

Centering on Ministry



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The Pastor as Priest

By Wilma I. Perry

The priestly office of the minister imposes upon him (her) a keen sense of humility coupled with an intensified awareness of his own humanity; for he knows that he possesses neither the authority nor the divine attributes essential to the forgiveness of sins. On the other hand, the minister understands the implications of his being amenable to *both* God and to his people. To better understand this paradox one must study the affinity between the prophetic and the priestly roles of a pastor.

At this one point — the confrontation with sin — the prophet and the priest are comparable. Karl Menninger in his book, *Whatever Became Of Sin?*, challenges the clergy to be acutely aware of this divinely appointed responsibility saying, "The clergyman cannot minimize sin and maintain his proper role in our culture. If he, or we ourselves, say we have no sin we deceive ourselves, and the truth is not in us (John 1:8). We need him (clergyman) as our umpire to direct us, to accuse us, to reproach us, to exhort us, to intercede for us, to shrive us. Failure to do so is *his* sin."¹

It is this word "shrive" that we now call attention to. A strong little verb that encompasses the confessional role of the priest or counselor; one who hears or evokes confession. In personal counseling the pastor "hears out" the client's verbalization of his struggle with either false (neurotic) or moral guilt. In the first type of confession the minister employs his psychological techniques in attempting to free up the personality of the confessor. However, to redeem another from moral guilt and to transform another's life falls within the exclusive domain of Jesus Christ, as Lord of Life. Salvation resides in the personhood of

Christ. The pastor-priest only assists in this process by influencing the "confessor" in his effort to reach out to God.

Explaining the nature of true or moral guilt, Paul Tournier says, "The guilt that men are never able to efface, in spite of sacrifices, penance, remorse, and vain regrets, God Himself wipes away; and men are at once freed from their past and transformed."² Here again a physician and psychiatrist outlines the human limits of the priest's role for the minister. In this light we can better understand the task of *assisting* persons in their quest for the peace of God.

The New Testament image of the priesthood may be viewed from another perspective; one pertaining to the spiritual nature of the church. If church membership is understood to be a personal transformation and holy and obedient relationship with a personal God then this is an existential experience. If God places the members in the body as it pleases him, likewise, he places the pastor-priest in the role of the helping servant for those persons. The focus here is on the teaching, interceding concern of the minister.

A priest performs religious rites. This act also brings the people closer to God by relating symbolism with reality. From the marriage ceremony to the holy communion the minister plays an active role in this aspect of his people's lives. Not in an hierarchial sense or ecclesiastical office of one serving one step below that of a bishop; but as a man of God called and trusted to care for the spiritual growth and welfare of God's people. In one sense, he is a presbyter who exercises a multidiscipline — teaching, intercession and administration. Again, the minister is accountable to create and maintain within his congregation a climate of worship and obedience to God. He

stresses in various ways the claims that God has upon the lives of his people. Like the prophet who proclaims God's word, the priest, through worship and service calls people to enter new paths of commitment while continuing to walk old and tried paths of the Spirit.

Looking at the priesthood we view the minister as a public servant. One who represents the church to his community; leads in public prayer, promotes Christian education in its deepest and broadest meaning; and preserves the image of God in the midst of his people. Thus the minister "guards" the "deposit" of gospel truth by making it attractive and appealing to all who would hear. In short, the minister who would assume the role of priest serves people for God's sake. He gives of himself unreservedly in their behalf. And he creates ways in which to keep visible and viable God's grace in behalf of those who struggle with either false or moral guilt. He assists them in their quest for God and meaningful and personal relationship with personal Savior. He is constant in intercessory prayer which he fosters with a loving concern for others.

Paul summed it up in this manner by thanking God for calling him, *enabling* him, *trusting* him and putting him into the ministry.

1. Menninger, Karl, M.D., *Whatever Became of Sin?*, Hawthorne excerpted from *Guilt and Grace*, p. 184.
2. Peaston, Monroe, *Personal Living, An Introduction to Paul*, Paul Tournier, Harper and Row, Publishers, New York, 1972. p. 168 as excerpted from *Guilt and Grace*, p. 184.

The Pastor as Key Educator

Donald A. Courtney

We know well the words from Ephesians 4, "some should be. . . pastors and teachers for the equipment of the saints for the work of the ministry." Not only are we called to teach, but we also recognize more and more that *we cannot help but teach*. In everything that he says and does, that pastor teaches someone something. What the pastor teaches will depend a great deal on his point of view of the church's teaching ministry and the persons to whom the church ministers.

The teaching ministry of the church takes place in the context of the whole life and work of the Christian community. It cannot be separated from the varied settings in which members of the Christian community experience together each other or wrestle with the persistent life issues faced by all. Every facet of the church's work is a teaching agent, and the pastor is the "key educator."

The Pastor's Self-Identity

A pastor's style of ministry is tied up with his own self-identity. If he sees himself as the representative of the "institution," he is likely to function in ways that support the ongoing life of the institution. At times they may be in conflict with a person-centered ministry, though it does not need to be. For example, he may find his role in Christian education as a member of the board of Christian education or as teacher of an adult class. These assignments may not be the highest expression of his key function; to influence the quality, variety, creativity, and effectiveness of the church's educational ministry. They may merely be activities that meet "expected" involvement of the pastor in some area of teaching.

A great deal of literature has described the role of the pastor in terms of set responsibilities. Helpful as these may be, they seem to indicate that all pastors must function in the same way. They fail to emphasize that each pastor is unique and must be sensitive to his own talents, competencies and interests. He must find ways to utilize that uniqueness for modeling a caring, nurturing, life-changing and sustaining teaching ministry. It is little wonder that some pastors feel their involvement in the educational ministry of the congregation is counter-productive.

Mature adulthood is reflected in a self-concept that essentially says, "I am a spiritually sensitive, interdependent, self-directed person." Many pastors, perhaps to combat their own insecurities, use Christian education to increase the dependency of laymen upon them as pastors, rather than helping persons become self-directed persons theologically. Thus, they have used educational processes to prevent Christian maturity — the very opposite of what Christian education seeks to obtain. It weakens the whole church's teaching ministry through weakening members of the congregation.

Another danger or pitfall is caused by a kind of maternalism that passes under the guise of "Christian nurture." Nurture is all right for a child, but it is quite different for pastors to build a relationship with adults upon the nurture concept. Nurture implies that we, who do the nurturing, are somewhat superior. It makes a pastor feel important and needed. There needs to be a shift away from patronizing pastoral approaches, and from efforts to coerce adults into dependency. There needs to be a move toward the recognition of the priesthood of all believers. Most pastors today have educated persons in their congregations. Many laymen are as deeply motivated for Christian service as are pastors. Layman and pastor can work

together as equals with full respect. This shift will take authority away from the pastor and increase the responsibility of the layman. But there is a growing number of laymen who understand what it means to practice ministry in a torn and suffering world.

Functions of the Pastor as Key Educator

Needed today are pastors that can help create a climate for education in the church that is exciting, creative, controversial, *and* patient, understanding, supportive. People desperately seek a sense of continuity amid the confusion and chaos so often associated with change. The pastor functions to enable persons to accept change and feel some comfort with it, and at the same time sense continuity with the past. The pastor also functions to enable persons to celebrate change. Celebration is concerned with life situations of persons, their successes and losses. If no new successes are celebrated, persons tend to cling to the glories of the past.

The pastor must function as a facilitator of meaning. He must help each person struggle with experiences of his own life, and help him draw implications and meanings from them. The pastor needs first to respect the beliefs and values of his own tradition or heritage, for to find meaning is to find continuity in events. The pastor functions to enable persons to find structure in order to deal with conflict and differences that separate persons. The pastor has great need for skills — and the courage to move into the polarized community. The pastor as educator undergirds others to adopt an active life-style to cope with the pressures of a changing society.

The pastor functions to help persons have courage to admit differences and believe in each other. When we acknowledge our common search for the will of God, our differences may become manageable. The pastor needs the skill of listening. Listening places a value on the learner that says, "We are in this quest together. You have something to share with me as well as I have something to contribute to your learning." That kind of pastor can be exciting to be around for he is wanting to learn and seeks to help others learn.

The Pastor as a Prophet

Benjamin F. Reid

The local pastor must be a prophet! This generation calls for a prophetic ministry. Let us consider four things that characterize a prophetic ministry.

I

The prophet cries out against sin - both personal and social, both individual and collective. He denounces sin in the whorehouse and sin in the White House. He thunders under divine authority that the soul, the race, the nation that sins - it shall die. Men such as Benjamin May, William Sloan Coffin, Fulton Sheen, and Martin Luther King, Jr., have done much to demonstrate the pastor's role as a prophet in the social order. Like Amos, these men found themselves impelled to denounce the sins of society - racism, poverty, war and unequal justice - as well as the personal and private sins of individuals.

From his lofty pulpit or on the corner of the street or in the quiet atmosphere of his study, the preacher-prophet helps people to overcome the problem of sin in their lives. He is not merely denunciatory of sinful activity, but he shows people how to live in victory over sin. The prophet must be capable of moral outrage over sin - and this outrage sometimes hinders his popularity.

II

The prophet calls the church to repentance for failing a needy society. He calls for the hidebound institution to become a dynamic fellowship. He calls for the church to rise above the sins of the status quo instead of yielding to them and sanctifying them.

He demands that the Church be God-conscious, rather than man-pleasing and state-serving. He weeps over a church that puts property before people, expediency before right and social approval before conscience. And, as a prophet, he is often beheaded for his temerity.

III

He calls for justice. He does not lull the church to sleep with promises of a heaven free from human injustice. Instead, he cries out against personal and social injustice, legal justice without opportunity, and justice tempered by the color of a man's skin, his cultural or economic achievements, or his political views. And he knows that often prophets are exiled because of their annoying clamor.

IV

He puts his body behind his prophetic utterances. "He sits where people sit." He leaves the cloistered study, the safe surroundings of his church organization, the endless round of church meetings and he goes where the action - the danger - the outrage - the needy - the PEOPLE are!

So in this generation you will find the preacher-prophet not only in the pulpit, the sanctuary, or the church office, you will find him helping an alcoholic find his way to a sober life by means of prayer and supportive counselling. You will find the preacher working with drug addicts, assisting the insecure to overcome their insecurities and the inner stresses and the frustrations that caused them to turn to drugs. You will find this twentieth century prophet patiently leading neurotic men and women into meaningful adjustment to life's crises. You will find him in a court room assisting a poverty-ridden Black family receive equal justice under the law. You will find him in a rat-infested tenement, insisting that his member (an absentee landlord) be Christian enough to make the place liveable.

You will find this modern prophet showing welfare families a way to dignity and gainful living. You will find him refusing to sanction any war, anywhere for any reason against anybody.

You will find him merging into preacher, prophet, and finally priest. He will still hear confessions, so that people can die in peace. He will yet show the unwed mother that life has not ended and she can still live, love, and grow. He will yet hear broken men sob out their sins and redeemed men weep for joy.

He will yet be challenged by this age, crushed by his responsibility and refreshed by the spirit of God.

He will yet insist that God is the author and finisher of life and that indiscriminate "abortion on demand" and arrogant euthanasia and the senseless destruction of young men in selfish wars are all abominations in the sight of God. So you will find the prophet-preacher-priest pleading for unborn babies to live, waiting with the aged as they die and using all his moral energies against war.

He will yet bless babies, counsel and marry starry-eyed youth, strengthen the sick, reclaim the backslidden, love, reach out to and salvage the lost.

He will fail sometimes. He will be dreadfully inadequate often. He will - in his heart - leave the prophetic ministry a thousand times.

But he will be faithful and fearing, powerful and prostrate, adventurous and over-cautious, courageous and cowardly.

But he shall breathe new life into God's church and the sleeping body shall rouse itself and move - "Like a Mighty Army".

Every Seminary graduate ought to be enrolled and participating in Continuing Education for Ministry. Are you?

The Pastor as a Person

Joseph W. Blair

At the heart of every great pastor is a great person. Nothing is more important in the pastor's life than to be an authentic human being responding with integrity to both God and man. Unfortunately, the pastors can lose a clear identity of who they are as persons under the ceaseless pressure "to be all things to all people". At all cost the pastor must resist these pressures to conform to other's ideals and wishes and maintain one's own identity as a person, else the pastor may become a many-headed monster, a stranger to oneself, and of little help to God or man.

The wisdom of the sage who uttered, "Know thyself!" is equaled with "Be thyself!" For unless the pastor can find the courage to act on interior resources as a person, the integrity of all interpersonal relationships is thwarted. Shakespeare said it well when in *Hamlet* he had Polonius declare:

This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

Integral to the pastor's identity as a person is knowing to Whom one belongs. Some pastors who have served congregations for many years have never come to know what it means to be "in Christ". My neighboring Lutheran pastor recently returned home from a meeting in California and announced to his congregation that after many years in the ministry he had just come to know Christ as Savior. Many other pastors who have known Christ at one time have lost the zest from their experience with God. We dare not become so caught up in guarding the souls of others that we leave our own soul unguarded. This was a great concern to Paul when he wrote: "...lest after preaching to others I myself should be disqualified." (I Cor. 9:27) Central to the person of the pastor must be an experience of salvation that gives inner direction to all that the pastor is becoming.

Beyond the salvation of the pastor, a definite sense of call from God is crucial to one's identity as a person. Nothing else can provide the confidence and staying power needed to withstand the discouraging moments that come to every pastor. Self-appointed pastors are in trouble from the start. Bishop William Martin of the United Methodist Church rightly affirms the crucial place of the call in the life of the pastor when he writes:

"When the storm breaks, a man needs for a compass something more than an awareness of the evil of the world and a benevolent desire to be helpful. He needs to know that it was God

who set him on this journey and that he dare not turn back.”¹

The most important thing about a genuine call to be a pastor is not the form, but the reality of it. There is no ghost like this, that a pastor feels that somehow the commission has been lost.

Confidence from a strong sense of vocation must be tempered with humility. Only when the two are happily married can the pastor function with effectiveness. The pastor with a strong sense of confidence is always in danger of limiting usefulness by over-stressing one's own ability and theological outlook. On the other hand, the pastor may operate out of a crippling sense of inferiority and be given over to self-disparagement. Recently I heard a bright, young minister introduce his provocative message by running himself down. The sermon barely survived its prelude!

There is only one kind of ambition appropriate for the pastor — ambition for God. Any other kind gets one into trouble. “If I could get a chance at something big”, is all too often the wail of a frustrated pastor. A prerequisite to a productive and satisfying ministry is the ability to discover the extraordinary opportunity in the ordinary situation.

When the pastor knows who he (she) is and Whose he (she) is, then a wealth of relationships with other persons become possible if the pastor loves the people. The words of Dr. William Mikesell, former teacher of psychology at Anderson College, linger with me from across the years: “Joe, why do you want to be a pastor? If it's not to love and serve people, do something else, for God's sake!”

As a person the pastor is constantly under pressure about what priorities will be set for the use of time. Never does the pastor have enough time to do every worthy thing that calls for attention. The first priority should be given to the pastor's own personal devotion to God. The personal and spiritual growth of the pastor's flock will greatly depend on one's continuing development in maturity and integrity. The second priority for the pastor must be for one's own family. This is the primary testing ground for faith and works as a child of God. It is unfortunate that the pastor's family frequently does not get the priority which they deserve. W.A. Criswell and Charles Blair — the pastors of two of America's largest churches — share a common regret. They did not provide prime time in their schedule for their children. The pastor is first and foremost a person — a man or a woman, and personal and family concerns deserve highest priority.

At all cost the pastor must guard the “inner sanctum” of the soul. “As a man thinketh in his heart, so is he.” (Prov. 23:7) Greatness or

debauchery is determined by the quality of the pastor's inner life. If Jezebel or Judas are to drag a pastor down, it all begins in the inner sanctum.

1. William Martin, *To Fulfill This Ministry* (New York: Abingdon Press, 1969), pp. 15,16.

The Pastor as an Administrator

Arlo F. Newell

“Relationship” is the key word in understanding the pastoral role as an administrator. Without this as a basis from which to work, it is extremely difficult to plan, organize, motivate, or coordinate the work of the local church.

Theologically, relationship focuses one's faith upon the pastor's relatedness to God and the Holy Spirit. This is the perpendicular aspect ...man to God, the human/divine...and it helps to remind us that it is God's Church that we pastor. The Church, comprised of members like ourselves, is led through the Holy Spirit as he works through yielded lives. True “charismatic” church government creates a harmonious working relationship within the congregation because the pastor is surrendered to the Holy Spirit. It is only when we forget that Christ is the Head of the Church that we enter into administrative difficulties.

In administration responsibilities, the pastor is also related to people in the horizontal relationship within the life of the congregation. Because of his sensitivity to the Holy Spirit, the pastor does not seek to dictate nor to manipulate the people through the administrative process. Rather than exploiting the people, the pastor's energies are directed toward discovering where they are in the particular life situation and then, together they seek to plan for the future in achieving God's plan for that particular church. While recognizing theologically that the church is divine, we must constantly be reminded that the saints are very human and must be worked with accordingly.

This key, relationship, determines to a great degree the ability of any pastor or leader to organize and motivate human activity within the church. Though gifted as preacher, teacher, etc...one's leadership will be minimal unless the people believe in the pastor as an authentic person fulfilling God's call among them. Perhaps it is because of this that the schools of church growth have discovered that the growing congregations are those served by long-time pastors. Pastors who through five, ten or twenty years have established a trusting relationship with the people within a congregation. Sometimes our energetic enthusiasm defeats an excellent organizational plan because we

have failed to give priority to the building of relationships with the leadership of the church. Robert Calkins has defined administration in a manner that can be easily applied to the life of the church.

Administration is fundamentally the direction of affairs.

It is purposive in action, and to an increasing degree it is informed, rational and deliberative action.

The three main elements of administration are the formulation of goals, the choice of ways and means and the direction of people in some group action.

Once again our understanding of the New Testament Church is applicable at this point. Paul said, "be sure that everything is done properly in a good orderly way." (I Cor. 14:40, LB) A rather cursory reading of Scripture reveals that the God of history is One who moves toward an ultimate goal. His plan of redemption was not an after thought but rather, the forethought of God. Within the church, therefore, one of the functions of the divinely called pastor is to assume the responsibility of administering the program by seeking to give direction and encouragement to the congregation as they strive to fulfill God's mission in the world. This should always be based upon informed, rational decision making but also deliberative action.

Projected planning is helpful in this dimension of the ministry. Too often the old statement is true. "Everybody talks about it, but nobody does anything about it." One of the reasons is that we often fall short in planning ahead toward a future definite goal. A type of "crash" program may succeed occasionally for the immediate...but the church with a successful future is one in which the pastor and people learn to evaluate their ministries, discover their strengths and weaknesses...then plan intelligently for the future.

The late Dr. Earl Martin, in his book, "The Organization and Administration of the Church" states that "we do not organize the Church, we organize to do the work of the church." If we are to succeed in spiritual worship, Christian education, evangelism, etc., it will be due to the proper organization of the congregation into an effective working force to serve the Lord. Both the Old and New testaments abound in examples of how God, through the leadership of sanctified workers, organized to do the work of ministry. Acts the sixth chapter is an example of this type of bringing together persons in the proper relationship to carry out the ministry.

Four things have been stated thus far in recognizing the pastoral role as an administrator. First, proper relationships toward God and toward your people are basic in every administrative task.

Secondly, learn to accept this as a part of your ministry and move forward deliberately into planning for a successful future. This can only be done by giving attention to the third item, evaluation of the present and the establishing of goals for the future. Our final comment points in the direction of always involving people as they join with you in achieving goals which pastor and people under the leadership of the Holy Spirit have established for the local congregation.

Administration for the busy pastor can be the most exciting part of the ministry, rather than sheer frustration. Remember it is God's Church! Be willing to let him lead you as you lead His people. Amen!

Robert N. Gray, *Managing the Church*, The Haymaker Press, Vol. 1

Robert N. Gray, *Managing the Church*, The Haymaker Press
Edward R. Dayton, *Tools for Time Management*, Zondervan Publishing House

Peter F. Rudge, *Ministry and Management*, Tavistock Publications
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Leslie Parrott, *Building Today's Church*, Beacon Hill Press of Kansas City

Howard F. Sugden and Warren W. Wiersbe, *When Pastors Wonder How*, Moody Press

The Pastor as a Shepherd

Keith Huttenlocker

"I'm glad you came today," she said, gratitude in her voice, anxiety on her face. Nervously she walked toward the door, obviously seeking a word with me beyond the ear of her husband. I made hospital rounds routinely, but there was a special opportuneness about my visit this day. An aged minister was nearing the end of his earthly journey. There had been bad news that morning from the doctor. His devoted wife was trying to face up to the inevitable. We paused together in the hospital corridor where she went straight to what was on her mind. In the next twenty minutes we came to tentative conclusions about some key decisions. I went on my way. She returned to her bedside vigil, but now a sense of direction made it easier. We kept in touch. In three weeks he was gone. After the funeral, she told a friend what my support had meant to her.

While obviously not rejoicing in the tribulations of his people, a pastor can find the shepherd role one of the most rewarding aspects of his ministry. For anyone who deeply cares about others, what can be more gratifying than administering comfort and counsel? If during the course of the day, a pastor has helped to alleviate someone's hurt or put

them in touch with grace to endure their hurt, he will have done well.

While the pastor may feel most keenly needed during a time of crisis, the shepherd role has other dimensions. Dr. Wayne Oates actually delineates four levels of Pastoral Care: comfort, friendship, confession and teaching.¹

If the pastor wants to be associated with other than times of misfortune, he will welcome and create opportunities to be a pastor-friend to members of his congregation. Recently, my wife and I were invited to a birthday party for one of the finest persons in our congregation, a prominent business man. He was fifty and his wife wanted to share this happy occasion with friends. For this beautiful Christian couple, celebrations aren't complete without including their pastors. And so there is crepe, but there is also cake.

Whether or not the pastor hears the confessions of his people is determined by his own attitude. If he sounds and acts like a judge, little will be told him in private. But if by his tenderness and reconciling speech he communicates understanding and forgiveness, he will hear from their own lips the sins of his people. They will tell them to him because they will trust him. They will turn to him for relief. Someone whom I had known since she was a darling girl came to me years later to confess that she was having an affair with a married man. I never would have expected it of her, but I didn't tell her that. I accepted her as I had always accepted her, and only when she was ready to hear it did I show her the hurtfulness of what she was doing.

The shepherd will inevitably be a teacher, else what is his rod and staff for. However, the pastor is unique among all the teachers of the earth. He has to embody what he teaches, and in fact, teaches

continuously by example. Furthermore, if he is what he is supposed to be, he enjoys a respect which gives impact to his words. He is not just anybody talking; he is somebody telling. My pastor taught me to believe in the virgin birth, and neither my sociology teacher nor my history teacher nor my psychology teacher nor my biology teacher was ever able to teach me otherwise.

The secret to pastoral care rests on two foundational stones: communication and competence. No one shepherds very many strangers. Experiences, whether they be of joy or sorrow, which call for the participation of a pastor, will elicit a ready call to the pastor who has kept in touch. Shepherds are expected to camp close to their sheep. But shepherds need to know their business. It takes more than a big heart and a close friendship to serve the complex needs of modern society. A pastor's professional skills must evoke confidence in him and justify the care entrusted to him.

An effective pastor will be much more than shepherd, but he dare not be less. If he is a good shepherd, his people will hear his sermons with delight, follow his leadership with devotion, and honor his priesthood with dignity. The master Shepherd said, "Come to me, all who labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls." (Matt. 11:28) That's the promise every layman looks for in the ministry. With God's help, we can deliver.

1. Wayne Oates, *The Christian Pastor* (Philadelphia: Westminster Press, 1951), p. 158.

The Center for Pastoral Studies and Continuing Education

The Center for Pastoral Studies offers Church of God ministers the opportunity to receive "credit" for participating in programs of continuing education. Continuing education is a personally designed learning program which begins when basic formal education ends and continues throughout the balance of one's career. A life-long unfolding process, it links together personal study and participation in organized group events that are designed to extend professional competence.

Each minister is largely responsible for the design of his own continuing education program. It should be carefully planned, in the light of personal strength and weakness and evident professional concerns. For assistance in planning

his own program of continuing education, one would usually turn to trusted colleagues, the Credentials Committees, and the Center for Pastoral Studies.

The level of formal education that a minister has reached in the past is not the crucial question. The real question centers in the presence of a strong desire to go on. Every minister in the Church of God is eligible to participate and we strongly urge everyone to do so.

The term C.E.U. stands for a Continuing Education Unit, which is ten contact hours of participation in an organized continuing education experience under responsible sponsorship, capable direction and qualified instruction. The C.E.U. now has been standardized in educational circles as a professionally oriented valuing unit.

C.E.U.'s are not intended to be the equivalent of academic credits, nor are they normally intended

to be earned in the usual academic classroom or to be converted into academic credit at a later time, even though one might earn C.E.U.'s by auditing classes, and might be given advanced standing in an academic program in the light of C.E.U.'s previously earned.

The many needs of ministers and the great flexibility of the C.E.U. program suggest a wide variety of settings. On occasion, the Center itself will sponsor accredited programming, and some experiences also will be available on occasion at Anderson School of Theology and at Church of God colleges. These would be only a few of the available opportunities. Seminars, clinics, colleague clusters and other short-term training experiences worthy of accreditation may be available to you. Some may be sponsored by a church, a local college, seminary, hospital, or ministerial association. Some you and your colleagues may organize. Whatever the experience and whoever the sponsor, if the program meets your needs as a minister and meets our standards as a Center, it probably will be accredited.

The primary value is to enable more effective ministry, but a student of the Center for Pastoral Studies earns C.E.U.'s and builds a permanent record of achievement which will be of increasing significance to pulpit and credentials committees. This also qualifies you for the awards granted in official recognition of your achievements. These are Certificates of Recognition, the first being awarded when ten C.E.U.'s have been earned.

To enroll you should get an application blank from the Center for Pastoral Studies, complete it and return it with the \$10.00 check. This is a one-time charge to open your permanent, life-time file.

Once you are accepted as a continuing education student and your permanent file is established, you will be helped to discover programs that meet your needs. The Center will try to keep you alert to possible experiences.

When an appropriate program is identified, you may participate fully in it, complete a Student Evaluation Form afterwards, and send it with the standard \$2.00 recording charge to the Center.

The Director of continuing education will assist you in identifying experiences that are accredited. You will receive frequent correspondence from the Center for Pastoral Studies.

T. Franklin Miller, Director

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This issue of "Centering on Ministry" is being sent without charge to all persons who are enrolled with the Center as students in Continuing Education for Ministry, and to graduates of the School of Theology.

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