

Institute for Christian Teaching
Education Department of Seventh-day Adventists

**TRAINING MINISTERIAL DIRECTORS
AND LAY PASTORS:
A CURRICULAR PROPOSAL**

by

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Prepared for the
Faith and Learning Seminar
held at
Nairobi, Kenya
March 1990

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The Problem

In August 1988, Pastor Pitman Siamandu, a recent graduate of the theology course at Solusi College, upon entering his assigned district in Southern Zambia discovered to his amazement that there were 55 churches, companies, and branches in the district—55 preaching points eagerly waiting for his arrival to provide them with urgently needed pastoral care. Only sixteen months later when I visited him, Pastor Siamandu informed me that the number of preaching points in his district was no longer 55; it had already increased to 72. To make matters more difficult, many of the 72 churches and companies are inaccessible by public transportation. The pastor's aging vehicle was inoperable at the time of my visit, but even if he should manage to get it repaired, without four-wheel drive he would be unable to reach a significant number of congregations in his district except on foot.

A unique situation? Not at all. Seventh-day Adventist pastors in many parts of the Eastern Africa Division could give similar reports. The growth rate throughout the Division is soaring—some Unions are reporting an annual growth rate of more than 20 percent, and the Division annual growth rate for 1988 was an unprecedented 13%.

Johan Combrinck, Director of Development for DAWN Ministries, speaking to evangelical church leaders in Harare, Zimbabwe, has identified as one of three essential factors for rapid church growth the presence of a special, divinely-appointed time of national and international Holy Spirit inspired renewal and cited several examples from Southern Africa to support his conclusion that we are presently in such a time of renewal (Combrinck, 1990). Missiologist Gottfried Oosterwall has stated ". . . it must be categorically stated that large accessions to the faith are the work of the Holy Spirit (John 6:44; 12:32; 16:8-15)" (Oosterwall, 1980, 7, emphasis his). I agree with these statements and praise God for the abundant evidence of His mighty power. An analysis of the rapidly increasing rate of growth in the Eastern Africa Division of Seventh-day Adventists suggests that it is reasonable to project an annual growth rate of 15% for the remainder of this century and a total projected Division membership on January 1, 2000, in excess of 3.5 million persons. This represents more baptized members than existed in the entire world field only ten years ago. If, to this figure, one adds a projected 3.3

million children under the age of 15 and 700,000 additional persons studying for baptism, one arrives at a projected 7.5 million adherents in the Eastern Africa Division needing pastoral leadership by the year 2000 A.D.

A second essential factor for rapid church growth, according to Combrinck (1990), is active concerted church planting¹ on the part of the membership. In this regard the Eastern Africa Division has a very strong potential. At the end of 1988 there were 3,169 organized churches in the Eastern Africa Division. However, based on observation in a number of districts in the Zambia and Zambesi Unions it would appear that for every organized church there are several companies², at least two of which, with proper encouragement and leadership, could be officially organized into churches. Thus, for planning purposes one could reasonably conclude that there are a total of 9,500 congregations in the Eastern Africa Division which should be categorized as churches. With a projected average annual growth rate of 15% for the rest of the century, one can therefore anticipate that with proper planning and adequate local leadership there will be 44,000 organized churches by January 1, 2000, with an average of 170 adherents in each church. But to serve these 44,000 congregations there will be fewer than 1,500 salaried pastors.³ Thus, the average pastor will be responsible for 30 churches, with at least 50 or 60 companies attached to those churches.

Ellen White has admonished the church that:

As the shepherd of the flock he [the minister] should care for the sheep and the lambs, searching out the lost and straying, and bringing them back to the fold. He should visit every family, not merely as a

¹Church growth specialists refer to the establishment of a new congregation as "church planting." In the context of church planting Jim Montgomery, founder and president of Dawn Ministries, declares, "... by minimum definition there is a church when at least a small group of believers led by an elder meets on a regular basis for worship, instruction, the basic New Testament sacraments and for witness and service" (Montgomery, 1989, 79).

²In Seventh-day Adventist parlance, a company is a congregation which has not yet been officially organized into a church. Most companies have fewer than 50 persons in attendance each week but may occasionally have as many as 100 or 150 attendees.

³There are presently 975 pastors, 2.5% of whom can be expected to drop out each year due to resignations, retirements, and dismissals. Annually we are training an estimated 76 additional pastors at Bugema College, Lakeview Training School, Rusangu Ministerial School, Solusi College, Tanzania Adventist Seminary and College, and the University of East Africa. At that rate we can expect a total of 1,489 pastors by 2000 A.D.

springing up continuously. In fact, an average of 10,000 members and one new denomination join their ranks every day.

The conclusion is obvious: if the Church does not provide trained leadership when it is needed, someone with more charisma than integrity will arise to fill the vacuum. The result will be the decimation of the Seventh-day Adventist ranks through the establishment of numerous offshoot movements. Already this is beginning to happen on a small scale in a few areas.

"This is the kind of thing that should keep church administrators and planners awake nights," Staples declares.

The problem of providing facilities for so many burgeoning new congregations is a pressing concern, but the matter of leadership is far more crucial. Uncontrolled success could result in either an undisciplined and unmanageable mixed multitude or in baptized semi-heathenism. Without recognized leadership there is always the danger of schism and offshoot movements. Under such circumstances nothing the church can do is of such importance as the provision of leaders (Staples, 1980, 120).

Unless a solution to this problem is found promptly, it seems clear that the Seventh-day Adventist Church will be facing a major crisis within the next decade. In the words of Combrinck, "If we don't supply the shepherds, the sheep will be lost" (1990).

In previous crises in the Church, the world Divisions have turned to the General Conference for missionaries and special appropriations to meet the emergencies.⁵ However, such an alternative is no longer viable. In fact, shrinking financial support from overseas is compounding the leadership crisis in the Eastern African Division. At the same time that institutional needs are growing, subsidies from the General Conference are decreasing and national inflation in most countries within the Division is far outpacing the increased local tithes and offerings. Thus the Fields and Unions are finding it very difficult to balance their budgets with the present pastoral staff. Indeed, some Fields have found it financially expedient to reduce their pastoral staff

⁵One such crisis was the people movements in the Kasai Province of Zaire during the late 1960s and early 1970s. This was precipitated by a government edict requiring all religious organizations to register and stipulating a minimum in financial resources to effect such registration. The General Conference provided special appropriations to fund a large-scale indoctrination program for the numerous independent denominations with beliefs similar to those of Seventh-day Adventists which sought union with the Seventh-day Adventist Church, including at least one whose founder was a graduate of the Voice of Prophecy Bible Correspondence Course.

at the very time when it urgently needs to be increased. Under such circumstances it is totally unrealistic to expect the Field and Union treasurers to find sufficient funding to train the additional pastors needed, let alone to employ them. In short, then, some totally new approach to the pastoral leadership crisis is called for as we enter the decade of the 1990s.

Search for a New Approach

The seeds of the solution to the emerging crisis in leadership can be found by a careful reexamination of one facet of the predominant Christian world view which has been in conflict with the biblical world view—the dualistic distinction between clergy and laity.⁶

The authors of Let My People Go state the problem clearly:

The sharp division between clergy and laity that exists today is not evident in the New Testament. Every Christian is to be viewed as a priest; one of God's own people, responsible to 'declare the wonderful deeds of him who called you' (1 Pet. 2:9 RSV). The writer of Ephesians states that pastors are 'to equip the saints [members] for the work of ministry, for building up the body of Christ [the Church]' (Eph. 4:12 RSV). (Lindgren and Shawchuck, 1980, 98)

Rex Edwards, Associate Secretary of the Ministerial Association of the General Conference of Seventh-day Adventists, agrees with this concept. He writes:

Throughout our history Seventh-day Adventists have held the doctrine of priesthood of believers as one of our cardinal beliefs and most cherished distinctives. Yet in spite of our profession we have seriously misunderstood and certainly inadequately expressed the full meaning of this doctrine. . . . What we have failed to understand adequately is that the priesthood of believers . . . teaches that every Christian is a priest or minister and thus has a ministry to perform. (Edwards, 1979, 74)

Quoting from Ellen White (Review and Herald, July 16, 1895), Edwards asserts that "the work of God is retarded by criminal unbelief in his power to use the common people to carry forward his work successfully." He continues:

One of the major attacks of the Reformation was centered at the point of recapturing the ministry of the laity. Yet, ironically, this was one of the areas where a sufficiently radical break was not made by the Reformers and those who followed them. It is here that the modern church can make a significant and unique contribution, if, indeed we are sufficiently daring. (Edwards, 1979, 95)

In support of this point, Edwards cites Elton Trueblood, who

⁶ See Walsh and Middleton, pages 93 to 116, for a discussion of dualism and the gap between the "Christian" world view and the biblical world view.

points out that one of the central characteristics of the first Reformation was in opening the Bible to the 'ordinary Christian,' and 'now, after more than three centuries, we can, if we will, change gears again. Our opportunity for a big step lies in opening the ministry to the ordinary Christian in much the same manner that our ancestors opened Bible reading to the ordinary Christian. To do this means, on one sense, the inauguration of a new Reformation while in another it means the logical completion of the earlier Reformation in which the implications of the position taken were neither fully understood nor loyally followed.' (Trueblood, quoted in Edwards, 1979, 95; emphasis by Trueblood)

Edwards opposes "the concept that because a man makes his livelihood in the secular world God expects only a partial commitment of his life" (1979, 17) and affirms emphatically that "the New Testament clearly teaches that all Christians are to be ministers" (1979, 14). However, writing from the perspective of the United States and its many resources, Edwards stops short of declaring the logical conclusion to his thesis, i.e., the official recognition of a new order in the Adventist Church, that of lay pastor.

Oosterwall comes closer with the declaration,

In many circles of the church, lay witnessing is seen mainly, if not exclusively, as a work of assistance to the pastor. . . . This not only severely limits the role of the laity in mission and church growth, . . . but it also robs lay witnessing of its own great challenge, responsibility, and accountability. In the New Testament, moreover, it is just the other way around. There the role of the pastor is determined by the calling and ministry of the laity. (1980, 11, emphasis his).

Staples closes the remaining gap when he declares,

Numerous programs of Theological Education by Extension (TEE) and in-service training for the ministry have been developed. . . . Such programs lend themselves admirably to the kind of crisis situation the church is facing in some countries. . . .

TEE and in-service training programs produce church workers of a number of categories. Some remain efficient lay leaders, and some eventually enter the regular ministry. There is a third possibility, however, which many churches are exploring and which would appear to be an answer to the problem of slender financial resources of the church and its urgent need for stable and responsible leadership. This is the concept of a self-supporting ministry, in which mature and committed church leaders are ordained to the ministry but are restricted to a particular church community. There may be resistance to this idea, but perhaps we do well to remember that the Reformation doctrine of the priesthood of all believers does not imply the abolition of the clergy; rather it implies the abolition of the laity. Such ministers are not accorded a salary, but may be given a modest expense allowance. They perform all the functions of the regular

ministry, attend conventions or workers' meetings, and may be members of church legislative bodies (Staples, 122-123, emphasis mine).

The time is long overdue for this recommendation of Staples to be fleshed out and implemented. Unless something is done quickly, by the end of this decade the Eastern Africa Division alone may have more than 42,500 churches without resident pastors. The need for additional trained pastors is obviously much too urgent to allow further delay.

Implementation—A Proposed Curricular Approach

The establishment of a lay pastor order will call for a multi-pronged approach involving Lay Pastors, Lay Evangelists, District Ministerial Directors, Field/Conference/Union Ministerial Directors, Theological Training Institutions, Church Executive Committees, and Local Churches. For greatest effectiveness, each level must carry out its role cooperatively and with determined commitment.

1. The Lay Pastors. Each Lay Pastor shall function as pastor of one specific church, lead out actively in pastoral visitation, be responsible for the pulpit and sermonic year, and work closely with the church. Lay Evangelist(s) in spearheading evangelism and church growth in his local church. The Lay Pastor, as the designated pastor of his church, shall work in close cooperation with the local church elder(s) in handling administrative matters of the church. The Lay Pastor may be authorized by the executive committee of the Field/Conference to routinely conduct baptisms in his designated church.⁷ Where permitted by law, the Lay Pastor may, in certain circumstances, be recommended by the Field/Conference executive committee to serve as a marriage officer. Where this is not legal or is impractical because of bureaucratic obstacles, he may be authorized by the Field/Conference committee to perform religious marriage ceremonies after the legal ceremonies have been performed by civil authorities in accordance with local law.

⁷In some cases it may be preferable for the District Ministerial Director to conduct the baptisms. However, by 2000 A.D. most districts will have so many churches and companies that it will be a physical impossibility for the Ministerial Director to meet the need. It should be noted that deferring baptisms and conducting large-scale baptisms at a few designated places two or three times a year, as is presently the case in some districts, is just as unsatisfactory as an obstetrician telling his patients that he performs deliveries only one day per quarter and that expectant mothers must wait for that date. Baptisms are much more effective as a public witness to the community if they are performed within the community of the converts as frequently as converts are ready for baptism.

A person who is selected to serve as a Lay Pastor shall be spiritually strong, doctrinally sound, and strongly committed to the Seventh-day Adventist Church. He shall previously have demonstrated leadership abilities within the church or the Sabbath School. He shall have been ordained, or be eligible for ordination, as a local church elder.⁸ He shall give evidence of spiritual gifts appropriate to the duties of a pastor. He shall express himself willing and able to give, without financial remuneration, a minimum of 12 hours a week (including time spent in training and the fulfillment of Sabbath responsibilities) to the work of pastoring.

The District Ministerial Director, after consultation with the board of the local church, shall recommend a prospective Lay Pastor to the Field/Conference executive committee for appointment to serve one designated local church for a specified duration as determined by the committee. The executive committee shall issue a license or credential confirming the appointment, and a Field/Conference representative or the District Ministerial Director shall set him apart for pastoral ministry at a special dedicatory service.⁹

It is expected that the Lay Pastor shall continue in his previous employment or self-employment. The appointment of the Lay Pastor may be discontinued at any time for cause by vote of the Field/Conference Executive Committee. The Lay Pastor shall be responsible to the Field/Conference through the District Ministerial Director, shall receive no salary from the Field/Conference or the local church, is not normally to be considered for a

⁸ This paper does not attempt to address the controversial issue of whether or not the role of church elder and/or pastor should include women. The author knows of congregations where circumstances dictate that the church leadership must rest in the hands of women, e.g., in some mining towns men disqualify themselves from membership (and leadership) by working half a day on Saturday. The author leaves the role of women to the appropriate committees and sessions for resolution but points out that the doctrine of spiritual gifts teaches that the church should make full use of each spiritual gift bestowed upon all the members of the church.

⁹ It will be necessary to address the question of Lay Pastors' ordination to the pastoral ministry. The author is unable to find biblical support for separate ordination for pastors and for local elders and concludes that the distinction is administrative rather than prescribed. Accordingly, it would appear that the question of whether or not Lay Pastors should have an ordination separate from that of local elders and/or pastors is purely administrative and should be determined on the basis of usefulness.

full-time, salaried appointment by the church, and does not accrue denominational retirement credit.¹⁰

In order to effectively carry out his pastoral responsibilities, the Lay Pastor shall receive specialized training in accordance with the curriculum developed for them by the Training Institutions. Lay Pastors shall be expected to complete a specified number of Continuing Education Units each year, obtained through in-service training provided by the District Ministerial Directors, periodic seminars/workshops designed specifically for Lay Pastors by Field/Union Ministerial Directors, and annual Field/Conference/Union "workers' meetings."

2. The Lay Evangelists. Ellen White has written, "One man usually performs the labor which should be shared by two; for the work of the evangelist is necessarily combined with that of the pastor, bringing a double burden upon the worker in the field" (White, 1948b, 260). In view of this counsel from the Spirit of Prophecy, it seems desirable that, in addition to a Lay pastor, that each organized church also have a Lay Evangelist who functions as an evangelist for that one specific church, leading out actively in the evangelistic program of the church in close consultation with the Lay Pastor and the District Ministerial Director. The Lay Evangelist shall spearhead evangelism and church planting within the neighborhood of his local church and, in consultation with the District Ministerial Director to avoid confusion, shall participate in evangelistic activities with neighboring Lay Evangelists or in previously unentered territories. His selection, training, and terms of service shall correspond to those of the Lay Pastor except that he shall give evidence of possession of the spiritual gift of evangelism.

¹⁰In special circumstances the Field/Conference or the local church board may choose to provide a modest travel budget. However, it is recommended that this be carefully monitored and restricted to situations which involve unusual travel expenses essential to an adequate fulfillment of the Lay Pastor's assignment. Great care must be taken in this matter to avoid any hint of salary, stipend, or other form of remuneration since the Lay Pastorate is just as much a volunteer position as is the position of elder, deacon, Sabbath School superintendent, or pathfinder leader. However, the Field/Conference Committee will probably wish to cover the actual travel costs of the Lay Pastors by public transportation to "workers' meetings" conducted by the Field/Conference or Union, as well as provide lodging and meals at such meetings.

shall be set apart for evangelistic ministry,¹¹ and shall receive additional training in the area of evangelism.

3. The District Ministerial Directors. The Church has been admonished by God's Messenger, "Christian ministers . . . have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister" (White, 1942, 148). "Christ intends that His ministers shall be educators of the church in gospel work" (White, 1940, 825). Recognizing how vital this is to a growing church, Oosterwall implores the Church to ". . . prepare pastors mentally, theologically, and practically to see their role as equippers of the laity for its work of the ministry and the building up of the church (Eph. 4:11,12)" (Oosterwall, 1980, 12).

To implement this wise counsel and to meet the emerging leadership challenge of this decade, the District Pastor shall be redesignated as District Ministerial Director and be employed by the Executive Committee of the local Field/Conference specifically to provide guidance and training to the Lay Pastors and Lay Evangelists in his District (generally one Lay Pastor and one Lay Evangelist for each organized church).¹²

The District Ministerial Director will normally hold a two-year ministerial diploma or a four-year theology degree, and, where appropriate, shall be encouraged to obtain any necessary prerequisites and to pursue professional training until he has completed a four-year theology degree and an M.A. in Pastoral Ministry. Prior to his appointment as a District Ministerial Director he will normally have spent a minimum of two or three years as a pastor or a District Ministerial Director intern, and, usually, will have been ordained to the gospel ministry.¹³ His major responsibilities

¹¹The comment regarding ordination of Lay Pastors applies also to Lay Evangelists. Please see footnote 9.

¹²Churches without any persons qualified for appointment as Lay Pastor or Lay Evangelist will initially continue functioning under the direction of the local church elder as at present. However, it will be the responsibility of the District Ministerial Director to examine every possible option, such as requesting a qualified person to transfer from a neighboring church. The objective is to provide trained leadership for every organized church.

¹³If he is not yet ordained to the gospel ministry, the Field or Conference shall recommend to the local church where he is resident that he be ordained as a local elder, and to each of the other churches in the district that be appointed by them as a local elder. This is present practice when an unordained person is appointed to serve as district pastor.

shall be the systematic training of the Lay Pastors and Lay Evangelists of his district in accordance with a prescribed curriculum, the supervision of District Ministerial Director interns as assigned by the Field/Conference, and the spearheading of evangelism and church growth throughout his district.

4. The Field/Conference Ministerial Directors. Each Field/Conference Ministerial Director will normally hold a four-year theology degree, have significant experience as a pastor or a District Ministerial Director, and be ordained to the gospel ministry. He will be employed by the local Field/Conference Executive Committee to provide guidance and training to the District Ministerial Directors and to assist them in their responsibilities. In this capacity he shall conduct in-service training, seminars, workshops, and other Continuing Education Units for Lay Pastors and Lay Evangelists and shall spearhead evangelism and church growth throughout the Field/Conference. He shall also assist the Union Ministerial Director in the on-going assessment of curricular methods and materials used in the training of Lay Pastors and Evangelists. Where appropriate he shall be expected to obtain any necessary prerequisites and to pursue professional training until he has completed an M.A. in Pastoral Ministry.

5. The Union Ministerial Director. Each Union Ministerial Director, in addition to holding a four-year theology degree, shall also normally have completed, or be in the process of completing, an M.A. degree in Pastoral Ministry. He shall have significant experience as a District Ministerial Director or as a pastor and, usually, as a Field/Conference Ministerial Director. He shall be ordained to the gospel ministry and be employed by the Union Executive Committee to provide training in methodology for the Field/Conference Ministerial Directors and to assist them in their responsibilities by conducting in-service training, seminars, workshops, and other Continuing Education Units for District and Field/Conference Ministerial personnel. In liaison with the EAD Ministerial Director and the Seminaries, Colleges, and Universities of the EAD, he shall assist in the development, assessment, and revision of curricular methods and materials used in the training of Lay Pastors, Lay Evangelists, and Ministerial Directors. He shall also spearhead evangelism and church growth throughout the Union.

6. The Theological Training Institutions. Essential to the success of a Lay Pastor program is the development, implementation, assessment, and revision of the curricula and training materials for all levels of

pastoral/evangelistic activity. This falls basically into five broad categories:

a. Preparation of In-service TEE and Continuing Education Materials for Lay Pastors and Lay Evangelists. Student correspondence or programmed-learning guidebooks shall be prepared in the areas of biblical and doctrinal studies, church policies and procedures, homiletics, evangelism (personal and public), church growth principles and practices (including methods for development and supervision of multi-pronged lay ministries involving all the laity), spiritual gifts and their assessment among the local church membership, church history, and general studies (e.g., English, history, current events, and health principles). In many of the Unions these books and resource materials will require translation into the vernacular.

b. Inclusion of Instructional Methodology in the B.A. in Theology Curriculum. In addition to the textbook, each student will require a copy of the related student guidebook (see a.) and a teacher's guidebook. Each course shall include both instruction in the content area and suggestions on methods of teaching the content. For example, a course in homiletics shall include instruction in sermonic styles and structure (content drawn from the textbook and summarized in the student guidebook) and suggestions for communicating homiletic skills to Lay Pastors (with examples and suggested methods in the teacher's guidebook).

c. Development of an M.A. in Pastoral Ministry Degree with a Ministerial Supervision Component. Using the Andrews University M.A. (Religion) and M.A. in Pastoral Ministry Degrees as models, Solusi College has prepared two curricula¹⁴ which includes courses in preaching, evangelism, church planting and growth, supervision in ministry, and the training and motivation of the laity for ministry. The programs will be offered on a six- or nine-week-per-year continuing education basis and focus on the preparation of pastors to train and supervise Lay Pastors and others involved in church ministry.¹⁵

¹⁴See Appendix A for an outline of the proposed M.A. curricula for Religion and for Pastoral Ministries, both of which place great emphasis on the leadership training.

¹⁵While this paper focuses primarily on the training of ministerial directors, lay pastors, and lay evangelists, it is vital that the training programs include instruction in workable methods of teaching all the laity to effectively use their spiritual gifts in ministry, noting that Paul declares that the apostolic, prophetic, evangelistic, pastoral, and teaching gifts are "for the equipping of the saints for the work of the ministry, for the

d. Development of Continuing Education Units for Ministerial Directors.

Because many of the Ministerial Directors; especially the District Ministerial Directors, will initially have little or no training in the teaching of pastoral skills, it is vital that continuing education units be prepared that will equip them with teaching skills. These courses will focus on the use of the student and teacher guidebooks in the various areas.

e. Restructuring of Non-theology Degrees to Reflect an Active Church Participation Expectation. The Seventh-day Adventist world view challenges every member to active participation in the primary mission of the church—the proclamation of the good news of salvation and the winning of souls for Christ. College graduates who return to their home churches or migrate to city churches as lay persons frequently become local leaders in the church. With the shift to a Lay Pastor emphasis, many of these graduates will become the pastors in their churches. It is vital that the integration of faith and learning receive high priority in our Colleges and Universities to better prepare their graduates for the task that is theirs.

7. The Church Executive Committees. The roles of the Field/Conference, Union, and Division Executive Committees are crucial in the implementation of the Lay Pastor program. Although in most churches of the Division, the pastoring has been largely carried out by lay members on a *de facto* basis, the members of these committees must now establish it on a *de jure* basis. It is vital that these committees address the challenge of unprecedented growth and establish new priorities to meet the challenge. Committee members who are not in touch with the growth pattern of the Division must be convinced of the need for change. They must be reminded that "the church's job . . . is to be in the business of training ministers. This is its primary function." (Edwards, 1979, 72). The administrators in these committees will have to grapple with the natural inertia toward change that is a part of humanness. It is in these committees that the funding must be voted to develop and produce resource materials and to train Ministerial Directors. To effect these changes will require firm determination and bold perseverance, but the outcome will amply repay the effort and sacrifice.

edifying of the body of Christ," so that "every part does it share," thus causing "growth of the body for the edifying of itself in love" (Ephesians 4:11, 12, and 16, emphasis mine).

8. The Local Churches. Edwards has declared, "Nowhere in the New Testament does it say that the primary responsibility for accomplishing the purpose of God in the world rests in the hands of the 'official ministry.' The primary responsibility is always upon the shoulders of those 'called to be saints,' 'the people of God'" (Edwards, 1979, 106). It is precisely for this reason that White wrote to the Seventh-day Adventist church in 1902:

The greatest help that can be given to our people is to teach them to work for God, and to depend on Him, not on the ministers. Let them learn to work as Christ worked. Let them join His army of workers and do faithful service for Him. (White, 1948c, 19)

This is still sound advice to the Church in 1990. All the members of each local church need to identify and develop the spiritual gifts which God has given to them and, moving forward in faith, rally behind their Lay Pastors and Lay Evangelists in the task of planting new churches and offering a "ministry of reconciliation" (2 Corinthians 5:18) to the unbelievers in their communities.

Conclusion:

Although this paper has focused primarily on the development of a Lay Pastor order that might address the growing needs of the Eastern Africa Division and similar Third World Divisions, the concept has an application that reaches beyond that of the Third World. Even in the North American Division there are Conferences where circumstances call for a new approach similar to that proposed in this paper. The Dakota Conference is one such conference. A recent report in the Adventist Review cited the steady reduction in population in the Dakotas and suggested the training of local elders to pick up pastoral duties as a possible solution to the resultant decline in the pastoral force (Fly, 1989, 22).

Perhaps, then, the solution to the leadership crisis of the Adventist Church in the Eastern Africa Division, in the Dakotas, and wherever else there are congregations without adequate pastoring, can best be summarized by quoting the words of a missionary of the Evangelical and Reformed Synod of Honduras who, when confronted with a similar crisis in his field twenty years ago, declared: "The issue must be faced: Is it not better that many churches have some modestly trained leadership than that a few churches have highly trained leadership and the rest have no trained leadership at all?" (Mulholland, 1976, 10).

One thing is definite. In this time of unprecedented opportunity, "the number of workers in the ministry is not to be lessened, but greatly increased. Where there is now one minister in the field, twenty are to be added; and if the Spirit of God controls them, these twenty will so present the truth that twenty more will be added" (White, 1948a, 66). This can be achieved, however, only as the Church accepts the challenge of the apostle Peter to become "a chosen generation, a royal priesthood, a holy nation, His own special people. . ." (1 Peter 2:9).

Seventh-day Adventists espouse the biblical world view, acknowledging that every true believer has been reconciled to God through Christ Jesus and that Christ "has given us the ministry of reconciliation" (2 Corinthians 5:18), but in the matter of Christian ministry there is often a discrepancy between their beliefs and their practice. In the present rapid growth of the Church we are experiencing a foretaste of the mighty power of God's Spirit as ministered through a dedicated laity, but the Church has yet to unleash that power in all its fullness. Certainly, as the Church faces the decade of the nineteen nineties, the time has come for the leaders of the Church to boldly draw the laity into full partnership with the paid ministry in an all-out effort to take the "gospel of the kingdom" into "all the world as a witness unto all nations" so that "the end will come" (Matthew 24:14, NKJV).

APPENDIX AMA (RELIGION)

Major: Biblical-Theological Studies (24 credits)

Old Testament Studies
 Recommended courses: 6 credits
 OST528 Theology of OT
 OST567 Preaching from the OT

New Testament Studies
 Recommended courses: 6 credits
 NTST530 Theology of Synoptic Gospels
 NTST600 Preaching from the NT

Theological Studies
 Recommended courses: 6 credits
 THST606 Doctrine of the Holy Spirit
 THST645 Studies in Theological Issues

Church History or World Mission
 Recommended course: 3 credits
 CHIS674 Development of SDA Theology

Electives: 3 credits
 Recommended course
 NSSN510 Theology of Mission

Minor: Adventist Ministry (12 credits)
 (Recommended courses are listed)

Preaching/Evangelism 3 credits
 CHMN615 Evangelism and Church Growth
 Worship/Communication 3 credits
 CHMN570 Perspectives in Communication
 Leadership/Pastoral Care 3 credits
 CHMN664 Seminar in Training and Motivation
 of the Laity for Ministry
 Elective 3 credits
 CHMN506 Techniques in Church Planting

Research (3 credits):
 GSEM520 Research Methods 3 credits

Electives: 9 credits
 Recommended courses:
 CHMN527 Church Leadership and Administration
 CHMN620 Supervision in Ministry
 NSSN570 Christianity & Non-Christian Religions

Comprehensive Examination

TOTAL 48 CREDITS

MA IN PASTORAL MINISTRY

Biblical Studies (18 credits)

Old Testament (9 credits)
 OTST520 Theology of OT 3 credits
 Two additional courses from OT 6 credits
 Exegesis, History & Archaeology, or
 the following recommended courses:
 GSEM610 Doctrine of the Sanctuary
 OTST607 Preaching from the OT

New Testament (9 credits)
 Theology of the NT such as 3 credits
 NTST530 Theology of Synoptic Gospels
 Two courses in NT Exegesis, or 6 credits
 NTST600 Preaching from the NT, or
 GSEM610 Doctrine of the Sanctuary

Theology (12 credits)
 Three courses in Theology such as: 9 credits
 THST606 Doctrine of the Holy Spirit
 THST637 Biblical Eschatology
 THST645 Studies in Theological Issues
 One course in Ethics such as 3 credits
 THST675 Christian Social Ethics

Church History (6 credits)
 CHIS674 Development of SDA Theol 3 credits
 One Elective course such as: 3 credits
 CHIS678 History of SDA Missions

Mission (3 credits)
 Recommended course:
 NSSN510 Theology of Mission

Christian Ministry (18 credits)
 Courses must be selected to cover no less than
 two of the following four areas (recommended
 courses are listed):
 Preaching and Worship 0-9 credits
 Leadership and Administration 3-9 credits
 CHMN526 Conflict Mgmt in the Church
 CHMN527 Church Leadership and Admin
 CHMN664 Seminar in Training & Motiva-
 tion of the Laity for Ministry
 Pastoral Care and Counseling 3-9 credits
 CHMN620 Supervision in Ministry
 Evangelism and Church Growth 3-9 credits
 CHMN506 Techniques in Church Planting
 CHMN615 Evangelism and Church Growth

Electives (15 credits)
 Recommended courses:
 CHMN570 Perspectives in Communication
 GSEM520 Research Methods
 NSSN570 Christianity & Non-Christian Religions
 NSSN585 Principles and Practices of World Mission
 NSSN606 Church Growth in World Mission

TOTAL 72 CREDITS

References

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- . Gospel Workers. Washington, D.C.: Review and Herald Publishing Association, 1948(a).
- . Testimonies for the Church, volume 4. Mountain View, California: Pacific Press Publishing Association, 1948(b).
- . Testimonies for the Church, volume 7. Mountain View, California: Pacific Press Publishing Association, 1948(c).