time must be forfeited

16. treat the intern well. Give him a pleasant introduction to his ministry. He should never be belittled or embarrassed, especially in the presence of church members

17. keep in mind that the intern may be learning for another place. Soon he may be called upon to transfer the things he learns to another setting. Help him to grow into his own sense of pastorhood so that when he leaves his present parish he will be able to function in another setting

The Initial Stage of Supervision

The initial stage of supervision is the foundation of the main body of supervisory exercise.¹ In this stage the intern will learn about the system in which he will work. This stage may be informal, but both the supervisor and the intern need this period to set the tone of their relationship by getting acquainted. It is a time for sharing one's experiences, to develop openness, and to set forth the expectations of the local mission and the ministry setting.

Orientation, the primary activity of the initial stage of supervision, is a process that should span a period of time. It is not a one-time event in which everything presented in relation to the requirements of the field setting can be presented or understood. If the process of orientation is adequate, many mistakes can be avoided and much anxiety alleviated.²

¹McCarty, p. 82.

²Hunter, in his Supervised Field Education, Part II pp. 6-9, discusses the importance of orienting persons related to the field-training program in addition to the orientation of the intern at the initial stage of the field-training program. The writer favors Hunter's idea. The local church officers, the church members, and those being served need to have some understanding of the nature of the ministerial internship training program, the role of a particular intern, and realistic expectations in relation to this educational program in order to be able to give their support to the program.

Orientation in the field setting may take one or two days so the supervisor and intern have opportunity to discuss expectations, to raise questions and to confront initial anxieties. Some of the explicit data needed by the intern include an explanation of the purpose of the ministerial internship program, the methods of functioning, the characteristics of the setting, and the purpose of the intern's ministry in the internship program. It is good to have some kind of church meeting to introduce the intern to the congregation or the ministry setting and signal the intern's responsibility and accountability.

The Structural Stage of Supervision

In the structural stage the main program of internship training and supervision is consciously and formally structured. During this period there is routine interaction between the supervisor and the supervisee. The development of the supervisor's knowledge, skills, competence, and self-knowledge is expected to materialize. It is during this stage that activities of the intern are evaluated and discussed for his own benefit.

Before starting the program of supervision, some important things must be kept in mind. The program should be realistic. It should be within the capabilities of the supervisor, the intern, and the congregation to maintain. There should be clear goals for the program.

which become the basis of evaluation of the intern's and the supervisor's success. Midway in the internship period the program should be evaluated, necessary changes made to correct the direction of the program and unrealistic goals eliminated.

Field Placement

Placement is one of the essential components of field education. It should enable and challenge the intern to apply the theology that he has learned in the classroom. Additional learning which may occur on the field site will be practical, not merely theological. The placement site functions as a practical arena for testing and applying theological insights acquired elsewhere.

Furthermore, in the placement site the intern is introduced to the areas of extra-biblical knowledge and skills. The intern is placed in contact with areas of skill that fall outside the realm of the theological disciplines. He is introduced to areas of pastoral expertise including pastoral care, community organization, church administration, and personal counseling. He learns to lead worship, to organize the congregation, and to help people in crisis.

Criteria should be developed to guide the mission in assigning interns to placement sites. It is important

to know, for example, whether the field activities provide experience of a different type, with a different age level, or with a different type of person from previous experiences. The mission must determine whether or not the intern has sufficient spiritual, social, and emotional maturity to command respect in the field and real interest in the type of activity provided. It will be impossible to have "tailor-made" situations or placement sites for all interns; however, the minister-supervisor needs a set of criteria to guide him in his placement activity.

The routine process of supervision

It is the responsibility of the minister-supervisor to acquaint the ministerial intern with a wide scope of church and community responsibilities. Every aspect of the intern's education for the ministry needs to be tested through actual performance of ministry.

The supervisor is responsible for the routine process of direction and guidance toward the achievement of developmental and educational goals. Some of the indispensable essentials of the supervision process are routine (1) review by the supervisor, (2) guidance of the intern in his professional practices, (3) promoting interaction between the supervisor and the intern in supervisory visits and sessions, (4) periodic concrete reports of

individual units of professional work, and (5) periodic examination and evaluation of such reports with attention to relevant general theories and to the concrete work event.

The supervisor's check list

The following is a suggested check list of the intern's professional practice for use by the minister-supervisor. It is an adaptation of brief guidelines used in several areas of the North American Division of the General Conference of the Seventh-day Adventists including the Georgia-Cumberland and North Pacific Conferences¹ and of a check list of professional practice for the church pastor provided by the Seventh-day Adventist Theological Seminary.²

¹"Guidelines for Young Minister Education," a mimeographed material by Georgia-Cumberland Conference of Seventh-day Adventists and guidelines for ministerial interns of the North Pacific Conference, incorporated in So You're An Intern, published by the General Conference of Seventh-day Adventists, Washington, D.C., 1968.

²"Check List of Professional Practice for the Church Pastor," a mimeographed material prepared by the Seventh-day Adventist Theological Seminary at Andrews University.

SUPERVISOR'S CHECK LIST OF INTERN'S
PROFESSIONAL PRACTICES

Pastoral Care

- A. The intern should be instructed in the art of general pastoral care including

General visiting
Youth visiting
Visiting the bereaved
Prison visiting
Hospital visiting
Shut-in visiting
Pastoral counseling

- B. He needs to be instructed in the art of personal counseling on marriage and family life, on ethical problems, on religious questions, and on other counseling works.

- C. The intern should be instructed in the art of referrals.

He needs to know how to refer counselees to other professional help and agencies.

- D. Counseling procedures in which young intern participates should be very limited, if any.

The intern should have the benefit of further training in counseling before he moves seriously into personal counseling.

Worship

- A. The intern should be led in the knowledge and understanding as well as in the experience of professional practice relating to worship. The following are some of the samples:

Preparation of worship services
Public reading of the Scriptures
Leading a congregation in prayer
Offering prayer (invocation, benediction, grace)
at a public (non-church) meeting

Leading in public worship
 at large corporate services
 at small group meetings
 at meetings of specialized groups (e.g. young
 people and children)
 Selecting of music for worship
 Leading in singing
 Leading youth revivals and worship
 Leading in prayer meeting

Communicating the Word

- A. The intern should be given ample opportunity to speak. It would be well if he could preach at least one sermon a month at the following services:

Sabbath morning service
 Prayer meeting
 Youth meeting
 Other services where a sermon is appropriate

- B. It would be helpful for the intern to give a sermon occasionally in the presence of his supervisor so that constructive criticism may be given. The supervisor should use sermon critique forms in giving an objective critique of the intern's sermon, covering

Outlining effectiveness
 Content of sermon
 Delivery of sermon

- C. The intern should have professional practice and experience in preaching on special themes such as missions, stewardship, devotion, doctrine, and ethics.

Personal Soul Winning

- A. The intern should be taught the primary essentials in personal evangelism, including:

The passion for souls
 Enthusiasm
 Consistent life
 Prayer life

- B. The intern should be instructed in the art of giving Bible studies, including:

Giving Bible studies to non-church members
 The art of meeting problems
 The art of gaining decisions

- C. The intern may be requested to conduct baptismal classes for youth and children
- In the church school
 - In the Sabbath School
 - On other occasions
- D. The intern should participate in the pastor's Bible class
- In an assistant capacity
 - As a class instructor on occasions
- E. He should be taught how to establish new members in the church.

Public Evangelism

- A. The intern should be instructed in the principles of evangelism. He should be made to realize

- The worth of one soul
- The divine call to evangelism
- The basic facts of evangelism
- The importance of personal work

- B. He should be instructed in the procedures of public campaigns including

- The importance of creating coordinated effort
- The essentials of field preparation
- The basic factors of evangelistic process
- The administration and finance of the meetings
- The essential characteristics of the evangelistic sermon, the techniques of its presentation, making altar calls, and holding new converts in the church

Lay Evangelism

- A. The intern should be led in involving each parish member in the work of soul-winning. He should be instructed in the following:

- The call to win souls is for all who are members of Christ's body or the church

Those who have been privileged with the knowledge of the truth should win others to the truth

One of the main reasons we have church organization is to facilitate evangelism

Lay evangelism means lay members' sharing their faith with others, singly or in groups, by public speaking or private witnessing, by word or deed

The personal evangelism by lay people will include such ministry as personal house-to-house visitation, comforting the sick and mourners, helping the poor and afflicted, giving Bible studies in homes.

- B. The intern should be taught how to train laymen for personal witnessing.

Teaching laymen the principles of witnessing

Taking laymen with him in door-to-door personal witnessing

Accompanying laymen as they engage in door-to-door witnessing.

Educational Function of the Ministry

- A. The intern should be given instruction in professional practice relating to the educational function of the minister.

Teaching a class in the Sabbath School, in a vacation Bible school, for youth and adult groups, and for prospective members

Training church leaders in teaching skills, in the use of teaching materials and resources, in the organizational procedures and functions of church officers, in lay pastoral functions, in conducting worship, in lay missionary activities

Administrative Function of Ministry

- A. The intern should be instructed in coordinating the organizations and activities in a church program, such as:

Youth work

Social and recreational program of the church

- B. He should be acquainted with the program of the church by being invited to sit on various boards and committees.

Show him how to prepare an agenda for board meetings and business meetings
 Explain the art of arranging the sequence of items on an agenda
 Give him the opportunity to handle subcommittees
 Show him how to lead a nominating committee

- C. He should be instructed in how to prepare a church budget including all the different areas that need to be considered.

Show him how to establish a finance committee responsible for the budget and all the financial affairs of the church

- D. Give him advice regarding real estate including locating and purchasing church property.

Special Services of the Church¹

- A. The intern should be given opportunities to participate in the special services of the church including:

Baptism
 Infant dedication
 Communion service
 Wedding
 Ground-breaking ceremony
 Church dedication
 Anointing
 Funerals

Other Responsibilities and Experiences

- A. The intern should be exposed to various programs of the church as a participant and a leader, such as:

Ingathering campaign
 Church school

¹Degree of participation depends upon the type of service.

- B. He should realize how crucial it is for a gospel minister to develop a willing spirit when called upon to do something extra and beyond the call of duty.
- C. He should know how to complete a worker's report.
- D. He should be informed about mission policies.
- E. He should be informed that he is to report his activities to the supervisor so he will know how the program of the church is progressing and what developments are taking place.

Church Status

- A. It has been the understanding of many union conferences and local missions that it is expedient to have the intern elected by the local church as one of the elders. This makes it possible for the intern officially to attend board meetings and committees. Thus, he will have first-hand knowledge of problems and how the minister plans to solve them.
- B. The supervisor should introduce the young minister to his congregation as an assistant pastor.

He is not to be known by the congregation as a student minister

He is not to be given the status of an associate pastor

Personal Life

- A. Daily, monthly, and yearly programs should be established.

The intern should be shown:

how to set up a practical daily program
 the value of a daily personal schedule with items to be accomplished
 how to set a time for study, prayer, and visitation during the day
 how to set up a weekly program
 how to set goals and a yearly program such as his sermonic year, his evangelism goal for the year, his baptismal goals, goals for tithe and offerings, and other objectives of the church

- B. The intern should be strongly encouraged to develop some type of filing system.
- C. He should be encouraged to be a strong believer in health reform.
- D. He should be instructed in good time management.

He should be prompt in keeping appointments and dependability in completing assignments on time

The intern should be at the place of a meeting well in advance of the beginning time

He should not leave as soon as a service is over. Often some of the most valuable contacts are made with members and interested persons after meetings

He should be encouraged to attend all possible church-sponsored functions. To be continually absent from activities such as picnics, socials, and special meetings would be interpreted as a lack of interest.

- E. The intern should be encouraged to develop sound principles of personal finance including:

Family financial planning

Avoiding heavy indebtedness

Avoiding being financially involved with church members

Avoiding self-pity, one of the poorest relationships that one can foster. Never solicit sympathy from the congregation. To solicit personal gifts to augment income is both unethical and unwise.

- F. The intern should be instructed to guard zealously the reputation of the ministry.

He should be careful in his association with businessmen, with the opposite sex, and with young people so that there may be dignity and respect for the ministry.

- G. The daily example of the intern's wife should not contradict his preaching and destroy its force. Her devoted life should be of help to her husband.

The attitude of discontent on her part is a sin and a hindrance to her husband's work

The intern's wife should do her part in making the program of the church productive.

- H. The intern should be instructed to avoid doing or speaking of things that would downgrade the ministry.

He should never criticize the work of the minister to other people, especially to members of the congregation

He should talk about the good things being done by the minister

He should shun jesting and joking.

Supervisory visits

Supervisory visits of good quality should be frequent enough to give the supervisor opportunity to make a fair evaluation of the strengths and weaknesses of the intern. Thus, the supervisor will be able to provide the intern with effective personal and professional guidance. Frequent supervisory visits prevent the formation of wrong habits, enable the supervisor to provide constructive help, and insure the continuous progress of the intern.

Supervisory session

The supervisor and intern should establish regular time (either once a week or twice a month) for a discussion of the intern's work. The basic tools used in the supervisory session or conference are, for example, the verbatim, the process notes, or the self-evaluation sheets.

The verbatim has been used extensively as the

standard instrument for reporting ministry experience. The first part of the verbatim is an introduction, giving background material related to the ministry experience. The background material includes data about the persons involved and the relationship between the intern and the person involved. The second part of the verbatim is a transcript of the session as remembered by the supervisor, the intern's feelings while the conversation was taking place, and his conclusion about the theological issues raised in the experience. The final part is the action to be taken.

Process notes are the written records of what takes place in a situation over a period of time. They may be fully verbatim or move from verbatim to some other form. In other words, they may be consecutive verbatims about one particular situation the intern is experiencing. Process notes are a good method to determine how the intern is handling a situation.

During the supervisory session the supervisor reads and discusses the verbatim or other tools of the supervisory session with the intern. Both the supervisor and the intern study the facts of the intern's report, the intern's feeling, and the feelings of the supervisor, the intern's understanding of the situation, and plans for action.

The supervisory session is the heart of the

supervisory aspect of the ministerial internship program. The intern should be able to assess the meaning of his ministerial experience and assess his use of skills. He should have at least a monthly session with his supervisor. The time of each session should be long enough to deal with the various aspects of the intern's work.¹

Evaluation and reporting

Evaluation is an instrument for growth. It is the result or the product of a caring relationship. Evaluation presupposes a clear statement of goals and objectives, an identification of resources and tasks for their achievement. Evaluation has the purpose of helping one to do a better job. It affirms one's strength as well as identifies his weaknesses. Evaluation should give the intern support in his work.

In the examination of reports, five recurrent themes may be identified,² including (1) the facts, (2) the feelings of the intern and the supervisor, (3) the intern's understanding of the situation, (4) in the light of the person's expectation, the intern's relationship and purposes, what are the alternatives and choices open

¹William A. Bennie, Supervising Clinical Experiences in the Classroom (New York: Harper & Row Publ., 1972), pp. 91-93.

²Thomas W. Klink, "Themes for Examination of Reports," Duke of Divinity School Review 33 (Autumn 1968): 169-173.

to the intern at this point? and (5) the plans for action or response as a result of the discussion?

The process which takes place in evaluation is far more important than the specific form or style of the evaluation report submitted. The purpose of the written report is to assess the growth of the intern and to plan new learning experiences. Evaluation reports also assess the quality of the supervision which has been provided for the intern and the appropriateness of the field site as a context for theological education for a particular intern.

Evaluation is not just an activity added to field work. It is designed to determine: (1) whether the intern is experiencing the greatest personal and professional growth possible in his field work; (2) whether the field work program is meeting its stated objectives; (3) whether the intern is engaging in the type of field work activity which is educationally most desirable for him during the internship stage of learning; (4) whether he is receiving a balanced variety of field experience.

Evaluation materials

Evaluation is not to be a supervisor's tribunal to pass judgment on the acceptability of the intern's work. Evaluation should occur throughout the field experience. There should be at least one formal

evaluation at the mid-point of internship so the intern can alter his program, if necessary.¹ The following section is a suggested intern's evaluation form adapted from Georgia-Cumberland Conference materials² with some revisions to suit the Indonesian field.

SAMPLE A INTERN'S DATA SHEET³

Name _____ Date _____

Street _____ City _____

Church _____ Date of Birth _____

Educational background: Name or Place Years Public SDA Other

Elementary Schools _____

High Schools _____

Colleges _____

Degrees: _____ Vocational or Professional Skills _____

¹Marvin A. Henry and W. Wayne Beasley, Supervising Student Teachers The Professional Way (Terre Haute, Ind.: Sycamore Press, 1972), p. 163.

²Georgia-Cumberland Conference of Seventh-day Adventists, "Guidelines for Young Minister Education," Georgia, n.d. (Mimeographed.)

³To be filled out by the supervisor.

Wife's Name _____ Birthday _____

Wife's educational status: _____

Children's Names	Birthday	M	F
1. _____	_____	()	()
2. _____	_____	()	()
3. _____	_____	()	()
4. _____	_____	()	()

Please put a check (✓) under the rating which you feel best applies:

Inadequate
Poor Average Excellent Information

I. PHYSICAL FITNESS

General health _____

Energy _____

Endurance _____

Comments: _____

II. PERSONAL APPEARANCE

Cleanliness _____

Good grooming _____

Posture _____

III. PERSONALITY

Balanced _____

Dependability _____

Enthusiasm _____

	<u>Poor</u>	<u>Average</u>	<u>Excellent</u>	<u>Inadequate Information</u>
Optimism	_____	_____	_____	_____
Sense of humor	_____	_____	_____	_____
Sincerity	_____	_____	_____	_____
Stability	_____	_____	_____	_____
Tolerance	_____	_____	_____	_____
Zealousness	_____	_____	_____	_____
Comments:	_____			

IV. ATTITUDES

Cooperation with mission leadership	_____	_____	_____	_____
Cooperation with church officers	_____	_____	_____	_____
Cooperation with supervisor	_____	_____	_____	_____
Cooperation with peers	_____	_____	_____	_____
Interest in people	_____	_____	_____	_____
Tribal relations	_____	_____	_____	_____
Rapport with church members	_____	_____	_____	_____
Rapport with non- members	_____	_____	_____	_____
Comments:	_____			

V. WORK HABITS

Cooperation	_____	_____	_____	_____
Diligence	_____	_____	_____	_____

	<u>Poor</u>	<u>Average</u>	<u>Excellent</u>	<u>Inadequate Information</u>
Efficiency	_____	_____	_____	_____
Punctuality	_____	_____	_____	_____
Motivation	_____	_____	_____	_____
Staff meeting participation	_____	_____	_____	_____
Willingness to work overtime	_____	_____	_____	_____
Comments:	_____			

VI. RELIGIOUS LIFE

Attitude toward the ministry	_____	_____	_____	_____
Dedication	_____	_____	_____	_____
Devotional habits	_____	_____	_____	_____
Influence	_____	_____	_____	_____
Interest in total church program	_____	_____	_____	_____
Religious growth	_____	_____	_____	_____
Comments:	_____			

VII. SPECIAL ABILITIES

Administration	_____	_____	_____	_____
Leadership	_____	_____	_____	_____
Leading children	_____	_____	_____	_____
Leading youth	_____	_____	_____	_____
Organization	_____	_____	_____	_____
Promotion	_____	_____	_____	_____

	<u>Poor</u>	<u>Average</u>	<u>Excellent</u>	<u>Inadequate Information</u>
Teaching	_____	_____	_____	_____
Comments:	_____			

VIII. PERSONAL FINANCES

Ability to budget	_____	_____	_____	_____
Attitude toward financial obligation	_____	_____	_____	_____
Condition of personal finance	_____	_____	_____	_____
Faithfulness in stewardship	_____	_____	_____	_____
Use of credit	_____	_____	_____	_____
Comments:	_____			

IX. FAMILY RELATIONS

Attitude toward wife	_____	_____	_____	_____
Attitude toward children	_____	_____	_____	_____
Orderliness at home	_____	_____	_____	_____
Wife's care of the children	_____	_____	_____	_____
Wife's interest in husband's work	_____	_____	_____	_____
Wife's participation in church program	_____	_____	_____	_____
Wife's attitude toward husband	_____	_____	_____	_____

Poor Average Excellent Inadequate Information

X. PASTORAL CARE

Attitude toward pastoral visiting				
Counseling ability				
Effectiveness in pastoral visiting				
Hospital visiting				
Regularity of pastoral visiting				
Comments:				

XI. PREACHING ABILITY

Sermon organization				
Sermon content				
Sermon delivery				
Sermon clarity				
Congregational response				
Comments:				

XII. How would you evaluate his potential for future leadership?

XIII. What weakness do you feel need improvement?

Signed: _____

Position: _____

Church: _____

Mission: _____

SAMPLE B

INTERN'S EVALUATION FORM

Intern's Name: _____ Date: _____

1. Period covered by this report: From _____ To _____
2. Number of meetings attended: (a) board __ (b) business __
3. Number of sermons preached: (a) Sabbath __ (b) Sunday nights __ (c) Wednesday nights __
4. Participation in: (a) communion service __ (b) child dedication services __ (c) weddings __ (d) anointing services __ (e) funerals __ (f) baptismal services __ (g) church dedications __ (Indicate number of times)
5. Number 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) shut-ins __ (e) bereaved __ (f) back sliders __
7. Has he acquired the skill of compiling an interest list according to various categories? _____

8. Has he prepared people for baptism ___? If so, state the number baptized ___. Number preparing for baptism ___.
9. Has the intern participated in (a) church work day ___
(b) church picnics or 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 for evangelism: _____

 - (b) Preparation of handbills: _____

 - (c) Preparing the auditorium: _____

 - (d) Operating evangelistic equipment: _____

 - (e) Evangelistic budgeting: _____

14. List responsibilities carried by the intern:
 - (a) _____
 - (b) _____
 - (c) _____
15. In your estimation, what are the areas in which he has excelled?
 - (a) _____
 - (b) _____
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.

	Excel- lent	Very Good	Good	Fair	Poor
Preaching _____	_____	_____	_____	_____	_____
Bible studies _____	_____	_____	_____	_____	_____
Visitation _____	_____	_____	_____	_____	_____
Leadership ability _____	_____	_____	_____	_____	_____
Punctuality _____	_____	_____	_____	_____	_____
Ability to get along with people _____	_____	_____	_____	_____	_____
Evangelistic concern _____	_____	_____	_____	_____	_____
Ability to deal with difficult situations _____	_____	_____	_____	_____	_____
Intellectual alertness _____	_____	_____	_____	_____	_____
Personal appearance _____	_____	_____	_____	_____	_____
Cooperative: open to suggestions _____	_____	_____	_____	_____	_____
Ability to promote _____	_____	_____	_____	_____	_____
Enthusiasm _____	_____	_____	_____	_____	_____
Emotional maturity _____	_____	_____	_____	_____	_____
Personal finances _____	_____	_____	_____	_____	_____

Signed by supervisor _____

SAMPLE A

SERMON CRITICISM CHART

Intern's Name: _____ Date: _____

1. What was the sermon trying to say? _____

	<u>Excellent</u>	<u>Good</u>	<u>Fair</u>	<u>Reason</u>
2. Faithfulness to Biblical text	_____	_____	_____	_____
3. Movement between then and now	_____	_____	_____	_____
4. Relates to a felt need	_____	_____	_____	_____
5. Order of thought	_____	_____	_____	_____
6. Use of illustrations and supporting materials	_____	_____	_____	_____
7. Effectiveness of delivery	_____	_____	_____	_____
8. Expressiveness in language	_____	_____	_____	_____
9. Interest level of introduction	_____	_____	_____	_____
10. Effectiveness of conclusion	_____	_____	_____	_____
11. What was the outstanding strength of this sermon?				
12. What was the major apparent weakness?				
13. How can the preacher improve?				

Signed by supervisor _____

SAMPLE B

CRITIQUE FOR SERMON

Intern's Name: _____ Date: _____

I. HOMILETICS

A. Type of sermon _____

- B. Clarity of divisions _____

- C. Time element _____

- D. Textual support _____

II. CONTINUITY

- A. Subject _____

- B. Logical progression _____

- C. Clarity of the message _____

III. APPEAL

- A. Type of appeal _____

- B. Purpose of appeal _____

- C. Clarity of appeal _____

IV. OTHER OBSERVATIONS _____

Signed by supervisor _____

Supervised ministry uses experiential learning. The intern's experiences and personal data are held up as mirrors before the intern so that he can see himself as others see him. The supervisor, by examining data about the intern and by observing his internship, may discover the level of skills, the attitudes and the depth of the understanding of the intern.

After examining the intern's experiences and data, the supervisor responds by evaluating him using various categories of responses. The supervisor's responses include checking, probing, evaluating, and supporting. He checks out whether he understands correctly what the intern is saying, how he felt in the situation and how he feels now. Then the supervisor will need to probe to seek further information, stimulating the intern to look further into the situation to find out other alternatives that people in the experience had. The intern should be led to see things which he has never been able to see before.

Evaluation is another response of the supervisor. The supervisor evaluates the appropriateness and the effectiveness of the intern's performance. The supervisor's evaluation will help the intern learn from the situation. The supervisor will make the evaluation only after leading the intern to make the same evaluation. In this way the

supervisor can affirm the intern in the details of his field training without having to make abrupt judgments about him.

The supervisor gives supportive response to the intern by reassuring him that he has the intellectual and emotional support of the supervisor. Even if the response of the supervisor is negative, the fact that the supervisor gives a studied response reassures the intern that the supervisor has an interest in his success and development.

The Ministerial Intern

His Roles

The intern has roles and responsibilities in the process of his in-service training. Learning is one of the roles of the intern. Although he is supervised, he is in charge of his learning. What he learns and how well he learns depend upon him.

Self-discipline is another important role of the intern. He must be self-disciplined during his internship training program when he is no longer confined within the four walls of a classroom and when the field supervisor cannot provide external discipline.

Furthermore, the intern should be willing to play the role of self-disclosure, which is important for evaluation and feedback. He should be willing to open himself

up to his supervisor, to his peers, as well as to other people.¹

The ministerial intern is a student in a ministerial role. The fact that he accepts professional supervision and accountability to immediate supervisors makes him a student. The fact that he is given ministerial responsibilities which gradually increase in scope makes him a minister. During the internship period the ministerial intern is expected to minister rather than merely to observe and practice.

In his role of ministering he remembers that Christ's ministry was in the context of service. He should remember his motivation in ministry. Service is the first duty of leadership; it is the spirit of the kingdom of heaven. In Christian service he should be willing to spend and be spent for the sake of others. His service should be one of wholehearted devotion.

His Self-Diagnosis

Various forms and methods for recording and reporting experience in ministry need to be developed and

¹McCarty points out that "while there are instruments which will help the supervisors know what is going on with the students, the only way in which supervision can take place is when the student is willing to open himself up to others. . . . This self-disclosure includes the disclosure of what one intended, what one did, . . . all of this." McCarty, Supervision, p. 134.

adopted by the supervisor for the intern so he may reflect on and analyze his ministerial experience.

Self-Diagnosis Check List

Action and reflection are essential to ministry. Without action (investment, involvement, and participation) and reflection (time specifically scheduled to think about that experience), professional education does not take place in the classroom or in the field. One aid to reflection is self-diagnosis.¹

SELF-DIAGNOSIS OF COMPETENCIES FOR MINISTRY

A. MY ATTITUDE AS MINISTERIAL INTERN	<u>Strong</u>	<u>Fair</u>	<u>Weak</u>	<u>Don't Know</u>
1. Trust in the love of God which is made possible in Jesus Christ	_____	_____	_____	_____
2. Commitment and faithfulness to the service of God as revealed in Jesus Christ	_____	_____	_____	_____
3. Willing to discern the demands of Christian obedience and carry them out, relying on scripture, the Spirit, and the counsel of the brethren.	_____	_____	_____	_____
4. A personal interest in and reliance on scripture, informed by critical reflection and motivated by the experience of having	_____	_____	_____	_____

¹Some of the sources include: Union Theological Seminary, "Competence Paper" (Virginia: Union Theological Seminary, n.d.); George I. Hunter, pp. 158-159; Perry, pp. 49-160.

	<u>Strong</u>	<u>Fair</u>	<u>Weak</u>	<u>Don't Know</u>
gained insight and been helped by the illumination of scripture	_____	_____	_____	_____
5. Willing to get involved in the life of the church in the context of ministry, endeavoring always to carry on its mission and correct its ills	_____	_____	_____	_____
6. Willing to order my time and energies in a manner that enhances my ministry	_____	_____	_____	_____
7. Sensitive to the feelings and needs of those with whom I live and work	_____	_____	_____	_____
8. Demonstrating a spirit of integrity, openness and caring in my functions as a minister	_____	_____	_____	_____
9. Open to criticism and evaluation as a means of growth and improvement	_____	_____	_____	_____
10. Willing to seek help when needed	_____	_____	_____	_____
11. Willing to perform service not merely as an individual but in concert with my brethren	_____	_____	_____	_____
12. Willing to apply self-discipline	_____	_____	_____	_____
13. Aware of my own participation in a group	_____	_____	_____	_____
14. Willing to discover and utilize the professional resources available in the community	_____	_____	_____	_____

B. MY KNOWLEDGE AS MINISTERIAL INTERN

1. Knowing the arrangement and content of the Bible so that I may enable scripture to function properly in theological reflection,

Strong Fair Weak Don't Know

place the interpretation of particular texts in the context of the whole scripture, and select scripture appropriately and readily in the practice of ministry

- 2. The political, social, and religious history of Israel, Judaism, and early Christianity as the beginning of the history of the Christian faith and as the context in which the Biblical literature emerged

- 3. The major periods, movements, personalities, and issues in the growth of the Christian church and the historical circumstances which provide a basis for understanding the thought and life of the church in relation to the world

- 4. Able to identify my own personal and professional needs and to establish ways to continue the learning process

C. MY SKILLS AS MINISTERIAL INTERN

- 1. Able to develop the meaning of texts in relationship to the whole scripture

- 2. Able to make a clear explanation of the doctrines of God, Christ, the Holy Spirit, the church, and eschatology with Biblical support

- 3. Able to analyze and evaluate moral problems and ethical issues and construct moral and ethical explanations from a Christian perspective

	<u>Strong</u>	<u>Fair</u>	<u>Weak</u>	<u>Don't Know</u>
4. Able to deal constructively with internal conflict	_____	_____	_____	_____
5. Able to express love by maintaining a proper tension between being both a supporting and a confronting person	_____	_____	_____	_____
6. Able to discriminate between professional and personal/family relationships and responsibilities	_____	_____	_____	_____

Another type of check list for self-diagnosis is adapted from McCarty's book on supervision.¹

INTERN'S CHECK LIST OF WORK HABITS,
RELATIONSHIPS AND FUNCTION

	<u>Excellent</u>	<u>Fair</u>	<u>Unsatis- factory</u>
I. WORK HABITS			
Keeping appointments	_____	_____	_____
Punctuality	_____	_____	_____
Going beyond minimal requirements	_____	_____	_____
Flexibility	_____	_____	_____
Personal appearance	_____	_____	_____
II. RELATION TO INTERNSHIP ORGANIZATION			
Accepts responsibilities gladly	_____	_____	_____
Meets obligations	_____	_____	_____
Understands internship goals and objectives	_____	_____	_____
Committed to its goals and objectives	_____	_____	_____
Follows proper channels in functioning	_____	_____	_____

¹McCarty, pp. 115-117.

Unsatis-
Excellent Fair factory

III. RELATIONS WITH PEOPLE

Able to relate with warmth and interest	_____	_____	_____
Works comfortably with staff	_____	_____	_____
Relates well to individuals on one-to-one basis	_____	_____	_____
Relates well to individuals as group	_____	_____	_____
Relates well to community people	_____	_____	_____

IV. SUPERVISORY RELATIONSHIP

Understands the process of supervision	_____	_____	_____
Assumes responsibility for participation in session	_____	_____	_____
Submits records when required	_____	_____	_____
Handles criticism well	_____	_____	_____
Evaluates supervisor's suggestions before acting upon them	_____	_____	_____

V. FUNCTION WITHIN EXPECTED ROLE

Exercises initiative in fulfilling assignments	_____	_____	_____
Protects confidentiality	_____	_____	_____
Demonstrates ability to integrate classroom theory with field assignment	_____	_____	_____
Aware of community resources	_____	_____	_____
Utilizes community resources	_____	_____	_____
Understands program as part of Christian ministry	_____	_____	_____
Creative in completion of tasks	_____	_____	_____
A good leader	_____	_____	_____

Theological reflection. One of the important roles of the intern is theological reflection. Some call this "Christian reflection."¹ It is the process of look-

¹In recent years the words "theological reflection" have been commonly used to describe this process in supervised theological field education.

ing back, by thinking and feeling, on supervised pastoral implications and to see where God is at work in one's life.

The intern should first find the facts and the dynamics of his ministry experience. Then he should make a theological correlation by discovering the meaning of the event. He needs to find the theological issues which were operative in the experience. Then he should relate appropriate Biblical material and seek Biblical parallels to the experience. The next step is for the intern to determine why God was at work in that particular experience or situation. Finally, he should try to discover what decisions are needed to make this situation a profitable experience and most in keeping with what God is trying to do in this situation.

Daily and monthly reporting. One of the purposes of reporting is to reflect on and analyze ministerial experience. The forms and methods for recording and reporting experience vary from one setting to another. Following are sample forms for daily and monthly reporting by the intern. The "Suggestive Daily Schedule" is a combination and adaptation of materials taken from those used by the Georgia-Cumberland Conference of Seventh-day Adventists and from Perry's Manual of Pastoral Problems and Procedures. The "Monthly Report of Ministerial Intern" is also adapted from the Georgia-Cumberland Conference materials.

SUGGESTIVE DAILY SCHEDULE

FOR THE INTERN

TIME	SUN	MON	TUE	WED	THU	FRI	SABBATH
6:00	RISE, EXERCISE and DRESS						
7:30	Family Worship and Breakfast						SABBATH SCHOOL & MORNING SERVICE
8:30	PERSONAL DEVOTIONS						
10:00	CHURCH DEPARTMENTAL MEETING and VISITATION	FAMILY TIME and SPECIAL BUSINESS	STUDY TIME		WORK AROUND THE HOME & SHOPPING		
12:00	LUNCH		VISITATION				
1:00	PREPARATION for SABBATH						
2:00	VISITATION and SPECIAL STUDY	DAY OFF	VISITATION				SHOPPING
3:00					SHOPPING	AFTERNOON SERVICES	
5:00	TIME WITH THE FAMILY						
6:00	DINNER						
7:00	EVANGELISTIC SERVICE & COMMITTEES	DAY OFF	BIBLE STUDY	PRAYER MEETING & COMMITTEES	BIBLE STUDY	STUDY	CHURCH or FAMILY RECREATION
9:00	TIME WITH THE FAMILY						
10:00	DEVOTIONS and RETIRE						

tion, helping to prepare the young minister to assume his place of leadership in the ministry. At present, however, there are no official guidelines for the internship training program in this Mission that might serve as a guide for ministers in their supervision and training of interns. Consequently some, if not many, of the supervisors and the supervisees are unsure of their proper roles in the internship program, in their knowledge of the basic principles of supervision, and in their understanding of the goals of supervision.

Expectations

It is hoped that the following objectives will be realized:

(1) The formulation of guidelines for the ministerial internship program in the West Indonesia Union Mission of Seventh-day Adventists which might serve as a starting point toward a better internship training program in the Seventh-day Adventist church in Indonesia

(2) The enrichment of the writer's own learning toward a better and more successful ministry in the college campus as well as in the churches.

Significant Terms

Supervision. Supervision is the provision of a support system in the form of educational procedures for

The Termination Stage

The termination stage is the last chronological series of events in the supervisory process. It is the time when both the supervisor and the supervisee summarize and evaluate the process, progress, successes and failures, and general results. This stage should be planned.

The intern should be helped in terminating his relationship and duties with the groups and individuals with whom he has been related. These groups are, for example, those to whom he has been giving Bible studies, those whom he has recently led to baptism, the youth group, those with whom he has been counseling, and the total congregation.

The supervisee should be helped to prepare for a new relationship and new status by the conscious effort of termination. Some of the new relationships for which the supervisor should prepare the intern include the new relationship between the supervisor and the intern when they will be separated by function or geography, the new relationship which the intern will form in his new setting where he will be a professional rather than an intern.

The intern should also be helped at this stage to be conscious of a new system of accountability when he leaves the close supervision of the internship program.

The following "Instructions for the First Year" presents an example of what the supervisor could do to prepare the intern for a new relationship in a new setting. These are instructions adapted from Perry's Pastoral Problems and Procedures.¹

INSTRUCTIONS FOR THE FIRST YEAR

The introduction of the young minister to his first pastorate is that precious moment toward which the internship program has been directed. The following instructions may help the young minister to be "wise as a serpent and harmless as dove."

1. The young pastor should make certain that he becomes known as a calling pastor.

2. He should proceed with caution during the first year. He should make no major changes during the first year in the field.

3. An increase in attendance during the first year should be evaluated with wisdom. It does not necessarily mean that the work of the young pastor has more value than the work of his predecessor. The fact that a pastor is new in the community may bring a temporary increase in enthusiasm and attendance.

4. The young pastor should use the first few

¹Perry, Pastoral Problems and Procedures, p. 39.

months to survey his situation. The procedures followed by his predecessor may have been adopted because of unique situations in the community and the church.

5. He should be sure to contact his entire membership during the first year, if possible.

6. He should beware of those who hasten to establish close friendships during these early months. Only time will indicate where wise friendships can be formed.

7. The young pastor should be especially hesitant about leaving his church and parish at times other than his regular vacation. The parishioners should observe that he enjoys being with them.

8. The young pastor should be cautious in selecting helpers during this initial period. Many who appear to have potential for service do not possess the ability to carry a project through to completion. First impressions are often deceiving.

9. The young pastor will have to listen on many occasions to reports of what his predecessor did or did not do. He should listen but say little. If members talk about his predecessor, they will probably talk about the young pastor.

10. It is important that the young pastor be noted for his optimism and pleasantness. Optimism is catching.

11. It would be wise for the young pastor to read Josh 3:1-6 at the beginning of his pastorate. He should recognize God as his leader and only move forward when the ark moves.

12. He should remember that history does not really repeat itself. Each experience will be new. The procedures of last year will not be adequate for this year.

13. The young pastor should recognize the need for sanctification.

14. He should believe that it is only God who can do wonders in the congregation.

15. The young pastor should like and enjoy people, although it is sometimes more difficult to appreciate some people than others.

As the Master spent considerable time preparing His disciples for the time He would not be among them physically, the supervisor cannot just allow termination to happen. He should look forward to this stage and prepare for it. It might be well to have some kind of church gathering or meeting for the termination stage of the ministerial internship program.

Conclusion

There are great possibilities in guidelines for ministerial internship training program. The suggestions presented here are only a beginning. There needs to be

further development of new concepts and ideas.

The development of an adequate ministerial internship training program should be a cooperative undertaking thoroughly understood by the entire church organization including the school, the mission, the supervisor and the local parish.

The denominational executives or local mission officers should not take for granted that supervisors understand their role and responsibility in the supervision of the ministerial internship program. Neither should local mission officers take for granted that the supervisor will always follow up the leads which they notice in supervision.

There should be meetings for supervisors and local mission officers to meet as a team and share in the supervisory process. This provides an opportunity for continued input about the supervisory process and assures that the local mission officers are not far away if crises arise.

It is a rewarding experience for the supervisor to be able to help to train a young man in the gospel ministry, to observe his development and to see him later as a man of God preparing himself and others for the kingdom. Supervisors also benefit from the internship program. Some of the advantages are as follows:

1. It helps one recover many pastoral skills already acquired but sometimes neglected.
2. It helps one stay alert in his ability to listen and to observe what others are saying and doing.
3. It helps one obtain continuing exercise in interpreting the significance of common behavior patterns through study of the intern's responses.
4. It helps one to develop a better understanding of the Christian ministry in general and personal ministry in particular.
5. It serves as a lively intellectual stimulus and an incentive to read more so that one can keep abreast of his interns during discussion of their reading.¹

¹McCarty, p. 46.

CHAPTER IV

CONCLUSION

Ministerial internship training is part of theological education. It is one of the processes that lead to the formation of a gospel minister. In this process supervision provides a key function, that of applying theory to practice. The supervisor helps the intern confront his own beliefs as they come into play in the actual work of ministry.

As a type of in-service training, the ministerial internship program is based upon practical educational philosophy and established principles of learning. Under the minister-supervisor a support system is provided for the enrichment of personhood and for assistance in the performance of tasks. Providing learning experiences for the intern is the chief aim of supervision.

The guidelines for ministerial internship training are to assist the supervisor in his theologically based tasks of elevating the dignity of the intern as a person so that, in turn, the intern will be aware of the value of the persons to whom he is ministering. The guidelines are also to assist the supervisor in helping

the intern examine his ministry and determine the nature of his motivation. Service is the spirit of the kingdom which the intern needs to remember throughout his ministry.

The guidelines are also to assist the supervisor in his educationally based task of helping the intern attain educational goals regarding the acquisition of knowledge, the development of professional skills, personal growth, and the deepening of Christian commitment. With the supervisor's help, supervision is expected to provide opportunities for creative contribution. It should lead to self-direction. With the supervisor's dedication and commitment, a model of ministry is provided that will be a departing point for the intern in developing his own professional identity.

The ministerial intern will benefit by the guidelines for the ministerial internship training program. He needs to understand his role in the program. The success of his training during this period depends upon the part he takes in the roles of learning and service. He is the director of his own learning even though he is supervised, because he is the one who decides what and how he learns. Ultimately, the responsibility for supervision belongs to the intern himself.

The school and the mission have their responsibility in the success of the ministerial internship

training program. The immediate task of the school and the mission is the establishment or improvement of professional education of which in-service training or field work should be an integral part. The focus of the internship training program should be on the intern as he moves through a well-planned internship program to the eventual practice of his profession--the Christian ministry. No internship program can guarantee that every intern will become learned and skillful; but programs can be designed that will enable interns and supervisors to test the degree of competence needed for the practice.

Only the presence of field education or ministerial internship training of this type will render a theological diploma or degree worthy to be treated as a certificate of professional competence allowing the graduate to rely on the diploma or degree as evidence of being equipped to practice the ministry. The school and the mission which profess to prepare individuals for ministry are responsible for in-service education or internship training. They are responsible to the interns and to the community and the parishes which rely on their judgment.

APPENDIX A

LETTERS AND QUESTIONNAIRES

Andrews University Berrien Springs, Michigan 49104 (616) 471-7771
December 27, 1978

Dear

Currently I am a doctoral student in the D.Min program at Andrews University and propose to develop guidelines for a ministerial internship program for the West Indonesia Union Mission of Seventh-day Adventists in relation to my dissertation. The study may be used as a source for suggestions, guidance, alternatives and models in in-service training, especially for the West Indonesia Union Mission.

One chapter of the dissertation will contain a brief picture of the present internship program in the West Indonesia Union Mission. I will appreciate it very much if you could write a brief statement regarding the following: 1. the number of interns you have at present in your mission, 2. if you do not have interns in your mission at present, please give the number of interns you last had and the year they were with you in your mission, 3. are supervisors given a manual or instructions in some form as to how to train their interns for ministry? 4. do your supervisors (pastors) have regular meetings for purposes of evaluation and counseling with the intern? 5. please give comments on any aspects dealing with the plan which your field has (if it has one) to make the internship a meaningful experience and how this plan is monitored or followed through. Please use the enclosed sheet for your reply.

Your cooperation in this project is greatly appreciated. I will be most grateful if you would AIRMAIL the attached questionnaires on the above information to me at the following address by January 31, 1979: Boaz J. Dompas, Seminary Hall Box 82, Andrews University, Berrien Springs, MI 49103, U.S.A.

Yours sincerely,

Dr. Arnold Kurtz

Boaz J. Dompas
Doctoral Student, A.U.

D. Min program Director
and Faculty Advisor

Enclosures:

115
INFORMATION ON THE CURRENT
INTERNSHIP PROGRAM
in the
WEST INDONESIA UNION MISSION

1. The number of interns you have at present in your local mission field _____
number
2. If you do not have intern(s) in your local mission at present, please give the number of intern(s) your mission last had and the years they were with you in your mission: _____
year _____
number
3. Are supervisors (pastors) given a manual or instructions in some form as to how to train their interns for ministry? _____
yes _____
no
4. Do your supervisors (pastors) have regular meetings for purposes of evaluation and counseling with the intern(s)? _____
yes _____
no
5. Please give comments on any aspects dealing with the plan which your field has (if it has one) to make the internship a meaningful experience and how this plan is monitored or followed through.

6. The supervisors of the ministerial interns in my local mission would like to have in their hands complete guidelines for ministerial internship program. _____
yes _____
no

Thank you so much for your cooperation.

Kindly return this questionnaires in the self-addressed envelope direct to me in the United States.

Mission: _____

President: _____

West Indonesia Union Mission
of Seventh-day Adventists
Ministerial Interns of 1978

Local Mission	Number of Interns	Guidance for Supervisors	Sessions with Interns	Manual needed
Java				
West	6	Yes	No	Yes
Central	3	Yes	No	Yes
East	2	Yes	Yes	Yes
Kalimantan	0	Yes	Yes	Yes
Nusa Tenggara	1	Yes	Yes	Yes
Sumatra				
North	1	Yes	No	Yes
Central	2	Yes	Yes	Yes
South	0	No	No	Yes

Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

March 15, 1979

Elder Desmond Cummings, President
Georgia-Cumberland Conference
3597 Covington Highway
Decatur, Georgia 30031

Dear Elder Cummings:

Currently I am a doctoral student in the D.Min program at Andrews University and propose to develop guidelines for a ministerial internship program for the West Indonesia Union Mission of Seventh-day Adventists in relation to my dissertation. The study may be used as a source for suggestions, guidance, alternatives and models for in-service training, especially for the West Indonesia Union Mission.

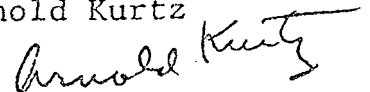
One of the last chapters will deal with the guidelines for ministerial internship program. For this purpose I need some samples of the guidelines being used here in North America. I received some including those from North Pacific Union Conference and from the General Conference, sent to me by Elder Dower. I notice, however, that you have one kind which is unique and could be easily adapted to the situation in Indonesia. Elder Silburn Reid who is at present with me in the D.Min program showed it to me recently.

With this, therefore, I will appreciate it very much if you could send me a copy of the Guidelines for Young Minister Education published by the Ministerial Department of your conference, and also any other current materials you may have. I will also appreciate very much your permission for me to adopt and adapt some of the contents for the guidelines I am formulating for the West Indonesia Union Mission.

Your cooperation in this project is greatly appreciated. May God richly bless you for your kindness and helps.

Sincerely yours,

Dr. Arnold Kurtz

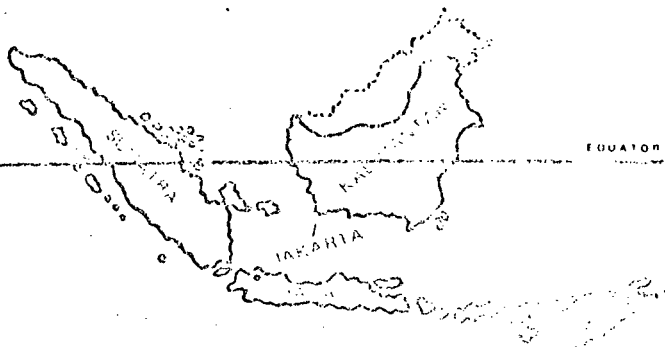


Boaz J. Dompas
Doctoral Student, A.U.
Garland Apt. G-3
Berrien Spg. MI 49103

D. Min program Director
and Faculty Advisor

West Indonesia Union

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OF THE SEVENTH-DAY ADVENTIST CHURCH

OFFICE OF THE PRESIDENT

STREET : JALAN THAMRIN 22, JAKARTA, INDONESIA

MAIL : P.O. BOX 221, CABLE : "ADVENTIST"

PHONE : 46657

CABLE : "ADVENTIST"

March 14, 1979

Elder B J Dompas
Garland Apts. G-3
Berrien Springs
Michigan 49103

Dear Elder Dompas,

I was very enthusiastic to learn that you have been working on a dissertation which deals with ministerial internship program in our field, West Indonesia Union.

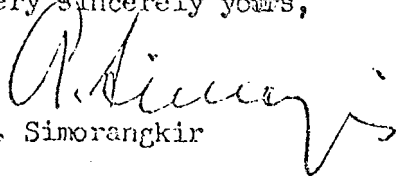
I have felt quite definitely that there has been a gap between the idealistic theoretical classroom material which ministerial students absorbed in college and the less than ideal pastoral and evangelistic performance of long-time ministers in the field. Our church growth is also not proportional to man-power and material input that the church receives. This indicates to me that our evangelistic outreach and pastoral care need to be energized, methodologies improved, and our ministers more committed to the task.

A good internship program will help bridge the gap. Thus new interns need not succumb to the dictates of unenlightened practices and at the same time not stay aloof in theological and pastoral snobbery.

I am confident that the studies you have incorporated into your dissertation will be a great practical help to our existing needs and problems.

I wish you God's richest blessings as you make the finishing touches on the completion of your studies.

Very sincerely yours,


A. Simorangkir

AS:rs

APPENDIX B

1. ANDREWS UNIVERSITY: CHECK LIST OF
PROFESSIONAL PRACTICE FOR THE CHURCH
PASTOR
2. UNION THEOLOGICAL SEMINARY:
COMPETENCE PAPER

120
 CHECK LIST OF PROFESSIONAL PRACTICE
 FOR THE CHURCH PASTOR

Name _____

I. Professional Practice Relating to Pastoral Work

	Know- ledge & Under- standing	Obser- vation	Experi- ence
1. General pastoral calling or visitation	_____	_____	_____
2. Specialized pastoral calling	_____	_____	_____
a. sick calls--home, general hospitals	_____	_____	_____
b. calling on the family and relatives of the deceased	_____	_____	_____
c. institutional calling--prisons, psy- chiatric hospitals, old age homes, etc.	_____	_____	_____
d. calling on prospective church members	_____	_____	_____
e. other (specify) _____	_____	_____	_____
3. Personal counseling	_____	_____	_____
a. on marriage and family life	_____	_____	_____
b. on ethical problems	_____	_____	_____
c. on religious questions	_____	_____	_____
d. other (specify) _____	_____	_____	_____
4. Referring counselees to other profes- sional help and agencies	_____	_____	_____
5. Techniques involving casual contacts on the street or other public places	_____	_____	_____
6. Response to phone calls	_____	_____	_____
7. Other (specify) _____	_____	_____	_____

II. Professional Practice Relating to Worship

1. Public reading of Scripture	_____	_____	_____
2. Leading a congregation in prayer	_____	_____	_____
3. Offering Prayer (invocation, bene- diction, grace) at a public (non- church) meeting	_____	_____	_____
4. Preparation of worship services	_____	_____	_____

Check List of Professional Practice for the Church Pastor--2

Knowledge Observation Experience

- 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 _____

Check List of Professional Practice for the Church Pastor--3

Knowledge Observation Experience

- c. radio and television _____
- d. other (specify) _____
- 4. Giving a brief devotional talk _____
- 5. Addressing non-church groups:
 - a. on religious themes _____
 - b. on non-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. 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 resources _____
 - 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. lay missionary activities _____

Check List of Professional Practice for the Church Pastor--4

Knowledge Observation Experience

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?

COMPETENCE PAPER

Revised by the Faculty of Union Theological Seminary in Virginia

September, 1974

Introduction

The following description of competence for ministry is set forth as a guide and basis for curriculum development and continuing education as well as a basis for evaluation of one's progress in the Seminary and in the ministry. It also serves to interpret the aims and program of the Seminary to prospective students, alumni, and the constituency of the Seminary in general.

The focus on competence is not meant to imply that every minister should be able to manifest the following knowledge, skills, and attitudes to perfection, but that a full description of the task of the ministry includes these matters. Competence implies an adequate knowledge of the areas indicated and an adequate performance of the skills mentioned as well as the personal stance suggested below.

The division into attitudes, knowledge, and skills grows out of the recognition that to carry out the vocation of ministry, as is true of other tasks, involves who and what one is as a person as well as certain things one should know and certain skills one should be able to perform. By using this three-dimensional description of ministerial competence as our guide, the Seminary can more adequately relate its teaching to the actual function of ministry.

The first part of the paper is a description of the basic competencies which in our judgment belong to the Christian ministry in whatever context it is carried out or whatever shape it takes. On that basis the paper then spells out more particular knowledge and skills that are necessary for certain functions that will usually be a part of any parish ministry and to varying degrees of other ministries such as teaching, counseling, or church administration. The order of appearance is not meant to indicate priorities. Further, there are clear interrelationships among the items under the five competence areas in the second part of the paper. For example, competence in the third area (C) depends in part on some of the abilities and knowledge listed in the second (B) area. Finally, one should note that the paper reflects in places a Presbyterian emphasis that is appropriate to the character of this institution. That emphasis is modified to some degree in its implementation for students from other denominations.

Part I. BASIC ATTITUDES, KNOWLEDGE, AND SKILLS FOR MINISTRY

Attitudes

1. Thanksgiving and trust in the gracious and forgiving love of God which is offered to us in Jesus Christ.
2. Faithfulness to Jesus Christ and his service in the world that is reflected in faith and action.
3. Willingness to discern the demands of Christian obedience and carry them out, relying on the Scriptures, the Spirit, and the counsel of members of the Christian community past and present.
4. A personal interest in and reliance on Scripture, informed by critical reflection, founded on an understanding of the indispensable place of biblical

testimony in faith and ministry, and motivated by the experience of having gained insight and help as a person by the illumination of Scripture.

5. Involvement in the life of the church as the context for ministry, endeavoring always to carry on its mission and correct its ills.
6. The willingness to order one's time and energies in a manner that enhances one's ministry, one's personal sense of fulfillment and meaning, and the lives of those with whom the minister lives in close relationship.
7. Sensitivity to the feelings and needs of those with whom one lives and works.
8. A spirit of integrity, openness and caring in one's functions as a minister.
9. Openness to criticism and evaluation as a means of growth and improvement and a willingness to seek help when needed.
10. Willingness to perform service not merely as an individual but in concert with our brothers and sisters.

Knowledge

1. The arrangement and content of the Bible so that one may enable Scripture to function properly in theological reflection, place the interpretation of particular texts in the context of the whole of Scripture, and select Scripture appropriately and readily in the practice of ministry.
2. The political, social, and religious history of Israel, Judaism, and early Christianity as the beginning of the history of the Christian faith and as the context in which the biblical literature emerged.
3. The history of biblical literature as a foundation for understanding the origin and purpose of the Bible and as a basis for appropriate procedures in interpreting it.
4. Hebrew and Greek sufficient for access to the Hebrew and Greek texts of the Bible as the subject of interpretation and for the critical use of English translations.
5. The major periods, movements, personalities, and issues in the growth of the Christian church and the historical circumstances which provide a basis for understanding the thought and life of the church in relation to the world.
6. The major themes in the history of doctrine, with an emphasis on Reformed creeds and doctrines, as a context for constructive theological formulation today.
7. The nature of human existence, the psychology of human behavior, and the character of contemporary culture as these are related to the Christian faith.
8. The various theories of transmissive, inductive, and experiential learning and the function and use of modern methods of communication in the teaching and interpretation of the faith.
9. The field of worship and liturgy with particular reference to the elements

of worship, the heritage of liturgical practice, the relationship between theology and liturgy, the ways in which Scripture is given its place in the various aspects and acts of worship, and the use of music in the total life of the church.

Skills

1. The ability to set forth the meaning of biblical passages by understanding the relation between original language and translation, by recognizing and evaluating problems in establishing the text, by describing the form of the text, and by an analysis of the formation and content of the passage.
2. The ability to develop the meaning of texts in relationship to the whole of Scripture, in relation to the confessional tradition, in the context of systematic theology, and in conversation with the current realities of human experience.
3. The ability to deal critically with historical evidence, sequence, analogy, and generalization with regard to the history of Christianity, and to communicate insight from historical explanation in relating the past to the present.
4. The ability to state one's own working theology with particular attention to its content, one's methodology, the way in which one's present theology relates to other formulations in the history of the Christian tradition, particularly the Reformed, the way the theology works itself out or is expressed in the particular individual's thought and action, and the process by which one continues the formation and development of one's theology, enriching and correcting it in the light of Scripture and the faith of the church.
5. The ability to make a clear statement in contemporary language of the doctrines of God, Christ, the Holy Spirit, the church, eschatology, and anthropology, in each case showing how the statement is related to the witness of Scripture and how it interprets and responds to contemporary modes of thought.
6. The ability to reflect critically on contemporary culture in the light of the resources of the Christian faith, to bring theological insights to the concrete problems and decisions of human life and Christian perspective on the critical problems of the times.
7. The ability to analyze and evaluate critically moral problems and ethical issues and to construct moral and ethical arguments from a Christian perspective.
8. The ability to develop one's own and the people's life of prayer, meditation, belief, convictions, and values.

Part II

A. COMPETENCE AS PREACHER, TEACHER, AND LEADER OF WORSHIP

Knowledge

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

2. The theology and mode of celebration of the sacraments.
3. Contemporary and traditional art forms and modes of expression.

Skills

1. The ability to construct and preach sermons that are theologically and homiletically sound and delivered in an appealing manner and to analyze and criticize one's own and other's preaching for the purpose of improvement.
2. The ability to enlist the congregation in the ministry of proclamation for the purpose of sermon planning and sermon criticism and in such a way as to encourage congregational growth in Christian maturity and to equip members for the work of ministry.
3. The ability to speak and write with accuracy, clarity, logic, and attractiveness.
4. The ability to create an atmosphere for learning and to employ various pedagogical methods as appropriate.
5. The ability to lead worship, including the selection of appropriate music and verbal material, the preparation and delivery of public prayer, the celebration of the sacraments, and the conduct of various types of special services such as weddings and funerals.

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 of one's own denomination, together with the contemporary issues confronting it and the larger church.
3. A sociological understanding of the church as a human voluntary institution and the social and political character of one's particular congregation and community as that bears on the life and mission of the church.
4. The available resources and programs of one's denomination and the principles of educational theory and decision-making as they relate to the educational program of the congregation and the denomination.
5. Theory of organizational management, principles of parliamentary procedure, principles of group functioning, and dynamics of group interaction.

Skills

1. The ability to be a participant in and to give leadership to groups of various kinds.
2. The ability to exercise on one's own and in conjunction with others administrative and management skills such as planning, setting of goals, delegation of responsibility, supervision, recruitment of persons to work, leadership training, evaluation, and controlled use of time and energy.

3. The ability to use parliamentary procedure and political process to serve effectively in deliberative and decision-making bodies and in program implementation.
4. The ability to help a congregation to effect useful change in its own corporate life and in the larger community of which it is a part and to deal creatively and constructively with conflict and change in church and society.
5. The ability to develop an effective stewardship program and to manage money and property.
6. The ability to function effectively in the courts and councils of the church.
7. The ability to oversee the educational program of the church in such fashion that it may be given direction and support.

C. COMPETENCE IN RELATING TO THE COMMUNITY AND DEVELOPING MISSION TO THE WORLD

Knowledge

1. The biblical and theological foundations for evangelism and the various ways by which the church has grown and spread.
2. The biblical and theological foundations for Christian decision-making and for the church's corporate and social witness.
3. Social theory as related to social analysis for the development of ministry in community.

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, with use of social research materials, for the planning of ministries to human need.
3. The ability to shape ministries that transform situations, meet human needs, and enhance human development.
4. The ability to identify and contact persons who do not belong to the church, to devise means of speaking beyond the confines of the Christian community, to engage in dialogue with people of other faiths or no faith at all, and to present the claims of the gospel.

D. COMPETENCE IN PASTORAL MINISTRY

Knowledge

1. The theological bases 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 individuals, 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.
4. The ability to make a pastoral call and to use prayer, Scripture, and sacraments in pastoral ministry.

E. COMPETENCE IN DEVELOPING THE MINISTER'S PERSONAL AND PROFESSIONAL GROWTH

Knowledge

1. The Christian traditions of ministry and its functions.
2. The ethical dimensions relating to the professional practice of the ministry.
3. Understanding of one's own strengths, weaknesses, abilities, needs, and potentials.

Skills

1. The ability to deal constructively in both a theological and practical sense with one's own failures and those of the church.
2. The ability to plan for one's own continuing professional education.
3. The ability to manage personal finances responsibly.
4. The ability to use biblical knowledge and skills in dialogue with others in such a way as to foster one's own growth in faith and in the discipline of the Christian life.
5. The ability to continue in the process of gaining self-reliance and self-direction in theological exploration and to view the process as a life-long engagement.
6. The ability to identify the need for professional assistance.

APPENDIX C

MINISTERIAL INTERNSHIP POLICY,
RECOMMENDATION
AND APPLICATION BLANKS

MINISTERIAL TRAINING PROGRAM

Ministerial Internship Plan

Purpose of the Plan.—In order to stimulate interest in the work of the gospel minister and Bible instructor, and to coordinate the work of the Division, the unions and the local missions in selecting, training, and placing recruits for these evangelistic lines of service, the Ministerial Internship Plan was devised.

1. **The Plan Outlined.**—Definition of the term "ministerial internship."—"Ministerial Internship" as here used designates a period of service spent in practical training in ministerial labor or Bible work, to be entered upon after the preparatory theological course or its equivalent; this training period to be served under supervision in a local mission, at a limited wage, for the purpose of proving the divine call to the ministry or to the Bible work.

2. **Length of Internship.**—The intern shall be appointed for twelve months' full-time service, and if judged to have done successful work during that period, he shall be appointed for a second period of twelve months. It shall not be considered proper for missions to place interns in school during their intern years nor shall their internship period be spread over several summer vacations while the prospective worker is still in training.

3. **Advanced Ministerial Internship:** a. It is recommended that all interns serve in the field the first twelve months following which the employing organization in consultation with the union may select candidates for the eighteen months of graduate study. Interns not selected for the graduate study program will complete twelve additional months of internship in the field and then be continued as regular workers upon approval by the employing organization.

b. The candidate for this plan shall be employed through this program by the mission involved on the same basis as a regular ministerial intern. The Division will bear the following expenses: round-trip ticket expense as approved by the Division from the town of his residence for the intern, or the intern and his wife, * by the shortest route from the port of embarkation to Manila; regular immigration fees, tuition, textbooks and syllabi as required, matriculation and library fees, graduation fee, and three-fourths of the expense in preparing the thesis.

4. **Number of Internships.**—The number of internships to be allotted to each union shall be determined at the regular annual meeting of the Division Committee. The unions shall in turn allot these internships to their local missions.

* The transportation expense of the children will be the responsibility of the union and/or local mission.

5. **Classes and Wages of Interns.**—In harmony with the internship principle, the salary rate shall be on the basis of a limited wage as given in the wage scale. The salary paid in the Philippines of those on the advanced ministerial internship plan from countries outside the Philippines will be based on the wage scale of the Philippines while engaged in graduate study at Philippine Union College.

6. **Rent Subsidies.**—When the ministerial interns are placed in cities where rents and other expenses are high, the principle of rent subsidy operative in the Division Working Policy shall apply.

7. **Division of Financial Responsibility.**—The plan is designed to assist the local missions in such ministerial training by providing the salary and expenses on the following basis:

a. **Regular Ministerial Internship Plan:** For the first year the Division shall furnish one-half of the salary; the union and local missions shall each furnish one-fourth of the salary and provide for travel and other current expenses as may be mutually arranged. The second year the Division is to pay one-fourth, the union mission one-fourth, and the local mission one-half of the salary of the ministerial intern. The local mission shall provide for the travel and other current expenses.

b. **Advanced Ministerial Internship Plan:** For the first year the Division shall furnish one-half of the salary; the union and local missions shall each furnish one-fourth of the salary and provide for other current expenses as may be mutually arranged. During the remaining eighteen months the Division is to pay one-fourth, the union mission one-fourth, and the local mission one-half of the salary. The local mission shall provide for other current expenses.

8. **Credentials.**—Ministerial interns having completed senior college shall receive a ministerial license, and ministerial interns having completed junior college shall receive a missionary license for the period of their internship. If after his internship the junior college graduate has demonstrated his call to the ministry, and is retained in the ministry, he shall then be granted a ministerial license. The Bible instructor intern shall receive a Bible instructor's license. All licenses thus granted are to be issued by the local mission supervising the intern's labor.

9. **Mission Responsibility.**—Local missions benefiting by this plan shall assume obligation for direct supervision in training the interns, giving them opportunity for actual development in speaking and bearing responsibilities.

10. Local missions shall place their ministerial interns where there is

hopeful prospect for a well-rounded development in all the phases of the ministry—evangelistic, pastoral, teaching, (i.e., personal and group instruction), and promotional (viz., special fields embraced in the various departments of church activity).

a. Evangelistic.—For some months during the internship period, preferably at the outset, opportunity shall be given the intern for association with one or more experienced evangelists in an aggressive and fruitful evangelistic program where, by observation and participation, he can receive inspiration, and study the techniques of successful soul winning.

b. Pastoral.—The training shall include some months in association with a pastor of experience, either in a sizable church or in a district. During this time he shall be given opportunity to observe and participate with the pastor in the numerous duties involved in caring for the flock.

c. Teaching.—In the development of one who is "apt to teach," opportunity shall be given the intern for participation in teaching individuals in home evangelism, group teaching, such as in community Bible schools, pictured-truth meetings, and evangelistic Bible and baptismal classes.

d. Promotional.—For a few weeks during the internship period he shall be given opportunity to develop qualities of leadership and organization under the supervision of the mission departmental secretaries in programs such as youth camps, Ingathering promotion, educational conventions.

11. During the period of his internship and preferably in his final year, opportunity shall be given him to lead out in an evangelistic effort for which he shall be held personally responsible.

12. In accepting an intern for ministerial or Bible work, it is understood that the mission intends to continue the individual as a regular worker. If, as a result of his performance during his internship, it seems apparent that he is not qualified for ministerial work, the local mission shall furnish a statement to that effect to the union committee. Upon acceptance of such a statement, the union committee shall counsel the intern to enter some other line of endeavor.

13. Qualifications of Candidates.—Eligibility to these internships shall include:

a. A living Christian experience.

b. The completion in one of our training schools of a ministerial course or its equivalent; or, in the case of women, of a Bible instructor's course or its equivalent. It is recommended that young men aspiring to the ministry be encouraged to complete the four-year theological curriculum, or its equivalent, offered by our colleges, and that the controlling committees, while having the privilege of making exceptions, shall emphasize the sixteen-grade standard.

c. In the case of students, recommendation from the faculty of the school attended as to religious attitude and experience, studiousness, and industry.

d. Literary qualifications such as to dignify the sacred calling of the ministry and at the same time provide adequate general educational background to compare favorably with the attainments in other professions.

e. Recommendations by the local and union mission committees for acceptance by the Division Committee.

f. Reasonable, practical experience, including at least 250 hours as a literature evangelist and, if possible, participation in a field school, some training in medical lines, or in a useful trade.

g. Adaptability and willingness to work.

h. Aptitude for public speaking and labor.

i. Reasonable health and freedom from serious physical handicaps or impediments of speech.

14. The Ministerial Internship Plan shall not include those whose years of experience or service in other lines of denominational work qualify them to enter the ministry or Bible work with a reasonable assurance of success, and for whom such a period of training is impracticable.

15. Inasmuch as this plan is designed primarily to open the way for graduates from denominational schools to enter the ministry and the Bible work, the aim is to secure young people under thirty years of age to benefit by the plan, though they may be accepted up to thirty-five years of age. Those who have not completed their preparatory training and who knowingly plan to return to school for further work shall not be eligible for internship; only those qualify who have finished their preparatory work and present themselves as candidates for continuous service.

16. A husband and wife shall not each be considered eligible for an internship salary.

17. Method of Procedure.—The prospective intern shall fill out the application form prepared by the Division Ministerial Secretary and give it to the president of the college for his endorsement. The college president shall then transmit it to the president of the local mission in which the prospective intern desires to work. When the application is accepted by the local mission, it shall be transmitted to the union and Division committees for final approval.

18. Missions intending to employ a ministerial intern shall secure recommendation from the training school which he last attended.

19. Internship applications as received from the local mission committees

shall be handled by the full executive committee of the union at its first meeting after the Division Committee has allocated the internships. The approval of the union committee becomes authorization for payment of the union's portion of the intern's salary, which begins at such time as the Division Committee determines.

20. Inasmuch as ministerial interns are appointed by the Division and union committees on recommendation of the local mission committees, the dropping of an intern shall be only by the same procedure, that is, by the Division and union committees, on recommendation of the local mission committee.

21. Supplementary Internships.— Because of the great shortage of young men in the ministerial field, it is recommended that local missions seek to take directly into their employ young men who are eligible for ministerial work but who, because of the very limited number of internships available, cannot be placed as interns. These young people should be paid not more than the general rate of wage as interns, so as to maintain a basis of equality between men of similar age and experience.

22. When young people are eligible as interns where internships are not available, missions may feel free to take such young people into their employ with the understanding that if they are later entered as interns, the time of their previous employment will be counted as applying on the internship period.

Special Internships

Graduates of the ministerial or Bible instructor's courses may be granted special internships in the following fields: chaplain's ministry, child evangelism, and editorial work. Application will be made in the usual manner by the mission to the union and transmitted on to the Division for final approval. The general provisions of the internship policy will continue to apply.

Literature Evangelist-Ministerial Plan

1. In fields where there are more ministerial students graduating than there are ministerial internship vacancies, those not appointed as ministerial interns may be invited upon approval of the union committee to enter the ministry of the Literature Evangelist-Ministerial Plan, under which the ministerial graduate devotes a minimum of twenty-five hours per week to the sale of subscription literature under the direction of the publishing department secretary of the local mission, reporting all results of his literature evangelist labor to the publishing department.

2. The remainder of his time is to be devoted to pastoral-evangelistic

work under the direction of the local mission committee who shall review his work annually. A ministerial license shall be issued to him.

3. The remuneration from the mission for his pastoral-evangelistic work shall be 50 percent of a regular ministerial internship salary and is to be divided equally between the union and the local mission. He shall also receive all other financial benefits of a regular ministerial intern, the cost to be borne by the local mission.

4. Where necessary the union mission committee shall establish a quota of literature evangelist-ministerial interns for each local mission in its territory.

5. The tenure of a worker under the Literature Evangelist-Ministerial Plan shall be two years. If at the end of that time the mission concerned is unable for financial reasons to employ him on a full-time basis, the mission may, with union approval, continue the intern on the plan, assuming full responsibility for the salary portion of his remuneration.

6. In order for him to qualify for sustentation service credit the hours of the literature evangelist-ministerial intern shall be computed on the same basis as that of the regular literature evangelist.

2. Musical Training or Experience:
Vocal Instrumental

Attendance at Philippine Union College Graduate School

- 1. Do you plan to attend the Graduate School? When?
2. What degree contemplated?
3. What mission, if any, is sponsoring your attendance at the Graduate School?

Experience

- 1. In what occupations have you had experience?
a. Hours in Literature Evangelism: b. Field School of Evangelism: Yes No.
c. Other (Please specify):
2. What is your present occupation?
3. If now employed in denominational work, what are you doing, and what credentials do you hold?
4. How long have you been in denominational employment and when did such employment begin?
5. What experience have you had in church work?

Photograph of Applicant

.....
(Applicant's Signature)

Recommendations:

Faculty of College Date (Sig. of Coll. President)
..... Mission Committee Date (Sig. of President)
..... Union Committee Date (Sig. of Min. Sec'y)
Union Committee Action No. Date (Sig. of President/Sec'y)
Date Internship to begin
(Month Day Year)
FED Committee Action No. Date

ADVANCED MINISTERIAL INTERNSHIP
APPLICATION

Please type in triplicate

White and blue copies to

be sent to FED Secretary.

(Yellow copy retained by Union)

1. Name

2. Mission

3. Date intern began working

4. List briefly the major work assignments carried out thus far.

a.

b.

c.

d.

5. Place of upgrading

6. Date when classes are to begin

7. Degree to be completed

8. Plan for worker when studies are completed

9. Union Committee action No. Date

(Sig. Secretary)

(Sig. Treasurer)

10. FED Committee action No. Date

(Sig. Secretary)

MINISTERIAL INTERNSHIP PROGRAM

APPLICATION

Name of the Intern (candidate for internship):

Field Experience while in college:

1. _____

2. _____

3. _____

General area of interest in an Internship program:

1. _____ Parish

2. _____ Hospital

3. _____ School

4. _____ Other (specify)

Specific Intern Program(s) in which the candidate for
Internship is interested:

1. _____

2. _____

3. _____

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VITA

Boaz Junias Dompas

May 1979

Boaz Junias Dompas was born February 12, 1930, in Madiun, Java, Indonesia. He was married to Elsie Zebedeus in 1952 and has five children.

He finished a two-year college program at the Indonesia Union College in 1952, received the B.A. (1963) and the M.A. (1964) degrees from Andrews University, and the M.Div degree from the S.D.A. Seminary in Manila, Philippines, in 1976.

He entered the ministry by serving as a teacher in the North Celebes Training School, Indonesia (1953-1957). He was the director of the Voice of Prophecy Department of the Indonesia Union Mission, later as both the V.O.P. and the Youth director (1957-1962).

He was delegate to the General Conference Session in San Francisco, 1962. After finishing his studies at Andrews University in 1964 he served as a teacher, later as Associate Professor and head of the Bible Department, at the Indonesia Union College until 1975 when he was sent abroad for his M.Div and D.Min programs.