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DEVELOPING A SMALL CHURCH PASTORAL INTERNSHIP

AT FIRST BAPTIST CHURCH DILLEY, TEXAS

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A Project

Presented to

the Faculty of

The Southern Baptist Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

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by

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**APPROVAL SHEET**

DEVELOPING A SMALL CHURCH PASTORAL INTERNSHIP

AT FIRST BAPTIST CHURCH, DILLEY, TEXAS

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## PREFACE

I entered the Doctor of Ministry program at Southern Seminary because of the design of the program. It has been uniquely developed to challenge students academically and expose them to teaching that is extraordinary without removing them from their pastoral setting. I was afraid I was “losing the edge” in ministry and I needed to hone my skills and freshen my passion for God’s church. Through the entire faculty of the Billy Graham School, I have seen that goal fulfilled.

This project was birthed through conversations with former Dean of the Graham School, Chuck Lawless. He mentioned the need for men going into pastoral ministry to have the opportunity to gain experience relevant to the ministries in which they would like be involved on day. That statement within a casual conversation, took root and grew in my heart and mind.

I am thankful to have had the opportunity to learn in Chuck Lawless’ classroom. His attitude of acceptance and encouragement inspired me. His instruction and advice has served as a guide to help me pastor more compassionately. Jeff Walters has been a helpful guide through this whole process. He taught us, laughed and cried with us, and explained things to us for the last three years. I am also grateful to Travis Kerns, who so gently, persistently, and patiently critiqued this project.

This project involved four men who have become dear friends of mine. These men who engaged as interns in this program have been a source of enormous

encouragement to me. Through their friendship, feedback, and participation I have come to understand better what mentoring really is. As they mentor others in the years to come, I trust they will know experience the value of a treasured friendship as well.

My family and the church family where God has graciously placed me have been a constant support to me as well. They have not only allowed me the opportunity to go back to school but continuously challenged me to learn and grow. This wonderful church family has also helped to fund this endeavor by purchasing study materials for me throughout the program and also providing the materials for the internship program.

The internship program that was spawned by this project has strengthened my desire to provide this kind of ministry to other pastoral students and young pastors. I am talking with a seminary and a Bible school, both in South Texas, about enlisting some of their students for a second internship. My prayer is that these men that have gone through this internship program and those who will go through it in the future will be challenged to extend the same ministry to others when they have the opportunity.

Lance Hartsfield

Dilley, Texas

May 2012



## CHAPTER 1

### INTRODUCTION

#### **Purpose**

The purpose of this project was to equip God-called Christian men for ministry through an internship at First Baptist Church, Dilley, Texas.

#### **Goals**

Five goals served to evaluate the effectiveness of this project. The first goal was for each participant to understand and begin to develop intentional, kingdom-building relationships. In a phone survey I conducted of ten local pastors and three South Texas Directors of Missions, personal relationships were identified as the most unique component of small church ministry. In this internship, I emphasized the importance of engaging in kingdom-building relationship development and pointed to examples of those who have modeled this process.

The second goal was for each participant to grasp the basics of biblical preaching and develop skills for delivering a gospel-centered, biblical message. I questioned a sampling of men who felt called into ministry as to what they felt least prepared to do in pastoring. Without exception, they identified preparing and delivering

sermons as the area in which they needed the most help. In this project I planned to teach and model the basics of sermon building and delivery.<sup>1</sup>

The third goal of this project was for each participant to learn basic truths essential to personal evangelism. Too often, personal evangelism is reserved for the evangelist or assigned as the responsibility of the laity, but it is a command to all believers according to Matthew 28:18-20 and 2 Corinthians 5:18-20. I planned to teach the basic truths of personal evangelism and together, practice and discuss various approaches and methods of personal evangelism.<sup>2</sup>

The fourth goal was for each participant to understand the necessity of prayer in his own life and in the corporate life of the church. As modeled by Jesus, prayer is a vital means of developing a relationship with God. During this project, the biblical mandate to both personal and corporate prayer was examined and modeled.

The fifth goal was personal. I was seeking to become a better mentor to Christian men who sense a calling to ministry. The need for mentoring is vast, but the need for good mentoring is acute.<sup>3</sup> Much of the mentoring I have done over the years has been less than intentional, woefully inadequate, and not relationship oriented. Through this process I developed skills in recognizing and encouraging positive qualities in the

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<sup>1</sup>My bachelor's degree from Tennessee Temple University was a Bible major and speech minor, which included many preaching and speech classes. My M.Div. is from Southwestern Baptist Theological Seminary, where I also had preaching classes. I have also been pastoring for over twenty years.

<sup>2</sup>Throughout college and seminary, as well as my D.Min. studies in the Billy Graham School of Southern Seminary, I have had numerous classes on evangelism.

<sup>3</sup>By "good mentoring" I mean mentoring that intentionally builds relationships with an eternal, Kingdom purpose as the goal.

men I will mentor and skills in “entrusting to faithful men” what has been entrusted to me (1Tim 2:2).

### **Ministry Context**

The First Baptist Church in Dilley, Texas, is located deep in South Texas in Frio County. Dilley is the second largest town in the county; second to the county seat town of Pearsall which is located seventeen miles north of Dilley on Interstate 35. The population of Dilley (around 2,500) is overstated in census bureau estimates due to the 1,200 inmates in the Dolph Briscoe Criminal Justice Unit located here. Geographically, Dilley is located seventy-five miles south of San Antonio and eighty miles north of Laredo on Interstate 35. Due to its distance from both of these larger cities, Dilley is just out of reach as a bedroom community for those working in those cities. The primary income source for the city of Dilley is agriculture and related businesses. These factors combine to create a rural community which in actual numbers, is shrinking at the rate of about one-half percent every year.

First Baptist Church in Dilley is a small church.<sup>4</sup> Currently, the number of regular participants averages seventy-three. Statistically, the church plateaued in 2004 and remained in that condition through 2008. Over the last two years, the church has experienced moderate growth (from an average attendance of 64 to an average attendance of 73). In 2009, nine people joined the church by baptism, and in 2010, 2 joined by baptism, and 5 joined by letter.

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<sup>4</sup>Throughout this paper First Baptist Church in Dilley, Texas, will be referred to as First Baptist.

First Baptist has the predictable components of a rural, Texas, Baptist church: Sunday morning and evening worship services, deacons, and Sunday school. But in addition to those staples, First Baptist also has a talented and accomplished praise team that leads the congregation in a mix of praise songs and hymns on Sunday mornings, an active prayer ministry which, among other things, meets at 9:30AM every Sunday to pray for the worship service, and an AWANA program that utilizes about half of the adults in the congregation.

These ministries of First Baptist feed a sense of excitement and anticipation in the church. Along with solid biblical preaching, they enable the body to “preserve or guard the unity of the Spirit” (Eph 4:3) in the church and keeps us grounded in truth. These ministries also serve to keep evangelism before the body and give the members an abundance of opportunities to share their faith.

Even with an air of excitement and an awareness of God’s movement in First Baptist, it remains a small church. That is not radically different from most of the churches in the United States. According to the National Congregation Study directed by Mark Chaves, Professor of Sociology, Religion, and Divinity at Duke University, in 2007, 90 percent of Protestant congregations were made up of 350 or fewer people who regularly attended. In fact, the average congregation in the United States has only 75 regular participants.<sup>5</sup>

Southern Baptist Convention statistics focus more on membership than regular attendance. Out of 45,000 Southern Baptist congregations, over half would be classified

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<sup>5</sup>Mark Chaves, *American Congregations at the Beginning of the Twenty-first Century*, Durham, NC, National Congregation Study, 2009, 2-3 [on-line]; accessed 3 October 2011; available from [http://www.soc.duke.edu/natcong/docs/NCSII\\_report\\_final.pdf](http://www.soc.duke.edu/natcong/docs/NCSII_report_final.pdf) ; Internet.

as a small church based even on membership. The average attendance of a Southern Baptist church in the United States is just under 140.<sup>6</sup> But what may seem contradictory is that the majority of churchgoers attend a church of 400 or more. This is possible because of the large number of people attending large and mega churches in the United States. In a sample survey in 2009, just over 1.6 million people attended a large or mega church, while just over 500,000 attended a small church.<sup>7</sup>

What makes this statistic significant is that if the majority of people attend medium to large churches, then most of those sensing God's call into ministry are likely coming from those larger churches.<sup>8</sup> Further complicating the process is that most of the internships available for seminarians are offered in the large to mega churches that surround the seminaries.<sup>9</sup> Therefore, the experiences that many seminary graduates have when they enter ministry is from a large church perspective. This is a handicap if 90 percent of the churches looking for pastors are small churches.<sup>10</sup>

The Directors of Missions in the associations in rural South Texas report the average church size in their association to be between 60 and 100. The larger churches average as many as 275. The smaller churches, which are more numerous, average as

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<sup>6</sup>Paula Hancock, LifeWay Christian Resources, Annual Church Profile dept., email to author, 6 October 2010.

<sup>7</sup>Chaves, *American Congregations*, 2-3.

<sup>8</sup>Ibid.

<sup>9</sup>According to telephone interviews with Directors of Missions in associations surrounding Southern Seminary as well as Southwestern Seminary, the majority of internships are offered by larger churches.

<sup>10</sup>Chaves, *American Congregations*, 2-3.

few as 8.<sup>11</sup> When the numbers are combined, the average church size for rural South Texas is 75, slightly lower than the average size church in North Texas, which is 85.<sup>12</sup>

While church membership numbers are significant, a more relevant fact is church attendance. Half of all congregations in the United States have fewer than 100 regularly participating adults, and one-fourth have fewer than 50. One in 10 has more than one thousand adult participants.<sup>13</sup>

Another key factor in describing churches in South Texas is the issue of pastoral tenure. On average, pastors stay at one church for just over 8 years. But that statistic can be a little misleading. The average tenure of a pastor at a large church is much longer than the average tenure of a pastor at a small church. The two averages tell another story. Thirteen years is considered average for the tenure of a pastor at a large church, but the average tenure of a pastor at a small church is only 5 years. The tenure of these pastors demonstrates that the churches looking for a pastor are more likely to be a small church. Of the roughly 420 vacancies in pastorates throughout Texas, over 350 are congregations of less than 200.<sup>14</sup>

One frequently overlooked factor in describing the churches in this area is the number of bi-vocational pastors who are pastoring churches here. The Baptist General

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<sup>11</sup>Mike O'Neal, Director of Missions, Costal Bend Baptist Association, Jimmy Garcia, Director of Missions, Del Rio Uvalde Baptist Association, and Jimmy Smith, Director of Missions, Frio River Baptist Association, 2010, interview by author, 21 September 2010, Dilley, Texas.

<sup>12</sup>Clay Price, Information Analysis, Baptist General Convention of Texas, email to author, 13 October 2010.

<sup>13</sup>Bill Broadway, "Claim of Post-Denominationalism Era Defied," *Washington Post*, Wednesday, 14 March 2001 [on-line]; accessed 29 September 2010; available from <http://www.washingtonpost.com/ac2/wp-dyn?pagename=article&node=&contentId=A944-2001Mar13&notFound=true>; Internet.

<sup>14</sup>Price, Information Analysis.

Convention of Texas (BGCT) identifies a bi-vocational pastor as one who receives income from outside the church. Based on that standard, 40 percent of pastors in Texas are bi-vocational pastors. Twenty percent of the pastors in Texas have outside income that accounts for more than half their total income.<sup>15</sup>

An unhealthy division exists between the “clergy” and the laity in churches today. This line may be most clearly marked in the small churches in America. This mentality of division is fed by pastors who refuse to truly befriend the people in the congregation but instead view the church as a necessary step in moving up the “church ladder.” This produces short-tenured pastorates and leaves wounded and divided churches in its wake. Much of this could be avoided if pastors would simply love the people in the church where God has placed them and develop authentic friendships with them.

A straw poll taken of pastors in the Frio River Baptist Association, and several Directors of Missions in surrounding Associations, affirmed that the most unique component of ministry in a small church is the value placed on relationship.<sup>16</sup> In a small church, the formal communication channels and “chain of command” are subservient to personal relationships. Most of the people in the congregation have been in that church their entire lives and many have had family members in the church for generations. It is “their” church. In many cases, they bought the property and physically built the building. This ownership can be a positive reality as members are highly invested in the church’s health.

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<sup>15</sup>Ibid.

<sup>16</sup>This process is detailed in chap. 5 of this paper.

This ownership by the laity contributes to the necessity of befriending these congregants, learning their vision for the church, and seeing how God has led in the past before making sweeping changes. Since pastoral tenure is generally short in small churches, most of these churches have seen many pastors come and go with the latest new idea of change and growth. If these changes are pursued without first forming essential relationships, the pastor will find himself doing everything himself until he finally burns out, hurting the church in the process.

Some have suggested that change must move slowly in a small church, but that is only half the picture. Change can move more quickly after relationships and trust are built. Most small churches have had a multiplicity of pastors in their history. Undoubtedly, each pastor came in with a great idea. He tried it and then moved on to the next church. No congregation wants to feel like a laboratory where they are used for experiments. A personal relationship of trust must be forged between the pastor and those in the congregation. Once this is accomplished, change can actually move more quickly in a small church than in some larger churches because there are not as many people involved in the decision making process.

What is more, the necessary relationships do not end at the church door. Since many of these small churches are nestled in a small town or community, they are fully integrated into the fabric of the community. A pastor of a small church within that community must see the importance of being as integrated into the community as the other church members. This involvement in the community includes going to local football games, being involved in main events in the town, and it also requires the pastor to be involved, to some extent, in other churches in town.



A unique advantage in a small church is the opportunity that the pastor has to personally engage in evangelism and one-on-one discipleship. With fewer demands on his time, he can meet with people in the community or members of the church on a weekly basis for personal discipleship and he can spend a day working with someone just to help him and get to know that person. These are opportunities to develop relationships which God can use to impact a church and a community.

With so many pastors leaving seminaries with no experience in a small church setting, many of the intricacies and opportunities of small church work may be missed by these pastors. Internships in large churches may provide some helpful experience, but many of the communication methods and even the structure of the leadership in a small church are likely vastly different.

### **Rationale**

A clear example of an internship in Scripture is found in Acts 11:23-26. Barnabas had been sent to Antioch to observe and verify that God was at work there. When he recognized the work to be God's, he encouraged them and went to find Saul. Saul had just given testimony and evidence of being called into ministry in Acts 9:27-30. When Barnabas found Saul, he brought him to Antioch and they ministered together there for a year.

Paul gave Timothy instructions easily applicable to internships. In 2 Timothy 2:2 Paul told Timothy, to carefully select faithful men whom he could teach the foundational truths that Paul had taught him. These men were to then teach others.

Jesus also modeled this idea of internship as He trained His disciples. In the book of Mark, there is a pattern in Jesus' dealings with His disciples. He called them,

taught them, modeled ministry for them, then put them in ministry settings and let them serve. When the circumstances of that ministry setting got too stressful, He intervened.

Too frequently, those entering the ministry are simply encouraged to begin ministry with no supervision and no on-the-job training. They face situations for which they have not been prepared and too many simply quit out of frustration. Others spend years struggling before they begin to understand the process. An internship in a small church would be used by God to prepare and sharpen the skills of the young pastor for ministry in such a setting.

The process to be used in this internship is to train the intern in relationship skills, the basics of biblical preaching, personal evangelism, and prayer. Along with training, these skills will be modeled. At appropriate times through the process, the intern will be given the opportunity to implement that training in real-life ministry settings with careful supervision followed by review.

### **Definitions and Limitations**

The purpose of this project was to equip for ministry Christian men who sense God's call into ministry through an internship program. An internship is an opportunity to combine supervised, practical, career-related experience with on-the-job training by a professional.<sup>17</sup> Many job fields practice this method of preparing an individual for that sphere of work. Education, medicine, law, and even many financial fields provide internships to make candidates prepared for work in their field.

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<sup>17</sup>Craig P. Donovan and Jim Garnett, *Internships for Dummies* (New York: Hungry Minds, 2001), 9.

Those who were involved in this internship felt God's call to preach God's Word. In the case of these men, ministry may take the form of pastoring a church, serving on staff in a church, or serving as an evangelist. Regardless of the specific form, the ministry in which God places them will require that they engage people relationally, preach regularly, evangelize intentionally, and pray fervently.

The limitations of this project were first and foremost that to prepare someone for ministry is more a spiritual matter than an academic accomplishment. During this process, the intern was encouraged to evaluate his relationship with God and was given tools to cultivate that relationship. He was also given principles of mentoring and was encouraged to pursue a mentoring relationship with a man to whom God led him. This project was only the beginning stage of the mentoring process. I trust these relationships will last a lifetime.

### **Research Methodology**

The first goal of this project was for each participant to understand and begin to build intentional, kingdom-building relationships. During the first practicum, each participant interviewed a Director of Missions or pastor of a small church to discuss the essentials of relationship in small church ministry. Further, they were expected to help a church member in one of his non-church responsibilities. During this experience they were encouraged to intentionally develop the relationship in a God-centered direction.

The second goal of this project was for each participant to grasp the basics of biblical preaching and develop skills in delivering that message. By the end of the second practicum, each participant had written and delivered a sermon. Upon completion, all the cohort members discussed the strengths and weaknesses.

The third goal of this project was for each participant to learn basic steps in evangelism. By the end of the third practicum each participant had engage in at least two evangelistic encounters, completed reports of these encounters and turned in those reports. The reports were discussed in the cohort.

The fourth goal of this project was for each participant to understand the necessity of prayer in his own life and in the corporate life of the church. By reading *Serving In Your Church Prayer Ministry* by Chuck Lawless and by taking his Personal Prayer Survey,<sup>18</sup> each participant came to understand the level of importance he places on prayer. Through discussion and modeling a high level of importance on prayer throughout the fifteen-week project, this goal was realized.

The fifth goal of this project was that I become a better mentor to Christian men who sense a calling to ministry. This was accomplished by developing the curriculum, reading the prescribed books, and researching topics of which they would need to be aware. Spending time with these men was beneficial to accomplishing this goal. It helped me sharpen my relationship skills. The improvement in these skills was measured by candid (and documented) conversations with the participants and surveys taken at the beginning and end of the fifteen-week project.

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<sup>18</sup>Charles Lawless, Jr., *Serving In Your Church Prayer Ministry* (Grand Rapids: Zondervan, 2003). 97-98.

## CHAPTER 2

### THE BIBLICAL BASIS FOR SMALL CHURCH INTERNSHIPS

In considering the theological basis for an internship program, a logical place to begin is with examples of internship practices in Scripture, of which there are many. The supreme example is Jesus' discipling the apostles. One can track this process through the book of Mark. Jesus' example demonstrates more than just teaching and modeling ministry for these men. One also sees in His dealings with this group integral components that should be used in an internship program.

Looking further into the NT, one finds Paul and Barnabas. A person may frequently think of Paul as the one who served as mentor but he was mentored by Barnabas. Looking at the internship that Barnabas provided for Saul one can glean some valuable insights on choosing candidates for an internship program. One can also see in his example important qualities for a mentor and the process of releasing the intern to lead and minister on his own.

The biblical examples of internships are not limited to the NT. The OT provides clear examples in Moses and Joshua and in Elijah and Elisha. In these examples one can explore core elements of internship relationships and see the role of longer term internships.

Paul gives some specific instructions for internships as a whole. His instructions to Timothy in 2 Timothy 2:2 present insights on choosing the right men.

Further in that text, it is clear that internships or mentoring was to be accomplished within the context of community. Paul closes this passage with the exhortation that this process is to be duplicated through the lives of these men.

### **Jesus' Example**

Jesus is the best example of how to train men in ministry. This study will track Jesus' example from the perspective of Mark. Mark's perspective is somewhat unique in that he was not one of the disciples but he was mentored by one of the disciples.<sup>1</sup> That experience gives him a unique perspective on how Jesus deliberately trained these men.

Many resources identify Jesus' method of discipling, but for this study, the focus will be on how He mentored them in what could be called an internship program.<sup>2</sup> He did more than just disciple them to be the kind of Christian they should be. He prepared them for work in the ministry. At its very core, then, a ministry internship should be two-fold: discipling and training.

In the first two chapters of Mark, Jesus called a few men to follow Him and took them with Him as He did ministry. In 2:16-17, He even allowed them to be involved in the debate with the Pharisees, but before the questioning grew too intense, He stepped in and answered the questions. In chapter three He officially called them and identified the purpose of His choosing them.

The order of Jesus' purpose statement is significant, particularly within the context of a study of Jesus' example for an internship program. Mark 2:14 says, "He

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<sup>1</sup>James A. Brooks, *Mark*, The New American Commentary, vol. 23 (Nashville: B & H, 1991), 18.

<sup>2</sup>Robert E. Coleman, *The Master Plan of Evangelism* (Grand Rapids: Revell, 1993); Ray Comfort, *The Way of the Master* (Bellflower, CA: The Way of the Master Publications, 2003).

appointed the twelve, that they might be with Him, and that He might send them out to preach.”<sup>3</sup> Jesus demonstrated in the appointment and explanation, as well as by His practice throughout the next two years, the importance of spending time with the persons involved in an internship. Even His teaching required private explanation with His disciples (4:34). That time shared between the mentor and protégé is the first integral ingredient of a good internship program to be noted. Jesus invested immense amounts of time with these men and in doing so, provides a great example for an internship program. In the first six chapters, Jesus purposely had the disciples with Him as He walked through times of conflict to show them how they should deal with similar conflict when they were on their own.<sup>4</sup>

This pattern in Jesus’ teaching was more than Jesus just teaching the disciples principles of how to deal with conflict or problems. Jesus was modeling character and revealing His nature through these encounters. He was pulling back the curtain and allowing Himself to be known.<sup>5</sup> This pattern in Jesus’ life has obvious ramifications in the Christian’s walk with the Lord but it is also instructive as the roles of mentor and protégé are considered. The mentor must allow those in the internship the opportunity to see what is taking place within the mentor as they walk with him through conflicts.

Looking at Jesus’ example, particularly from Mark’s perspective, there is more action than teaching, more demonstration than lecture. Principles of operation can be helpful but a mentor must demonstrate the character that is prerequisite. Jesus

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<sup>3</sup>All Scripture quotations are from the New American Standard Bible.

<sup>4</sup>Michael Card, *The Walk: The Life-Changing Journey of Two Friends* (Grand Rapids: Discovery, 2006), 51.

<sup>5</sup>Ibid., 78.

demonstrated the essential character needed by spending extended periods of time with His disciples.

After having demonstrated how ministry was to be done, Jesus took another vital step in preparing them for their ultimate ministry. He prepared them by sending them on a shortened and limited mission. In 6:7-11 Mark provides an abbreviation of the instructions given to the disciples (as compared to Matthew's and Luke's account), but it is clear these instructions were for preparing these men for future ministry. They were to learn "simplicity of lifestyle and contentment with provision."<sup>6</sup> The mission was very specific and the restrictions were clear. Obedience was a lesson to be learned on the mission He gave them.

It would appear that this first commissioning was more about preparing the disciples for the ministry in which God would ultimately place them than it was about what they would accomplish for the kingdom at that moment. They did not even know the complete message at this point in their development.<sup>7</sup> Their message was the message of repentance. That message was only part of the story. In fact, in Mark 8:29-30, when they began to put more of the pieces together, Jesus warned them not to tell anyone explaining, in the next verse, their message was incomplete. To complete the story, He had to die on the cross. An internship must not end before the preparation has been completed.

Jesus' example of training the disciples suggests that during the training phase in an internship, focus should be placed on preparing the protégé for his ultimate mission.

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<sup>6</sup>Brooks, *Mark*, 102.

<sup>7</sup>Ibid.



His activities should be geared to prepare him and not simply to lighten the load of the mentor. While Jesus frequently talked about a shared burden (Matt 11:28-30), the benefit was for the learner not to make His load easier for Him.

When Jesus sent the disciples out on mission, He also gave them sufficient authority to accomplish their given task.<sup>8</sup> He sets a good example in assigning appropriate authority for the corresponding responsibility. Jesus also demonstrated that the mentor's responsibility does not end there. When the mission was over He brought the men back to Himself and helped them evaluate their experiences. The mentor must take this role as seriously as others. Interpreting the experiences and evaluating the mission is a vital part of the process of internship.

All six of these components of internship are clear: explaining the desired outcome for the internship, teaching and modeling character and the means of ministry, assigning appropriate training exercises, conveying the appropriate authority with the corresponding responsibility, helping to interpret and evaluate the "performance" on the mission, and the importance of the protégé and mentor spending time together. While Jesus modeled all these things, the most pronounced component is that He deliberately spent an abundance of time with them. While ministering to the Jews and teaching them, He was privately tutoring the disciples. As His last year before the cross began, His time with them became even more deliberate. In chapters 7-8, He took them outside of Israel for an extended journey through Gentile regions, presumably to facilitate time with the disciples. Later, in chapter 9, while going through Galilee, Jesus did not allow people to know He was there because He was using that time teaching His disciples.

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<sup>8</sup>Card, *The Walk*, 91-93.

An internship program implemented in churches must allow for this kind of time investment. The mentor must follow Jesus' example of selflessness. Mark records Jesus' description of His mission as one of service, sacrifice, and humility in Mark 10:45. Jesus' example of selflessness ought to govern internship programs in churches.

### **Barnabas' Example**

Next to Jesus, Barnabas may be the best example of a mentor in the NT. Acts 11:24 describes him as a "good man, full of the Holy Spirit and faith." Luke's description of him here is consistent with other statements made about him earlier in the book of Acts. He was a giving man (4:36-37) and an encourager (9:27, combined with the fact that he was sent to encourage and inspect the work of God in Antioch).<sup>9</sup> Though Barnabas was selfless and encouraging to others, Scripture never uses the term "mentor" to describe him. As Paul described his conversion, acceptance among the brethren, and his movement into ministry in Galatians 1:11-24, he did not even mention Barnabas's name.

A mentor must be humble and content to be in the background. His job is not to garner praise from men for his work. He is to simply be of good character and full of the Spirit and faith, just as Barnabas was described. Those were the character traits that God used in Barnabas to prepare Paul for ministry and those are qualities indispensable for any would-be mentor.

The story of Barnabas and Saul may have begun before their first appearance in the biblical record. "Perchance Barnabas had known Saul before [the first meeting

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<sup>9</sup>Darrell L. Bock, *Acts* (Grand Rapids: Baker, 2007), 415.

recorded in Acts]; for he was a Levite and a native of Cyprus, near to the coast of Cilicia, where Saul had been born.”<sup>10</sup> They appear together in Scripture for the first time in Acts 9:27, subsequent to Paul’s dramatic conversion on the road to Damascus and after he escaped an assassination attempt in Damascus. He went to Jerusalem with a desire to fellowship with the church but the disciples were afraid of him. It was Barnabas who came to his aid and support. Acts 9:27 tells us that Barnabas took him to the apostles, explained Saul’s story to them, and encouraged them to accept him. They accepted him because of Barnabas’s efforts.

The story related in Acts 9:27 assumes a fact not plainly written. Barnabas must have spent time with Saul and listened to him in order for him to have known the story to tell. Barnabas also, likely, discreetly investigated and substantiated Saul’s story before he went to the apostles with it.<sup>11</sup> Listen carefully and discreetly investigating those who show an interest in ministry is a wise pattern to follow in today’s context. It is equally appropriate and productive after verifying the facts to support them publically. From a human perspective, Barnabas’ actions in this passage were pivotal in Saul’s life and in the life of the church.<sup>12</sup>

In Acts 11:19-26, the church in Jerusalem sent Barnabas to investigate what was taking place in Antioch and to see if it was from the Lord. The fact that the Jerusalem church would send Barnabas with this task affirms at least three more characteristics in him. He must have been a wise, gentle, and trust-worthy man to have

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<sup>10</sup>G. Campbell Morgan, *The Acts of the Apostles* (New York: Revell, 1924), 242.

<sup>11</sup>John Phillips, *Exploring Acts* (Chicago: Moody, 1986), 1:187.

<sup>12</sup>*Ibid.*

been sent to such a pagan city with such a rich diversity of religions and ethnicities.<sup>13</sup> Giving Barnabas the responsibility of teaching so many new converts within this environment makes it clear that the Jerusalem church thought much of Barnabas and his ability to teach these converts the truth.

In verse 25, Barnabas was preaching and many were coming to faith in Christ but in the next verse, he left town in search for Saul. Ironside suggests that since Barnabas was an encourager, he was not up to the task of teaching all the new converts. Instead, he needed to go get someone who was a gifted teacher, and one who could argue for the truth very forcefully.<sup>14</sup> Boice goes so far as to say that Barnabas likely stepped back and allowed Saul to do the preaching once he returned to Antioch with Saul.<sup>15</sup> However, that stands in contrast to Acts 11:26, which says that both of them taught.

Barnabas was likely a gifted encourager as his name suggests,<sup>16</sup> but Acts 13 identifies Barnabas (among others) as a prophet or teacher. The order of this list suggests that Barnabas may have been the primary teacher or prophet and Saul the least prominent. Barnabas's prominence (and continued prominence after Saul had arrived) leads one to believe that he brought Saul to Antioch not to take over but to learn. Saul's working under Barnabas's leadership for a year at the church at Antioch gives hints of an internship program at the church at Antioch.

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<sup>13</sup>James Montgomery Boice, *Acts, An Expository Commentary* (Grand Rapids: Baker, 1997), 199.

<sup>14</sup>H. A. Ironside, *Acts, An Ironside Expository Commentary* (Grand Rapids: Kregel, 2007), 156.

<sup>15</sup>Boice, *Acts*, 202.

<sup>16</sup>F. F. Bruce, *The Book of the Acts*, rev.ed. (Grand Rapids: Eerdmans, 1988), 227.

From what has already been observed in Acts 9:27, Barnabas knew the calling God had placed on Saul. He had even observed Saul preach and teach and prove Christ in Jerusalem before he was taken to Tarsus. Barnabas was a man full of the Holy Spirit, and undoubtedly, the Spirit of God led him to get Saul and allow him the opportunity to train in a church where the Lord was powerfully working. Lessons can be gleaned from Barnabas's actions.

Being Spirit-led in choosing participants for an internship program is obviously a critical component, speaking not as much to the process as it does to the lifestyle of the one leading the program. Being sensitive to the Spirit's leading as a mentor chooses his protégés is clearly demonstrated by Barnabas and Jesus, who prayed all night before choosing His disciples (Acts 11:23-25, Luke 6:12-13).

Barnabas exhibited another crucial element for internships, hints of which are seen in Acts 9:27. Barnabas listened to Saul, and though their conversation is not recorded, there is ample evidence that it took place. Barnabas was able to tell the story of Saul's conversion and communicate the passion that had been given to Saul. As a mentor, particularly at the stage of choosing a participant in an internship program, there must be recognition of the need to hear what the Lord has done and is doing in the heart and life of the potential participant. The mentor must hear the burden the Lord is giving the prospective protégé in order to know that prospect would be a good fit in the program.

The fact that Barnabas investigated the church at Antioch before he went to find Saul is also a key aspect of good internship practices. Every church setting is not a good fit for every prospective minister. If the work at Antioch had not been clearly the

Lord, it may have been a very confrontational and difficult situation. Barnabas sets a good example for internships by fully investigating the ministry setting as well as the minister to be involved. An internship program should seek to match the burden of the protégé with a corresponding work of God among the people of God. When the work of God matches the burden God has given to the protégé, Barnabas's example is to work hard to put the two together.

Up to this point in the examination of Barnabas and Saul's internship, all of the character traits and actions have been qualities of the mentor demonstrated by Barnabas in choosing a protégé. The internship at Antioch is described in a single verse: Acts 11:26. While the description is very general, it is clear enough to provide two important ingredients. Barnabas and Saul were a teaching team that met with the church.

According to Galatians 1, Barnabas was not teaching Saul what to teach, but the fact that they taught together suggests that he was certainly modeling leadership, character, and even style. Barnabas did not place Saul in a teaching position and abandon him to succeed or fail on his own; he stayed with Saul and taught with him, showing that gentle modeling is an effective way to mentor. Ultimately, this team teaching continued for an entire year. The duration of an internship is not a magical number of weeks or months, but an intentional investment in the protégé and the kingdom. An internship should be long enough for the protégé to recognize his own strengths and weaknesses and to learn how God uses both in His service.

One element of the internship process can be observed most clearly in Barnabas's dealings with Saul. This final element of internship practices that we see in Barnabas is the releasing of the protégé to lead and to serve. In the case of Saul and

Barnabas, the relationship began a slow transition as the church at Antioch recognized God's special call on both the men. It remained "Barnabas and Saul" for a short time as they delivered the offering to the poor in Jerusalem and as they ventured out on their first missionary journey. However, very early in that journey, Saul, who began to be known as Paul, demonstrated special giftedness and sensitivity to the Holy Spirit. In Acts 13:9-12, he even performed a miracle. All of these special circumstances marked the point of change in their relationship. In the next verse, "Barnabas and Saul" are referred to as "Paul and his companions." When God clearly changes the roles of the mentor and protégé, each must respond out of respect and honor to God's leading. Paul and Barnabas moved from mentor/protégé to friends and companions. Paul and Barnabas's example is a good model for those involved in internships.

### **Moses and Joshua**

The demonstration of internship principles is not limited to the NT. Moses and Joshua lived a forty-year mentor/protégé relationship. Joshua first appeared in the biblical record in Exodus 17:8-14 when Moses appointed him to lead an Israelite army against the Amalekites. Later, "Joshua served as personal minister to Moses when the latter was on Mount Sinai receiving the Law (Exod 24:13; 32:17). Joshua was also in attendance whenever the Lord would speak to Moses at the tent of meeting outside the camp (33:11)."<sup>17</sup> Joshua's time spent with Moses was a time of mentoring and training to prepare him for the eventual responsibility of leading Israel in Moses' stead.

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<sup>17</sup>Merrill C. Tenney, ed., *The Zondervan Pictorial Encyclopedia of the Bible* (Grand Rapids: Zondervan, 1976), 3:698.

Numbers 11:16-17 speaks of God commanding Moses to gather seventy elders on whom God would place His Spirit to help Moses bear the burden of the people. This command from God whispers hints of the idea of mentoring with its clear indication that these men would serve *with* Moses. They would be mentored by Moses as they served. Joshua's participation in the conversation with these elders in that chapter suggests that he was likely one of those elders who were being trained by Moses and empowered by God.<sup>18</sup>

The length of Joshua's internship should also be noted as it lasted forty years. Joshua's internship may have been the longest internship ever experienced. While an internship of that length would never be prescribed, wisdom suggests that a uniform approach to internship lengths is not appropriate. Factors such as the size of the job for which the apprentice is preparing, and the personality and style of the apprentice and the mentor all combine to require personal tailoring for each internship.

Moses demonstrated one element of good mentoring at the direct instruction of God, described in Exodus 17:14. After Joshua had been used by God to defeat the Amalekites in one day, God told Moses to record the conquest and recite it to Joshua. God wanted it to be a memorial, a means of remembering what He had done through Moses and Joshua. God knew His plan was eventually to use Joshua to lead the nation. He also knew Joshua would need to be able to remember the good things God had done. It is a wise mentor who will remind the intern of the victories that God has given him and celebrate them.

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<sup>18</sup>Rickie D. Moore, "The Prophet as Mentor: A Crucial Facet of the Biblical Presentation of Moses, Elijah, and Isaiah," *Journal of Pentecostal Theology* 15 (2007): 158-60.



All of this time with Moses, particularly his one-on-one time with Moses while in the presence of God on the mountain and at the tent of meeting, combines to show a very basic element of a ministry internship. Moses showed Joshua what it meant to meet with God and to speak with God. Undoubtedly, Joshua was Moses' protégé. Assuredly, Moses taught him principles of leadership.<sup>19</sup> Even more significantly, he taught Joshua how to communicate with God. The practice and pattern of communing with God may be the most important discipline to communicate to a prospective minister of the gospel.

### **Elijah and Elisha**

The prophet Elijah surfaces in the book of 1 Kings. Little background is given about him but "Elijah's presentation in Scripture may yield the strongest example in the OT of the prophet as mentor."<sup>20</sup> Though no detailed accounts of Elijah training his apprentice, Elisha, can be found in Scripture, it is clear that Elijah served as his teacher and mentor.<sup>21</sup> As their story is examined, it appears they enjoyed a mutual benefit to the relationship.

From Elijah's calling and anointing Elisha in 1 Kings 19:15-21 to Elisha's refusal to leave his company in 2 Kings 2:1-12, it is clear that they spent an enormous amount of time together. Jehoshaphat's servant observed in 2 Kings 3:11, that Elisha was under Elijah's tutelage.<sup>22</sup> Their relationship was more than just teacher/student. In 2

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<sup>19</sup>Irving L. Jensen, *Joshua: Rest-Land Won* (Chicago: Moody, 1966), 23.

<sup>20</sup>Moore, "The Prophet as Mentor," 161.

<sup>21</sup>William Sanford LaSor, David Allan Hubbard, and Frederic Wm. Bush, *Old Testament Survey: The Message, Form, and Background of the Old Testament* (Grand Rapids: Eerdmans, 1982), 269.

<sup>22</sup>Moore, "The Prophet as Mentor," 162.

Kings 2:1-12, Elisha asked Elijah for a double portion of his spirit, referring to the eldest son's share of the inheritance, suggesting a father/son type relationship. That picture is further intensified by Elisha's calling Elijah "my father" (v.12) when he was taken up by God in the whirlwind. Their relationship was close, personal, and paternal.<sup>23</sup>

Their interaction is more detailed in 2 Kings 2:1-12 than in any other place. It appears that Elijah's mentoring method may have been less about structured or formal teaching and more about investing time in the apprentice. "The success, indeed, the succession of this mentoring relationship is shown to turn, not so much on the *doing* of mentoring but rather on simply *being* a mentor and *being with* a mentor."<sup>24</sup> Elijah performed his prophetic ministry in the company of Elisha. He taught by demonstration of the assigned task. He fleshed out the essentials of ministry so the Elisha could observe and imitate it.

Just as Elijah was being taken up by God in the whirlwind, one final glimpse of Elijah's relationship with Elisha can be observed. Verse 11 describes them as "walking along and talking." That description follows Elijah's attempt to dissuade Elisha from lingering with him for his final moments on earth. Elijah's attempt to dissuade Elisha appears to be an expression of concern for Elisha. Their concern for one another and selflessness in attempting to make the parting easier for one another makes it clear that while Elijah was certainly the mentor in the relationship, Elisha was a benefit and an encouragement to Elijah. They had a mutually beneficial friendship.

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<sup>23</sup>Alexander Maclaren, *Expositions of Holy Scripture: Deuteronomy, Joshua, Judges, Ruth, and First Book of Samuel* (Grand Rapids: Baker, 1977), 319.

<sup>24</sup>Moore, "The Prophet as Mentor," 164.

The concept of the mentor and the protégé's being friends is echoed in Michael Card's book *The Walk*. There, he described the impact that Bill Lane had on him by being, among other things, his "soul-friend."<sup>25</sup> In an internship program, it is important to model ministry and to teach essential principles, but it is equally vital to be a friend and to allow the apprentice to be the friend of the mentor. Mutual friendship in an internship may be one of the most important lessons gleaned from Elijah's example as a mentor.

In 2 Kings 2, the term "the sons of the prophets" is used three times. "[The sons of the prophets] is probably a reference to 'the school of the prophets.' In ancient Israel there were schools taught by the prophets, and the pupils were called 'sons of prophets.'"<sup>26</sup> Elisha followed the example of Elijah as an active teacher in these schools at Bethel, Gilgal, and Jericho, thus perpetuating the ministry of Elijah.<sup>27</sup> His actions also incarnate Paul's instructions in 2 Timothy 2:2. Elisha "taught others also" (2 Tim 2:2).

### **Summary and Synthesis**

These examples set by Jesus, Barnabas, Moses, and Elijah affirm the necessity of internships in churches today. Further, their examples create a list of vital ingredients for such a program. All the qualities found in one example may not be explicitly expressed in the methodology of another, but all the components have obvious value. It

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<sup>25</sup>Card, *The Walk*, 63-65.

<sup>26</sup>Spiros Zodhiates, ed., *Hebrew-Greek Key Word Study Bible* (Chattanooga: AMG), 2 Kings 2:3, 5, n.

<sup>27</sup>H. I. Hester, *The Heart of Hebrew History: A Study of the Old Testament* (Liberty, MO: Quality, 1970), 214.

is not surprising, but it is noteworthy that every good mentoring quality found in Barnabas, Moses, or Elijah was also found in Jesus' example.

This convergence of qualities found in these four examples naturally falls into three categories: character traits of mentors, methods of choosing an intern, and methodological ingredients of mentoring. All four mentors had slightly different approaches to the relationship of mentor/protégé, and all four demonstrated different strengths. Identifying Jesus in a comparative list with these other men may seem pointless. Obviously, Jesus is the quintessential mentor. The advantage of including Barnabas, Moses, and Elijah is that doing so helps to explain further the process in different circumstances and in different personalities.

### **Character Traits of Mentors**

All four mentors expressed selflessness in the giving of their time and energies to their interns. Jesus, of course, is the best example of selflessness, but Barnabas clearly proves himself a model of this trait as well. He displayed selflessness by traveling to find Saul and by risking his reputation in Saul's defense before the disciples in Jerusalem. The clearest insight into Moses' selflessness is found in his prayers for Israel. This trait is present in Elijah's example but in less demonstrable ways.

Humility is a necessary trait of a mentor, and it is clearly visible in Moses, the most humble man on earth during his time (Num 12:3). Jesus humbled Himself in the incarnation and Barnabas exhibited humility by sharing the prominent teaching position at Antioch with Saul. Pride is not evident in Elijah's relationship with Elisha, but humility is not explicitly identified as a trait he modeled.

Godly character is also essential for a mentor, and it is present in all four mentors, whereas gently modeling ministry is most clearly seen in Jesus, Barnabas, and Moses. Transparency in the mentor is important to enable the intern to clearly see the struggles and how to deal with those battles. Jesus demonstrated how to live transparently by His candid honesty in taking the disciples with Him to pray in the Garden of Gethsemane. Transparency is also visible in the way that Moses did not hide his inner struggles but brought Joshua with him as he talked to God about them.

These character traits are helpful for a mentor in a ministry internship. It may be possible to mentor an intern effectively with one or two of these character traits missing but the goal of the mentor should be to possess and express all of them. Studying these four examples and praying for those qualities that are lacking could be a good means of acquiring them. The simple process of becoming aware of deficiencies in those areas can help. God's power is made most clearly visible in weaknesses (2 Cor 12:9).

### **Methods of Choosing an Intern**

Barnabas is the clearest example of a discernable methodology in choosing an intern. Barnabas spent time with Saul and apparently listened very carefully to his heart. It is also likely that Barnabas investigated and substantiated Saul's story before recommending him to the disciples. He had also observed him in Jerusalem and Damascus prior to seeking him out as an intern.

Jesus employed a similar method in choosing His interns; however, all the steps are not as clearly discernable. While He knew their hearts without their saying a word (John 2:25), He listened and observed them for about a year before appointing

them. What is more, the night before appointing the twelve, Jesus spent all night in prayer (Luke 6:12). This time certainly was in preparation for choosing the twelve.

In Moses' case, Scripture does not reveal his criteria or method of choosing Joshua. Presumably, the Lord instructed him to appoint Joshua as leader of Israel's army but the details of that process are not revealed. Elijah's choosing of Elisha is revealed. God told Elijah to call and anoint Elisha as a prophet (1 Kgs 19:16). In both cases, there was a firm conviction that these men were God's choice, so, they determined to obey.

In all four cases, the mentor sought out the intern (with the possible exception of Joshua, with whom it is unclear). The responsibility of being led by the Spirit to choose wisely fell on the shoulders of the mentor. In Michael Card's internship with Bill Lane, the intern bore the responsibility of asking the mentor for a portion of his time.<sup>28</sup> Regardless of who bears the responsibility of first approach, the mentor must be Spirit-led to discern who the Lord is prompting him to mentor and he must carry the conviction that God has prompted this relationship if he determines that he is to mentor this intern.<sup>29</sup>

### **Methodological Ingredients of Mentoring**

At least three elements of the mentoring process are clearly present in all four mentors that have been examined. The first is the large investment of time in the intern. Each mentor invested his life in the protégé during the time of his internship. The second is modeling character for the interns by living ministry with them through real life circumstances. This modeling of character requires the mentor to take the apprentice

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<sup>28</sup>Card, *The Walk*, 32.

<sup>29</sup> At the First Baptist Church, Dilley, TX, internship, the responsibility of first approach will be borne by the pastor as noted in the next chapter.

with him as he does ministry. The last of these exhibited by all four mentors is the process of releasing the interns to serve and lead when the Lord made it clear that it was time. With Jesus, Moses, and Elijah, the moment was clear because they were leaving this world. With Barnabas, the line was slightly less defined. The view from a historical perspective makes it clearer. When the Lord began to direct Paul in ministry independent of Barnabas it was time to let him go.

Four components of good mentoring are observable in only some of these examples focused on in this study. That is not to suggest these are not present in the methodological approach of the others only that they are not definitively observable. The first is the practice of assigning appropriate training exercises to develop the intern. Moses assigned Joshua the responsibility of leading Israel's army. Barnabas had Saul teach the believers at Antioch (with him). Jesus sent the twelve on missions of preaching and mercy. These assignments were tailored in such a way as to equip the intern with practical experience preparing them for their eventual role.

The second method employed by Jesus, Moses, and Barnabas was to provide sufficient authority to accomplish the assigned task. Jesus gave the disciples authority over disease and demons before sending them out. Moses obviously gave Joshua authority as commander of Israel's army. Barnabas entrusted Saul with the authority to teach the church at Antioch and Cyprus.

All three also publically affirmed and supported their interns. Barnabas clearly supported and affirmed Saul by standing up for him and defending his case before the disciples in Jerusalem. Jesus affirmed and supported the disciples by publically

appointing them as His disciples. Moses supported and affirmed Joshua by naming him commander of the army and later by affirming him as his successor.

The practice of encouraging the protégé by reminding them of successes and helping them to interpret those events are practices of good mentoring shared by Jesus and Moses. Certainly, it could be assumed that Barnabas and Elijah engaged in this practice as well, but it is not explicit in the biblical text. When the disciples returned from their preaching tour Jesus had them recount the wonderful events of their tour. He also was quick to commend them when they did something right. Moses recorded as a memorial, the victory that Joshua experienced over the Amalekites and recited it to him. He also helped him to understand mistakes that he was making as in the case when Joshua told Moses to stop Eldad and Medad from prophesying in the camp (Num 11:28-29). This component of mentoring is vitally important so the intern can learn the proper lessons from those experiences. A clear example of the correction aspect of mentoring is found when Jesus corrected the seventy that He sent out who were rejoicing about how the demons were subject to them. Jesus corrected them and explained that their greatest excitement should be in that they had been chosen by Him as one of His servants (Luke 10:20). The mentor must help the intern understand the wonder of God working through them and identify and correct attitudes that are inappropriate.

A final quality of biblical mentoring that clearly appears in all four cases is the mutually beneficial friendship that developed between mentor and intern. Jesus called the disciples His friends in John 15, and that sentiment is expressed in His desire to bring them with Him to the Garden of Gethsemane. He wanted their company in prayer. Barnabas and Paul were companions in ministry after the internship had ended. Moses



and Joshua shared mutual admiration for one another as expressed in the last chapters of Deuteronomy. Elijah and Elisha displayed a close friendship particularly in Elijah's last few days on Earth described in 2 Kings 2:1-12.

The qualities of character and the intensity of ministry shared in a church internship lends itself to developing a close and lasting friendship between those who walk through this process together. Mutual accountability and support should be expected in the relationship by the time the internship is completed. The mutual benefit will be in emotional dividends as well as spiritual dividends. This process will also bless the churches in which these men will serve.

### **Final Instructions from Paul**

The final instructions for an internship program are found in 2 Timothy 2:1-2. Paul begins these instruction by addressing the life and character of the mentor. The grace that is in Christ Jesus is not simply that which provides forgiveness. His grace is what enables to serve Him and express the character traits He has called His people to display. "Timothy is to find his resources for ministry not in his own nature but in Christ's grace."<sup>30</sup> Being strong in this grace suggests a faithful, consistent exhibition of His life and character in and through those being strengthened by His grace. Being strong in this gift of grace is contingent on a proper understanding of the recipient's inadequacies and his recognition of the need for God working in his life.

Once the mentor's character is addressed properly, his task can be described. Paul's instruction to Timothy in verse 2 carries the weight of the previous chapter's

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<sup>30</sup>John R.W. Stott, *Guard the Gospel: The Message of 2 Timothy* (Downers Grove, IL: Intervarsity, 1973), 50.

declaration that he had been abandoned by all in Asia except for Onesiphorus (2 Tim 1:15-16). These instructions also carry the urgency of the news of the fourth chapter that Paul will soon be martyred. The message that had been given to Paul by the Lord must be disseminated to others. That command is the imperative of these verses.

Paul describes this message as “the things which you have heard from me in the presence of many witnesses” (2 Tim 2:2). The reference to the many witnesses that had heard Paul teach these truths points to the many public occasions on which Timothy had heard Paul preach and teach.<sup>31</sup> The fact that Timothy received this message in the company of other men who heard the same message is important for two reasons. The first reason is that the corporate delivery demonstrates that the message was not a privately handed down, secret faith. The message that Timothy’s preached was a message that many witnesses could check against Paul’s public teaching.<sup>32</sup> A second reason corporate delivery is significant is because of the pattern of teaching within community that is presented.<sup>33</sup> Timothy had received the message of the gospel within the context of community, and he would be instructed to disseminate the message in that same fashion.

Paul’s command was for Timothy to find faithful men to whom he could entrust the message. Timothy was to use the same procedure that Paul used to instruct him. He was to teach and mentor within the context of community, and more specifically, he was to teach a group of men. The benefit would be the same for Timothy

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<sup>31</sup>Ibid.

<sup>32</sup>Ibid., 51.

<sup>33</sup>William B. Barclay, *A Study Commentary on 1 and 2 Timothy* (Darlington, England: Evangelical Press, 2005), 241.

as it was for Paul: to maintain the integrity of the message as it was passed along. All the men in the group would hear the same truths. No one would get a special, secret message that the others did not hear. This provided for accountability after Timothy was gone.

Teaching more than one man at a time is an important part of this instruction. The benefits for using the same procedure apply to us today. Not only would we enjoy the same benefit Paul and Timothy enjoyed (adding another layer of checks for those who will be teaching the Word), we would also benefit in other ways. There can be richer discussion and less pressure felt by any one intern, so the intern is less intimidated. The efforts of the mentor are multiplied as well.

Paul gave some specific qualifications for the intern. They are to be men of reliable and trustworthy character.<sup>34</sup> It is essential that these men be men of integrity because they will be entrusted with the great truths of Christianity and will be responsible for faithfully stewarding these truths. While Paul did not identify specific positions these men should hold, as a qualifier, he did instruct Timothy to entrust the message to men who would be able to teach others.<sup>35</sup>

In summary, and by application, Paul instructs those who would mentor to first pay close attention to their own character. Recognize their inadequacies and lean heavily upon God's grace to make them sufficient to the task. Secondly, he commands them to give earnest heed to the message they have received. Take note of its history and the authenticity of its roots. Know its source as from God. Thirdly, he challenges them to

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<sup>34</sup>Gordon D. Fee, *1 and 2 Timothy, Titus*, The New International Biblical Commentary (Peabody, MA: Hendrickson Publishers, 1988), 240.

<sup>35</sup>Matthew Henry, *Matthew Henry's Commentary on the Whole Bible* (Peabody, MA: Hendrickson Publishers, 1991), 2361.

carefully and deliberately deposit these truths in the lives of other men. He tells them to teach these truths, model these truths, and live these truths in such a way as to prove their veracity. Lastly, he calls them to careful selection of those men to whom these truths are entrusted. The message must be entrusted to men of integrity who will faithfully entrust it to others.

The character traits observed in Moses, Elijah, Jesus, and Barnabas are echoed in a general way by Paul's instructions to Timothy. From all five sources it is clear that the one leading an internship program must give careful attention to his character. Choosing the intern is also a crucial element. Again, all five men taught and/or demonstrated how important it is for that choice to be Spirit-led. Throughout the study of these men, their methods of mentoring presented positive and necessary components for internship programs in churches today.

## CHAPTER 3

### THE THEORETICAL AND PRACTICAL BASIS FOR SMALL CHURCH INTERNSHIPS

Internships have been around for hundreds of years. The idea of internship has been used in various forms in many of the professional fields such as medicine, education, law, and the arts. The process of internship study has also been used in ministry over the years. Spurgeon had his college for pastors. Augustine had his epistolary mentoring ministry to many ministers.<sup>1</sup> John Newton had his eclectic society of young pastors.<sup>2</sup> Dietrich Bonhoeffer had his underground Preacher's Seminary in Zingst, Germany.<sup>3</sup> It is from this lineage that the ministry internship programs of today have developed.

It is important to recognize that proper preparation for ministry is not only accomplished in the classroom; it can also be strengthened by one generation learning from the preceding generation. As Brian Williams talks about the necessity of learning pastoral roles from those who have already been doing it, he quotes Thomas Oden as

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<sup>1</sup>Brian A. Williams, *The Potter's Rib: Mentoring for Pastoral Formation* (Vancouver: Regent, 2005), 200.

<sup>2</sup>Ibid., 218.

<sup>3</sup>Ibid., 239.

saying, “The best preparation for pastoral service may be more like an apprenticeship to an excellent sculptor or a medical internship, than academic study in a university.”<sup>4</sup>

The internship program described and recommended in this paper would not be intended to replace university or seminary studies but to complement such studies. The idea of a supervised, safe environment in which to integrate learning and doing is captured in a properly formatted internship program. Medical supervision existed since the thirteenth century in England but in the eighteenth century, in the United States, it was formalized, “forming the base of modern medical supervision.”<sup>5</sup> Since then, the medical field has developed this practice into a tool or method of learning which, in turn, has been adopted by other professional fields. Internship came to describe “a period of professional education in which the student would try out his classroom-learned knowledge and skills in actual field situations under competent supervision.”<sup>6</sup> That integration of knowledge and practice has also been recognized as a needed component of ministry preparation and is the goal for the internship program at First Baptist Church Dilley, Texas.

### **Definitions**

Examining the process of an internship program requires special attention to the various component parts. For clarity, these different aspects of the internship program will be explored and defined. In some cases, alternate terms may be used by

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<sup>4</sup>Ibid., 190.

<sup>5</sup>Gordon M. Hart, *The Process of Clinical Supervision* (Baltimore: University Park Press, 1982), 9-10.

<sup>6</sup>Daniel R. Davies, *The Internship in Educational Administration* (Washington, DC: The Center for Applied Research in Education, 1962), 16.

various authors to describe the same roles. Some of these terms may carry connotations or social associations that may not apply in the internship program presented here. The parts of an internship program that will be examined are the program itself, the intern, the mentor, and the setting.

### **The Internship Program**

When examining internship programs in churches, it is important to recognize a distinct difference in terminology that highlights a sharp contrast in purpose. The difference in terminology became more and more pronounced through conversations with Baptist association administrative assistants, directors of mission, pastors, and assistant pastors.<sup>7</sup> Some churches “have interns” or may even “use interns” but fewer churches have an internship program. The distinction lies primarily in the motivation of the church or church staff. Those who use or have interns are generally motivated by the desire and the need for a less expensive way to meet a short-term staffing need in the church.<sup>8</sup> It could be a summer intern for the youth ministry or for administrative responsibilities. The role of the intern is essentially to lighten the load of responsibility for the pastor, staff, or volunteers. In return, the intern will gain valuable experience and usually some financial remuneration.

In an internship program, however, the motivation is different and the work load on the pastor and staff will actually increase. The focus in an internship program is

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<sup>7</sup>I talked by phone to 25 association offices and over 50 pastors, asking about internship programs, the use of interns in their churches, the size of the churches that used interns, and the purpose of internships in these churches.

<sup>8</sup>This became obvious through the conversations with these churches. These interns could serve as summer interns for youth ministry or for administrative responsibilities.

on developing the intern. George Hillman affirms that purpose in his book *Ministry Greenhouse*. He says, “The purpose of the internship is not for the church, the denomination, or the ministry organization to get cheap summer help for their projects. Its purpose is to help [the intern] reach [his] God-given potential.”<sup>9</sup>

The purpose of an internship program is to invest in the kingdom through training, coaching, and mentoring future leaders. The program is an intentional process that requires consistent involvement of the pastor and staff of the church. An internship program at a local church also requires a corporate buy-in by the congregation. Not only does an internship program cost the pastor and staff some of their time, it also frequently disturbs the status-quo for ministry in the church.<sup>10</sup> In essence, an internship program “becomes a sort of laboratory in which the ministerial muscles [of the intern] are exercised.”<sup>11</sup>

The financial expense involved in hosting an internship program at a local church varies widely. Some churches provide housing, insurance, and pay the intern a stipend or contribute to the cost of schooling. Other churches only provide a stipend plus expenses. In either case, the actual expense may be under one thousand dollars per intern

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<sup>9</sup>George M. Hillman, Jr., *Ministry Greenhouse: Cultivating Environments for Practical Learning* (Herndon, VA: Alban, 2008), 43-44.

<sup>10</sup>Lillian Daniel, “Interrupted by a Gorilla: What Happens When a Teaching Church Becomes a Calling Church,” *Leadership Journal* (Fall 2010): 47-49.

<sup>11</sup>Regina Coll, *Supervision of Ministry Students* (Collegetown, MN: The Liturgical Press, 1992), 16.



each month.<sup>12</sup> Other churches pay their interns a full salary with benefits, costing over three thousand dollars per intern each month.<sup>13</sup>

In some of these cases, the funding for the internship compensation is raised from alumni that have gone through the internship program in the past.<sup>14</sup> Other churches find financial assistance from national charitable foundations established for this purpose.<sup>15</sup> There may even be help available from the associational level or even the state convention. In most of the churches contacted, the funding came from within the church.

### **The Intern**

The intern is a crucial piece of the internship composition. He is first and foremost a learner and only secondly a worker.<sup>16</sup> The ministry intern is one who is learning how to integrate knowledge that he has acquired into ministry. He is building on the theoretical knowledge, increasing that pool of knowledge, and allowing the theoretical to develop into practical patterns of ministry.

The transformational process of turning information into practice is facilitated by a mentor; thus another title that can be used to identify the intern is *mentee*.<sup>17</sup> Keith

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<sup>12</sup>Chelsea Frazier, Internship Director, Austin Stone Church, Austin, TX, telephone interview by author, 31 May 2011

<sup>13</sup>Gary Brandenburg, Pastor, Fellowship Bible Church, Dallas, TX, telephone interview by author, 9 June 2011.

<sup>14</sup>Brian Fisher, Pastor, Grace Bible Church, College Station, TX, telephone interview by author, 24 June 2011.

<sup>15</sup>Frazier, interview.

<sup>16</sup>Craig P. Donovan and Jim Garnett, *Internships for Dummies* (New York: Hungry Minds, 2001), 22.

<sup>17</sup>Williams, *The Potter's Rib*, 10.

Anderson and Randy Reese use the term *mentoree* to describe the intern. They point out that the intern is to be active in the transformation and bears a responsibility in this process. “Teachability, responsiveness, and an open heart and mind – these are the essential modes of active learning for the mentoree.”<sup>18</sup> The intern is not just a passive learner but an active participant.

Active learning within the context of an internship means that the intern must be one who takes the information learned from books, in the classroom, and in consultation with the mentor and test it in ministry to see what is effective.<sup>19</sup> Active learning is not a personality trait, it is a learned behavior and is a choice every person must make. For an intern to receive everything he should from an internship, he must choose to be an active learner.

One other description given to interns is the name *protégé*. This term is a favorite for Hendricks in *As Iron Sharpens Iron*. An added quality that he identifies in a promising intern is that he actively seeks “challenging assignments and greater responsibilities.”<sup>20</sup> That attitude is simply another facet of being an active learner and motivated worker.

These qualities may be present to varying degrees in different interns. Part of the reason for the differences is personality, but a critical factor is the intern’s age and

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<sup>18</sup>Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove, IL: InterVarsity, 1999), 100.

<sup>19</sup>Walter Kime, “Proactive Student Involvement,” in *Preparing for Ministry: A Practical Guide to Theological Field Education*, ed. George M. Hillman, Jr. (Grand Rapids: Kregel, 2008), 93.

<sup>20</sup>Howard Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago: Moody, 1995), 49.

level of schooling or experience. Understanding this dynamic is key to recognizing who the intern really is.

## **The Mentor**

Much is to be said about the role and responsibility of the mentor in the process of internship, but some of that responsibility begins before meeting the intern. Zachary identifies the first step in mentoring as “self-awareness, which is triggered by self-reflection.”<sup>21</sup> The mentor’s recognition of events in his own life and people along the way that have served as his mentors can be instructive and revealing. This process of reflection before the first encounter with the intern can help the mentor recognize effective styles of mentoring as well as profitable events (or a series of events).

Once the mentoring begins, a crucial quality of a mentor is availability. “The most important characteristic of a successful mentor is a commitment to provide personal time and attention to the beginner.”<sup>22</sup> Jesus consistently demonstrated this character trait in His dealings with the disciples.<sup>23</sup> Personal time spent with the disciples was what made it possible for Him to teach them and model ministry for them.

Selflessness is to be expressed in a number of ways by the mentor, not the least of which is simply listening to the intern when he speaks. Hendricks identifies listening as “one of the keys to good mentoring.”<sup>24</sup> Barnabas modeled selfless listening by hearing

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<sup>21</sup>Lois J. Zachary, *The Mentor’s Guide: Facilitating Effective Learning Relationships* (San Francisco: Jossey-Bass., 2000), 7.

<sup>22</sup>Stephen P. Gordon and Susan Maxey, *How to Help Beginning Teachers Succeed*, 2<sup>nd</sup> ed. (Alexandria, VA: Association for Supervision and Curriculum Development, 2000), 37.

<sup>23</sup>Mark 3:14.

<sup>24</sup>Hendricks and Hendricks, *As Iron Sharpens Iron*, 66.

what Saul said and caring enough to understand Saul's passion and calling. "It takes work to stay focused on what is being said, and to listen beneath the external content of the message to its underlying meaning and implications."<sup>25</sup> Zachary identifies that kind of listening as the second crucial step in mentoring.<sup>26</sup>

Selflessness also expresses itself in the mentoring relationship by the mentor intentionally developing a true relationship with the intern instead of being consumed with the mentor's agenda.<sup>27</sup> This trait as well as the previous traits are represented by several marks of a good mentor in Floding's book, *Welcome to Theological Field Education*. These qualities include approachability, genuine care, and friendliness.<sup>28</sup> Character traits such as these are most beneficial in a mentor.

In large part, the role of the mentor is to work in cooperation with the intern to accomplish goals set at the beginning of the relationship. In *Supervision of Ministry Students*, Coll says, "The supervisor takes on the responsibility of cooperating with the student in the pursuit of ministerial skills, in the development of a ministerial identity, and in bringing book knowledge into dialogue with the life of the community."<sup>29</sup>

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<sup>25</sup>Ibid., 67.

<sup>26</sup>Zachary, *The Mentor's Guide*, 7.

<sup>27</sup>Hendricks and Hendricks, *As Iron Sharpens Iron*, 61.

<sup>28</sup>Matthew Floding, "What is Theological Field Education?" in *Welcome to Theological Field Education*, ed. Matthew Floding (Herndon, VA: Alban, 2011), 13.

<sup>29</sup>Coll, *Supervision of Ministry Students*, 16.

When mentoring in ministry, “mentors are about spiritual guidance and the shaping of a ministry vocation.”<sup>30</sup> In the role of spiritual guide, the mentor is not the teacher but helps the intern see what God is doing or teaching. “In practical ways, spiritual mentoring is the process of mentor assisting the mentoree to pay attention to the inner working of the Spirit.”<sup>31</sup> In that sense, the mentor is the facilitator that points to the work of the Spirit in the life of the intern.<sup>32</sup>

As the mentor facilitates spiritual formation in the intern, he seeks to guide the intern in applying the biblical and theological understanding to his ministry setting.<sup>33</sup> This role is best accomplished by modeling ministry for the intern. “Mentors have the opportunity to demonstrate real-life ministry in a real-life setting.”<sup>34</sup> The key to clarity in this modeling role is honest transparency.

It is unnecessary for the mentor to have or give all the answers. A key facet of his role is to ask good questions, leading the intern to discover truths informative for his ministry.<sup>35</sup> As questioner, the mentor can guide the intern to recognize motivation and provide accountability.<sup>36</sup> This self-discovery guided by the mentor is more readily accepted and implemented.

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<sup>30</sup>Daryl Smith, “Mentoring: The Opportunity to Leave a Legacy,” in *Preparing for Ministry: A Practical Guide to Theological Field Education*, ed. George M. Hillman, Jr. (Grand Rapids: Kregel, 2008), 105.

<sup>31</sup>Anderson and Reese, *Spiritual Mentoring*, 45.

<sup>32</sup>*Ibid.*, 46.

<sup>33</sup>Smith, “Mentoring,” 106.

<sup>34</sup>*Ibid.*

<sup>35</sup>Hillman, *Ministry Greenhouse*, 39.

<sup>36</sup>*Ibid.*, 41.

Finally, a mentor must choose to love the intern. Hillman describes the love a mentor should have for his intern as “courageous love.”<sup>37</sup> Courageous love responds to the intern appropriately. The mentor confronts or encourages the intern based on the performance and attitude of the intern. “A mentor has the necessary perspective to look into [the intern’s] life and ministry to see where the gaps are and where God is at work.”<sup>38</sup> This kind of discernment and deep involvement in the intern’s life can only be carried out by a mentor who is giving careful attention to the intern. This requires more than just casual meetings or occasional ministry observation.

### **The Setting**

The setting for a ministry internship program describes the physical location as well as the attitude of those with whom the intern will associate. For the purpose of this project, the focus will be on ministry internship programs within the church. That limitation narrows the scope but the possibilities remain numerous. Of the Baptist churches polled throughout Texas, only a few have hosted an internship program and none of those churches were small churches (under two hundred in regular attendance). The physical size of the church hosting the internship program significantly impacts the internship process.

An internship program in a local church exposes the intern to as wide a spectrum of the ministry in that church as possible. There is, then, a significant difference between an internship program in a large church (over one thousand in regular attendance) and an internship program in a small church (as defined above). At first

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<sup>37</sup>Ibid., 52.

<sup>38</sup>Ibid.

glance, it may appear that an internship program in a large church is always to be preferred. Larger churches may have fully developed ministries in a variety of fields. They may have greater financial flexibility and a much broader networking potential. Those opportunities can be a valuable asset to an intern.

The small church also has some beneficial qualities. While the various ministries of the small church may not be as large as in a church of greater size, many of the same, general ministries may be represented. Furthermore, the intern may get a more thorough exposure to all the facets of the ministries. He will also be able to develop deeper relationships with all of the congregants.<sup>39</sup> This process can be a fruitful experience and can establish a healthy pattern in ministry. The experience gained in the small church can also be a tool used by God to clarify the role to which the intern is being called.<sup>40</sup>

There are an abundance of benefits to large church internship programs but the value of small church internship programs should not be underestimated. As has been noted in the previous chapter, the majority of Baptist churches in America are small. Eighty five percent of the churches looking for a pastor in Texas today are small churches.<sup>41</sup> That statistic suggests the benefit of a pastor having the opportunity to

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<sup>39</sup>Jarrett Stephenson, Preaching Pastor of Prestonwood Baptist Church, Dallas, TX, telephone interview by author, 1 June, 2011.

<sup>40</sup>Jerry Falbo, Pastor of Denton Bible Church, Denton, TX, telephone interview by author, 2 June, 2011.

<sup>41</sup>Bill Broadway, "Claim of Post-Denominationalism Era Defied," *Washington Post*. Wednesday, 14 March 2001 [on-line]; accessed 29 September 2010; available from <http://www.washingtonpost.com/ac2/wp-dyn?pagename=article&node=&contentId=A944-2001Mar13&notFound=true>; internet.

become familiar with the operations of a small Baptist church.<sup>42</sup> Limited funds, limited personnel, and in general, limited resources are predictable aspects of the small church. Those limitations are not liabilities; they are learning opportunities that can be helpful to the process. Along with those limitations, a small church also offers the opportunity to develop deep relationships with most of those in the church. It also makes obvious the necessity of developing this kind of relationship with virtually the every member of the congregation.

Regardless of the physical location of the internship program, there are some essential qualities that are necessary. The setting must be an environment of trust. It must be a place where the intern feels “safe to try new things, to explore underlying emotional responses, and to ask the questions [he] has been dying to ask about ministry and life.”<sup>43</sup> Along with this freedom should also come the freedom to fail and learn from that failure. “The experience ought to affirm [his] gifts and make [him] conscious of growth needs.”<sup>44</sup> The setting should be one that provides opportunity for exploration within a safe environment.

### **The Process**

The process of an internship program includes acquiring the intern, setting an agenda for the program in cooperation with the intern, delineation of the mechanics of the program, and helping the intern with reflection and evaluation. An internship program

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<sup>42</sup>Brandenburg, interview.

<sup>43</sup>Hillman, *Ministry Greenhouse*, 50.

<sup>44</sup>Ronald Hornecker, “Choosing a Ministry Placement and Field Supervisor,” in *Experiencing Ministry Supervision*, ed. William T. Pyle and Mary Alice Seals (Nashville: Broadman and Holman, 1995), 20.



is, at its core, relational, therefore, the details of the process should allow for flexibility. While rigidity to a structure is not advisable, a clear plan and process is necessary. Expectations of the intern and regular meeting times are components that can and should be established from the beginning. The subject matter for every meeting may not be as clear from the start but general topics can be chosen beforehand.

### **Acquiring Interns**

The method of acquiring interns is a logical place to begin the description of the internship program process. The Bible gives insight into this process. In Acts 11:23-26, Barnabas appears to have discerned Saul's gifts and the Antioch setting as a good match and simply went and recruited him. In 1 Kings 19:16, God named Elijah's intern for him. These and other examples in Scripture appear to be more descriptive than prescriptive.

Internships have become a prerequisite to graduation in many colleges and seminaries.<sup>45</sup> In such cases, churches simply make themselves available and interns sign up or are assigned by the internship director. Things work very differently in a small church, especially one not in close geographical proximity to a seminary. There has to be an interest developed in the heart of the potential intern.

A good approach may be to follow Hendricks' advice in *As Iron Sharpens Iron*. His advice is for the mentor to pursue the intern. He suggests that the mentor develop low risk opportunities for the intern and mentor to become better acquainted with one another to see if the relationship would work.<sup>46</sup> The unavoidable first step is for the

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<sup>45</sup>Hillman, *Ministry Greenhouse*, 5.

<sup>46</sup>Hendricks and Hendricks, *As Iron Sharpens Iron*, 185-87.

mentor to make the first contact. This method is used almost exclusively at Denton Bible Church. The pastor, the internship program director, and staff observe volunteers. When a volunteer stands out as a serious candidate for the internship process, the church representative approaches the potential intern.<sup>47</sup>

Denton Bible Church's method is also presented in John Allen's book, *A Primer for New Mentors*. He suggests not only observing the potential intern but actually interviewing him. Allen puts the responsibility squarely on the shoulders of the mentor. He quotes unpublished materials from a Baptist General Convention of Texas Mentoring Leadership Conference by Jack Ridlehoover as saying that the mentor should be questioned to see if he is "eager to be mentored" and "willing to express fully where he/she is."<sup>48</sup>

In a small church setting, far from a Bible school or seminary, this advice is particularly appropriate. Many potential interns would hesitate to approach the church or pastor about the possibility of an internship because it could be perceived as presumptuous. Further, many of the potential interns do not recognize their own potential. Therefore, the initiative should be taken by the pastor, the mentor, or the church to offer the opportunity, explain the offer, and discern the direction of the Spirit of God as to whether an internship would be appropriate in that case.

In the internship program at First Baptist Church Dilley, the method to be used will follow these general principles. The volunteers engaged in the ministries of the

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<sup>47</sup>Falbo, interview.

<sup>48</sup>John H. Allen, *A Primer for New Mentors: A Guide for Mentors to Assist Young and Inexperienced Ministers to Become Effective Leaders in the 21<sup>st</sup> Century* (Fort Worth: John H. Allen and Associates, 2000), 20.

church will be carefully observed. Each volunteer who appears to take seriously his responsibilities will be interviewed to learn their vocational interests and the appropriateness of involving them in the program. Those who agree to the demands of the internship program will be recruited for a fifteen-week program.

### **Setting the Agenda**

The most commonly overlooked part of the mentoring process is preparation.<sup>49</sup> This preparation includes the mentor preparing himself before his first meeting with the intern.<sup>50</sup> Certainly, gathering and preparing resources, preparing space in an office for the intern, and readying the congregation for the new position are aspects of preparation, but mentor preparation is essential. This preparation requires the mentor to evaluate honestly his motives and objectives. This process necessitates careful introspection.<sup>51</sup> Since the job of the mentor is to assist the intern in recognizing the inner working of the Spirit, the mentor must be sure his heart is sensitive and receptive.<sup>52</sup>

After the mentor is prepared, he should meet with the intern to help him prepare for the internship program. A vital part of his preparation is setting the agenda. Setting the agenda is not the work of the mentor but should be facilitated by the mentor. “[The intern] ultimately needs to be the one setting the agenda.”<sup>53</sup> Both Gary Brandenburg (Pastor, Fellowship Bible Church Dallas, Texas) and Matt Morten (Spiritual

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<sup>49</sup>Zahary, *The Mentor's Guide*, 65.

<sup>50</sup>Ibid., 66.

<sup>51</sup>Ibid., 67.

<sup>52</sup>Anderson and Reese, *Spiritual Mentoring*, 45.

<sup>53</sup>Hillman, *Ministry Greenhouse*, 41.

Formations Pastor, Grace Bible Church College Station, TX) stress the importance of the intern being intimately involved in setting the agenda and goals for his own internship.<sup>54</sup>

In the process of setting goals and the agenda with the intern, it is vital that the mentor listen carefully. “Active listening occurs when the hearer intentionally focuses on the speaker to truly understand what is being said.”<sup>55</sup> The mentor must pay close attention not only to the content of the conversation but also to the nonverbal conversation clues that are given by the intern. The mentor must discern the underlying emotions of the intern. “A caring mentor listens for the meaning behind the story.”<sup>56</sup> This practice is not only a powerful experience for the intern, it is also the most effective means of helping the intern plot out his goals for the program.<sup>57</sup>

Goals should be challenging, but must also be realistic. They should aim at developing the whole person by addressing character and ministry competency.<sup>58</sup> While both areas are important, character development is foremost. Discovering faults in character that are difficult to detect and finding ways to deal with them before they become serious problems later is a key function of an internship program.<sup>59</sup> “Pastors fail

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<sup>54</sup>Brandenburg, interview. Matt Morten, Spiritual Formations Pastor, Grace Bible Church College Station, TX, telephone interview by author, 8 June 2011.

<sup>55</sup>Hillman, *Ministry Greenhouse*, 47.

<sup>56</sup>*Ibid.*, 48.

<sup>57</sup>*Ibid.*, 47.

<sup>58</sup>*Ibid.*, 71.

<sup>59</sup>*Ibid.*, 73.

in ministry because their spiritual and personal lives fall apart. Rarely do they fail because their skills are inadequate.”<sup>60</sup>

Competence development is the common motivation for internships and it is an important aspect of such a program. A logical and proper goal for internships should be gaining and developing the knowledge, abilities, and work habits necessary to be successful in ministry.<sup>61</sup> Components of ministry such as conducting funerals, weddings, and the Lord’s Supper should be gained during an internship. Preaching skills and curriculum selection and development can also be part of the skills set gained during the program. Specific skills that the intern would like to learn should be identified during this time of preliminary goal setting. Specific goals related to the ministry setting would need the direct input of the pastor or internship director.<sup>62</sup>

When the mentor and intern agree to certain goals, they must develop a strategy for reaching those goals. Without delineating a strategy for accomplishing the goals, they are essentially useless, therefore, specific steps should be charted out for reaching the goals.<sup>63</sup> These steps must be concrete, measurable, and attainable objectives.<sup>64</sup> These objectives will not only guide in accomplishing the goals, the process

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<sup>60</sup>Daryl Smith, “Equipping Mentors to Leave a Legacy,” in *Preparing for Ministry: A Practical guide to Theological Field Education*, ed. George M. Hillman, Jr. (Grand Rapids: Kregel, 2008), 341.

<sup>61</sup>Hillman, *Ministry Greenhouse*, 73-74.

<sup>62</sup>Coll, *Supervision of Ministry Students*, 74.

<sup>63</sup>Hillman, *Ministry Greenhouse*, 85.

<sup>64</sup>Coll, *Supervision of Ministry Students*, 74.

will aid in establishing how to measure the intern's progress. Establishing how progress will be measured is an important preliminary decision.<sup>65</sup>

At this stage, a contract or covenant should be drawn up between the mentor and the intern. It should include the intern's goals and objectives, a description of the setting, a description of supervisory expectations and availability, an end date, as well as the method of evaluation.<sup>66</sup> The process of drawing up the contract or covenant should include a strengths assessment such as the Clifton StrengthsFinder or the IDAK<sup>67</sup> Career Match.<sup>68</sup> During this preliminary phase of the internship assessment, the intern should be guided to perform a personal strengths inventory<sup>69</sup> or a personal journey map of which areas the intern has experienced God working through him in the past.<sup>70</sup> This assessment process provides valuable information in determining a proper starting place. With that preparation completed, the internship is ready to begin.

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<sup>65</sup>Hillman, *Ministry Greenhouse*, 88.

<sup>66</sup>Coll, *Supervision of Ministry Students*, 72.

<sup>67</sup>The assessment tool chosen for the internship program at the First Baptist Church Dilley, Texas, was the IDAK. The strengths of each of these programs appear to be equally strong but the cost of the IDAK is more affordable for the resources available here.

<sup>68</sup>A thorough discussion of the strengths and specific applications of these two assessment tools can be found in Phillip Sell's essay entitled "Comparing Natural Talent Inventories for Use in Field Education," in *Preparing For Ministry: A Practical Guide to Theological Field Education*, ed. George M. Hillman, Jr. (Grand Rapids: Kregel, 2008), 311-37. There are other assessment tools available not discussed by Sell such as the Briggs Myers Type Indicator and the Keirsey Temperament Sorter.

<sup>69</sup>Gary Pearson, "Designing a Learning Covenant," in *Experiencing Ministry Supervision: A Field-Based Approach*, ed. William T. Pyle and Mary Alice Seals (Nashville: Broadman and Holman, 1995), 55.

<sup>70</sup>Zachary, *The Mentor's Guide*, 17-23.

## The Mechanics

The mechanics of the internship program are the various tools, methods, and learning situations that will be used in the internship process. The mentor consistently meeting with the intern is at the heart of the internship experience and must be kept a priority throughout the program.<sup>71</sup> Meeting regularly fosters a deepening relationship between mentor and intern and among the intern cohort. “Relationship is the glue of the mentoring partnership.”<sup>72</sup>

The mentor should meet with all the interns together in a scheduled, weekly meeting. During these meetings, discussion should center around the specifics of the work the interns are engaged in as well as aspects of ministry about which the interns have expressed an interest in learning.<sup>73</sup> The mentor should explain what he does, how he does it, and why it needs to be done.<sup>74</sup> The group setting will provide for better discussion and different perspectives to be explored.

Case studies can also be utilized in this environment.<sup>75</sup> Case studies are a safe way to learn from mistakes made by others (actual and hypothetical) and help the intern learn to make critical observations that will inform his actions should he face similar

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<sup>71</sup>Hillman, *Ministry Greenhouse*, 53.

<sup>72</sup>Zachary, *The Mentor's Guide*, 82.

<sup>73</sup>Hillman, *Ministry Greenhouse*, 53.

<sup>74</sup>*Ibid.*, 46.

<sup>75</sup>The available books of case studies include Michael R. Milco, *Dilemmas in Church Leadership: Case Studies in Biblical Decision Making* (Grand Rapids: Kregel, 1997). Kenneth L. Swetland, *Facing Messy Stuff in the Church: Case Studies for Pastors and Congregations* (Grand Rapids: Kregel, 2005).

situations.<sup>76</sup> The mentor's role is to keep asking questions to help the intern see the situation from various perspectives.<sup>77</sup> Discussions on case studies frequently reveal core issues that often cannot be clearly seen in the intensity of the actual situation.

The intern's engaging in ministry tasks is vitally important to the effectiveness of the internship program. The intern should not just help the mentor do projects; he should be given responsibility for at least one ministry or program.<sup>78</sup> The mentor should serve as a resource, but not as the director of that program or ministry. The intern can learn best when it is fully his responsibility.<sup>79</sup> The assignments given to the intern should "fully engage them in the messiness of ministry"<sup>80</sup> and should allow for "maximum involvement with people."<sup>81</sup> Much can be learned from relating to lay persons as volunteers. The mentor should also resist the temptation to rescue the intern too quickly in the face of problems.<sup>82</sup>

Meeting together also allows for constructive and beneficial feedback from the mentor and cohort throughout the course of the program.<sup>83</sup> This feedback can come from

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<sup>76</sup>William Torgesen, "The Use of Case Studies in Field Education," in *Preparing for Ministry: A Practical Guide to Theological Field Education*, ed. George M. Hillman, Jr. (Grand Rapids: Kregel, 2008), 158.

<sup>77</sup>Hillman, *Ministry Greenhouse*, 47.

<sup>78</sup>Hornecker, "Choosing a Ministry Placement and Field Supervisor," 21.

<sup>79</sup>Hillman, *Ministry Greenhouse*, 40.

<sup>80</sup>*Ibid.*, 112.

<sup>81</sup>Hornecker, "Choosing a Ministry Placement and Field Supervisor," 22.

<sup>82</sup>Hillman, *Ministry Greenhouse*, 84.

<sup>83</sup>Donna R. Duensing, "The Power of Reflecting with Peers," in *Welcome to Theological Field Education*, ed. Matthew Floding (Herndon, VA: Alban, 2011), 66.



observation, and from reading and reflecting on assigned readings. This discussion and feedback can also alert the mentor to necessary alterations in the planned course of study. Flexibility is essential as the internship develops.<sup>84</sup>

In an internship program, the intern should be able to participate in ministries that he enjoys and is interested in, but he should also have the freedom to try ministries he has never tried before. The benefit is that he may discover gifts and interests he did not know he had. He may also discover character issues that need his attention or personality quirks of which he had been previously unaware.<sup>85</sup> The mentor should look for ways to allow the intern to be involved in as many aspects of the ministry as possible and be creative in looking for new opportunities for the intern to explore.

In the midst of all of these tools, methods, and learning situations, leadership development should be a stated objective of priority. The intern may have learned leadership principles in school and seminars, but the internship program gives opportunity for him to test the principles and make them his own. “While training may even be a necessary element of leadership development, developmental experiences are likely to have the greatest impact when they can be linked to or embedded in a person’s ongoing work and when they are an integrated set of experiences. Activities like coaching, mentoring, action learning, and 360-degree feedback are increasingly key elements of leadership development initiatives.”<sup>86</sup> All of these mechanics contribute to

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<sup>84</sup>Hillman, *Ministry Greenhouse*, 48.

<sup>85</sup>Hornecker, “Choosing a Ministry Placement and Field Supervisor,” 23.

<sup>86</sup>Gina Hernez-Broome and Richard L. Hughes, *Leadership Development: Past, Present, and Future*, Center For Creative Leadership [on-line]; accessed 2 August 2011; available from <http://www.ccl.org/pdf/research/cclLeadershipdevelopment.pdf>; internet.

leadership development in the intern by giving him information and an opportunity to put it into practice.

### **Evaluation and Reflection**

The simple act of performing ministry within the context of a local church provides the intern with experience. To some extent, growth and development can take place because of that exercise, but when the intern receives feedback from those with whom he has worked and from those to whom he ministered, growth can be accelerated.<sup>87</sup> He will have the advantage of hearing how his actions, attitudes, and communication were perceived. The benefit of receiving feedback from a diverse group is that he will hear from differing perspectives. The multiple perspectives will give him a more realistic picture of how he is perceived.<sup>88</sup>

The mentor provides the primary evaluation in the internship.<sup>89</sup> He will observe the intern in various ministry tasks and will give him feedback in their next meeting. This evaluation and feedback are ongoing throughout the program. The goal is to help the intern recognize strengths and weaknesses, make corrections, and ultimately grow and succeed.

An internship program with multiple interns draws on the strengths of the group, not just the mentor.<sup>90</sup> This strength is seen in the evaluation process as well.

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<sup>87</sup>Mary Alice Seals, "Evaluation in the Supervisory Experience," in *Experiencing Ministry Supervision: A Field-Based Approach*, ed. William T. Pyle and Mary Alice Seals (Nashville: Broadman and Holman, 1995), 126.

<sup>88</sup>*Ibid.*, 127.

<sup>89</sup>*Ibid.*, 129.

<sup>90</sup>Regi Campbell, *Mentor Like Jesus* (Nashville: Broadman and Holman, 2009), 43-44.

These peer evaluations and feedback can be valuable because they speak from an intern's perspective. As one intern talks about a ministry experience, other interns can offer observations from a perspective uniquely different from the mentor. Their perspective is closer to the intern's, but, less shaded by intentions or self-doubt.<sup>91</sup> Lay persons can also be recruited for this purpose but care must be given to ensure the feedback is beneficial.<sup>92</sup>

The issues to be evaluated are determined by the goal of the internship. Since "mentoring is about showing someone how to be something"<sup>93</sup> instead of just learning how to do things, the evaluation covers more than just task accomplishment. Seals gives an extensive list of qualities and issues that should be evaluated, from personal integrity to self discipline to decision-making skills.<sup>94</sup> Evaluation examines ministry competency in the area of character as well as ministry skills. The purpose of evaluation in an internship program is to help the intern grow and become everything he needs and wants to be.

The mentor should assist the intern in theological reflection throughout the internship process. Coll describes theological reflection as "the search for meaning, when done in the light of faith."<sup>95</sup> Pyle says, "Theological reflection is the ongoing

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<sup>91</sup>Seals, "Evaluation in the Supervisory Experience," 131.

<sup>92</sup>Thomas Fuller, "Assessment and Evaluation in Field Education," in *Preparing for Ministry: A Practical Guide to Theological Field Education*, ed. George M. Hillman, Jr. (Grand Rapids: Kregel, 2008), 194.

<sup>93</sup>Campbell, *Mentor Like Jesus*, 18.

<sup>94</sup>Seals, "Evaluation in the Supervisory Experience," 134-37.

<sup>95</sup> Coll, *Supervision of Ministry Students*, 91.

process of making sense of events as they occur.”<sup>96</sup> The weekly meetings between mentor and interns provide fertile opportunity for this reflection. As assigned readings and ministry experiences are discussed, the mentor should guide the interns in the process of reflecting on how the truths and experiences should be processed and what may be learned from them. The mentor should help the intern recognize what God may be doing or revealing in the readings and ministry experiences.

### **Conclusion**

There are many components in an internship program and a variety of objectives to pursue, but the overall goal is to help the intern develop an understanding of God and ministry that benefits the intern and furthers God’s kingdom. Every aspect of the program should bear in mind these two, intertwined goals. Every assignment, every meeting, and every evaluation should be intentionally designed to accomplish this end. Ultimately, the internship program is to build up the intern and, thereby, build up God’s kingdom.

Paul’s instruction in 2 Timothy 2:2 to entrust the truths of God to faithful men who will teach others is the motivating principle. The mentor has the privilege of passing along God’s truths that have become a part of his teaching and life to men who have demonstrated a faithful love for God and His people. This *mentoring* is a privilege and a sacred duty. It springs from a heart of devotion to God and humility before Him.

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<sup>96</sup> William T. Pyle, “Theological Reflection,” in *Experiencing Ministry Supervision: A Field-Based Approach*, ed. William T. Pyle and Alice Mary Seals (Nashville: Broadman and Holman, 1995), 110.

That devotion and humility flow from a proper understanding of what God has done for His Church. The love for the Church is a response generated by God's Spirit as John said in 1 John 5:1-2. The motivation to help interns develop a better understanding of God and ministry springs from an awareness that God is preparing the next generation to shepherd His people. Every mentor has the honor and awesome responsibility to be a tool God uses to equip that next generation.

## CHAPTER 4

### IMPLEMENTATION OF AN INTERNSHIP PROGRAM AT FIRST BAPTIST CHURCH, DILLEY, TEXAS

At the beginning of the writing phase of this project, five men stood out as possible candidates for the program. Three attended First Baptist Church in Dilley, Texas, and two attended Primera Iglesia Bautista Belen in Dilley.<sup>1</sup> All five men were approached, and all were excited to be a part of the program. Two of the men, Luke Robertson and Sonny Osio, attended at least one semester of seminary. Sonny was serving as assistant pastor at Belen; Luke, a member at First Baptist, had served as major at a local prison for a number of years but had not been involved in vocational ministry for over twenty years. Luke sensed God calling him into ministry for many years.

The other three men had no seminary training but demonstrated serious devotion to God and a sober interest in ministry. Two of these men were faithful members of First Baptist. One, Eric Collier, served as the part-time youth director at First Baptist for five years and was a registered nurse at a local hospital by vocation. The other gentleman, Kevin DuBose, served as the chairman of deacons at First Baptist and was a ranch manager by vocation. Both these men have been in First Baptist from childhood (with the exception of time spent in college). The third gentleman, Carlos

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<sup>1</sup>Throughout this paper Primera Iglesia Bautista Belen in Dilley, Texas, will be referred to as Belen.

Maldonado, was a faithful member of Belen and supplied in pulpits as the opportunity was presented. He worked at a local electrical cooperative as a lineman.

### **Inaugural Interview**

To begin the program I met with each man individually to describe for him the goals of the program and the schedule for the upcoming fourteen weeks. I met with each man during the week of August 22-26, 2011. All agreed to the demands of the program except Sonny Osio, who decided he was too busy to be involved. Luke Robertson had accepted a call as Pastor of First Baptist Church in Falfurrias, Texas.<sup>2</sup>

The most significant part of the conversations with the potential interns was a thorough discussion of the goals of the program. The goals were as follows:

1. To help the intern evaluate his current spiritual condition and to learn to use tools properly for monitoring his inner man in the future.
2. To help the intern use tools for maintaining and growing his relationship with Christ.
3. To help the intern recognize the need and means of continually developing his spiritual gift(s).
4. To help the intern recognize that ministry is relational.
5. To help the intern develop a plan to invest in the lives of a few men.
6. To expose the intern to a variety of ministry responsibilities.

During these initial interviews, the schedule for the internship program was also discussed along with an assignment required for the first group meeting. Each intern

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<sup>2</sup>Falfurrias, Texas, is about a two-hour drive away from Dilley, but he chose to travel every week to be a part of the program.

was instructed to write a “life journey map.”<sup>3</sup> The objective was not to write a paper but to identify significant events in his life, people who have significantly influenced him throughout his life, jobs he had that were particularly enjoyable or unpleasant, and times that God seemed to use him powerfully.

### **Group Meetings**

The first group meeting was held on September 3, 2011, at 5:00 PM. During that meeting, each intern received four books: *Evangelism and the Sovereignty of God* by J. I. Packer,<sup>4</sup> *Lectures to my Students* by C. H. Spurgeon,<sup>5</sup> *The Walk* by Michael Card,<sup>6</sup> and *Strengths Finder 2.0* by Tom Rath.<sup>7</sup> Spurgeon’s book and Card’s book would be used during the program;<sup>8</sup> Packer’s book was for thought-provoking reading; Rath’s

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<sup>3</sup>Lois J. Zachary, *The Mentor’s Guide: Facilitating Effective Learning Relationships* (San Francisco: Jossey-Bass, 2000). 7-20.

<sup>4</sup>J. I. Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: Intervarsity, 2008).

<sup>5</sup>C. H. Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan, 1954).

<sup>6</sup>Michael Card, *The Walk: The Life-changing Journey of Two Friends* (Grand Rapids: Discovery, 2006).

<sup>7</sup>Tom Rath, *Strengths Finder 2.0* (New York: Gallup Press, 2007).

<sup>8</sup>Initially, I intended to study a number of books that addressed issues from sermon preparation to evangelism. After completing the first three chapters of this paper, I realized my agenda was too ambitious. In Hendricks and Hendricks’ *As Iron Sharpens Iron* (Chicago: Moody, 1995), the mentor is encouraged to scale back the expectations to prevent potential failure (p. 213). Also, Hillman, in *Ministry Greenhouse* (Herndon, VA: Alban Institute, 2008) challenges the mentor to make the relationship development the priority and not try to teach the intern about everything (pp.41-42). Spurgeon’s book was chosen because he is working out of that kind of relationship with his students, and he develops the necessary subjects in a concise way. Card’s book also showcases the necessity and means of mentoring in relationship. He also guides the reader through this process using the biblical example of Jesus’ ministry with the disciples.



book was to provide the intern the opportunity to take the Clifton's StrengthsFinder test online to help him more clearly identify areas of giftedness.<sup>9</sup>

During the first meeting, discussion centered on the life journey map. Each intern was encouraged to consider thoroughly the events and people who had a significant impact on his life and to determine if it was a negative or positive influence. Further, they were challenged to discern if those influences were still affecting their lives today. They were asked if there were obstacles in their walk with the Lord because of lasting influences from events in their past.

At the close of the first meeting, each intern was invited to identify what they were hoping the Lord would do in them during this program. Luke Robertson, who is pastoring his first church, set as his goal learning how to manage sermon preparation and personal Bible study for personal spiritual growth. He also set as a goal organizing a group of Christian men in Falfurrias, Texas, through which he could gain encouragement and give encouragement.

For Carlos Maldonado, Kevin DuBose, and Eric Collier, determining how God was shaping them and what He would like them to do was a personal goal set by each man.<sup>10</sup> Each of these men also stated that they were praying that God would use this internship program to grow them spiritually and strengthen their love for God.

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<sup>9</sup>If there had been more time, the StrengthsFinder test and Rath's book would have been a tool I would have used to help, particularly the younger men, identify more clearly areas they should develop and pursue. I will use this tool when taking high school seniors through this process.

<sup>10</sup>Their thinking was not so much a career change as it was components of ministry that could be added to their current ministry.

While there were six goals set for the over-all program, we all agreed the primary objective was to be devoted to God, committed to each other, and passionate about growing spiritually into leaders in the Kingdom that God wants us to be.

The assignment for the second meeting was to read the first chapter of Spurgeon's book and related passages of Scripture (James 1, I Cor 4, and 11). The idea they were to consider during that week of study was the need for each person to evaluate the spiritual condition of his heart and to acquire tools for monitoring and maintaining his spiritual condition in the future.

In the second meeting, discussion centered around Spurgeon's first chapter entitled "The Minister's Self-watch."<sup>11</sup> We explored the meaning of Spurgeon's statement "You must remember, too, that we have need of very vigorous piety because our danger is so much greater than that of others. Upon the whole, no place is so assailed with temptation as the ministry."<sup>12</sup> Such freedom is given to the pastor by a loving congregation that it would be easy for him to take advantage of them and to become what Spurgeon calls a "shoddy preacher."<sup>13</sup> His focus in this chapter is that pastors take extra care as God's instruments, to be clean, holy, and prepared; living what we chide others to live.<sup>14</sup> Several of the passages of Scripture to which he made reference were also investigated.<sup>15</sup>

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<sup>11</sup>Spurgeon, *Lectures to My Students*, 7-21.

<sup>12</sup>Ibid., 15.

<sup>13</sup>Ibid., 9.

<sup>14</sup>Ibid., 7.

<sup>15</sup>We investigated 1 Tim 4:16; Job 1-2; Lev 21:17-20; and 1 Sam 2:17.

In addition to Spurgeon's chapter, the interns were encouraged to read and study James 1, 1 Corinthians 4 and 11, and Ephesians 5. From these passages, a basic principle emerged. The only way to accurately evaluate one's self was to get his eyes off himself (1 Cor 4:4 and 2 Cor 10:12) and on God (Eph 5:1-2) through God's Word (Jas 1:21-27). Each intern was also encouraged to begin journaling as a means of evaluating his progress. The tools of Bible study, meditation, and journaling are helpful tools in the process of consistent, perpetual self-watch.<sup>16</sup>

The third meeting focused on Spurgeon's third chapter, "The Preacher's Private Prayer."<sup>17</sup> In this chapter, Spurgeon presses the reader to recognize the essential nature of prayer as the prerequisite component of preparation for preaching.<sup>18</sup> He laments the fact that no preacher can truly say he has spent sufficient time in prayer and states, "The fact is, the secret of all ministerial success lies in prevalence at the mercy-seat."<sup>19</sup>

In addition to Spurgeon's text, examination was made of several passages from Scripture. Seeing that prayer is a learned discipline, we looked at Matthew 6:9-13; to recognize that prayer requires a disciplined mind, we looked at Ephesians 6:18. Luke 22:40 demonstrated prayer's function in preventing failures in our lives and devotion.

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<sup>16</sup>Bible study helps the student to properly evaluate his life and behavior according to Jas 1:22-25; Ps 119:9-11 and 24. Meditation on God's Word helps an individual track his progress according to Josh 1:8 and 1 Tim 4:15. Journaling or reflecting on what God has done and is doing in a person's life helps them recognize their spiritual condition according to Pss 143:5 and 77:11.

<sup>17</sup>Spurgeon, *Lectures to My Students*, 42-52.

<sup>18</sup>He jolts the reader with many statements, including, "Great talent you may never have, but you will do well enough without them if you abound in intercession." *Ibid.*, 47..

<sup>19</sup>*Ibid.*, 49.

Each intern was given an assignment for the following week: to set aside a specific time each day to pray. They were to establish a start time and an ending time so as to pray a pre-determined amount of time. Instruction was given to make that amount of time the minimum amount of time for prayer.<sup>20</sup> Positives and negatives of utilizing a prayer list were discussed along with the idea of praying while journaling. Each intern was encouraged to follow Jesus' teaching in the Model Prayer of incorporating more than just requests in their prayer time.<sup>21</sup> They were also assigned the fourth chapter in Spurgeon's book for the next week's meeting.<sup>22</sup>

Spurgeon's fourth chapter, "Our Public Prayer,"<sup>23</sup> is a combination of warnings against abuses in public prayer, an exhortation to remember the hallowed place that prayer deserves in our services, and the instruction that public prayer is an extension of the preacher's private prayer. As we met and discussed this topic, the emphasis was on the need for us to recognize the serious nature of public prayer whether in a church or a football stadium. It is a time when the pastor (or the one praying) must be aware of the fact that he is leading the congregation into God's presence. This corporate prayer time

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<sup>20</sup>I talked about the inherent danger of legalism in this practice but encouraged the interns to implement this practice to clearly recognize how much time they were regularly praying.

<sup>21</sup>The interns were encouraged to look at Charles E. Lawless, *Serving In Your Church Prayer Ministry* (Grand Rapids: Zondervan, 2003), for other models and helps in praying individually and corporately.

<sup>22</sup>This third week's study and assignment was designed to address the second goal of providing tools to maintain and grow the interns' relationship with Christ. Establishing this habit and exploring various methods of private prayer can be productive in accomplishing this goal.

<sup>23</sup>Spurgeon, *Lectures to my Students*, 53-69.

is a hallowed time. Spurgeon pointed out we should “allow the sermon to be slurred sooner than the approach to heaven.”<sup>24</sup>

We studied the warnings in Matthew 6 about praying to impress people and the error in praying for any purpose other than talking with God. We discussed the inappropriateness of finishing your sermon in your prayer or even giving a forgotten announcement in a prayer. The principle was that the one leading in prayer is setting an example of what prayer is and on whom it ought to be focused. Spurgeon added a poignant statement on this issue: “Preach in the sermon and pray in the prayer.”<sup>25</sup>

The session was ended by spending a considerable amount of time looking at Jesus’ warning against hypocrisy in Matthew 23. The connection between Spurgeon’s chapter and the warnings of Jesus is found in the motives in approach to public prayer. It was my intention to encourage us to approach public prayer with a great deal of trepidation and reverence. Too frequently it is relegated to a place of formality and trite ritual in our services. I pressed the interns to examine themselves in this area and challenged them to take seriously Spurgeon’s instruction to “prepare ourselves by private prayer for public prayer.”<sup>26</sup>

The assignment for the following weeks was to examine carefully our motives and practices in the area of public prayer. Each intern was instructed to prepare themselves properly to lead his congregation in prayer. I also warned against evaluating

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<sup>24</sup>Ibid., 59.

<sup>25</sup>Ibid., 57.

<sup>26</sup>Ibid., 68.

the prayers of others based on these criteria.<sup>27</sup> Additionally, each intern was instructed to read Spurgeon's chapter 12, "The Minister's Ordinary Conversation."<sup>28</sup>

In this chapter, Spurgeon challenges the minister to be intentionally honest in his demeanor in and out of the pulpit. He says, "If they saw us, in the pulpit and out of it, acting like real men, and speaking naturally, like honest men, they would come around us."<sup>29</sup> His contention is that too many ministers wear a façade both in the way they act and in the way they speak. In our examination of this tendency in ministers, we studied Jesus' warnings in Matthew 23. This façade addressed by Spurgeon is the hypocrisy warned of by Jesus. Ministers should not crave the distinction, the title, or the praise of men so often afforded by the position of pastor.

Spurgeon's comments allude not only to the sin of this hypocrisy but also to its social deformity. He points to the fact that pastors and preachers are engaged in relational ministry. Thus, if people do not want to be around you, your effectiveness will be very limited. The pulpit is not where the close relationships will grow; these will grow in your common conversations. For that reason, the pastor should be careful, cordial, and kind in his conversations outside the pulpit.

Spurgeon also encourages his readers to be intentional in common conversations. Since relationships grow out of these conversations and lives are impacted through these exchanges, the pastor should recognize the importance of being

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<sup>27</sup>This fourth week's study and assignment touched at least three of the goals: developing a closer relationship with Christ, recognizing the relational nature of ministry (people are watching and learning from the leader), and exposing the interns to a variety of ministry responsibilities.

<sup>28</sup>Spurgeon, *Lectures to My Students*, 166-74.

<sup>29</sup>*Ibid.*, 167.

God's representative even in common conversation. "To be a holy talker for Jesus might be almost as fruitful an office as to be a faithful preacher."<sup>30</sup> Further, in 2 Corinthians 5:18-20, Paul exhorted us to serve intentionally as ambassadors for Christ, pleading with men to be reconciled to God. This pleading can and should be done from the pulpit, but it must also be done in our conversations with men on the street.

The discussion about relational ministry and the importance of ministry outside the pulpit inspired the assignment for this week. Each intern was to begin carefully noticing the men that God had placed around them, looking for those with leadership potential and men in whom God appeared to be already at work. As they identified these men, they were to begin developing a relationship with one or more of these men for the purpose of eventually inviting them to meet regularly with the intern. Over the next few weeks, we began to formulate a plan each intern could implement in regular meetings with the men they chose.

The assignment for the sixth meeting was to read Spurgeon's chapter twenty-two. This chapter contains a crucial principle that should govern these meetings the interns would have with their mentoree. The title of the chapter is "The Blind Eye and The Deaf Ear."<sup>31</sup> The idea is taken from Ecclesiastes 7:21-22.<sup>32</sup> After a short exposition of the text, Spurgeon spends the majority of the chapter applying the principle to life in ministry.

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<sup>30</sup>Ibid., 172.

<sup>31</sup>Ibid., 321-35.

<sup>32</sup>Ibid., 321.

The instruction for a pastor just arriving at a new church to ignore longstanding differences which have survived for years in that church, was timely advice for two of the interns who were just beginning ministry in new locations.<sup>33</sup> Advice timely for all of us was, “Above all, never join in tale-bearing yourself, and beg your wife to abstain from it also.”<sup>34</sup> He also warns of being controlled by suspicion and curiosity about what others say about you. He adds, “Those who praise us are probably as much mistaken as those who abuse us.”<sup>35</sup>

The general applications of the rest of the chapter were just as beneficial. Spurgeon cautions about targeting a person who frequently disagrees with you as your enemy because in so doing, you will make him such.<sup>36</sup> He also encourages the pastor to learn from the criticisms and consider that person as one contributing to the pastor’s improvement of his skills.

I challenged the interns to determine that the qualities identified in this chapter should guide their conversation and deportment as they develop relationships for the purpose of mentoring. Those relationships should be built on mutual love for God, not on perceived mutual disdain for another person. They should lead the relationship by example and not participate nor allow gossip to occupy their meeting times.<sup>37</sup>

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<sup>33</sup>Spurgeon, *Lectures to My Students*, 324. The two interns were Luke Robertson who had been pastoring First Baptist Church Falfurrias, Texas, for only four months, and Carlos Maldonado, who had just accepted a part-time position of youth director in a Baptist church in Natalia, Texas.

<sup>34</sup>*Ibid.*, 325.

<sup>35</sup>*Ibid.*, 326.

<sup>36</sup>*Ibid.*, 327. There is a sharp distinction to be made between an enemy and an opponent.

<sup>37</sup>This sixth week’s study was designed to remind the intern of the need to constantly recognize the need to improve and develop his gifts. We also spent considerable time discussing how feedback, both negative and positive, can be an effective tool to facilitate this process.



The assignment for the seventh meeting was for the interns to read Spurgeon's chapter, "The Holy Spirit in Connection with Our Ministry."<sup>38</sup> They were also to monitor carefully their relationships and purge active and passive participation in gossip. They were encouraged to continue to observe the men around them for the purpose of identifying the potential leader that God was leading them to mentor.

In the seventh meeting, we considered the work of the Holy Spirit in our lives and ministries. All four of these men were preaching at a church or teaching a Sunday school class on the following Sunday, so all felt the weightiness of this discussion. Our thoughts were directed by Spurgeon's chapter entitled "The Holy Spirit in Connection with our Ministry."<sup>39</sup> In this chapter, Spurgeon describes various areas in which the Holy Spirit helps the minister, and he deals with ways in which the minister may lose the aid of the Holy Spirit.<sup>40</sup>

The Holy Spirit is the indispensable component of proper ministry function. Spurgeon said one dare not speak if the Holy Spirit be not the one guiding and empowering us. He does not make one infallibly inspired, but He guides a person into all truth.<sup>41</sup> Particularly as a person preaches, the Holy Spirit provides wisdom, knowledge, freedom, energy, and singleness of passion.<sup>42</sup> Further, He aids the preacher in praying (both in and out of the pulpit) as well as holy and compassionate living.

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<sup>38</sup>Spurgeon, *Lectures to My Students*, 185-204.

<sup>39</sup>*Ibid.*, 185-204.

<sup>40</sup>*Ibid.*, 188.

<sup>41</sup>*Ibid.*, 187.

<sup>42</sup>*Ibid.*, 187-95.

A point we dwelt upon for some time is the expectation of the Holy Spirit's effectual working in and through our preaching and teaching. Spurgeon said, "We ought to preach feeling that God means to bless the word, for we have His promise for it."<sup>43</sup> As we present the Word of God, we should anticipate and expect that God will convict hearts and draw the lost to Himself. It is not the result of our eloquence or enthusiasm but the faithfulness of God to His promise concerning His Word. A lack of trust in God in this area is nothing short of faithlessness and, therefore, sin.

The attitude in the pulpit or in the teacher's chair is pivotal. "Especially is it the Holy Spirit's work to maintain in us a devotional frame of mind whilst we are discoursing . . . to continue praying while you are occupied with preaching."<sup>44</sup> The preacher's proper attitude is dependence on God and devotion to Him. We must guard against a proud or angry attitude while communicating God's truth. The best defense against these improper attitudes is a devotional frame of mind that continually pleads with God for grace to clearly communicate His truths to the people with whom we are speaking.

Included in Spurgeon's chapter and our cohort discussion was the warning not to grieve the Holy Spirit. Pride, untruthfulness, disobedience, and laziness were listed as causes.<sup>45</sup> In our meeting, we discussed ways that these characteristics could surface and pointed to journaling as one good way to identify them. When a pattern begins to

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<sup>43</sup>Ibid., 194.

<sup>44</sup>Ibid., 193.

<sup>45</sup>Ibid., 199-201.

develop revealing one of these characteristics, we should identify it as sin and turn from it.

The assignment for the week was for each intern to identify men with whom they could begin to meet and to develop a relationship with them. The interns were encouraged to ask God to show them the men He has chosen for this program. In this process each intern was challenged to recognize their dependence on the Holy Spirit's directing them to the right man or men and prompting them when speaking to them.<sup>46</sup> They were also assigned the reading of Spurgeon's chapter, "The Necessity of Ministerial Progress."<sup>47</sup>

The ministerial progress addressed by Spurgeon touches on a myriad of areas in the minister's life and ministry. He begins with the specific command to love the Lord with all your mind.<sup>48</sup> He encourages his students to "neglect no field of knowledge"<sup>49</sup> but he particularly emphasized the responsibility of the minister to be a great Bible scholar.<sup>50</sup> He also charged the minister to develop his oratory skills. He said, "Let your oratory, therefore, constantly improve in clearness, cogency, naturalness, and persuasiveness."<sup>51</sup> He hastened to add that the minister's devotion in living should improve simultaneously. His life must reflect the passion of his sermon. "To be burning at the lip and freezing at

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<sup>46</sup>This seventh meeting was tied to the third goal of recognizing the need and means of constantly developing the spiritual gifts God has given.

<sup>47</sup>Spurgeon, *Lectures to My Students*, 205-19.

<sup>48</sup>*Ibid.*, 205.

<sup>49</sup>*Ibid.*, 207.

<sup>50</sup>*Ibid.*, 206.

<sup>51</sup>*Ibid.*, 211.

the soul is a mark of reprobation.”<sup>52</sup> His call for ministerial progress extended to all of life and is summed up with the command to “grow in the grace and knowledge of our Lord and Savior Jesus Christ.”<sup>53</sup>

We looked at Paul’s similar charge to Timothy in 1 Timothy 4:14-16. I challenged the interns to listen to audio recordings of them preaching and watch videos of themselves if possible. Nothing helps us recognize and correct annoying communication habits as much as hearing or watching ourselves make those mistakes. Those self-corrections can be steps toward ministerial progress. As I have been challenged to read as a means of mental growth, I challenged the interns to read dutifully.<sup>54</sup>

The assignment for the week was to read the first 37 pages of Michael Card’s book, *The Walk*, in preparation for the next week’s meeting. I explained that we would begin forming the basic elements for their program of meeting with their own intern. They were to read Card’s book looking for essential ingredients for productive mentoring.

Our ninth meeting began the discussion of Card’s book. We talked about the mentoring examples in Scripture and who should take the initiative of first contact.<sup>55</sup> I

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<sup>52</sup>Ibid., 212.

<sup>53</sup>Ibid., 214, 2 Pet 3:18.

<sup>54</sup>Since one’s writing and preaching will be influenced by the books one reads, I suggested they should read both theological and devotional books. I mentioned books by Max Lucado, Charles Swindoll, and John Piper as well as J. I. Packer, Bruce Demerast, and Albert Mohler.

<sup>55</sup>See chap. 3 of this paper for references to Moses, Elijah, Jesus, Barnabas, and Paul. The primary focus in this discussion centered on who should take the initiative of first contact between the mentor and mentoree. Three of the four interns have chosen men whom they will ask during the next week to be their mentoree. One intern was assigned a mentoree by his associational director. Based on Barnabas’ example, the other three were encouraged to seek God’s clear direction then ask the man or men of they would consider meeting with them weekly for the purpose of being mentored by the intern.

briefly walked all four men through the process of how they came to be chosen for this internship program and affirmed the statement by Lane: “When God gives a gift, He wraps it in a person.”<sup>56</sup> They are God’s gift to this author, and I trust the inverse will also prove true in their lives.

We talked about how an internship program rests on the foundation of relationship. Every mentoring relationship is first, and foremost, a friendship, one that should be mutually beneficial. I identified several elements that they should strive to exemplify as they developed the relationship with the intern they chose.

These characteristics of a good mentor could also be used to form the basis of any good friendship. It requires some of the mentor’s time, and Card describes that as “sharing your life” with someone.<sup>57</sup> He is not prescribing a once a week meeting; he insists that proper mentoring and healthy friendships require giving of one’s time and energy to help someone else.<sup>58</sup> Here, the mentor is truly investing himself in the mentoree.

The mentor is not to simply be a friend walking along side the mentoree, he is to help him see life is taking place around him and what it means. He is to help the mentoree see the world as larger than his interests and activities and encourage him to move his focus off himself. The mentor is to help the mentoree see life from a broader perspective.<sup>59</sup>

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<sup>56</sup>Card, *The Walk*, 22.

<sup>57</sup>Ibid., 23.

<sup>58</sup>Ibid., 24.

<sup>59</sup>Ibid., 28.

Being a good mentor requires a predisposition, a choice in advance to be prepared to listen to the mentoree and to be completely honest with him.<sup>60</sup> That should be discussed with the mentoree at the outset of the relationship. Honesty from both the mentor and mentoree are essential for a successful internship relationship. The mentor should have and express a willingness to discuss anything and everything that burdens the mentoree.<sup>61</sup> The purpose of the relationship is not to complete a certain curriculum but to develop a relationship that builds the Kingdom.

The assignment for the week was for each intern to read through page 88 in Card's book and to think through how he is describing a mentoring relationship. They were instructed to begin forming questions that would help them recognize where their mentoree is spiritually and on what areas of interests they should focus. They were also to ask the man or men they had chosen to consider meeting with them weekly. That first official meeting would be scheduled three weeks later.<sup>62</sup>

The section of Card's book that composed the reading assignment for this tenth meeting continued to focus attention on the necessity of developing the relationship with the mentoree. Based on the author's understanding of Jesus' ministry, Card identifies four aspects that should be present in the relationship: nurturing, encouragement, training, and preparing for the future.<sup>63</sup> He would also equate a mentoring relationship between two men who love the Lord as a discipling relationship. This discipling relationship is

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<sup>60</sup>Ibid., 33.

<sup>61</sup>Ibid., 34. This willingness will necessitate availability.

<sup>62</sup>We had two more weeks of studying through Card's book. They would meet with their mentoree during the week after Sunday, November 13, 2011.

<sup>63</sup>Card, *The Walk*, 46.

composed of three phases: time with Jesus, commissioning, and a time of returning to Jesus.<sup>64</sup>

The objective that guided our study was to identify key elements that a mentor should incorporate into his life to facilitate good mentoring. Jesus lived with and before those whom He was mentoring and demonstrated how to deal with a myriad of circumstances and people-issues. Based on His model, a key element that is necessary for good mentoring is spending time with the mentoree to provide the opportunity to observe proper responses and attitudes as the mentor interacts with life circumstances. Card describes a relationship on this level a “soul-friend.”<sup>65</sup> This level of relationship is characterized by a love that desires the best for the other person and will, therefore, utilize loving confrontation, ready forgiveness, and lots of patience.<sup>66</sup> Mentoring involves this level of vulnerability and this level of commitment. We discussed the need we each share for this kind of relationship with others and how we might provide it to those we mentor.

Card points out listening as an essential character trait for the mentor if he is going to be the kind of mentor described as a “soul-friend.” “The best way to show someone that you love them is to listen to them.”<sup>67</sup> As we explored how to listen, we recognized it would require times where the mentor would not meet with the mentoree with a planned curriculum or even a fully laid-out agenda. There should be times when

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<sup>64</sup>Ibid., 52.

<sup>65</sup>Ibid., 61.

<sup>66</sup>Ibid.

<sup>67</sup>Ibid., 67.

the mentor meets with the mentoree with no pressure, no questions, no corrections, just his presence in a casual setting.<sup>68</sup>

The emphasis in this week's reading and discussion was to recognize the importance of being a friend to those we mentor. The role being embraced by the mentor is not necessarily one of a teacher. Certainly, the mentor should share insights and advice with the mentoree, but primarily, the mentor is to live the example and lead the mentoree by asking the right questions. It is much easier to learn by discovery than it is to learn from a lecture.<sup>69</sup> Each intern was challenged to embrace this role of mentor with the understanding this will be a relationship that will last longer than twelve to fifteen weeks. This session ended with the assignment of reading the rest of Card's book for the next week's meeting.

The meeting for week 11 was composed of a discussion covering the rest of Card's book.<sup>70</sup> The author demonstrated the kind of role a mentor embraces when he embarks on an internship program with a mentoree.<sup>71</sup> Mentors are to help anchor the mentoree in biblical truths by setting an observable example and by sharing the distilled principles so he can grasp a handle on these truths and implement them in his life. It requires faithfulness and thoughtfulness on the part of the mentor.

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<sup>68</sup>Ibid., 79-80.

<sup>69</sup>George Hillman, Jr., *Ministry Greenhouse: Cultivating Environments for Practical Learning* (Herndon, VA: Alban Institute, 2008), 40.

<sup>70</sup>Card, *The Walk*, 91-158.

<sup>71</sup>Ibid., 95-97.



Card explains how the mentor must relate to the mentoree: the mentor must recognize his role as a servant leader.<sup>72</sup> Love expresses itself by taking care of the one loved.<sup>73</sup> Mentors must be servants, following the example of our Master as they begin an internship program with someone to whom the Lord has led them.

The work of a mentor is ideally a life-long work, however, on occasion, the mentoree outgrows the mentor.<sup>74</sup> That is likely the product of good mentoring followed by stymied growth in the mentor. As mentors leading interns, the mentor must follow Card's instructions to go through the process of returning to Jesus and spending time with Him.<sup>75</sup> With that practice firmly in place, the relationship between mentor and mentoree will change over time. It should evolve, but it will last a life-time.

Following the discussion of *The Walk*, I led in a brainstorming session to map the process of how the mentor might approach, enlist, and implement a program of internship with a mentoree.<sup>76</sup> The following is the process map:

1. Pray for God's specific leading as the mentoree is chosen.
2. Look for a person in whom you see God at work.
3. Observe that person to see if God confirms that leading.
4. Ask the person to meet you (in a causal setting) for a get-acquainted meeting.
5. During that meeting, carefully notice areas of interest, priorities, and life objectives.

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<sup>72</sup>Ibid., 103-08.

<sup>73</sup>Ibid., 107

<sup>74</sup>Ibid., 123-40.

<sup>75</sup>Ibid., 125-26.

<sup>76</sup>These men began weeks earlier. They had identified the men they would enlist. They had already made first contact and determined their level of interest. The point of formulating a list representing the whole process was to facilitate reproducing it.

6. If God confirms your mentoring this person, ask if he would consider meeting with you weekly for the purpose of developing a friendship with you, deepening their relationship with Christ, and exploring ministry together.
7. There are several issues that should be discussed during the first couple of meetings:
  - a) The mentor needs to hear the mentoree's story. The mentor should ask him to tell about his childhood, salvation, ministry experiences, home life, and any other memorable moments in his life.
  - b) The mentor may even suggest that the mentoree write a life-journey map to help him remember the big moments in his life.
  - c) The mentor can help the mentoree examine his life's journey to see where God has been working and thereby anticipate possible future steps.
  - d) The mentor should also ask the mentoree if there are certain goals he has for the weekly meetings. They may include: accountability on a certain issue, learning a particular skill, studying a specific book of Scripture or biblical doctrine, or he may be seeking help in determining God's direction in his life.
8. The mentor should help the mentoree by having some objectives clearly set: the objective of mentoring is to help the mentoree mature in their relationship with Christ and to assist others in developing a greater maturity in their relationship with Christ.
9. The direction the internship takes to accomplish these goals will vary based on the level of maturity of those involved, the aspects of ministry in which the mentor has been involved, and the areas of ministry interest the mentoree has.

Since the purpose of the internship is to help the intern, during the first meeting, determine the best time of day and the best day of the week for the weekly meetings based on the schedule of the interns. At that time also set an end date for the meetings; the date can be extended later if needed.

The assignment for the interns was for them to begin implementing this process with the men they have chosen. I would be available to answer any questions or discuss any issue, but they were to get the process started with their own interns. We would meet again after two weeks to evaluate the process and receive the final evaluation sheets for this internship program.

The final meeting was on December 2, 2011. We reviewed how their internship relationships were developing. Luke Roberson, pastor of First Baptist Church in Falfurrias, is working with a man who was just ordained and has just been called as pastor at a Baptist church in a nearby town. Carlos Maldonado, who is the youth director at the Spanish-speaking Baptist church in Natalia, is working with two of the youth in that youth group. He is coaching them as they lead some of the Bible studies. The other two men, Kevin DuBose and Eric Collier, are meeting with men who have demonstrated a sincere love for God and clear leadership qualities. They are helping these men determine areas of ministry they may pursue.

The over-arching objectives each of the four men are pursuing are that the men with whom they are meeting would grow closer to Christ, find a ministry outlet in which to serve, and would, in turn, take others through this same process. They have indicated a sense of preparedness due to our time together and a greater awareness of the need for this kind of relational ministry. We will resume meeting in the new year, but on a monthly basis.

## CHAPTER 5

### PROJECT EVALUATION

In this final chapter, the entire project is evaluated. It begins with an evaluation of the premise of the project and the research data used to determine its validity. Second, it examines the five goals stated at the beginning and contrasts them with the goals actually used for the implementation of the project. The chapter also examines the research data collected from the participants. The third aspect of evaluation will focus on the process employed, exploring the rationale for changes to the original plan and point out strengths and weaknesses in the process used.

The fourth and fifth sections of this chapter look at the program's impact on me and how it could be used elsewhere. Section 4 reflects on its effect on me as a pastor and as a mentor. This chapter closes with possible changes and uses in its future implementation.

#### **Evaluation of Premise**

I was prompted to pursue this project by the ambiguous idea that men entering pastoral ministry had likely been exposed to little first-hand experience with ministry in a small church setting. The available raw data supported this notion. The National Congregation Study conducted by Mark Chaves cited in the first chapter of this paper is unique in that he gathered data concerning church attendance versus church membership. His findings reveal that over two-thirds of American church-attenders gather with a

congregation of 500 or more.<sup>1</sup> That fact combined with the fact that over half the churches in America have less than 75 regular attendees<sup>2</sup> makes the reality clear: most new pastors will begin by pastoring a small church.<sup>3</sup>

The need for men to be prepared for ministry in a small church challenged me to investigate the differences between the operational style of a small church and that of a larger church. Through interviews and phone conversations with pastors and Directors of Mission for Baptist associations in South Texas, one element distinguished itself as the primary difference: close personal relationships..<sup>4</sup> These relationships are naturally occurring but also are an integral component of small church polity.<sup>5</sup>

I set out to determine if programs were available to provide men the opportunity to gain personal experience with this component of small church life. Contact was made with associational directors throughout the state of Texas as well as religious leaders at various Baptist seminaries in the state. Some institutions were unable to respond with any information related to this particular need. However, through the

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<sup>1</sup>Mark Chaves, *American Congregations at the Beginning of the Twenty-First Century*, Durham, NC, National Congregation Study, 2009, 2-3 [on-line]; accessed 3 October 2011; available from [http://www.soc.duke.edu/natcong/docs/NCSII\\_report\\_final.pdf](http://www.soc.duke.edu/natcong/docs/NCSII_report_final.pdf); internet.

<sup>2</sup>Ibid.

<sup>3</sup>For the purpose of this paper, a “small church” is a church that regularly has less than 100 in attendance. By contrast, churches having more than 100 regularly in attendance are being designated as “larger churches.”

<sup>4</sup>I talked with the Director of Mission for the Frio River Baptist Association, the Costal Bend Baptist Association, and the Del Rio Uvalde Baptist Association. Those three associations represent over 150 Baptist churches. I interviewed over 20 pastors of churches in South Texas as well as 2 pastors of mega churches in North Texas (Jarrett Stephenson, Prestonwood Baptist in Dallas, and Brian Fischer, Grace Bible Church in College Station).

<sup>5</sup>This is not to suggest that individuals in larger churches do not have close relationships, but in small churches those close relationships are the recognized channel through which church-wide decisions are made and direction is given. Generally, in larger churches this process follows a more structure path through committees and various staff personnel.

input of those contacted, a small group of churches in Texas were found that are offering intentional internship programs. The pastor or internship director of each of these programs were contacted by phone to discuss what they were doing in their program.

While these ministries are using kingdom-building relationship skills to develop their interns, none of the seven churches identified learning that skill as a goal. Also significant is the fact that none of the seven churches have a Sunday worship service attendance of less than one thousand five hundred and the average attendance of these churches is two thousand four hundred. Those who participate in these internships gain a variety of ministry experiences and learn a great deal from the time invested in them but they do not gain experience dealing with the close relationships intrinsic to a small church congregation.

Each pastor or internship director was sent a questionnaire (sample in Appendix 1) to learn the basic ingredients of their internship program. The first and last questions on the questionnaire were to determine possible unique qualities within a small church internship program. All the respondents suggested that intentional, kingdom-building relationship skill development could be a unique benefit of a small church internship program. It was my conclusion that the best way to provide an environment in which men can experience the small church dynamic is to provide an internship in a small church.

### **Evaluation of Goals**

In the beginning stages of this project, I identified five goals I believed should govern the internship program. Those goals were to develop kingdom-building relationship skills in the interns, to equip the interns to preach biblically, to educate and

train the interns in the area of personal evangelism, and to impress on the interns the importance and the means of making prayer a priority in their lives and ministries. The last goal was personal: that I would become a better mentor to Christian men.

After studying what Hillman, Hendricks, Clinton, and others have written on the subject of mentoring, I began to recognize I had fallen prey to a common pitfall of mentoring. I had set my goals too high and too broad. Clinton summarizes mentoring by saying it is a relational process.<sup>6</sup> Hendricks stresses that mentoring focuses on relationship.<sup>7</sup> Hillman reminds his readers that mentoring is not simply instruction, it is relationship development which involves more asking questions than providing answers.<sup>8</sup> As I processed this information and examined the goals I had originally set for the program, I realized that I had to change the goals.

Another factor I considered in forming new goals was recognizing where the interns were spiritually and what level of ministry experience each one had. Only one of the men who would participate in the program was preaching regularly. Two others were serving as part-time youth directors in different churches, and the fourth man served as chairman of deacons and a Sunday school teacher. Two of the four men sensed that God may be calling them into pastoral ministry and two did not. All four wanted to be involved in kingdom-building ministry but did not feel prepared.

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<sup>6</sup>Paul Stanley and Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs: NavPress, 1992), 12.

<sup>7</sup>Howard Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago: Moody Press, 1995), 183.

<sup>8</sup>George M. Hillman, Jr., *Ministry Greenhouse: Cultivating Environments for Practical Learning* (Herndon, VA: Alban Institute, 2008), 39.

Instead of setting goals designed for developing general pastoral skills, I set goals that would address issues necessary specific to small church ministry. Generally, pastors need to be conscious of their spiritual health, but in small church ministry, the minister is frequently without the support of other ministers. In a location of isolation without other ministers to challenge him in areas of spiritual laziness or rebellion, the small church pastor can be tempted to overlook or excuse these problems. It is important for the minister to learn spiritual disciplines that can help him identify these character flaws and other spiritual issues before they bring serious consequences. Hillman wrote, “A key goal of your internship should be to examine your spiritual life to discover your character blind spots.”<sup>9</sup> In light of these issues, the first two goals for this program addressed the spiritual health of the intern.

The first goal was to help the intern evaluate his spiritual condition and to help him learn to use tools properly for monitoring his inner man in the future. This goal was addressed in several ways. Each intern was asked to write a short summary of his life identifying significant events, people, and jobs. They were encouraged to consider influences in their lives and places of ministry in which God clearly worked in them and through them. They were also challenged to examine their life experiences to recognize events and influences that could be obstacles to spiritual growth.

Personal spiritual evaluation was addressed further by the reading and discussing of Spurgeon’s chapter on self-watch.<sup>10</sup> Included in that discussion each intern was asked to begin journaling regularly. It was explained that after journaling over a

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<sup>9</sup>Ibid., 73.

<sup>10</sup>Charles H. Spurgeon, *Lectures to My Students* (Grand Rapids: Zondervan, 1994), 7-21.



period of time one can look back in the journal and see how God has worked, and it can also reveal subtle changes in the one journaling. It can be a valuable tool in maintaining one's spiritual equilibrium.

The second goal was closely related to the first goal: to help the intern use tools for maintaining and growing his relationship with Christ. In addressing this goal, we read and discussed several chapters in Spurgeon's book concerning prayer and dependence on the Holy Spirit.<sup>11</sup> As a practical application of these chapters and the ensuing discussions, the interns were asked to schedule daily prayer times (beginning times and ending times) and specific times for daily Bible study. We also read and discussed Card's book *The Walk*. In it Card notes, "the greatest gift a mentor can pass on to his disciple is a value system founded on God's Word."<sup>12</sup>

The third goal was to help the intern recognize the need and means of continually developing his spiritual gift(s). This was addressed by reading and discussing Spurgeon's chapter entitled "The Necessity of Ministerial Progress."<sup>13</sup> To help them recognize the need and understand some simple steps towards improvement, I had them listen to a recording of themselves preaching or teaching and encouraged them to listen to a recording of themselves regularly. Further, each intern was given two books we did not reference in the program for their personal study after the program. The first book was

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<sup>11</sup>Charles H. Spurgeon, "The Preacher's Private Prayer," in *Lectures to My Students*, 42-52; idem, "Our Public Prayer," in *Lectures to My Students*, 53-69; idem, "The Holy Spirit in Connection with our Ministry," in *Lectures to My Students*, 185-204.

<sup>12</sup>Michael Card, *The Walk: The Life-Changing Journey of Two Friends* (Grand Rapids: Discovery House, 2006), 143.

<sup>13</sup>Spurgeon, *Lectures to My Students*, 205-19.

Packer's *Evangelism and the Sovereignty of God*.<sup>14</sup> They were to read and think through this book and continue that pattern with other books throughout their ministry.

I also gave them *StrengthsFinder 2.0* by Rath.<sup>15</sup> They could read through the book and take the online test. After receiving the results from the test, they would be able to implement suggestions in the book to use their strengths and gifts in the most effective way. It would also be beneficial in recognizing how to deal properly with others who have different strengths. The motivation for giving the interns these books was to encourage them to read as one means of developing the gifts God has given them.<sup>16</sup>

While these first three goals are important components for the preparation and preservation of a pastor of a small church, they are equally difficult to measure. As a means of evaluating the accomplishment of these goals, each intern was asked to complete an exit evaluation form (Appendix 2). Included in that form (statements one through three) were statements regarding the successful completion of these three goals. They were to indicate agreement or disagreement with each statement made. The form used a Likert scale where 5 represented strongest agreement and 1 represented strongest disagreement. The four interns indicated the strongest agreement to the three statements affirming that these goals were fully met.

Goal 4 was to help the intern recognize that ministry is relational. The internship program itself is a demonstration of this point but it was further addressed by

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<sup>14</sup>J. I Packer, *Evangelism and the Sovereignty of God* (Downers Grove, IL: Intervarsity Press, 1991).

<sup>15</sup>Tom Rath, *StrengthsFinder 2.0* (New York: Gallup Press, 2007).

<sup>16</sup>Explanation for choosing these books is given previously. See chap. 4, p. 64, n. 9.

having each intern examine his life experiences to see what kind of ministry had the most significant impact on him. He was encouraged to compare corporate experiences (preaching services, youth rallies, and seminars) with personal interaction with Christian leaders, to see which encounter had the more significant and longer lasting effect. To gain biblical mandate for this kind of ministry, we examined mentoring relationships in the Bible: Moses and Joshua, Elijah and Elisha, Barnabas and Paul, Paul and Timothy.<sup>17</sup> Card's book also demonstrated the significant impact a mentoring relationship can have.<sup>18</sup>

The fifth goal is closely related to the previous one. The goal was to help each intern develop a plan to invest in the lives of a few Christian men by developing a mentoring relationship with them. To accomplish this goal, we read Card's book, *The Walk*. For three weeks, the interns were to read one-third of the book and when we would meet together, we would discuss it until we read and discussed the whole book. We examined the book for principles that could be applied to the mentoring process.<sup>19</sup> I showed them how I used these principles in choosing and enlisting them in the internship program. We also created a general layout for the initial steps in starting their own mentoring relationship (Appendix 3).

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<sup>17</sup>As presented in Chap. 2 of this paper.

<sup>18</sup>Card, *The Walk*.

<sup>19</sup>Ibid. We found eight principles that are foundational to effective mentoring: (1) The process requires an investment of the mentor's time and the willingness for him to share his life (23). (2) The mentor should help the mentoree see the broader world beyond himself (29). (3) The relationship should be characterized by listening to one another and honesty and openness to discuss anything (33-34). (4) The mentor should follow Jesus' example of nurturing, encouraging, training, and preparing the mentoree for the future (46). (5) The mentor should love in a way that desires the best for the mentoree (61). (6) The mentor should direct the mentoree to Jesus (77). (7) The mentor should be available (95-97). (8) The mentor should pass along a value system founded on God's Word (143).

There are two forms of evaluation to demonstrate whether or not this goal was successfully accomplished. Statements 5 and 6 on the exit evaluation form (Appendix 2) affirm that these goals were fully met. All four interns indicated the strongest agreement to both of these statements. The second form of evaluation was to see if they put the information into practice. Each intern was to engage in a mentoring relationship with a man of their choosing by the eleventh week of this project. Three of the interns successfully began a mentoring relationship with at least one person. The one intern who did not indicated his desire to do so, but as he is the new pastor of his first church, he is going to wait to implement this program.

My observation is that the interns are aware of the relational aspect of ministry and that they have developed a plan by which they can mentor others. Based on the verbal responses, their response on the exit evaluation form, and the fact that three of the four are engaged in a mentoring relationship, these two goals were successfully met. I will continue to help the intern who has not yet started his mentoring relationship.

The sixth goal was to expose the intern to a variety of ministry responsibilities. By the fourth week in the project, I realized that this goal was beyond the reach of what could be accomplished in the twelve-week program. I discussed that fact with the interns and asked them to inform me of any ministry responsibilities they would like to experience. Instead of a new ministry experience, they asked if I would take them through the process I use to prepare a sermon. I took an extra day and met with two of them (the one pastoring and the new youth director), walking them through the process. I did not fulfill this goal although two of the four strongly agreed with the seventh

statement on the exit evaluation form (Appendix 2) affirming that I had fully met this goal.

Five of the six goals for the interns in this project were fully met. The sixth goal was only partially addressed. I will point out solutions to this deficiency in the last section of this chapter. The seventh goal for the project was that I would become a better mentor. That will be examined in the fourth section of this chapter.

### **Evaluation of the Process**

My initial plan was to choose only men who were planning to engage in pastoral ministry. Two of the men in the project felt strongly that God may be leading them in that direction. In a phone conversation with George Hillman, he encouraged me to include men from the congregation who were not necessarily considering ministry as a career.<sup>20</sup> After discussing with him the men who were available in this congregation, he suggested the chairman of deacons and the part-time youth director be asked to join the program. I approached these men and they accepted the invitation.

Including men who do not foresee themselves serving as pastor brings to the discussion the benefit of their unique perspective. These men understand the seriousness of ministry, but they also recognize the ministry opportunities that are presented at a secular job. They understand the necessity of a good work ethic in order to be heard at work. Both of these men had grown up in this church and were clear examples of the

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<sup>20</sup>George Hillman, Jr. is the author of *Ministry Greenhouse: Cultivating Environments For Practical Learning* and editor of *Preparing for Ministry: A Practical Guide to Theological Field Education*. He is Associate Professor of Spiritual Formation and Leadership in the Howard Hendricks Center for Christian Leadership at Dallas Theological Seminary. He is also the director of the internship program.

relational aspect of ministry.<sup>21</sup> We had to schedule our meetings around their work schedule which was not easily accomplished. One worked nights as a nurse and the other worked dusk and dawn as a deer hunting guide. After our first meeting together, we settled on three o'clock in the afternoon on Fridays.

The cohort discussions centered on two books: Spurgeon's *Lectures to My Students* and Card's *The Walk*. These two books accomplished three things. First, it exposed the interns to books and writers they had not read but could be helpful companions over the years to come. Second, Spurgeon's book exposed them to ideas in ministry that are foundational. This book provides a clear description of necessities in ministry. Third, Card's book gives tangible expression to the idea of mentoring, and it demonstrates the life-long impact that mentoring can have. Card also presents useful principles for mentoring in a short, readable format.

In the exit evaluation form (Appendix 2), statements 14 through 16 addressed the value of the books provided for the internship. Statement 14 asserted that the reading assignments were *not* relevant. All four interns indicated the strongest disagreement to that statement. Statement 15 stated the reading assignments were excessive. Again, all four interns strongly disagreed. Statement 16 affirmed that the books were helpful and would be recommended to others in ministry. All four interns strongly agreed with that assertion. The books were the right books for this internship cohort.

At the end of the exit evaluation form were three questions that were designed to identify the weakest aspect and the strongest component of the internship. Three of the

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<sup>21</sup>These men are twenty-eight years old and thirty-eight years old, respectively. Their families are members of the church and are thoroughly involved in the ministries of the church. I have been their pastor for nineteen years and we share a deep friendship. Those components they bring to the discussion help to communicate the relational bond that is characteristic of a small church setting.

interns identified the cohort as the one element of this internship program that was most helpful. Interestingly, the specific component of the cohort discussion that was mentioned as being most beneficial was those discussions concerning personal struggles and biblical truths not directly related to our book studies. One intern wrote in response to this question, among other things, the most beneficial aspect of the program was our discussions on “how to manage ourselves . . . outside of direct ministry settings.”

The cohort, meeting weekly for twelve weeks, provided fertile ground for cultivating these relationships not just between the mentor and mentoree but also between the interns. The relational aspect of this program between men who would not normally cultivate relationships with one another was clearly a strength I could observe. Those relationships grew strong over the three months and continue until now. The one intern who is now pastoring has direct contact on a personal level with a chairman of deacons with whom he can honestly discuss issues relevant to him.

The books were identified by another of the interns as the most helpful element of the program. These books (all four) were given to the interns so they would not have to purchase them on their own. Only a portion of Spurgeon’s book was utilized in the program, but they were encouraged to read the rest of the book on their own. Card’s book not only introduced the interns to a clear picture of mentoring but it also introduced them to the author. His music and other books can be beneficial resources for them. The value of the books became clearer throughout the program.

Incorporating the assignment for each intern to choose and begin mentoring someone at the close of the internship program was another strength of this project.

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Some of these men would likely not take that first step if they had not been pushed to take it. Also beneficial was the fact that they began meeting with their mentoree before we finished our weekly meetings. We could discuss particular issues if they arose.

Through the course of writing and researching this project, a repeated theme was encountered: the need for simplicity in a mentoring relationship.<sup>22</sup> The simplicity advised was to identify a goal and stay on that limited pursuit. The evolution of this internship program eventually brought me to that point. I identified the unique component of small church ministry and sought to provide men with a more thorough understanding of how to engage in that kind of ministry. That is why mentoring was studied and modeled throughout the twelve week program. That narrowed focus served as a strength in accomplishing that task, but limiting the breadth of what we studied was not highly valued by all the interns.

One of the interns considered the narrow focus a weakness of the internship. He labeled it as “the one thing he would change in the internship program.” He is within his first year of pastoring and would like to have had more help in sermon preparation. In response to his desire, I spent an extra day with him and another intern, guiding them through the process of sermon preparation.

One aspect of this project that served both as an asset and a liability was the diversity in occupational orientation of the interns. Three of them considered themselves

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<sup>22</sup> This idea was found in other books but these four are listed as examples: Hillman, *Ministry Greenhouse* (47-48); Bob Biehl, *Mentoring: Confidence in Finding a Mentor and Becoming One* (21); Bo Boshers and Judson Poling, *The Be With Factor: Mentoring Students in Everyday Life* (11); Hendricks and Hendricks, *As Iron Sharpens Iron* (182-83).



as being “in ministry.”<sup>23</sup> The fourth man was a ranch manager and deer hunting guide. He served as chairman of deacons at First Baptist Church in Dilley but did not consider himself in ministry.<sup>24</sup>

The benefit that he brought to the cohort was his “view from the outside,” as he stated it. The disadvantage was the disconnect he felt when specific ministry struggles surfaced in discussions. He identified this mismatch as something that ought to be addressed in any future implementation of this program. He said he would enjoy participating in a program like this with men who were in circumstances more similar to his own. In summary, his presence was beneficial to the group but uncomfortable for him. In the final section of this chapter I will discuss a possible solution.

The time frame in which I needed to implement the internship program was a disadvantage for two of the participants. Beginning in September and continuing through the first week in December coincided with the busiest part of the year for the chairman of deacons (deer hunting guide and ranch manager). Deer hunting season began in October and lasted through January, meaning he had to miss several meetings. It was also difficult for one of the youth directors to add this program to his schedule. He is a part-time youth director and a full-time nurse. At this time of year, he had classes that he had to attend and, therefore, had to miss some of the meetings as well.

The absence of these men from some of the meetings not only caused them to miss out on some of the fellowship of the cohort, it also prevented the group from hearing

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<sup>23</sup> One was in his first year of pastoring. One was in his first few months of youth pastoring. The third had served as part-time youth pastor at First Baptist in Dilley for seven years.

<sup>24</sup> He said in a personal conversation with me that he helps the widows in our church but the place that God uses him is primarily in the lives of men he encounters as he manages the ranch and guides deer hunters. He said that he felt “a little out of place” with these other men.

their observations on that day's subject. Further, it had an observable, negative affect on the enthusiasm of the group. Even with their effort to communicate their regret for not being able to attend, their absence spawned a sense of lesser importance for the meetings.

One final weakness I observed was the fact that the four interns attended three different churches in three different towns.<sup>25</sup> A contributing factor to the difficulty was that one of the interns lived in Falfurrias, Texas, one hundred miles from Dilley. These facts limited when we could meet and significantly limited the ministry responsibilities to which I could actively expose the interns. I would periodically visit the intern in Falfurrias, and I met with the pastor of the other church represented by the interns, but the limited personal contact with them in their ministry location was a disadvantage.

### **Personal Reflection**

Goal number seven for this project was that I would become a better mentor to Christian men. I have participated in mentoring, of a sort, for almost as many years as I have been in Dilley. I have made it my practice for the last fifteen years to meet weekly with each high school senior boy, individually, throughout his senior year. I have also periodically met with various men in the church several times over a period of weeks, to help them as they wrestle with particular spiritual issues. These have been beneficial practices but did not completely prepare me for this internship program.

Mentoring these four men in the internship program has stretched me. At the beginning of the program during the choosing process, I was forced to look at the people around me to try to perceive those with potential. Instead of simply speaking the truth as

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<sup>25</sup> One served as pastor in Falfurrias, Texas; one served as youth director in Natalia, Texas; and the other two attended First Baptist Church in Dilley, Texas.

I sensed God leading me, I had to learn to recognize God working in the lives of others and even speaking through them. I had to recognize God at work in them, but I also had to observe how these men responded to God. This process was encouraging and prevented me from focusing on negative aspects of ministry in the church where God has placed me. I continue to be positively affected by this practice of looking for those in whom God is at work and who are responding positively to Him.

Another way this internship positively stretched me was through the preparation for the weekly meetings. In the past as I met with high school seniors, my preparation was limited to prayer. I did not use a curriculum nor did I have any particular “lesson” through which to guide them. I would simply field questions, develop a friendship, and review the gospel. My goal in those meetings was to ensure their understanding of the gospel before they went to college and to develop a friendship close enough that they would feel they knew a pastor they could always call.

The preparation for the internship meetings was more involved. It necessitated processing Spurgeon’s and Card’s books with sufficient thoroughness to form questions that would facilitate thoughtful discussion. It also required thinking through the essential elements of developing kingdom-building relationships in a small church. I have participated in this process for over twenty years but it was helpful to detail the steps so as to intentionally guide others through the process.

Preparing for this internship program also forced me to evaluate mentoring influences in my life. Recognizing those men who had a significant impact on my theology and ministry, as well as my character and the way I interact with others, was instructive. It helped me sort out the origin of certain characteristics such as my

preaching style and my tendency to analyze the words people use. This also helped me to understand mentoring methods that are productive such as being an available friend and presenting a positive attitude.

I trust these areas were strengthened during this process. In the exit evaluation form, all the interns indicated the strongest agreement with statements describing me as responsive to their concerns (statement 8) and being available throughout the four months of the program (statement 9). All four interns also strongly disagreed with statement ten which described my disposition as arrogant. Each intern similarly described the sessions as organized and relevant to their lives and ministries (statements 12 and 13).

As I reflect on the impact of this internship program on me, I am manifestly aware of the enormous benefit derived from the growth of friendships with the four interns. As Lane is quoted as saying by Card, “When God gives a gift, it is usually wrapped in a person.”<sup>26</sup> The friendships with these men are indeed gifts from God to me.

It is difficult to separate the impact of the internship program on me from the impact of accomplishing the doctoral project. From both, I have been made aware of weaknesses in my life such as laziness and arrogance that I would not have otherwise seen. The laziness that I discovered was not a lack of activity but in my relationships. There was a deficiency in my willingness to invest the necessary time in relationship building. The reading throughout the doctoral program helped reveal my arrogance. The project and those who have guided me in the process have helped me address these issues in, what I trust, are effective ways.

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<sup>26</sup> Card, *The Walk*, 22.

I have also become aware of strengths that God has used and continues to use in the lives of those with whom I am ministering. These strengths include a desire to participate in what God is doing in the lives of others and a discernment which allows me to see Him working in others. With these strengths, I have become aware of God's ability within me to be sensitive to the needs of others and to show that concern in tangible ways such as actively listening to them to hear what is on their hearts.

### **Future Implementation**

An internship program like this one could be beneficial in almost any church, however, some modification would be recommended. Perhaps the broadest adjustment would be in the pool from which the interns were chosen. Having participants one hundred miles away is not a convenient situation for the intern or the mentor. While this internship was a benefit for the intern who served as pastor in Falfurrias, Texas, and while his presence was helpful to the cohort, in a future implementation of this program, I would suggest that all participants live locally.

Further, it would be advantageous towards the fulfillment of the sixth goal for all the interns to attend the same church. The sixth goal was to expose the interns to a variety of ministerial responsibilities. Since I was not the pastor of the church where two of the interns attended, it was difficult to manage their ministry related responsibilities. If all attended one church, it would have been easier to assign responsibilities to them without some feeling that they were over-burdened. Each intern could have been assigned a Sunday school class, Sunday night services in which he could preach, or other tasks within the church.

Another factor that complicated the assignment of ministerial responsibilities was the divergence of experience and aspiration. It would have been inappropriate to give preaching assignments to all these men. For the purpose of this internship, it was reasonable to ask each intern to mentor another man. That is a component of task assignment I would suggest remain the same.

Another aspect of this program I would suggest be modified involves this divergence of ministerial experience and aspiration. One of the interns involved in this internship was the chairman of deacons and did not aspire to any pastoral ministry. I asked him to participate because of the encouragement from George Hillman. This gentleman did provide a unique perspective, but he felt significantly out of place when ministry struggles became the focus of discussion.

I would suggest in future implementations of a program of this nature, to form two separate groups of interns. This intern indicated an interest in participating in an internship program composed of men with ministry experience and aspirations similar to his own. It could be productive to have a group of men meeting regularly who did not aspire to pastoral ministry and have another group of men meeting together who did have a desire to pastor. In a couple of meetings, the two groups could be combined to share their different perspectives. This solution could remedy the feeling of disconnectedness felt by the one intern in this program but would still allow the program to benefit from gaining the perspective of someone not in nor aspiring to pastoral ministry.

When planning an internship program the intern's needs and schedule must be an important factor to consider. One of the easiest ways to accommodate him is to schedule the program during a time of year when he can devote the time necessary to

fully engage in the assignments and attend all the meetings. Not only is that healthy for the intern and the cohort, it also communicates the mentor's concern for each of the participants. When an intern has to miss a meeting the mentor should find a time to meet with that intern and review what the intern missed in the meeting.

With these adjustments in the program, an internship could be beneficial to interns, pastors, and churches. God's kingdom can be blessed by the implementation of programs of this nature. It will require extra effort on the part of the pastor, but the encouragement and kingdom benefit will be commensurate. I would recommend this project to any pastor with a desire to invest in the kingdom through personally investing in individuals.

This internship program was specifically designed to facilitate mentoring within the church. My desire was to see those involved in this program involved in mentoring ministries with those in the churches they attended. Perhaps a good application of this program could be to facilitate a number of internships over an extended period of time. Each internship could be designed for a different, specific ministry skill. There could be a mentoring internship, a preaching internship, and a pastoral administration internship. The list could be almost infinite. The goals are to help others be more fully equipped to engage in the ministries to which God has called them and to gain a friend in the process.

## APPENDIX 1

### QUESTIONNAIRE FOR INTERNSHIP PROGRAM DIRECTORS AND PASTORS

1. What is the emphasis of your internship program (i.e., relationship, reflection, responsibility)?
2. What is the goal of your internship program (i.e., pastoral preparation, define calling)?
3. What are some "musts" in an internship program?
4. What are some things you have tried that did not work well?
5. What have you noticed that seems to be missing in other internship programs?
6. What could be some unique benefits of having a small church internship program?



## APPENDIX 2

### EXIT EVALUATION FORM

On a scale of 1 to 5 (1 meaning strongly disagree, 3 meaning neutral, and 5 meaning strongly agree) indicate how you respond to each of the following statements.

1. The goals were very clearly defined from the very beginning of the internship.
2. The goal of helping the intern evaluate his current spiritual condition and learn to use tools to keep a check on it in the future was fully met.
3. The goal of helping the intern use tools for maintaining and growing his relationship with Christ was fully met.
4. The goal of helping the intern recognize the need and means of continually developing his spiritual gifts was fully met.
5. The goal of helping the intern recognize that ministry is relational was fully met.
6. The goal of helping the intern develop a plan to invest in the lives of a few men was fully met.
7. The goal of exposing the intern to a variety of ministry responsibilities was fully met.
8. Lance was responsive to helping me satisfy my personal goals for this program.
9. Lance was available throughout the last four months any time I needed him. 9
10. There was an arrogance about Lance's disposition that made it difficult to receive his instruction.
11. I did not learn new principles or get a better understanding of truths useful to me in life and ministry.

12. The weekly sessions were generally disorganized and wasteful of my time.
13. The weekly sessions were tedious and not relevant to issues in my life and ministry.
14. The reading requirements were disconnected and lacked relevance to the ministry I am involved in.
15. The reading assignments were too excessive.
16. The books assigned were so helpful I will recommend them to others in ministry.
17. The cohort was a beneficial aspect of this program.
18. There are issues I wanted addressed during this internship that were never addressed.
19. I will implement major changes in the internship that I conduct.
20. The internship program was not near long enough.
21. The internship program was helpful and I would do it again if I had the opportunity.
22. The internship program prepared me and inspired me to do a similar type of ministry with men in the ministry in which I am involved.

If you were to make one change in the internship program, what would it be?

What one element of the internship program was most helpful?

Are there any additional comments you would like to make about the internship program?

## APPENDIX 3

### INITIAL STEPS FOR BEGINNING A MENTORING RELATIONSHIP

1. Pray for God's specific leading as the mentoree is chosen.
2. Look for a person in whom you see God at work.
3. Observe that person to see if God confirms that leading.
4. Ask the person to meet you (in a causal setting) for a get-acquainted meeting.
5. During that meeting, carefully notice areas of interest, priorities, and life objectives.
6. If God confirms your mentoring this person, ask if he would consider meeting with you weekly for the purpose of developing a friendship with you, deepening their relationship with Christ, and exploring ministry together.
7. There are several issues that should be discussed during the first couple of meetings:
  - a) The mentor needs to hear the mentoree's story. The mentor should ask him to tell about his childhood, salvation, ministry experiences, home life, and any other memorable moments in his life.
  - b) The mentor may even suggest that the mentoree write a life-journey map to help him remember the big moments in his life.
  - c) The mentor can help the mentoree examine his life's journey to see where God has been working and thereby anticipate possible future steps.
  - d) The mentor should also ask the mentoree if there are certain goals he has for the weekly meetings. They may include: accountability on a certain issue, learning a particular skill, studying a specific book of Scripture or biblical doctrine, or he may be seeking help in determining God's direction in his life.
8. The mentor should help the mentoree by having some objectives clearly set: the objective of mentoring is to help the mentoree mature in their relationship with Christ and to assist others in developing a greater maturity in their relationship with Christ.

9. The direction the internship takes to accomplish these goals will vary based on the level of maturity of those involved, the aspects of ministry in which the mentor has been involved, and the areas of ministry interest the mentoree has.

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## ABSTRACT

### DEVELOPING A SMALL CHURCH PASTORAL INTERNSHIP AT FIRST BAPTIST CHURCH DILLEY, TEXAS

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This project addresses the need in small Baptist churches for pastoral internships to allow men considering pastoral ministry the opportunity to experience small church life. Chapter 1 defines the goals that would govern such an internship and describes the small church environment that could host the internship.

Chapter 2 guides the reader through biblical examples of mentors including Moses, Elijah, Jesus, Barnabas, and Paul. Basic characteristics of mentoring are highlighted and direct application for an internship program is made.

Chapter 3 examines the process. Discovery is made in this chapter that an internship program of twelve weeks should focus on a smaller number of goals. Since relationship is the unique component of small Baptist churches, kingdom-building relationship skills became the focus.

Chapter 4 describes the twelve-week process of developing relationships with four Christian men. Spurgeon and Card were studied and a basic map was developed for the initial steps of beginning an internship program in any church.

Chapter 5 evaluates the process utilized at First Baptist Church Dilley, Texas.

Contrasts are made between the initial goals and those actually pursued. The most effective and the weakest elements are identified and suggestions are made for any future implementation.

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