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# An Internship for Ministerial Training Within the Australasian Context

Robert LeRoy Woodruff

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AN INTERNSHIP MODEL FOR MINISTERIAL TRAINING  
WITHIN THE AUSTRALASIAN CONTEXT

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A Dissertation  
Presented to  
the Faculty of the Graduate School  
Western Evangelical Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Ministry

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by  
Robert LeRoy Woodruff  
May 1984

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APPROVAL PAGE

D.Min. Product Title AN INTERNSHIP MODEL FOR MINISTERIAL  
TRAINING WITHIN THE AUSTRALASIAN CONTEXT

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## PREFACE

An internship model for the Australasian Nazarene Bible College is a necessity. Because of this need, the following study and resulting handbooks have been developed. The acceptance of this programme among both the student participants and the pastoral coaches has been so very heartening, and has been appreciated by this writer. The insights and suggestions have been carefully considered and have added greatly to the development of the internship programme for Australasian Nazarene Bible College. Input from the College Board Executive members has also helped steer the building of the programme that we herein present.

I wish to acknowledge the special assistance given by Dr. Knowler and the University of Queensland scholars as they helped design questions and guided for the research. The manner in which the libraries of the University were open and the manner in which assistance was given has been indispensable in the conduct of this study.

A special word of appreciation is due to Dr. Donald Hohensee, my seminary dissertation project sponsor, who has worked with this writer in spite of the nine thousand miles separating us during this study. Communication by overseas mail is not always easy; it takes extra time and effort,

but this extra care made it possible to complete the project for serving Christ as Bible College Principal in the South Pacific.

Internship is becoming instrumental in making College training applicable to every day ministerial experiences. It also gives a golden opportunity for providing feedback in a non-threatening way for our students as they seek to develop and improve their abilities in order to fulfill the calling that God has placed upon their lives. The time and effort invested in the development of internship, and the time that will be invested in years to come in implementing and improving the programme, is well spent as one sees some students who are now producing both in the preaching and pastoral ministries as a result of the contractual agreements which launched them into areas of ministry that they had not previously anticipated. Our prayer is that this kind of launching will continue during the years of Nazarene Bible College's existence until Jesus comes again.

One cannot forget to give special thanks to those who made the Doctor of Ministry programme possible at Western Evangelical Seminary. Each seminar and class broadened horizons of insight into leadership skills for this student. While each area of study was equally helpful, the day workshop on supervision of Interns kindled a special interest in an area of need that I had sensed in my own early ministry

and in observation in the South Pacific. How student teaching helped in the educational preparation this writer enjoyed. To have equal experience in pastoral ministry had long been a dream; now, in the D.Min. workshop, possibilities came into clear focus.

The permission to include a few W.E.S. feedback forms found in the first appendix of this project is appreciated. Other forms have been devised for the college's unique needs. Formulation of the study and the two handbooks, and then educating church leaders and students as to procedure has been found to be a monumental task. The previously mentioned rewards however, do make one realize the value of the project in the Australasian context. Fruit of the ministry evidences itself even as senior college students gain a greater passion for Christ's work during the days of intern experience with a caring body of believers. The bridge between the classroom and the later ministry must be built well.



Australasian Nazarene Bible College has graduated some seventy people since its founding three decades ago. Many others have attended for part of the total programme, and are benefitting from that training. When Dr. Richard Taylor founded the school in the fifties, it would have been hard to imagine that the eighties would see graduates not only serving the nations of New Zealand and the states of Australia, but also serving in Papua New Guinea, Haiti, America, Europe and Hong Kong.

These graduates are a primary source of information concerning the past preparation level of new graduates. In order to enhance the training programme, the level of church loyalty, and a meaningful internship programme, the view that our alumni have of their school must be considered. Many have been in ministry for a number of years. Others have been in the programme more recently, so added current information to the questionnaire.

The questionnaire that was used as an instrument in gaining data for the study can be found in the Appendix. From this study the principal gained information showing the need for internship. There had also been a widespread concern regarding the number of ministers leaving the Church of the Nazarene in Australasia. Various reasons were given: leadership; doctrine; coming to the college too soon after

conversion; being pushed to the college and ministry by district leadership. These concerns were tested as well in this questionnaire that was sent to our graduates.

The tool for research, called the A.N.B.C. Internship Questionnaire, was mailed to the graduates of Australasian Nazarene Bible College. After consulting with University lecturers at the University of Queensland, and after reading literature on the art of Questionnaire design, the tool used in the study was designed.

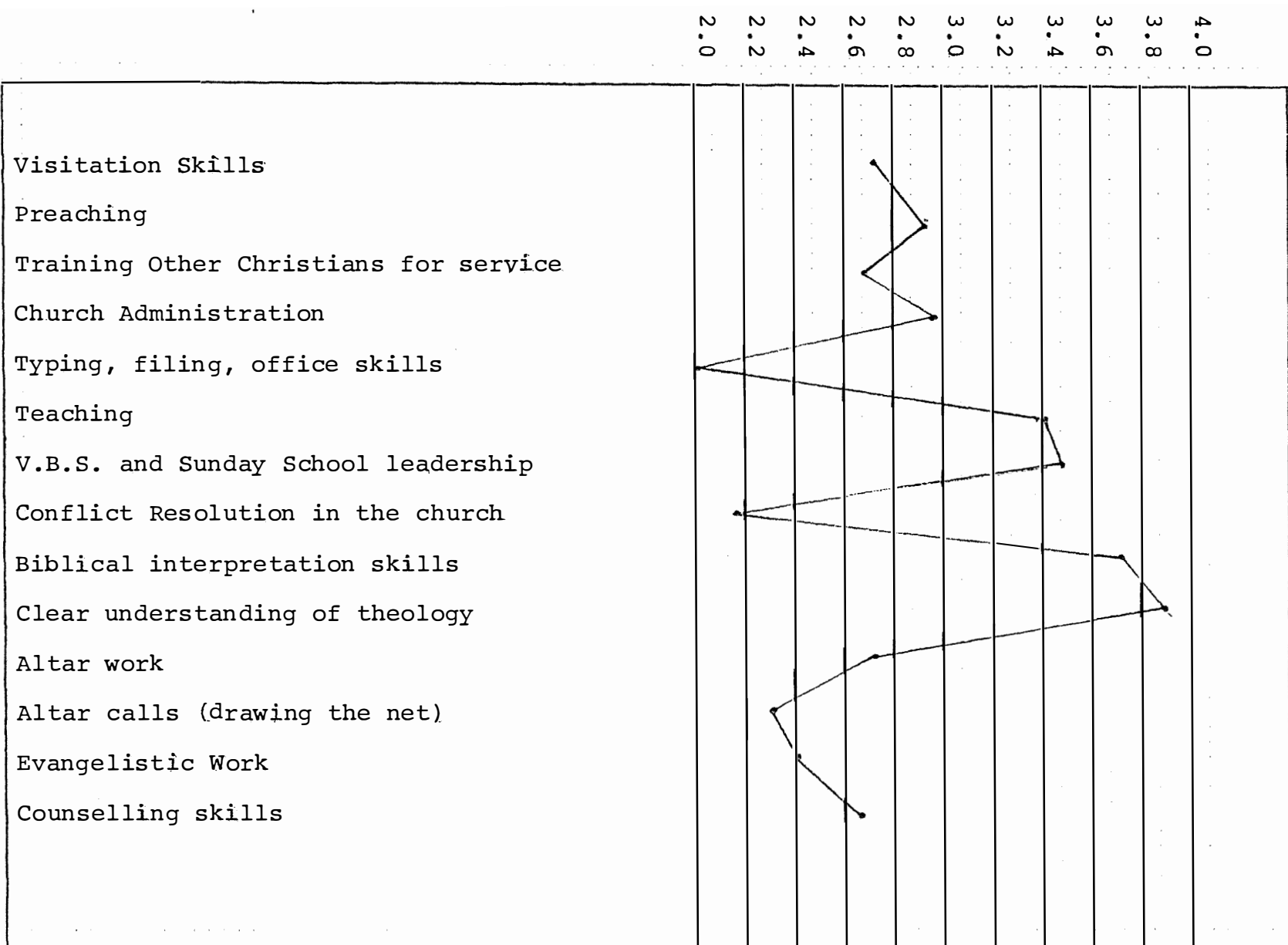
Format of questions and possible response modes were designed to be typical of Australasian questionnaires. For instance, the question regarding the reasons for entering ministry (Question 10) used a sliding scale with a tick on the appropriate value. In the tabulation of results, low was given a value of "1" while high was given a value of "5". The marks between these extremes were assigned values of two to four. By assigning numerical values to these points on the line, the mean of each response could be derived.

Question twelve used another common means of recording degrees of response. Circling numerals from one to five (1-very little, 5-very prepared) was employed. The one to five scale is very common in the part of the world in which the research was being conducted. Again, the one-to-five rating readily gave itself to accurate calculation of results.

To facilitate compilation of results, "forced choice"

questions were used for most of the questions. Fourteen of the sixteen were of this nature. Two "open-ended" questions were then added to give freedom in contributing information not included in the forced choice section. This latter section was also included to enhance the respondent's sense of being able to be heard in areas that were of concern regarding his Alma Mater. In actual fact, however, the last two questions did yield some very usable and interesting research material.

Of the sixty-five graduates for whom current addresses could be determined, thirty-five responded with the following information. In the area of preparation, the following graph demonstrates their responses: note that all means fell between two and four, so the graph shows only values between these two.



From the mean of these responses, there are three areas of training at the college that stand out as significant successes in the graduates' felt preparation levels.

The highest was in the understanding of theology (3.88), followed closely by Biblical interpretation skills (3.70). The next areas of felt readiness were in the Christian education areas of teaching (the formal act of delivering a lesson as opposed to training others for Christian service which rated only 2.69), and V.B.S. and Sunday School leadership. This would well be reflective of the curriculum emphasis of the college. Systematic Theology is, of course, studied extensively in the three year programme. Until recent years, the Biblical literature content was very high. The basics of Sunday school and V.B.S. were also included in the earlier curriculum of the Bible College. In other words, preparation reflected the philosophy of ministry conceived by the college and by the districts in the early days of the work in Australasia.

The areas relating to Biblical and Theological literature and to the ministry to children were well covered. Areas of lesser strength centred around tools for meeting the needs of human relationships and in communication at the adult level. Note, for instance, that graduates felt their preparation was weak in the areas of visitation skills, preaching, church administration, conflict resolution, altar work, altar calls, evangelistic work and counselling skills.

These areas would be verified as well as one relates these findings with the areas of success in ministry enjoyed by our graduates. Many churches have enjoyed a vital ministry with children. Preachers are well versed in scripture and theology. The input in adult lives has been lacking in some instances. This emphasis has resulted in large Sunday schools and Junior clubs with minimal attendance among the adults at worship service. This fact has, most often, continued for many years beyond those which would be considered the founding days of the particular local church.

The curriculum and the internship programme of the college must rise to these challenges; already revision in preaching courses is showing a marked increase in felt preparation. Local churches are well pleased with our current senior students as they preach in the churches. This revision in curriculum was made two years ago by order of the college board. The district superintendents were concerned that graduates be able to preach well. The positive changes which this writer inherited are most profitable and do serve to illustrate that the college curriculum can be tailored to give confidence in the practice of adult communication as well as the theory and cognitive skills involved in Christian ministry.

The below average felt preparedness in visitation skills is noted. Each contract for the internship programme being designed as a result of this study, does require door-to-

door, pastoral and contact visitation both with the sponsoring pastor and individually. The needs in training others for Christian service also must be given high priority. With the needs of today's Australasia and the awareness of spiritual gifts and lay ministries, the Nazarene pastor must be an equipped equipper. If he is not, the college has failed to give the full orb of training needed to meet the demands of today. "Ministry to Adult" classes will continue and include sections on this kind of training. Internship will require the student to plan and execute a workshop that will contribute to other's abilities to fulfill their own ministries. The area of church administration must also be strengthened through the Practics and Church Administration classes. Practical tools of administration and planning must be prominent in these courses.

Conflict resolution was rated very low. How does one prepare for the conflict within the parish ministry? It could well be that most young ministers feel challenged and unprepared in this area upon their first few encounters with the same. Some of the very experienced respondents, however, showed that they still did not have handles in this field. The present Psychology and Sociology courses should assist in knowing how to relate to people on the adult level of communication. Again, internship must thrust people into the areas of ministry among adults and also direct reading in this area.

The abilities in reaping a harvest was also a special concern. Questions 12k, l and m were related to this area of special ministries. These three areas were far below the cognitive skills. The college course on Evangelism must become very practical in application. The Homiletics classes must include very specific teaching on issuing invitations to the altar.

The lack of abilities in counselling skills must also be rectified in the teaching situation. Again, the training must include the practical side of ministry.

#### MOTIVATION FOR ENTERING MINISTRY

A hypotheses that had been tested was this: widespread opinion had been held that many had entered college and the ministry in the past due to pressure from district leadership rather than from a sense of personal call. The suggestion was that the kinds of people going into ministry effected the readiness for ministry.

The idea that must be explored, then, is this: did men and women go into ministry due to pressure from leadership that was desperate to fill churches, or did they seek training in order to fulfill a call from the Lord? If people were entering college without a call to ministry, one could not anticipate full readiness for ministry.



The response to question 10 gives the order of priorities as it relates to the reason for entering ministerial training. These would be as follows, with the highest priority being listed first:

<u>Item</u>	<u>Rank</u>	<u>Factor</u>
Strong sense of call	1	3.85
Love of God	2	3.7
Salvation of others	3	2.83
Sense of service to mankind	4	2.08
Needs of the church	5	1.79
Attracted to pastoral work	6	1.375
Direction from church leadership	7	1.29
Urging of others	8	1.04

As can be readily perceived from this chart, the concept of divine call was by far the greatest factor. In second place came one's relationship to God, followed by relationship to others either in need of salvation or service. The feeling for the needs of the church or leadership were most minimal when one considers that a rating of 1 was the lowest priority possible in helping one to decide to enter ministry.

Almost to an extreme the motivation for entering ministry was a vertical motivation rather than a horizontal magnetism. From the findings of this questionnaire, it is evident that the respondents did not feel that they were entering ministry out of duty to the church or to the

leadership of the Australasian body.

The questions were not mutually exclusive. One could have marked each item with a high rating if it were a contributing factor toward entering ministry. With this fact in mind, one could detect that the needs of the church and of the lost could have rated much higher and still fall within the balance of normal motivation for entering ministry. It would appear that the church and college in Australasia could work to make men and women more aware of the needs of mankind and of the church. This could well become a greater motivation toward ministry along with the horizontal motivation of serving out of a strong sense of call and out of their love for Christ.

While the pull of the church was not a great factor in deciding vocational direction, neither was the pull of seeing men lost in sin and suffering as a result of the fallen world. The college can work on fostering a great vision of the need until men feel a call from God that also includes the question "Whom shall I send and who will go for us?". The one being called must plead to be sent, not only for God, but for the sake of those who still need the redemptive message. While it is possible that some may have hesitated to choose the humanitarian motivation to keep from indicating a humanistic and social gospel emphasis, still the College must take these responses at face value. One conclusion is very clear: the church leadership and the

people in the church. On the whole, students have come with a strong sense of divine mandate. Human pressure cannot be blamed for the fact that some have not felt ready for the ministries to which they have gone. There were, no doubt, some instances of people entering the Australasian Nazarene ministry for these reasons - four people did indicate that direction from church leadership was a high factor. This kind of pressure has not been the general pattern, however, according to the graduate respondents who supplied information for this study.

Any lack of preparedness can only be attributed to deficiencies in background or training. The level of preparedness again falls into the lap of the training institution for the South Pacific, namely Australasian Nazarene Bible College.

A rather sad commentary on present ministerial leadership was given by those who indicated that they would not choose to enter the ministry if they presently had a choice. Some of these had been in ministry and changed careers; others are still in the ministry. Six of the respondents indicated that they would not enter the ministry now if they had a choice at this time.

The respondents had a greater number of males (19 to 13) and a greater number were from the pastoral course of study (20 of the 32). Australian respondents outnumbered

New Zealand respondents by a ratio of 2 to 1. All but five of the respondents were Nazarenes when they came to the Bible College. These five would comprise 15.6% of the respondents. It is interesting to note that, of these five, four are now Nazarene Christian workers and members of the church. This would naturally lead to a study of the correlation between length in membership in the Church of the Nazarene and current membership status. It follows thusly;

<u>Years in the Church Before College Attendance</u>	<u>Nazarenes Now</u>	<u>Other Now</u>
0	4	1
0 to 1	4	2
1 to 5	9	0
5 to 10	4	2
10 or more	4	2

The numbers of graduates in each category does not give due basis for a strong correlation for validity in this study. The chart is interesting, none-the-less. While the statistics would indicate that one to five years in membership is most clearly related to keeping people within the church, still length of membership before coming to college is not indicated as a strong factor in denominational stability.

A study was conducted next on the length of membership in the denomination prior to college attendance as it relates to satisfaction level with the denomination. The following table shows the results of this study:

<u>Years in the Denomination</u>	Positive	Mixed	<u>Satisfaction Level</u>	
			<u>Somewhat Negative</u>	<u>Very Negative</u>
0	3	2	0	0
0-1	3	3	0	0
1-5	8	1	0	0
5-10	1	5	0	0
10 or more	4	2	1	0

Note that, on the 10 or more, one respondent ticked both positive and mixed.

Not only was the 1-5 year category most faithful to the denomination, but they were also happiest with the denomination both as students and at the present time. The above figure does not, however, give hard evidence that would dictate admission policy based solely upon these numbers since no other pattern develops. It would be safe to conjecture however, that admitting new church members or, for that matter, non-members has not had a detrimental effect upon the denominational loyalty or upon the denominational satisfaction while the graduate is in the work of the kingdom. Those who have left the denomination since graduation gave the following reasons: doctrinal differences - 1; polity or leadership - 4; desires for a different worship patterns - 1; disillusionment with the Christian faith - 1; no Nazarene church in the area of transfer for a job - 1; other unspecified - 1.

Half of those who have left the church have not left for doctrinal or worship pattern reasons but because of leadership or polity.

The feeling that some students came with a previous charismatic Bible College background before coming to Australasian Nazarene Bible College cannot be supported by the data at hand. Only one student had previously attended another college before coming to Australasian Nazarene.

While forced choice is advantageous for consistency in results and for tabulation purposes, two free choice questions were included. These questions (15 and 16) did give very valuable information. Some of the information is now shared in this paper. The question, "WHAT WAS THE MOST POSITIVE ASPECT OF YOUR COLLEGE DAYS?" gave valuable insight. Though no suggested responses were given, certain traits were predominant.

The most positive aspect of college life for fourteen of the respondents (some indicated more than one aspect, so numbers will total more than the total number of respondents) was the life of the faculty as a model for ministry. Sometimes this was listed along with the inspiration that came from this model; sometimes the holiness life exemplified; sometimes the caring. The wording of these fourteen responses were so very similar. Repeatedly the lives of the faculty were mentioned; sometimes by name and sometimes in a general category of faculty. What a challenge this is to faculty to be Christlike in all they do as well as to be prepared in all they teach.

A second area that is noteworthy follows with a rating of ten responses. Again, a common theme ran through many of the responses in the area of close fellowship and community in the Bible college setting. Lifelong friends had been made. One respondent mentioned that college was the location in which learning to live with others was accomplished.

The third major category that was mentioned, with seven respondents, was the area of developing love for and skill in Bible study and theological studies.

These three areas of response were the only ones receiving more than one each. The items mentioned once are as follows:

understanding the history of the church

opportunity to redefine values

opportunities to practice ministry

chapel

learning to trust God

I was sanctified while at college

personal growth with God

confidence in the call of God, the Church of the Nazarene and the Nazarene Bible College

This question illustrates that college is much more than the academic programme offered; students found this aspect secondary to the modelling of ministry and the fellowship with students and faculty. While the academic programme has been guided by very capable scholars and has

been appreciated, there is a bonus to residential Nazarene college study that surpasses that which could be gained by external or home study programmes that might cover much of the same subject matter.

When one considers only the cost in manpower and the finances from the church for a residence programme, he can question the validity of residential college training. When he considers the kinds of evidence given by our alumni respondents, however, the value of on-campus training becomes apparent. In preparation for ministry, the atmosphere adds as much to meaningful and lasting preparation as do the academics. This atmosphere, the graduates tell us, is generated from a dedicated faculty and a caring student body. Let the faithful who have given themselves to the years of Australasian Nazarene Bible College take note: their work for the Lord has not been in vain.

Question 16 looks at another facet of the reflection one spends on their Alma Mater. It is designed to identify areas of needed improvements. The question asks "WHAT WOULD YOU LIKE TO SEE ADDED TO THE COLLEGE PROGRAMME FOR THE BENEFIT OF PRESENT AND FUTURE STUDENTS"? While there were a number of suggestions made, a few were repeated enough times to warrant attention.

The area that attracted the most comment was that of having opportunity to apply theory to practice. Some asked for an internship; others worded it in the need for actual on the job experience in ministry. It was noted that the



practice was available in such areas as Sunday school and Christian education, but not in the pastoral skill areas. Eleven asked for such a programme. Along with this was a request, by four, for more training in administration and organisational theory. Four people suggested more on-the-job training in the areas of evangelism, while three asked for more direct training in pastoral theology and practice. Three asked for a greater level of emphasis upon Hermeneutics and Exegesis. Skills required in church planting were also desired.

Some very good suggestions also were made by two graduates. These include:

training Christians for service - how does a minister do this?

conflict resolution skills

more emphasis on caring with the psychological training being diminished.

granting a degree on the completion of the programme rather than giving a diploma.

A number of areas included only one offering; a few would include inservice for pastors, Cultural Anthropology (which we now offer) and tools for teaching at the adult level.

A very interesting concern was that of moving out of isolation. While students valued highly the opportunities for the closeness to the faculty and student body, still there were those who asked for opportunities for our students to communicate more and interact more with the

outside world. Fostering work opportunities off-campus and involvement in the community and school functions for married students with children must be stressed. To have a caring community that does not also become a cloistered community is the vision that our alumni have for their college. Miscellaneous suggestions included:

greater emphasis upon the Bible

Biblical theology courses to supplement the Systematic theology.

communication training needed

woman's role in ministry

training Christians for service

pastor's family life

provide inservice opportunities for the pastors.

These two questions being open-ended did give some common areas of concern and evaluation. These need to be noted and acted upon whenever possible. In suggested areas in which recent changes have already brought desired direction, the College must also communicate the current direction. The communication must occur so our constitutes and alumni may have the assurances that would confirm these directions for those who desire to see their college continue to grow.

## CONCLUSIONS

The study provided a number of helpful insights. These insights did not necessarily confirm preconceived concepts regarding the college's strengths or the relationship between years in membership and present denominational involvement.

The writer believes that the years in membership and present loyalty factors correlation study does show that those with over ten years in membership before coming to the college are not the most satisfied with the church. Long years of membership do not insure satisfaction or continuation with the Church of the Nazarene. The writer concludes that the College must stress the values of Churchmanship not only to the new Christians and new members, but also to those who have grown up in the Church and have been members for a number of years. Loyalty and understanding of the reasons for polity cannot be assumed. The course in the history and polity of the Church must be made relevant not only to new members but to each student. No level of understanding or loyalty must be assumed; statistics do not verify such assumptions.

Another conclusion drawn from the questionnaire is this: Nazarene Bible College must prepare the ministry not only to children but to adults as well. People tend to work best in those areas where they feel most comfortable.

Working with children is non-threatening for many. Internship must be a motivation for adult ministries as well as a place in which confidence in these ministries can be gained. Internship must serve as extrinsic motivation for adult ministries until the intrinsic motivation can be established. Meeting family needs must be a priority. Reaching mother and father as well as the children must be essentially taught in the classroom. This emphasis is not to lessen the concern for children. Many of our present student body were one time Sunday school youngsters. They are now going into ministry themselves. The followup in working with the mothers and fathers, and the drawing of willing parents into the fellowship of the church, must also be seen as a priority with the graduates and congregations throughout Australasia. Yes, we will reach children, but we want to reach their parents and other single adults as well.

Two conclusions arise from those sections of the questionnaire dealing with internship. An internship is needed. The internship will be designed to meet as many of the felt needs indicated by this questionnaire as possible. A model for ministry will also be indicated by the requirements of the internship contract.

The second conclusion is this: the involvement with the evangelical community would also be desired by our graduates. The sense of isolation within the college community is felt; to overcome this some desired more

interaction with those from other groups. Involvement in academic exchanges and paper readings will assist in getting such involvement with the wider body of believers. The most important contact to be fostered, however, is that with non-Christians within our community. Student employment in the Redland Bay area must be a priority. Other non-programme involvement should be encouraged so that the student does not lose touch with the world to which he is being called to minister.

Internship will assist in this need in that the student will be required to make a contact with non-church families in interest for the Lord and His Kingdom. The homes of the Sunday school children will also be visited. This need of getting away from extreme separationism will be met once student interns get to know the neighbourhoods and the families within the influence radius of our churches. The meeting of needs and opening of arms of love from the Church shall be the pattern established. Incorporating these people into the body must also be a high priority. Involving them in more than monthly family services has to become the prayer and the goal of the effort of our church.

The sense of isolation felt by some graduates could also be linked to the motivation for entering ministry. Before coming to college many of our former students were not highly motivated by the needs, be it for salvation or otherwise, of those to whom ministry is to be shared.

Again, greater involvement through part-time jobs, home visitation, being challenged by the needs of the community and the church's ability to bring a reconciling message to our world must each be stressed through the teaching programme of the college.

The doctrinal and practical aspects of the nature of the church is to be stressed! Added to this teaching must be both observation and participation in the ministry of a model church in conjunction with the caring shepherd. To make the programme work properly new directions must be forged. This will require clear understanding of the nature of the participation called internship by both the student and the pastor. To facilitate such understanding this writer concludes, first of all, a meaningful internship programme is needed. Secondly, a standard contract must be drawn up to insure that each student experiences basic kinds of ministerial contacts. This contract will also allow for individualised components which will serve to expand the contract to meet the needs and desired goals of the student. Thirdly, a handbook for the student and a supplement for the pastor will be written to insure that the second goal is established. This handbook will be written after reading literature on the subject of internship and inservice and while conducting a pilot semester of internship with the assistance of selected pastors. Planning this handbook during the pilot programme will make it applicable to the

situation and practical application of future students and other pastors within the Australasian context. This writer, therefore, concludes that internship is needed and will be implemented at Nazarene Bible College.

## PART II

### The Student Internship Handbook



Welcome to the A.N.B.C. Internship Programme. This course, if you truly take advantage of the services offered you, will be the capstone of your ministerial training at the Bible College.

Already in your training you have preached in your churches and taught classes. You may have had experience in youth, music or visitation programmes of your local body. Perhaps you have even been a pastor or an associate pastor prior to enrolling in the internship opportunity. Internship presupposes that you have such ministerial experience. Internship will build on that experience in three basic ways. These are as follows:

1) Internship provides honest feedback on your ministerial skills as you use them in the church. One of the major advantages of internship in other disciplines (education - student teaching, medicine - hospital internship, etc.) is the on hand experience with feedback from caring professionals. These people care for the trainee and for the profession itself. Ministerial internship provides precisely the same advantage. Caring professional lecturers and ministers will observe you in action and will also gather written observation from lay observers as well. From this set of observations a weekly discussion on your growth will be conducted. For the younger minister there

are always those people who have only words of praise. There may be others who do not share that same enthusiasm. In the maze of filtered messages you need objective reporting which helps you identify, without bias, your own area of ministerial strengths and non-strengths.

In the Appendix you will find forms which assist in evaluating areas of ministry as you participate (visitation, preaching, counselling, etc.). These are simply a tool to assist the college and the sponsoring church to give you information you need to know. You will find that the interpretation of the comments will be most beneficial as your college sponsor relates to you that which has been communicated by you by those whom you serve.

The simple fact is - internship is not a replay of previous experience. Professional assistance in growth is one of the key elements of the programme. Many experienced pastors, who have never had an internship in ministry, would relish the opportunity for the services offered A.N.B.C. students through the internship training.

2) Internship also assures a balanced background of experience for the internee. Recent studies conducted by the Principal of Australasian Nazarene Bible College would indicate that, in most cases, this does not happen without guidance by the college. In our early ministry we tend to choose the tasks in which we feel comfortable; sometimes when working under another man, you are assigned tasks from

which he desires to be free. Only in a directed internship programme can we assure that you will leave the college with a varied and balanced experienced base from which to serve. "Hit and miss" is not adequate for a truly professional university institution.

Your internship will, in the balance, provide the following: i) a required reading list of books which will assist you in gaining professional ministerial attitudes and skills; ii) opportunities in pulpit ministries; iii) pastoral visitation; iv) counselling (simulated and real); v) a forum for discussing new issues; vi) door-to-door visitation; vii) a forum for training others; viii) leading worship; ix) observation of church administration with relevant comment.

As you can see, this programme will take work. The Bible does speak of the work of the ministry, but the fruit of seeing people brought to Christ and maturing in their faith makes even the yoke of hard work seem easy.

3. The third kind of assistance given through internship is this: your active involvement with churches to the extent of this internship will give you credibility that would not be possible without the programme. The references sent out by the college to district leadership will be based upon empirical fact. The records will verify the strengths that are detected in your Christian leadership. These experiences will lead to open doors.

One danger of any training programme is the danger of not tying practice with theory. Medical internship solved this problem. Student teaching bridges this gap while the students are in the university or teachers' college. Internship at the Bible College also bridges your gap from the textbook to the practice of ministry while you are still in the college programme. If internship, with its varied experiences and feedback, were to follow all academic training, it would be possible to dichotomise cognitive skill - (that which I was told in college) from that which I have found out since. The feeling that "what is supposed to work and that which really works" are not in agreement comes from this tension of learning in the classroom compared to ministerial experience in the field. Internship serves well in lessening this tension of valid growing experiences. Both can be integrated into a cohesive and consistent learning adventure where these two forms of growth can take place within a simultaneous time frame. Internship is, in other words, a very necessary complement to all other parts of the curriculum at Nazarene Bible College.

Before starting your experience you will want to do several things carefully. You will want to prepare your hearts so that you can be teachable. This will require submitting all defences to new ideas and to objective analysis of your performance. You will also need to

recognise that every experienced pastor/coach has learned many valuable lessons about relating to people. These lessons come only from concern and the years of involvement that this man has invested. Learn all that you can in both human relations and in Godly attitudes from your host minister. Remember that he is giving time and opportunities that could well be expended in other ways. He is doing this because he care about you and your training. You are a part of his total pastoral outreach. Be prepared to give him/her the kind of time commitment and respect that he has given to you.

You will also need to read this entire manual carefully as well as the contract and evaluation forms in the appendixes. For internship to function properly each member of the team must have a clear understanding of the find workings of this adventure.

May internship, for you, be a time of growth, of service, of seeing souls touched by God and of close fellowship with an experienced shepherd and his flock. It can be all of these when both work and spiritual vitality are contributing factors.

## II. THE CONTRACT EXPLAINED

The contract (see Appendix B) is an important element in the whole internship experience. This form allows the director of internship, your pastor and yourself to agree upon specified goals and events that will stretch the student base of service preparation.

There are three segments of your contract. The first is the standard contract section and is required of all members of the internship programme. The contractual terms of this section can only be altered by common consent of all three parties to the contract (you, the church and the college). Any such alteration would be rare, and would be granted on the basis of equal experience with equal feedback during your previous ministry. These are basic kinds of activities which will be needed in most ministries upon which you will need information as to your own performance.

Then there is the individualised contract section. After your "personal experience" questionnaire is received, and after your long range goals are discussed, your sponsor and you will agree to the most meaningful additions to the standard contract. The internship programme is meant to be meaningful for the call God has placed upon your life.

A third section is simply the required reading list which constitutes books which will assist you in your attitudes and skills as a minister. Beyond this factor, however, is the fact that a practicing minister must be a reading minister if he is to be one who constantly is fed with new information and thought patterns.

Each of the books required must be reported upon in a two page, typewritten paper (double-spaced) which will follow the following outline:

- Name of Book
- Author
- Pages read
- Date completed
- I. Topic of subject matter
- II. Summary of subject matter
- III. Your evaluation of the material covered
- IV. Do you agree with the author? If not, why?
- V. Did the author stimulate your thinking?  
If so, in what area and in what manner?

Student's signature should be on the bottom of the second page.

Finally, the contract serves as a vehicle of communication. There is always a possibility of ambiguous goals when several people are working on a programme together. There is also the possibility that each one's involvement may not be clearly defined. By working from the same signed document the student, the college and the host pastor clearly understand every aspect of the expectation level of the contract and of the entire internship involvement.

### III. HOW DO I START?

The time for registration has arrived. You have received your Intern's Manual and will read it thoroughly, but what is the next step?

Step 1. Take the experience inventory questionnaire.

Step 2. Indicate your preference of host pastor.

These men will be contacted in order of your preference to see if they have time and willingness to assume this added responsibility of coaching an intern.

Step 3. Make an appointment with the principal to clarify objectives.

Step 4. Attend a pre-arranged conference attended by the college representative, the host pastor and yourself. Your goals in ministry and your experience background will be the basis for your individualised contractual agreement.

Step 5. Arrange a calendar with your host pastor of the involvements and dates (i.e. visitation, preaching, seminars) and submit this to the principal in writing. Also set aside time for a weekly conference with your pastor.

Step 6. Go to work and join the fellowship of saints as you do the work of the ministry.



Step 7. REPORT! Each of your activities must be reported on in writing within five days of the involvement (forms are provided in the appendix and in your packet of reporting forms).

Step 8. Attend weekly internship seminars at the college.

Step 9. At the end of semester submit book reports and a fifteen page summary of your experiences. This should include the felt gains you have made in your ministerial ability and attitudes, your greatest felt need, your disappointments, etc.

## WORKING WITH YOUR SPONSORING PASTOR/COACH

In the book Training in Industry: The Management of Learning, the author states that "coaching is a necessary part of the internship programme."<sup>1</sup> The coach is a professional who is a model to you, organizes your assigned task in a natural progression, observes your performance and helps you correct your shortcomings. The success of coaching, in a single internship . . . "is almost wholly dependent on the nature of the relationship established."<sup>2</sup> This relationship takes effort from both the coach and the internee. The coach is willing to see you as the young minister with promise, not a rival. You, on the other hand, must be willing to see your pastor as a colleague with maturity. You will need to realise that his emphasis will differ from your own: the strengths he builds upon will be different from those in your own forthcoming ministry. His maturity in ministry, however, will be a valuable source of information as he serves as your pastor/coach.

Dr. G.B. Williamson, in his book Overseers of the Flock, stated so well the attitude we should have toward Christian co-workers. This would include your host pastor. He states that:

"He should be all means lay a foundation for this fellowship in an attitude free from suspicion and prejudice. He should be sincerely magnanimous and charitable. He should be cordially and cooperative."<sup>3</sup>

How well this sums up the perfect attitude toward your pastor/coach. Dr. Williamson exhorts us with the following wisely spoken words: "Let all preachers reinforce one another with love and prayers and charitable understanding."<sup>4</sup> Nolan B. Harmon suggests that the best method for new pastors coming into a new assignment is for him to "study the predecessor's methods and plans and continue them as best as one can. In the beginning there should be no radical break with his methods."<sup>5</sup> Truly this is important for a new pastor; just as truly the intern must respect his sponsoring pastor's plans and methods. No power struggle or allegiance dividing is involved in ethical partnership. The respect your pastor deserves includes your full cooperation with the leadership model he has established in the church to which God has led him to serve. Loyalty to your pastor precludes "stabbing him in the back". At no time should you refer to the pastor's person or ministry in a manner that would embarrass him if he were present to hear the conversation. Part of your responsibility is the responsibility of loyal support.

Prayer, open communication, and a very warm and cordial relationship can build a long term friendship. Internship is a programme of great benefit to you. Let's

insure that it is also a positive and memorable event in the life of your host pastor. May he take pride in you as he watches you develop during the years of your ministry.

Some helpful hints:

1. Pray for your host pastor daily.
2. Accept his leadership and feedback with little defence on your part.
3. Be punctual. Keep all appointments. Let your coach know he can count on you.
4. Be well prepared when you are to lead a service, speak, or be otherwise involved. Your pastor will give you adequate lead time to do so.
5. Be open to the care and concern your pastor will display. At the same time, realise that he will have other involvements that will take his time as well.

## THE PEOPLE OF THE CHURCH

In the eyes of the lay people of the church where you serve, you are a minister. You are not the senior pastor - you do not wish to rival his special relationship with those whom he serves. None the less, you are a minister to the people of your host church. This means that certain considerations must be given to your conduct and deportment in the work of the Lord. Paul reminded Timothy that he should "not let any one despise his youth" (or, for that matter, inexperience). But to be an example to the flock ministerial deportment does not mean you put on an act or that you are unnatural with people; it does mean that you must be aware of certain courtesies that people need from their ministers.

Because you are a minister, there are certain areas in which you must be careful. Your dress and maturity in response should reflect the nature of your calling. Dress should always be appropriate for the kind of activity in which you are involved. It should never be sloppy or shoddy. Formal times should see your dress reflecting this; casual times should see the minister appropriately dressed but with good taste. Remember that a professional assignment does bring certain guidelines for appearance and for maturity

of the one accepting this profession. While ministry is more than "mere profession", ignoring accepted community professional conduct can hinder the opportunities to share the glorious gospel. People want to look up to the one called to help shepherd the flock of Christ.

Another important involvement takes time: Take time to care. The Old Testament warns those who would scatter the flock. We learn from the Scriptures that this can well be done by false teaching and by greed. It can also happen unintentionally by self absorption and by not taking time to hear people and to sense their needs. Don't fall to the temptation of quickly saying hello to everyone after the service and then running to your favourite "holy huddle". Take time with people in the church environs. They cared enough to come to church; please care enough to share your pastoral concern and time. In your visitation, too, you must take time to care about people. Visitation is not done to raise your number of calls in any given semester; it is a part of your caring for the flock of the Lord.

There is also the area of prayer life for the church and its ministry. Internship is an ideal time to start your shepherd's prayer life if it has not yet been developed. Make a prayer list that can be attached to the back page of your Bible. List those things that you want to remember in prayer each day. Remember, as well those things that you

want to remember weekly, and then divide these up equally over the days of the week. Regular, systematic, spirit-filled prayer is essential for the intern as much as it is for the pastor. Give yourself to the developing of a pastor's heart under the anointing of the Lord. Prayer is essential to this development.

Finally, get to know your people through home visitation. Observe that which the home reflects in values and in family lifestyle. Observe the relationships between family members. Feel the struggles that may be shared with you. Celebrate with the families when there is a special joy coming to one of the members of that family. Live with the people. You are one of their ministers. Aloofness and lack of concern never builds the kinds of bridges that God can use in reaching out to those with whom He needs to make contact.

## THE ROLE OF THE COLLEGE SUPERVISOR

As a part of your contract, you have noticed that there are three parties to this contract. The pastor takes on special obligations upon signing the contract; the student, as well, commits himself to the conditions of the contract. It is important to realise that the college is committing itself to this contract in the same way.

In order for the college to fulfill its part of your internship opportunity, it is necessary for all evaluation forms to be sent to the director of internship immediately. In the packet supplied with the contract you find envelopes provided for this purpose. It is also important for you to complete your speaking schedule and to supply this schedule with your completed contract. If there are adjustments to the schedule after signing the contract, it will be your obligation to contact the director of internship immediately.

The college will, then, follow through with the following steps:

1. The College will receive all reports and coordinate feedback from these that may be helpful to your programme.
2. The College will assign a college faculty member to attend at least one of your preaching assignments to give college feedback from which to guide you.



Some people will fulfill their internship opportunities in their home districts which may be too far away from the college for this kind of "on the spot" observation. In this case, a chapel sermon plus an audio tape of two of the sermons presented in the sponsoring church will constitute the basis for this college evaluation of preaching.

Each student shall, as well, provide a tape of one service in which he leads worship. This will be reviewed with the student by the director of internship.

Coordination and adding to the elements of the relevant feedback is the kind of commitment made by the college. There is more offered, however. We do commit ourselves to being available for consultation on special problems or opportunities that might arise during your experience. We will also assist you in finding literature that may be helpful in planning your seminars and your visitation.

One additional facet of internship is the weekly group conference that is mandatory for everyone enrolled in internship during the regular school year. (Those completing their work during the summer will meet with the host pastor with notes to be supplied to the college in lieu of this requirements). Individual conferences on a scheduled basis will also be included during the semester so that internship does not become an unguided experience which does not provide the promised information on your progress and planning.

## READ FOR YOUR LIFE

Growing pastors are reading pastors. The reading of a man or woman of God must be broad in its scope. It will not be just textbook reading. It will include current literature as well as some of the older devotional classics. Since you are not in ministry, you will also be reading the kinds of books that will help you grow throughout your ministerial life.

The content of the book's required is superb. These volumes have been selected to introduce you to some of the best of current writing. More than this factor of good material for the present, however, is the need for developing a habit forming addiction to reading while in ministry. This thirst for good books must develop in order to keep ministers fresh. Reading is essential.

Book reports will follow the format found on page seven of this manual. Place your reading throughout the semester and have the time of your life while reading materials that will not be included in formal course work during your college experience.

## THE SEMESTER MODEL

The ordinary pattern for fulfilling the internship requirement is the semester model in which the requirements for the programme are met in a church in the Brisbane area with the college nearby for consultation. We will look at this pattern first of all, and then discuss variations on this basic plan in subsequent chapters.

In the semester model, the entire semester must be utilized for maximum effectiveness. The first half of the semester cannot be used for setting the programme up and the last for meeting the requirements: the programme is extensive enough that the entire semester must be invested in the experience involved.

Because of this extensive involvement, the contract must be signed prior to the first week of semester. This would include the setting of speaking dates, workshop dates, reading lists, special contractual additions, and the experience inventory. The packet of evaluation tools must be in the hands of the pastor before the semester begins, and must be in the hands of the director of internship the Friday before final exams. Student self-evaluations must be in hand at the same date. One-half of the reading reports are due the week of mid-semester exams, and the other half

the Friday before final exams.

You will find an experience check list for your use in the back of this manual. Keep it up-to-date with the dates of each experience dated and initialed by yourself and your pastor. Pacing is the key to making these experiences valid in your ministerial preparation.

Pacing is also very important in the spacing of your sermons. It is expected that these should be spaced throughout the semester in such a way that there is time both for preparation and reflection between preaching assignments. The only exception to this guideline would be the occasion on which you will be invited to preach both the morning and evening messages to give you the feel of the steadiness of preaching two sermons a week. This would not be expected on every occasion, however.

Part of the in-semester model would be the weekly internship seminar which must be attended by every student enrolled in this model of internship. There will be a general session to discuss issues common to all in the internship experience. Questions of a general nature will also be discussed at this time. Short individual conferences will follow immediately to evaluate your own progress in growth and in the pacing of the programme.

An added feature is the daily planning sheet which you will be given in your student packet. This is to be filled in each day with priorities given to each day's projected

activity. Those of lower priority which are not fulfilled will then be transferred to the following day with a higher priority given to the same project. This activity will keep you from leaving some unpleasant jobs undone indefinitely. Those that are low priority on the preceding date should be given higher priority on the following date. This kind of planning and checking upon yourself is so important in the ministry. So often, chores that must be taken care of in the short-term to insure that the completion is accomplished. Give yourself to this discipline so that the pattern can be deeply engrained before the first full-time assignment after you are away from Nazarene Bible College.

The college director of internship will meet with you weekly. Whenever possible, you should also plan to meet with your host pastor for regular conferences on your assignment and progress. This should happen upon a frequency of about once a fortnight. In those meetings he may well give you feedback on your ministerial skills and your improvement in the same. Make these appointments at the beginning of your semester so that these will not be left out of your feedback options.

Visitation can also be paced throughout your semester of internship. Provide the opportunity for reflection and growth between calls. The optimal time for making the visits with your host pastor would be in the first three weeks of your internship. These can serve as introduction to the

congregation and community in your new role as intern-associate. Once these model calls have been made together, you will be free to pace your calls in the most meaningful manner. Pacing would also be of utmost importance in your reading. As has been mentioned, half the books must be read during the first half of the semester. Observance of a book a week model would be most helpful in the preparation for ministry. In the ministry, your continued inservice education will be controlled largely by your own discipline. In that case, a book a week is the most helpful model to follow. You will well start now in establishing this kind of self-discipline.

It is amazing how quickly a semester will transpire while there is a number of experiences to be encountered during this time. Again, the key words are discipline and sticking to your pacing schedule." Always keep in mind the final goal of professional growth stretched across the length of the weeks that are afforded you.

## THE STUDENT PASTOR ROLE

One special category of students at Nazarene Bible College must be considered: this is the group of students who are already in a pastoral role. The fact that these students cannot work in conjunction with another pastor does not mean that the benefits from internship are to be passed by. Indeed, these student pastors will benefit from the programme as much as would anyone.

If a student is already pastoring a church, the secretary of the church board, the district superintendent of the district and the college principal shall design the contract with the student. The principal will meet with the church board at the beginning of the involvement and toward the end of the semester.

Sermons will be evaluated by the principal or another lecturer and by a selected member of the congregation. The district superintendent will also submit evaluations of his visit to the church during the time of internship. The church secretary will also submit reports on perceived growth during the time of internship.

The student pastor will be required to record his Sunday morning sermons at least five times during the

internship, listen to them, and write an evaluation using the critique sheets provided in the feedback package. A tape of one of these sermons will be submitted to the principal so that he can evaluate the sermon and give relevant feedback to the student pastor.

The visitation programme will be altered in the following manner: the calls that would ordinarily be made with the host pastor may be made with the district superintendent or with the college advisor. These calls may well be used as an introduction of one of these leaders to the church membership and community.

The contract, as a whole, will be subject to alterations depending on the situation and experience of the student already in the pastoral ministry. These alterations will be made only after consultation with the college principal, the district superintendent and the church board of the church being served by the student pastor.

One feature that will be incorporated into this model is that of an organisational chart being drafted by the student pastor. He will show how the boards and committees of his church interrelate, who is in charge of various ministries in the church, and shall include a brief job description of the leading people of his church. Assistance in drafting these job descriptions will be provided by the faculty of the college when this assistance would be of benefit.



To be submitted to the director of internship is a log of the hymns used in the services of the church, various orders of service used both at morning and night, these will demonstrate originality and lack of dull routine, and the scriptural reading and call to worship list when these are appropriate.

The student pastor has demands on his time that well may be beyond those of other students. His opportunities to grow in ministry whilst studying are not to be discounted, however. He will find the material being learned in the classroom will make his pulpit and visitation ministry rich. He will also find that many of the concepts being discussed in the classroom can well be tested in the laboratory of the pastoral role. The merging of college learning and the pastoral ministry can well take place during this time of student pastoring. It must be kept in mind, however, that the student pastor must expand his ministry upon graduation, and not just settle for the student pastor involvements for the rest of his ministerial career. The time spent in college work needs to be invested in broadening the ministry upon completion of the diploma or degree from the college.

The weekly conference that the student has with the director of internship is most important for the student pastor. At these times the pastor may well be able to gain handles for specific goals or problem resolutions. These conferences should not be seen as a mere formality, but

rather as a time of gaining another view of the situation in which the pastor-in-training finds himself.

During the time that a student pastor is completing his internship and participating in ministry, he must remember that the internship is part of his academic load. He must not take a full load besides the internship programme, as internship will take additional time in reading, reflection and reporting. The conferences will also be of a nature that time will be invested in them.

The deadlines for reading reports and for evaluations will be identical to the regular semester model for internship listed in the previous section of this manual. The contract will contain dates for representatives from the college to meet with the church board, visit these services, go calling with the pastor, and evaluate progress of the skills of the ministerial student.

## THE SUMMER INTERN

The summer is a unique time of year in Australia and New Zealand. Holiday activities often make creativity a must within the context of the parish ministry- This season is also a time in which some students prefer to gain experience on their own district. For these students the summer internship is the answer.

Advantages of summer internship are several: ONE - it gives the student opportunity to gain experience and feedback from people with whom they have served previously. SECONDLY, the day in - day out nature of this kind of internship must closely resemble the life of the graduated clergy. It also allows ties with the home district to be re-established and strengthened before that day when one returns home as a graduate of the Bible College. Summer internship prior to this time allows the smoothest possible re-entry.

There are some disadvantages, however. Paced feedback from your college is not possible due to distance. Those pastors familiar with the internship concept and aware of the advantages of the same could well provide leadership and feedback that will minimise this deficiency. A special conference with the sponsoring pastor and the college is

advisable before the first sponsorship of a summer intern.

The standard contract for the summer intern is nearly identical to the regular semester model. Reading reports are due on the first Friday of the semester following the summer participation. All reports from the pastor and from the student are also due at that time. The required workshop can often be incorporated into a camp or convention setting. Part of the preaching then (no more than half) can be fulfilled during the pastor's summer holiday. In this case, lay evaluation shall be submitted to the college in lieu of the pastoral report.

It is essential that at least four weeks of the internship be under the direction of the host pastor. Upon his return to the church, the host pastor shall also file a report on the abilities shown by the intern in professional ministry in the absence of the host pastor. Reports from board members and other indicators will be the basis for this report.

The contract may be negotiated by letter and/or phone in the case of the summer intern working at a church some distance from the Bible College. In each case the summer intern will start with the standard contract. The contract will be adapted to fit his particular needs and to the particular ministerial needs of the church in which he has chosen to serve. Some arrangements that must be firmly

established before the college can enter into a summer internship agreement are as follows:

1. Approval of a standard contract which is acceptable to the student, the host pastor, the church board, and the college.
2. Submission of plans for the adequate living quarters for the summer involved.
3. What financial support system for the summer student is proposed by the church? The student does live by faith, but heavy college commitments during the year make personal funding of living expenses impossible.
4. Submission of the dates for commencement and completion of the summer internship. This involvement must total eight weeks of summer internship.

The summer internship will require weekly conferences with the pastor in which the intern and the pastor will reflect. They will reflect on both experiences and feelings toward these situations, feelings toward people, feelings of fear or inadequacy, feelings of confidence, feelings about new situations that arose during the week, and other feelings that may be relevant to the situation. Goals and plans for the new week will also need to be established during these weekly conferences.

Summer internship can be entered after completing two full years of study at Nazarene Bible College (i.e. sixty-four semester hours) provided that the prerequisite courses for internship have been met.

To grow and experience among the people of the home district is most profitable. The college with the pastors

and students who desire to reap the rewards of home district involvement.

## THE ECLECTIC INTERNSHIP MODEL

After reading the previous sections, some interstate students will desire to gain part of the internship credit while at home for the summer. Perhaps employment or family responsibilities will not allow a full summer away from the college environs, but a guided contractual involvement in the home churches is desired. In this case, the internship can be commenced during the summer and continued in the Brisbane area churches through the first semester.

In such a case, the amount and kind of activity to be fulfilled during the summer must be predetermined and noted on the contract. Both sponsoring pastors shall be apprised of a dual nature of the contract, and shall agree to work within this arrangement.

The benefits of the eclectic model is simply this: two models of pastoral style can be observed; two sets of feedback can be obtained; and the weight of the workload for the intern can be distributed over the summer period when there are few academic demands. Much of the reading for the internship, for instance, can keep one in the reading mode for the summer months. Summer is a tremendous time in which to work ahead.

The student must understand that a shorter summer involvement means that the host church will not be obligated to provide housing or satisfactory financial arrangements. The church, no doubt, will want to be involved with their college students in very tangible ways but the kind of commitment made to full summer interns may not be extended to those who return after a normal holiday period. The opportunities to serve and to stretch ones skills while surrounded by "home folks" make this option, nonetheless, very attractive.

Those who desire the eclectic model of internship must contact the director of internship at least four weeks prior to the summer involvement. He must fully realise that the pastor's summer schedule may not allow a contract to be drawn up for a meaningful involvement. In this case, lack of gaining internship credit shall never dampen one's enthusiasm for entering fully into the life of the home church during any visit to the "sending" body.



## GRADES FOR THE INTERN

Grades are another form of feedback. The students are always interested in this topic when a college course is in discussion. Internship is not the kind of course that is grade oriented in the traditional sense of exams and papers. A grade will be assigned in order that you will have evidence of your effort on your permanent college transcript, however. Percentage marks for each letter grade will be as printed in the college catalogue. To gain these percentage points, you will want to give your attention to the following areas:

- 10% - enthusiastic application of oneself to each aspect of the local church.
- 5% - co-operative spirit with the pastor and the church as reported by the pastor and lay observers. A Christlike spirit must be exemplified.
- 10% - evidence of growth reported by the pastor and by the reports sent in by lay, pastoral and college observers.
- 10% - dependability - promptness - keeping all appointments. All reports must be on time.
- 20% - Book reports. Careful reading, analysis of the contents, and application to one's own life in ministry is desired.
- 10% - quality of preaching, leading the service, etc.

- 10% - class participation and the weekly conferences with the director of internship.
- 10% - final essay on internship
- 10% - sense of direction in visitation. Is there a purpose for each call? Does the call "flow" toward the purpose naturally? Are calls forced or natural?
- 5% - pacing of activities so that the heavy semester tendencies do not effect internship.

There will be adequate input from various sources to adequately assess you for a grade on your transcript. The ultimate grade, however, will come as you transfer concepts gained in the college context into the situation you will face in your life after formal training. Aim for a high grade now. Participate in internship extensively so that the transition to that ultimate grade of God-pleasing ministry will be natural.

## THE CHURCH BOARD

Live among the people! No finer words could be given to an intern by the host pastor. These words encourage one to visit, to enjoy his church members, to be involved with life. Sometimes the same reminder must also go forth - not only are the lost or the newly converted: church board members are people too. These faithful members may not have as many crises as do others. Their faith may not appear to be fragile. They help carry the load very quietly at times - but they are still people who desire a relationship not only on the vertical plane but also on the plane that gets to know their pastor. They have cooperated in having you come to the church. They want the best for you and for your church. They are selected by the members as those who represent their desires. The church board is important.

As a student intern, think of ways in which you will work with your church board to enhance a pleasant working relationship when you enter ministry as a clergyman. Board meetings should not be anticipated with dread, but with anticipation for mutual planning and two way sharing of vision. To become bogged down in trivia is not the

purpose of the board meeting. Vision and communication is.

When you plan a board meeting, there are some steps that can be taken. Check the minutes of items of old business that must be discussed. Take the lead in these reminders. It is always helpful to give direction to the church board meeting by printing an agenda. On the agenda you will desire to give time for each auxiliary of the church to report. You will also prepare your pastoral report. The treasurer's report should be well prepared and distributed to the members of the board.

For your observation, note whether people are prepared with reports as you observe your host church's board meeting. Have they reflected upon their areas of responsibility before arriving? No doubt the pastor has encouraged them to do so. Are they doing it? Could these board members be trained to prepare for the board meeting?

Next, notice the group dynamics. Do some tend to dominate discussion and decision? Do some like to talk regardless of meaningful contributions to the decision-making process? Are some members silent? Are some intimidated? Are there any who seem to be antagonistic either toward the pastor or other board members? Do any of the people conduct themselves differently in the board meeting than they do at other times?

Finally, notice the decisions made. Were the decisions workable? Was responsibility assigned and times

designated for specific action or decision? Was the group enthusiastic about goal ownership?

After the board meeting reflect! What were the strongest facets of the board interaction? What were the areas where growth could be anticipated? Why do you think various board members took the roles you observed in the church board meeting?

The church board meeting serves as the nerve centre for the entire body population. This nerve centre can either display evidence of frayed nerves or of the nerve centre functioning properly as messages to and from the rest of the body. Educating a church board as to its proper functioning can sometimes take a great deal of time. Every pastor deserves a good board. Your host pastor is no doubt working to that end. As a pastor, what steps will you take to build a working relationship with your individual board members? How will you foster this relationship between members of the board? The outcome of such effort makes it truly worth it.

## INTERNSHIP AND YOUR OTHER COURSES

As you have previously noted, internship is a course that takes time. You must allow adequate time for this course just as you would any of your other courses at college. Time budgeting and pacing for this course in internship is important. There is another much more significant relationship to your other course work however; the course does not stand in isolation from your other courses in theology and practice of ministry.

Every class you have taken in doctrine, Bible and homiletics will come into action when you share the good news either from the pulpit or in the one-to-one interaction. The subject of church administration will be needed for adequate insight into the dynamics at work within various relationships. Other observations or participation in the events discussed in practice will also become an active part of your special experiences in the church. The courses at Nazarene Bible College are intended to be integrated into the whole of preparation for Christian ministry. Internship is one of the most important aspects of this integration. For this reason, certain prerequisites should be studied before commencing your internship. In

the area of Christian service these would include Concepts of Ministry, in which you see the overall direction for ministry and the philosophy of ministry as well. This course then follows in the natural sequence in preparation in the Division of Practical Ministries by Evangelism, Homiletics and Church Administration. Here, basic skills in these areas are established and developed to a level adequate for ministry within the local church context. Practical internship experience should follow the course in Practics. In Practics the knowledge of the effective skills in ministry not previously covered is gained. These skills are so very vital to the experience of the intern pastor. In the area of Biblical studies the following prerequisites would apply: a) BL 101 - Bible Survey; b) BL 102 - Synoptic gospels; c) other courses that may be offered prior to your scheduled experience in the internship programme.

Theological studies would need to cover either Biblical/Theological studies or a year of Systematic Theology. These would form the basis for using discretion and judgement in the preaching and sharing within the church.

A temptation in the college training process is this: it is always tempting to see each course in the institution as a self-contained whole. This, of course, is not true. Each course builds upon its prerequisites. It is assumed that you know the material gained in a previous course.

The comprehensive examination in the last year of your college course assumes that you have reviewed each class and integrated this knowledge into a workable entity that will stand you in good stead for ministry. Internship is another link in this essential incorporation of all previous training into a synthetic whole.



## A FINAL WORD

Give yourself to the ministry of internship. Be in season and out of season. Be faithful to your task both when you feel motivated and when you responsibly choose to serve without an emotional surge. Be the kind of Timothy which will cause any Paul to rejoice.

The attitudes you assume now will be a barometer to the kinds of attitudes you will no doubt assume in later ministry. Start "right" during these college days. Since you are going to minister because of your calling, why not do it willingly and with your whole heart? May the Lord bless you as you apply yourself to this phase of your ministerial calling.

PART III

The Pastor's Internship Supplement

## NOTE TO THE PASTOR

Dear Pastor, I appreciate the consideration you are giving to hosting an intern. In order for you to make a decision regarding this special ministry, we are providing you with a student's internship manual and this pastor's supplement.

To gain a concise picture of the programme, I would encourage you to carefully read the student's manual first. This handbook defines the relationships of the student to yourself and to your church and to internship itself. Then, after reading this supplement, you may well desire to join us in the ministry of producing growth opportunities for student pastors.

Please write or call me if any questions arise. I look forward to cooperating with you in the venture that lies ahead during the next few months.

May the Lord bless you richly,

Bob Woodruff,  
Principal.

Paul had a Timothy. He cared for him as he cared for a son; he invested his life, his prayer and his godly counsel into this young developing preacher. Paul realised that the principle of fulfilling meant not only ministering individually, but also it meant duplicating himself in the life of other young workers.

That same principle applies today. Just as Paul exhorts others to teach others who would be able to teach still others, I believe he would commend you for getting involved in the training of college student-ministers for the work of co-labourer. It would be much easier not to get involved with an internship experience. It takes time and the training is transferred to another church's ministry, but our ministry is larger than the local church we serve. Your ministry is the kingdom. The ministry of your Timothy will be an extension of your own for years to come.

Companies have caught the vision of developing leaders. These groups realise that no programme can take the place of a person of experience working directly with the one being trained. Some conclusions of Harry Levinson work in the area of staff development are especially noteworthy;

- a) A major factor in a manager's development is the opportunity for him to identify with those who have more experience, skill, and power than he has.

- b) The coaching and appraisal process, as usually carried out in ... business, fall short of the mark because it does not support strong relationships.
- c) Among the most important reasons for this failure and that most line executives do not give enough time and thought with their juniors; the climate in business is not tolerant enough of mistakes and individual needs to learn; and rivalry between the bosses and the subordinates tends to be repressed instead of acknowledged. 1

Dr. Levinson shares that the coaching of a "subordinate" falls short due to the fact that no mistakes can be allowed by many of the corporations. To coach effectively, we must not ask for perfection or even too detailed homework in every case. Another area that is pointed out in this study is that of dependence needs. The superior cannot reject the fact that the trainee can be dependent and in need of support while he is gaining confidence.

Both of these factors indicate the need for patience and love. This is especially essential in the development of Christian ministry. Our Timothys are not yet Pauls. We have to make some allowances for both inability and maturity level. Both of these come with experience over a period of time.

"Coaching" of an intern makes it possible for your Timothy to see the manner in which theory is to be applied. This bridging process is essential for the education of the graduate before he assumes his first pastorate. This aspect of education, when missing, becomes a source of great irritation. One has training, but cannot apply the same

toward the practical aspect of ministry. One comment by a high school graduate well summarises the feeling of those who cannot tie education to a life situation. He said, "I have been successful in passing exams, but fail to learn with others."<sup>3</sup>

This comment expresses the young man's frustration. He had learned that surviving in the classroom and surviving in the work world were not identical. The classroom is one of the foundations of a successful life in today's world, but this experience must be bridged with other living. Public education is trying to bridge this gap by work experience opportunities. The theological colleges and seminaries are finding internship to be the most successful mode for the transition from classroom to full-time ministry in the church. As you have read the student handbook and the feedback packet, you have gained an understanding of the concepts inherent in A.N.B.C's particular internship programme. The pastor-coach is a key element in the progress of internship. For this reason I have gleaned helpful information from academic literature to assist us in the joy of on-the-job training for pastors coming forth from A.N.B.C. Together we will assist the present core of young ministers who can gain by the experience of our Pauls.

## COACHING OPPORTUNITIES

Working with an intern is very similar to training a new pilot to fly. The flight instructor will do the landing and take-off at first, allowing the student pilot to assist in safer ventures. Then the steps progress until the pilot finally is only there to observe and take over in case the student encounters difficulty. Finally the day comes when the student pilot flies solo. This stage is the final step to full independence in flying adventure.

Student pilots - or student pastors - at first may be reliant on the strength and maturity of the pastor-coach but finally degrees of ability and self-assurance come which give the rewards of a coaching job well done.

Coaching is a necessary part of the internship programme.

"In an internship or assistanceship, the trainee is assigned to a job as a temporary department hand or an assistant to a department head. In this position, he is likely to be engaged in a variety of trouble-shooting assignments familiarising him with the many problems of that unit or department. Over a period of time, his supervisor observes his performance and reviews his shortcomings and strong points, thus helping him to improve his performance on future assignments."

In the internship experience, the caring pastor-coach is so important. Taking time to establish a relationship with the internee is as necessary as establishing relationships with laity if a co-worker rapport is to be established. In fact, Bernard M. Bass and James A. Vaughan would insist that:

"The success of coaching, in simply internships ... is almost wholly dependent on the relationship established between the 'resident' supervisor and the incoming trainee. Coaching will be ineffective if the coach sees the trainee as a rival; if he rejects out of hand the dependent needs of the trainee; if he is intolerant of mistakes; or if he does not allow sufficient time for coaching." 5

The article entitled "'Off the Job Training' Research" made the comparison of internship type training and flight instruction. The necessary qualifications of effective flight instructors was shared. These were gleaned from reports of recent graduates of the air force schools. Their criteria are so very applicable to pastoral intern, and dealt with the following: not using ridicule, sarcasm, or abusive language. Students reported this form of instructor behaviour increased their tension and reduced their motivation and morale.<sup>6</sup> While abusive language would not be expected from a pastoral coach, still the positive form of reference that would rule out ridicule or a sarcastic attitude must be ever present to facilitate trust and growth. The student must be seen as a student. Our expectations of him must ever keep his level of maturity



and experience in mind. The flight student also found another trait helpful; it was this: "The ability to express himself. Students reported that they found it difficult to learn when they could not understand what was expected of them, when the instructor could not present the desired training verbally."<sup>7</sup> This concept of verbally sharing, during conference times and otherwise, must be a goal of us pastors. This concept is valid whether it be for the intern or for the lay leadership of our church. Taking time to clearly express expectations is necessary. The contract assists us in this area.

Within the time of internship, some error correction is necessary. This is part of the in-the-church facet of the training. The college will be responsible for much of this kind of communication. Together, let us keep in mind principle three. "Making an analysis of individual errors students experience difficulty when they could not learn exactly what was wrong. To be told just that they were wrong was of little help."<sup>8</sup>

This principle means that to be effective, the pastor-coach and the college supervisor must strive to identify the specific errors of those students needing course correction. To identify that needs exist is not enough. To pinpoint those areas that can be corrected and how this correction can take place will take perception. Your insights and your willingness to share these with the

college will be a valuable resource in aiding growth.

Probably the hardest criterion for the pastor-coach and for the college supervisor is number four. It says the best way to assist is "not doing the task for them. Students reported that they had difficulty in learning when the instructors took over on too slight provocation, when they were shown, not guided."<sup>9</sup>

True, we could do the job with more skill, but the intern must be allowed to falter (within reason) as he learns to gain the skills and the confidence that he will need in his early pastoral ministry or his solo flight.

I observed a rather amusing coaching event the other day. My little nephew, Robbie, was playing rugby with his team. Robbie is six. While the older teams do not allow this procedure, the littlest teams are allowed to have a coach on the field so that he can coordinate plays and yell instructions. Some of the little fellows have few clues as to the intricacies of the plays of rugby. The humour came not from the two men on the field, but rather from the two large men surrounded by two teams of little knee-highers. As I watched, I was sure that the two coaches must be tempted to play rather than to coach. (I was sure that some of the yelling mothers wanted to play in place of their sons; they had plenty of advice.) The fact of the matter is, however, that these young players will never learn to play until they play. Coaches and cheering parents, as helpful as they are, can never play the game for them if they are

to learn the skills of the sport. This same principle applies to coaching ministerial interns.

The final criteria to be considered has already been demonstrated by you. It is "interest in teaching". A frequent criticism in flight instruction was that instructors lacked interest in teaching as a job to be done.<sup>10</sup> The calling of pastor-teacher has already become a part of your life and work, so that the above criteria are evident in your ministry. As you coach, you have a definite advantage over the secular flight instructor. Your divine mandate is to equip the saints for ministry. Your years and experience will equip you as a pastor coach to our A.N.B.C. interns. This will be of unestimable value. Thank you for sharing your coaching experience with the Lord's team.

## FEEDBACK

Feedback is necessary! I believe feedback and, for that matter, even giving constructive feedback is the most difficult aspect of developing others. Somehow we are tempted to think that feedback may create barriers between us and those we serve. A study by Robert Howard and Leonard Berkowitz at the University of Wisconsin shows that people do not necessarily accept a favourable evaluation more readily than an unfavourable one.<sup>11</sup> The consensus is that the person being trained responds to an honest evaluation of the performance so that they can be improved. This feedback, however, should stress the positive strengths as well as suggestion for growth. There must be clarity and communication in feedback.

"Coaching will also be ineffective if the relationship is ambiguous - if the trainee cannot trust the feedback he receives from his coach. Coaching, however, will work well if the coach provides a good model with whom the trainee can identify; if both can be open with each other; if the coach accepts his responsibility fully; and if he provides with recognition of his improvement and suitable rewards.<sup>12</sup>

Feedback, in the short-term internship experience, would probably be best invested to skills of ministry and of relating to people. Some deeper problems will take longer than is available within one semester. These

observable needs would well be referred to the college for referral to those who would work on the long-term. The following suggestions shows us the necessity of limiting feedback to areas that can be taken care of in the short-term: "If a trainee's shortcomings are emotional or personal, coaching is not likely to correct them. A less direct approach, such as counseling, would be more appropriate."<sup>13</sup>

Feedback must be helpful and honest. It must be directed to a small enough skill area so that attention can be given to improvement in that area of concern. To focus on too many areas simultaneously can make this kind of feedback counter-productive. Limited and honest feedback is essential in the skill areas which we are trying to develop. Conference with the college can well clarify target areas of concern. Your feedback is to be given honestly, but also with concern and compassion for a fellow minister who is developing. Honest, feedback, in other words, does not designate shattering feedback; it designates feedback that is helpful and measured so that it can be digested and used by the student. Commonsense will prevail here. The balance between an overly positive report that goes beyond honesty and a totally negative report that hinders growth must be the goal of us supervisors both in the college and in the pastorate.

Since feedback may be difficult, is it really worth the effort? Can't the student wait until the end of semester for this information? The answer to these questions is, no.

In 1949, George W. Angell, discovered that immediate feedback in a college chemistry course significantly enhanced retention and learning.<sup>14</sup> The positive feedback gives confidence; the early feedback necessary for course correction allows a correct pattern to be established during the internship experience. Final feedback is given, but the steady flow of feedback which provides for growth is of utmost importance.

The forms of feedback are provided in the internship packet. A conference with the internee concerning your evaluation as recorded on these forms is most desirable. A copy of these forms should be sent to the college promptly so that feedback can be realised here in the weekly conference with the student. During your conference with the students, you will want to encourage them to reflect with you and to suggest areas in which they noted needed growth.

Internship couples experience with feedback. This is the key to its effectiveness.

## MODELLING MINISTRY

In your role as host pastor, there are many things you will consciously do to assist the student in his ministerial growth. The most important aspect of your ministry in this role is that of being an example in ministry. A recent survey of our graduates since the first class of the college in Sydney would support this statement. When given an open-ended question with no alternatives from which to choose, a predominant number of students registered the most memorable and helpful aspect of their college career was the model of ministry exhibited in the lives of teachers involved in their education.

This same concept of the attitudes, the reactions, and the concern shining through as a silent witness to the proper ministerial role, would apply to the host pastor as well as to the college teacher.

As we model, our positive attitude toward the congregation, the district leadership, and the denomination will say much more than hours of lecture in these areas. When the team work spirit of the host pastor is observed, the student will learn the value of this same approach. Levinson confirmed this opinion in a previous account. Allowing the student time with you and to absorb these

positive impressions of the ministry is more important than you would imagine, according to the overwhelming response of our former graduates. Modelling ministry will be the most important aspect of hosting an intern. Your years of ministry will be invaluable in this aspect.



## PLANNING AND REFLECTION

Involvements, such as preaching, should be paced throughout the semester (or holiday period for the summer intern) so that there are periods of reflection and preparation. Growth can truly take place if time for such is allowed.

In the book, Training for Changed Agents, this timing is indicated. This book says that,

"the training and changed process will be cyclical: planning, evaluation, action, evaluation, training, evaluation, action etc. This basic design is adaptable to many types of situations involving cross system boundaries." 15

While this training was directed toward changed agencies in other fields, the principle applies so aptly to internship training for ministry. Plans are made and evaluated before being put into action. Then time is given for evaluation of the activity before launching into the plans for the next.

The conference that you will have with the student can include these elements:

1. Evaluation of the most recent activity.
2. Planning for the next activity.
3. Evaluation of these plans and revision of the same.

The timetable for various components are set in the contract. When adjustments take place within this contractual timetable, the college should be notified promptly.

Pacing, planning, evaluation: these are the steps which allows reflection which brings skill improvement during the duration of the internship experience. The difference that this approach to timing makes is very significant. Spreading the work out over the time allotted is very important and is also healthy for the church in that the senior pastor does not become invisible for an extended period of time as sermon quotas are met all at once.

I believe that you will find your involvement with one of our students gratifying. Please know that we are always available for conference and for assistance in any situation needing the same. We value your participation and want these experiences to be as pleasant for you as they will be for us.

## NOTES

## Section II

<sup>1</sup> Harry Levinson, "A Psychologist Looks at Executive Development," Harvard Business Review, 40 (October 1962): p. 69.

<sup>2</sup> Ibid., p. 72.

<sup>3</sup> Catherine Blakers, Issues in Career Education (Melbourne: Australian Frontiers Inc., 1978), p. 58.

<sup>4</sup> Bernard M. Bass and James A. Vaughan, Training in Industry: The Management of Learning (Belmont, California: Brooks-Cole Publishing Company, 1966), p. 90.

<sup>5</sup> Ibid., p. 91

<sup>6</sup> Douglass H. Fryer and Harold A. Edgerton, "'Off the Job Training' Research" Personal Psychology, 3 (1950): 264.

<sup>7</sup> Ibid

<sup>8</sup> Ibid

<sup>9</sup> Ibid

<sup>10</sup> Ibid

<sup>11</sup> Robert C. Howard and Leonard Berkowitz, "Reaction to the Evaluation of One's Performance," Journal of Personality, 26 (1958): 507.

<sup>12</sup> Bass, op.cit., p. 91.

<sup>13</sup> Ibid., pp. 91-92

<sup>14</sup> George W. Angell, "The Effect of Immediate Knowledge

of Quiz Results on Final Examination Sources in Freshman Chemistry," Journal of Educational Research, 42 (1949): 391-394.

<sup>15</sup> Ronald G. Havelock and Mary C. Havelock, Training for Change Agents (Ann Arbor, Michigan: Institute for Social Research, the University of Michigan, 1973), p. 161.

## NOTES

## Section III

<sup>1</sup> Bernard M. Bass and James A. Vaughan, Training in Industry: The Management of Learning (Belmont, California: Brooks-Cole Publishing Company, 1966), P. 90.

<sup>2</sup> Ibid., P. 91.

<sup>3</sup> G. B. Williamson, Overseers of the Flock (Kansas City: Beacon Hill Press, 1952), p. 215.

<sup>4</sup> Ibid., P. 216

<sup>5</sup> Nolan B. Harmon, Ministerial Ethics and Etiquette, revised edition (New York: Abingdon-Cokesbury Press, 1950), PP. 72-73.

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Internship Manual. Questionnaire on Internship, Oregon Conference, Free Methodist Church

PART IV  
Feedback Packet



INTERN PLACEMENT EVALUATION

Each interning student of Australasian Nazarene Bible College has the responsibility of preparing an evaluation of the placement and of forwarding it to the College Sponsor. YOUR INPUT IS IMPORTANT! The information you provide is used in advising other students about field study selections.

STUDENT \_\_\_\_\_ FACULTY SPONSOR \_\_\_\_\_  
 Name Name

FIELD PLACEMENT \_\_\_\_\_  
 Name Supervisor

\_\_\_\_\_ Address Phone

Dates of Internship \_\_\_\_\_ Year \_\_\_\_\_

SUB AREA Pastoral Ministry \_\_\_\_\_ CE \_\_\_\_\_ Other \_\_\_\_\_

Instruction: Please respond to the following statements by circling the appropriate number, where:

1 = Poor 4 = More than satisfactory  
 2 = Passable 5 = Excellent  
 3 = Satisfactory NA = Not applicable

1. The training I received in the field was: 1 2 3 4 5 NA
2. The supervision and feedback from my internship supervisor was: 1 2 3 4 5 NA
3. My internship supervisor was easily accessible to me when I needed her/him 1 2 3 4 5 NA
4. My overall evaluation of this internship 1 2 3 4 5 NA
5. Faculty supervision and guidance in this field was: 1 2 3 4 5 NA

Please try to be specific in your response. The more specific information you give, the more useful your evaluation is to other students.

6. How might the faculty sponsor's performance be improved? (If no improvement is necessary, please say so.)

- 
- 
7. Which aspects of this internship study did you find most valuable? (Please rank in order of importance.)
- 
- 
8. Which aspects of this field study did you find least valuable? (Please rank in order of importance.)
- 
- 
9. How well did the placement match your anticipation?
- 
- 
10. Please list any additional comments or suggestions:
- 
-

NAZARENE BIBLE COLLEGE  
Ministry in Field Education  
Check List Sheet

Student \_\_\_\_\_ Date \_\_\_\_\_

FUNCTION	DATE						EVALUATION
SITUATION							
Hospital							
Sick, Invalid							
Shut In							
Door-to-door							
General Pastoral							
ORSHIP							
Scripture Reading							
Prayer							
Preaching							
Song Leading							
Conduct Service							
ecial Services							
Seminar							
Funeral							
Wedding							
Dedication(s)							
Mid-week Service							
MINISTRATIVE							
Board							

FUNCTION	DATE						EVALUATION
Committee Work							
Pastoral							
TAR COUNSELLING							
THER-MISCELLANEOUS							
PERSONAL CONFERENCE							

TE: O = Observed      S = Shared in Experience      FP = Fully Participated  
 \*Please use space below for comments.

## PERSONAL AND PROFESSIONAL EVALUATION

NAME \_\_\_\_\_ DATE \_\_\_\_\_

## I. PROFESSIONAL

- A. Priorities. Many things occupy the time of the pastor. It is important that he know how to spend his time effectively. Listed below are many activities of the pastorate. Please indicate how you would prioritize them by numbering them in descending order of priority. If you sense that two or more items deserve equal priority, you may give them the same priority number.

\_\_\_\_\_ "Cold Turkey" contact development  
 \_\_\_\_\_ Community involvement  
 \_\_\_\_\_ Conference and denominational activities  
 \_\_\_\_\_ Conversation  
 \_\_\_\_\_ Correspondence  
 \_\_\_\_\_ Crisis counseling  
 \_\_\_\_\_ Hospital visitation  
 \_\_\_\_\_ Pastoral visitation  
 \_\_\_\_\_ Personal evangelism  
 \_\_\_\_\_ Personal growth  
 \_\_\_\_\_ Promotion  
 \_\_\_\_\_ Preaching  
 \_\_\_\_\_ Shut-in visitation  
 \_\_\_\_\_ Teaching

- B. On the continuums below, please indicate where you sense you are at present time regarding each item listed. Mark your present position with an "X". Then indicate with an "O" where you would like to be at the end of the internship.

	1	2	3	4	5
1. Preaching					
Experience (Much)					(None)
Ability (Superior)					(Low)
2. Visitation					
Routine Pastor					
Experience (Much)					(None)
Ability (Great)					(None)

- |                       | 1 | 2 | 3 | 4 | 5      |
|-----------------------|---|---|---|---|--------|
| Sick and Shut-in      |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |
| Prospect              |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |
| Crisis                |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |
| 3. Teaching           |   |   |   |   |        |
| Adult                 |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |
| Youth                 |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |
| Primary-Junior        |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |
| Pre-School            |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |
| 4. Promotion          |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |
| 5. Correspondence     |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |
| 6. Administration     |   |   |   |   |        |
| Scheduling Activities |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |
| Committee Functioning |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |
| 7. Conduct of Worship |   |   |   |   |        |
| Public Prayer         |   |   |   |   |        |
| Experience (Much)     |   |   |   |   | (None) |
| Ability (Great)       |   |   |   |   | (None) |

	1	2	3	4	5
Song Leading					
Experience (Much)	.....				(None)
Ability (Great)	_____				(None)
Conducting a total service					
Experience (Much)	_____				(None)
Ability (Great)	_____				(None)
Weddings					
Experience (Much)	_____				(None)
Ability (Great)	_____				(None)
Funerals					
Experience (Much)	_____				(None)
Ability (Great)	_____				(None)
8. Outreach					
Prospect Identification					
Experience (Much)	_____				(None)
Ability (Great)	_____				(None)
Prospect Cultivation					
Experience (Much)	_____				(None)
Ability (Great)	_____				(None)
Personal Evangelism					
Experience (Much)	_____				(None)
Ability (Great)	_____				(None)
Nurture of Converts					
Experience (Much)	_____				(None)
Ability (Great)	_____				(None)
Incorporation of people into the mainstream of the church					
Experience (Much)	_____				(None)
Ability (Great)	_____				(None)

## II. PERSONAL

### A. Appearance:

My personal appearance is

.....

always neat

unkempt

My clothing selection is

always appropriate

never appropriate

My table manners are

perfect	atrocious
---------	-----------

My appearance makes a positive impression

always	never
--------	-------

B. Attitudes

My feelings toward a lifetime in the pastorate are

very positive	negative
---------------	----------

My feelings toward myself and my abilities are

very positive	negative
---------------	----------

My attitude toward life in general is

very positive	negative
---------------	----------

I make lasting friends

very easily	with great difficulty
-------------	-----------------------

I hold grudges

always	never
--------	-------

I resent the advancement of others

always	never
--------	-------

C. Stewardship

I have a daily devotional period

always	never
--------	-------

I sense my prayers "get through to God"

always	never
--------	-------

I give at least 10% of my income to God's work

always	never
--------	-------

I have a regular period of exercise

always	never
--------	-------



I observe Sunday as a day of rest and worship

always never

I make constructive use of my time

always never

I am on time

always never

I am honest

always never

I have assignments ready before deadlines

always never

I wisely manage money

always never

#### D. Family

My spouse is supportive of my calling

highly not at all

My spouse and I get along

very well poorly

I consider my spouse my equal

always never

I consider my children a hindrance to the work of God

always never

My spouse should be employed outside the home

always never

I should spend time with my family

60 hours/week ½ hour/week

Our family life is a positive example

always	never
--------	-------

My spouse and I disagree

always	never
--------	-------

We handle our disagreements by

ignoring them	reasoning	fighting
---------------	-----------	----------

In the space below, list your spiritual gifts:

What do you sense is the greatest strength you bring to the ministry?

In what areas do you sense the greatest need for work?

## SUMMER INTERNSHIP

## FINAL EVALUATION

## SATISFACTION QUESTIONNAIRE OF INTERN'S PERFORMANCE

INTERN \_\_\_\_\_ SUPERVISOR \_\_\_\_\_  
 (Signed)

Indicate how satisfied you were with the Intern's performance:

- 1 - far exceeded expectations; did a first-rate job
- 2 - somewhat exceeded expectations; did a good job
- 3 - met minimal expectations; did a satisfactory job
- 4 - did not meet expectations; did a below-average job
- 5 - fell far below expectations; did a poor job

	1	2	3	4	5	Not Sure
1. Came well prepared for the position						
2. Possessed necessary pastoral ministry/C.E. skills						
3. Showed ability to work independently						
4. Did assignments thoroughly						
5. Showed a sense of responsibility						
6. Was dependable						
7. Showed creativity on assignments						
8. Worked at high level of productivity						
9. Exhibited a professional attitude						
10. Could adapt to change circumstances						

	1	2	3	4	5	Not Sure
11. Was cooperative						
12. Showed up for services and obligations regularly						
13. Was punctual						
14. Was courteous and friendly						
15. Presented acceptable personal appearance						
16. Showed general maturity						
17. Overall assessment of Intern						

## EVALUATION CHART OF SERMON FACTORS

This score card may be used to rate the speaker. The left side of the card is a must. The right half may be used only as designated factors apply to a given sermon.

1 - Inferior, 2 - Poor, 3 - Fair, 4 - Adequate, 5 - Good  
6 - Very Good, 7 - Superior.

(Check only where item clearly fits.)

## AUDIENCE ORIENTATION

1    2    3    4    5    6    7

Low interest value  
Poor communicative spirit  
Unresponsive to audience  
Personal indifference to listeners  
Short on interest and attention devices

## PERSONALITY OPERATION

1    2    3    4    5    6    7

Be more purposeful and earnest  
"Conscious self" seemed to be in the way  
Try for more positive spirit  
Turn on plenty of warmth and cordiality  
Need more enthusiasm  
Focus more on what you say, less on how you say it.

## THOUGHT AND CONTENT

1    2    3    4    5    6    7

Inadequate development of main idea  
Not rich enough in substance  
Poor choice of subject  
Need more specificity to support points  
Inadequate preparation

## ORGANIZATION

1    2    3    4    5    6    7

Introduction inadequate  
Need partitioning of ideas  
Short on interest build up  
Short on creating unified thought picture  
Conclusion step inadequate

## LANGUAGE

1    2    3    4    5    6    7

Too abstract  
 Vague and unclear  
 Too many trite expressions  
 Sounds bookish  
 Too verbose

## VISUAL ASPECTS OF DELIVERY

1    2    3    4    5    6    7

Posture casual and slouchy  
 Need more bodily animation  
 General appearance too negative  
 Poor eye contact  
 Use more space relation gestures

## AUDITORY ASPECTS OF DELIVERY

1    2    3    4    5    6    7

Get more vocal variety  
 Work for more fluency  
 Make what you say sound important  
 Need more vocal energy  
 Need more conversational directness  
 Try to speak more distinctly

## EXEGESIS OF SCRIPTURE

1    2    3    4    5    6    7

Meaning not made clear  
 Poor interpretation of meaning  
 Accommodated text  
 Weak Scriptural support

## EXPOSITION

When treating the text, how well did the speaker use:

## EXPLANATION?

Interesting  
"Bogged down" with length

## ILLUSTRATION?

Natural and interesting  
Appropriate for truth being  
expounded  
Sounded bookish

## APPLICATION?

There was a natural response  
to action

## PERSUASION?

## EXHORTATION?

How well were the above factors balanced?

Observations (Miscellaneous)

## DAILY PLANNING SHEET

## Phone Calls to Make


## Work to Accomplish


## Letters to Write


## Appointments


## People to See


## Planning to do


Place priority number before each activity.



## LAY SERMON EVALUATION FORM

Was the sermon interesting?

Comment on the length of the sermon.

Could you give the outline or main points of the sermon?

Did the preacher explain the basic meaning of the chosen scripture well?

Did he include illustrations that helped the truth come to life. Please comment on how well he illustrated the truth preached.

Did you feel like acting upon the truth presented in the message?

Did the speaker sound prepared?

Did he sound natural?

Was the content of the sermon complete enough to satisfy the congregations needs?

Comment on the speakers gestures:

voice:

appearance in the pulpit:

Thank you for your assistance in giving vital information  
to our student intern.

## APPENDIX B

A.N.B.C. Internship Questionnaire

This questionnaire has two purposes. The first is to identify the kinds of circumstances God is using in leading students to Nazarene Bible College or has used in leading students to Nazarene Bible College. The other is to identify areas that would be helpful to include in our internship programme.

1. Are you (tick one) male? \_\_\_\_\_ female? \_\_\_\_\_
2. While in College did you pursue a programme in preparation for  
       \_\_\_\_\_ pastoral work  
       \_\_\_\_\_ Christian education  
       \_\_\_\_\_ lay workers' certificate
3. Before you came to College were you residing in - Australia? \_\_\_\_\_,  
       New Zealand? \_\_\_\_\_, other? \_\_\_\_\_
4. Where do you now reside - Australia? \_\_\_\_\_, New Zealand? \_\_\_\_\_,  
       other? \_\_\_\_\_
5. Were you a Nazarene when you came to N.B.C.? Yes \_\_\_\_\_ No \_\_\_\_\_
6. If you were, how long had you been a church member before attending the College:-  
       \_\_\_\_\_ less than one year  
       \_\_\_\_\_ one to five years  
       \_\_\_\_\_ five to ten years  
       \_\_\_\_\_ ten years or more
7. Are you now a member of the Church of the Nazarene? Yes \_\_\_\_\_ No \_\_\_\_\_  
       If no, to which denomination do you now belong? \_\_\_\_\_
8. If you have changed denominations since attending College, please specify the reason below?  
       \_\_\_\_\_ doctrinal differences  
       \_\_\_\_\_ polity or leadership  
       \_\_\_\_\_ desires for different worship pattern  
       \_\_\_\_\_ disillusionment with the Christian faith  
       \_\_\_\_\_ other \_\_\_\_\_
9. Was N.B.C. the first Bible College you attended? Yes \_\_\_\_\_ No \_\_\_\_\_

10. What were your reasons for entering the ministry? (Indicate with a tick the degree to which each was a factor.)

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	Low				High
Attracted to pastoral work	/	/	/	/	/
Salvation of others	/	/	/	/	/
Strong sense of "call"	/	/	/	/	/
Need of the church	/	/	/	/	/
Love of God	/	/	/	/	/
Sense of service to humankind	/	/	/	/	/
The urging of others	/	/	/	/	/
Direction from church leadership	/	/	/	/	/
Other	/	/	/	/	/

11. If you presently had a choice, would you choose to enter the Christian ministry? Yes \_\_\_\_\_ No \_\_\_\_\_

12. When you graduated from Nazarene Bible College, how prepared did you feel for ministries in: (1 - very little; 5 - very prepared; please circle your response)

a) visitation skills	1	2	3	4	5
b) preaching	1	2	3	4	5
c) training other Christians for service	1	2	3	4	5
d) church administration	1	2	3	4	5
e) typing, filing, office skills	1	2	3	4	5
f) teaching	1	2	3	4	5
g) V.B.S. and Sunday school leadership	1	2	3	4	5
h) conflict resolution in the church	1	2	3	4	5
i) Biblical interpretation skills	1	2	3	4	5
j) clear understanding of theology	1	2	3	4	5
k) altar work	1	2	3	4	5
l) altar calls (drawing the net)	1	2	3	4	5
m) evangelistic work	1	2	3	4	5
n) counselling skills	1	2	3	4	5

13. How did you feel about the Church of the Nazarene when you were a student?

\_\_\_\_\_ positive

\_\_\_\_\_ mixed feelings

\_\_\_\_\_ somewhat negative

14. How do you feel about the Church of the Nazarene now?

\_\_\_\_\_ positive

\_\_\_\_\_ mixed feelings

\_\_\_\_\_ somewhat negative

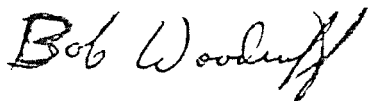
\_\_\_\_\_ very negative

15. What was the most positive aspect of your College days?

16. What would you like to see added to the College programme for the benefit of present and future students?

Thank you for your assistance in our present study. Your individual answers will be held in the strictest confidence.

Sincerely,

A handwritten signature in cursive script that reads "Bob Woodruff". The signature is written in dark ink and is positioned above the typed name.

Bob Woodruff,  
Principal.

# INTERNSHIP CONTRACT FORM

Intern . . . . .

Host Pastor . . . . .

Internship Programme for Two (2) Hours Credit

Nazarene Bible College

The intern shall preach two Sunday morning and two Sunday evening sermons during his time of Internship. These shall be spaced throughout the experience as to give adequate time for preparation and reflection.

The Intern shall lead at least one Prayer Meeting or service during the mid week.

The Intern shall lead a training seminar(s) for church workers totalling two hours of seminar time.

The Intern shall counsel one person at the altar concerning: 1) Salvation, 2) Sanctification, and 3) Problems of the Christian life such as problems with victory.

The Intern shall attend all services of the host church.

The Intern shall make at least eight pastoral calls with the pastor, and shall also make at least ten pastroal calls without the host pastor. He shall visit at least ten homes of people who are not in regular attendance at the church. His calling shall include one hospital call.

The Intern shall invest at least eight hours in door-to-door calling in the interest of the Lord and His Church.

Each of the above activities will be reported on in writing, and evaluation will be sent by pastor and by at least one lay person concerning each of these activities.

The Intern agrees to cooperate with the leadership of the host pastor and to support him both in his presence and out of it. He shall conduct himself in a professional and ethical manner.

The enclosed bibliography represents books that will be read carefully and thoughtfully to gain credit for this course.

SIGNED: Intern . . . . .  
 Host Pastor . . . . .  
 College Sponsor . . . . .



Page three of Contract

Alterations to standard contract (these will be rare)

Individualization of contract

Objectives

Learning Resources and  
Strategies

Evidences of  
Accomplishment of Objectives

Page four of Contract

Schedule of participation

Preaching Dates

Workshop Plans

Visitation Schedule

Dates of Individualized Contract Events

Page four of Contract

Schedule of participation

Preaching Dates

Workshop Plans

Visitation Schedule

Dates of Individualized Contract Events

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# INTERNSHIP CONTRACT FORM

Intern . . . . .

Host Pastor . . . . .

Internship Programme for Four(4) Hours Credit

Nazarene Bible College

The Intern shall preach four Sunday morning and four Sunday evening sermons during his time of Internship. These shall be spaced throughout the experience as to give adequate time for preparation and reflection.

The Intern shall lead at least one Prayer meeting or service during the mid week.

The Intern shall lead a training seminar(s) for church workers totalling four hours of seminar time.

The Intern shall counsel one person at the altar concerning: 1) Salvation, 2) Sanctification, and 3) Problems of the Christian life such as problems with victory.

The Intern shall attend all services of the host church.

The Intern shall make at least ten pastoral calls with the pastor, and shall also make at least fifteen pastoral calls without the host pastor. He shall visit at least ten homes of people who are not in regular attendance at the church. His calling shall include one hospital call.

The Intern shall invest at least ten hours in door-to-door calling in the interest of the Lord and His Church.

Each of the above activities will be reported on in writing, and evaluation will be sent by the pastor and by at least one lay person concerning each of these activities.

The Intern agrees to cooperate with the leadership of the host pastor and to support him both in his presence and out of it. He shall conduct himself in a professional and ethical manner.

The enclosed bibliography represents books which will be read carefully and thoughttrully to gain credit for this course.

SIGNED: Intern . . . . .  
 Host Pastor . . . . .  
 College Sponsor . . . . .

Page three of Contract

Alterations to standard contract (these will be rare)

Individualization of contract

Objectives

Learning Resources and  
Strategies

Evidences of  
Accomplishment of Objectives

Page Four of Contract

Schedule of Participation

Preaching Dates:

Workshop Plans:

Visitation Schedule:

Dates for Individualized Contract Events:



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