

THE PASTORAL MINISTER'S ADMINISTRATION OF HIMSELF

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1. THE INTRODUCTION

A. Motivation for the Essay. The primary purpose of this essay is to discuss the crucial role the Pastor must play in administering himself in his parish. Many books and articles have been written about the work of the Parish minister in relation to others, but comparatively few have been written about the Pastor's ministry to himself. Since the Pastor himself is the most important person in his parish around whom the work of that parish is centered, and since the kind of person he is, his character, habits, convictions and disciplines are reflected in his work, the solution to the problem of pastoral self-administration is a most important consideration.

Personally, I have served in the pastorate for twelve years; and the major problem during these years' experience was the lack of time to do what needed to be done. Seemingly, the day was never long enough. As a result, I often carried an eighteen-hour day which was still insufficient for the task. The tension between what was needed and the time available to do it was tremendous. Thus, personal frustration, anxiety, and finally a nervous breakdown were the results of the tension.

Since that time, I began to wonder whether there wasn't a better way a minister could conduct himself and his work and yet have time for his family, recreation, and other personal considerations. The affirmative answer to this question became apparent when I took a course in

Parish Administration under Dr. Ralph Williamson. I clearly remember one lecture in which Dr. Williamson talked about "The Parish Minister Himself: Self-starting and Self-regulating". My interest was immediately aroused, and I was motivated to search further into the topic, taking extensive notes with the hope of developing them into a major research paper later.

When the occasion arose in which I was confronted with writing a Senior Essay as a graduation requirement, I discussed this topic with my Advisor, Dr. Isaac Clark. His approval of it and my personal interest in this crucial issue have brought this essay into being.

B. Definition of basic terms. For the purpose of clarity, it might be wise to define these basic considerations in this writing.

1. Parish Minister. According to the American College Dictionary, Parish Minister may refer to: (a) an ecclesiastical district having its own clergyman; (b) a local church with its field of activity. For our purpose in this essay, Parish Minister is understood to mean one who is a "Pastor" in a local church whose full time duty is mainly concerned with the administration and care of the congregation. Thus, he is the "center" of all the ministries of the church, whether prophetic, priestly or administrative.

2. Self-administration. Self-administration is understood to mean self-management. It is the way the minister manages himself in the face of his many duties. Thus, here, we are concerned with the Pastor being a good manager of himself, since it will be impossible for him to be effective in carrying out his divine obligations to the local parish, to his family, and in his community as a citizen without

ministering to his own needs also.

C. Problem of the Essay. The Parish ministry like other forms of ministry is a divine calling that is received when a person experiences an inner urge through communion with God and, this divine Human communion is basic to the reality of the Christian ministry, since it is that which leads a person to dedicate himself to the Christian ministry...."Body and Soul". Thus, the problem that we are wrestling with here has its origin in "heaven"....the heavenly call being responded to by men on earth.

Through recognizing this divine call as the foundation of all forms of Christian ministry, the concern here in this essay is to focus attention upon what this call implies for the Parish Ministry per se. For, the Parish Ministry, though similar to every other form of Christian ministry, has its own distinctive mode of operation with its own distinctive problem. Thus, we must see what the Divine call means as it relates to the specific functions of the Parish minister, in order to sharpen the focus of this essay.

What, then, is the distinctive function of the Parish ministry, out of which emerge distinctive problems? Being one Divinely called for a special task, the Parish minister operates as a symbol and reminder of the church's "Divinely ordain ministry" to the local parish. Through his divine functioning as prophet and as teacher to the local parish, the Parish minister reminds his fellow men of God's righteous decrees.

Further, through his divine functioning as priest to the local parish, he represents the needs of his parishioners to their "Maker".

Thus, whether being a symbol of the Divine to men, or whether being a representative of men's aspirations to the Divine, the Parish minister functions as God's shepherd appointed to feed the flock of God and to keep watch over the condition of their souls.

Thus, it is out of what he must be doing for God to man and for men before God that the critical problem of the Parish minister emerges. For, this unique task is not an easy one, since he is aware that he is responsible to the Almighty for success or failure in this task. And, this responsibility to the Almighty carries with it ultimate seriousness, meaning that he cannot take any aspect of his task too lightly.

How, then, can a finite creature carry a heavenly weight of responsibility day in and day out? How can a finite creature bear both the burden of God and of men with success and effectiveness, continuously? Is there, or can there be, any legitimate rest for the Parish Minister's soul and body? These are the kind of questions that try the dedicated Parish minister's soul daily. And, unless he finds a meaningful resolution to this critical tension in his being and functioning, two unmeaningful resolutions are likely to occur.

On the one hand, some Parish ministers fall prey to the temptation of seeking the success image and, in such seeking, he usually ends up killing himself to prove to himself and others that he is successful and effective in his "Divine functioning". For, the endeavor to prove his success and effectiveness often tends to make him over extend himself....his often becoming a "busy body" in the community in doing any and everything in the community to prove his worth. And, when

this happens all kinds of problems emerge including the wreck of the Parish minister's physical and mental health due to extra heavy, extra curricular activities.

On the other hand, some Parish ministers fall prey to the temptation of despair. And, in such desperation, he usually ends up killing his pastoral image, since he begins to avoid and duck his pastoral functions due to feeling that all his efforts are in vain - his often becoming a "lazy bones" in the community in doing nothing, or as little as possible, out of personal frustration about his worth. And, when this happens, other kinds of problems emerge....including the death of the Parish minister's personal and spiritual ego due to an extra heavy, extra inferior self, on his hands.

So, the questions we raise here in this essay are these: Are "lazy boneism" and "busy bodyism" the only options open to the Parish ministry; or, is there a more excellent way? Can the Parish minister be genuinely successful without despair? The writer believes that there is hope in this matter for the Parish minister. And, out of this living, hopeful conviction, the writer addresses himself to this issue of the Pastor Minister's Administration of Himself. For the Parish Minister must find a way to save himself, if he is to be able to be an effective instrument for saving others committed to his charge. Now, in order to further sharpen the focus of the issue here, let us define more precisely those others committed to the Parish minister that we have in mind. For, to be sure, the Parish minister is related to a host of persons to whom he has commitments. But, here, in this essay, we are concerned only with his basic commitments - "the well-

being of the Parish minister as it relates to his family and to the local congregation". And, while it is recognized that commitments other than these two are binding, it is still the conviction of the writer that these two commitments are the most binding. Thus, we limit our consideration in this essay to "First things First"....with the hope that some insights on the Parish minister's self-administration to these two key issues will help all other things to be added unto himself.

D. Method of Procedure. In order to accomplish the objectives and meaning of this essay, we will attack this issue from a fourfold perspective. In chapter two, we will endeavor to set forth principles by which the Parish minister can administer to himself as a person. In chapters three and four, we will look at the implications of these self-administering principles relative to the Parish minister's family and his church. And, in chapter five, we will draw some conclusions about this entire discussion.

11. THE HEALTH OF THE PARISH MINISTER

The overall health of the Parish minister is integrally related to his work, since the amount of physical, mental, and spiritual vigor that one has will determine his success or failure in any task. Thus, we will consider the self-administration of the Parish minister in his own physical, spiritual and mental resources.

A. The Physical Health of the Parish Minister. As a human being, the Parish minister needs to be aware that he does not have unlimited reserves of physical energy. Being engaged in long hours in his work demand a healthy body, since his heavy and many-sided responsibilities make a rigorous demand from his physical body and nervous system. Thus, he must take into consideration that he can satisfy the demands of his parish only if he keeps in reasonably good physical health.

In order to be enabled to check on his physical resources, the pastor must go at least once or twice a year to an expert on internal medicine for a complete physical examination. And, he must accept the fact that he must live according to the directions of his physician, whose task it is to keep persons well and strong. For, just as the Parish minister is called of God to minister to the spiritual being of his parishioners, the medical physician is also ordained of God to minister to the physical well-being of his patients....including the physical well-being of the pastor, who is flesh and blood like all other men.

In addition to professional assistance in ministering to his own physical well-being, the Parish minister can assist himself through planned recreation. For, even though one might be physically strong, his nerves still can be frayed due to constant tension. Thus, planning a program of self-recreation is needed to quiet his nerves in his body through releasing his personal tensions in wholesome, recreational activities.

Now, there is much evidence in the Christian faith to support this need for the pastor's self-administration, physically. For instance, St. Paul has no reservation about emphasizing that the body is the temple of the Holy Spirit, and, therefore, must be kept holy and healthy. Further, the sacraments also dramatize the significance of a holy, healthy body - with baptism suggesting that our cleansed bodies have some connections with our spiritual well-being also. Thus, we are not being irrelevant regarding the ministries holy function, in suggesting that the pastor minister should to his body to be successful and effective in the holy work of God.

B. The Intellectual Health of the Parish Minister. A second important area where the pastor must minister to himself to be successful and effective in the Holy work of God has to do with his mental resources. Similar to his physical resources, the pastor must also be aware that he does not possess unlimited reserves of mental energy, either. Being called upon to speak to men intelligently about the deep issues of life demand a healthy mind. Thus, the pastor must plan study periods whereby he can devote his mind to the study of good and noble reading for his mental health.

In addition to encountering good books through planned study periods, the Pastor should be aware of his need for continuing education throughout his ministry. For it is easy for a pastor to become outdated in the midst of new ideas and challenges that flow into his field on an assembly line, so to speak. Thus, the pastor must not fall victim to the common temptation of feeling that once he has gotten a theological degree that his life of study is over. In fact, it has just begun.

So, the second recommendation about the pastor's self-administration has to do with his intellectual health. For, this saying is true in connection with the success and effectiveness of the Parish minister: "As a man thinketh deeply in his heart, so will his character be molded". And, character is the foundation stone for success and effectiveness in the pastoral ministry.

C. The Moral and Spiritual Health of the Parish Minister. We come now to the crucial issues of the self-administration of the Parish minister....namely, to the critical issue of the moral and spiritual health of the pastor. For, if a judgment had to be rendered as to which elements are the greatest regarding the pastor's character, then it would have to be the moral and spiritual resources that he possesses.

Now, on the one hand, his moral health is essential for his effective work with the local congregation. No matter what else a pastor may succeed in doing, he is regarded as a failure if he does not embody in his personal life, Christian moral integrity. There is no better expression that can be made regarding this issue than

the one made by Illion T. Jones, who says:

The kind of life he lives is decisive for Christianity and for the Christian church so far as numerous people in the community are concerned. In the last analysis, the most difficult and most vexing problem a pastor faces is what to do about himself, his personal life, his morals and ethics. This is not unique with pastors, but in some respect the problem is often different for them from what it is for other Christians....a question that arises with a pastor sooner or later, in one form or another, is how he can live his own life without continually being under the scrutiny of the whole congregation.¹

So, as far as his rapport with men is concerned, the pastor cannot overlook this crucial issue of his moral well-being, and must discipline himself to be morally healthy among men. For, men's confidence in his relation to God is dependent upon his having blameless image before men.

Now, on the other hand, the pastor's spiritual health is just as essential for his effective representation of God....meaning that he himself must seek God to also have a healthy soul before he can help others to have healthy souls. And, to gain health in his own soul requires constant communion with God.

Andrew Blackwood hits the nail on the head in this matter, when he narrates the story of Hudson Taylor's devotional life as follows:

In the morning long before others awoke he would light his candle, read his Bible, pray. Take time, he would tell others. Give God time to reveal Himself. Give yourself time to be silent before Him, waiting to receive, through

¹ Illion T. Jones, The Pastor: The Man and His Ministry, (Philadelphia: The Westminster Press, 1961), p. 36.

the spirit, the assurance of his presence with you, His Power working in you. Take time to read His word as His presence that you may know what He asks of you and what He promises you.²

Through prayer, one finds inner resources for strength, courage, good judgment, guidance and power. A pastor needs to avail himself of all of these in order to be effective in his life and work. Hebrews 11:6 states, "Whoever would draw near to God must believe that He exists and that He rewards those who seek him". Prayer makes God real, personal, concerned, willing and able to help, and brings Him nearer into our lives and work in order to make us more than conquerors as Parish ministers.

² Andrew W. Blackwood, The Growing Minister, (Nashville: The Abingdon Press, 1960), p. 43.

111. THE PARISH MINISTER AND HIS FAMILY

If the Parish minister does not give due attention to administering to himself, and finds himself over-worked, his family is likely to suffer most severely, since those closest to him will feel most directly the pain of his exhaustion and transferred aggression. Being exhausted whenever he is with them, he will find it impossible to give himself to them fully as a husband and as a father. Thus, he will more than likely either become resentful of their requests for some of his time, or find other means of escape from their just demands upon him.

Further, since he is often frustrated by interaction with other people before he gets home, and those outside his home, he will more than likely take it out on his family. Such transferred aggression can easily make the parish home a hell for the whole family. Thus, it is urgent that the Parish minister administer to himself in order that he can include a wholesome relationship with his family.... namely, "as a husband and as a father".

A. The Parish Minister's Relation to his Wife. Frontier American ministers accepted a kind of "voluntary celibacy", because the urgency of their sacred calling took precedence over domestic life as a general rule. Thus, ministers were not encouraged to marry. For example, early Methodist Conferences took the position that if a man married he had best locate (give up the itenary ministry), or

take the responsibility of supporting his wife and children himself without expecting the church to carry this additional financial burden. Men and their families were in the ministry not because it offered them status, promotions, and security of a career, but because they felt it was the "will of God".

Today, however, the Parish minister is "expected" to get married. This current expectation is in keeping with the transition from a frontier society to a more stable social order. The Pastor's wife is considered almost as important as her husband in his profession, and that no parish minister can hope to reach his potential, unless his wife is in full accord with his vocational life.

Now, how and why does this change in the marital expectancy for the Parish minister create serious problems of self-administration? How and why is it difficult for the pastor and his wife to adjust creatively to these changing times? There are two issues that account for this difficulty in the parish home....one being theological, and the other being economics.

In theory, the pastor's wife is just another "lay woman" in the church. But, in practice, she is expected to serve as his "assistant" in church work. She is looked to for spiritual leadership and is expected to be an example along with her husband. Out of this expectancy, the parishioners find it difficult to understand if her focus seems to be upon earthly values. They are overly-concerned when she is prone to dress too stylishly, or neglectful of church meetings and responsibilities, or too aloof in her parsonage home, or too much involved in non-church activities in the community. Thus, there is

a "theological expectancy" of the parishioners, which makes it difficult for the pastor to have a "wife" rather than an "assistant".

Now, it becomes apparent that the pastor must clarify the theological meaning of pastoral marriage, if he and his wife are to make creative adjustments....clarification for his own understanding, for his wife, and for the parishioners. For, if he does not correct this theological error, the parish will be a "hot bed" of confusion concerning who the pastor's wife is and what she should be doing. Her practice as the pastor's wife must be clearly related to a correct, theological theory of who she is and what she should be expected to be doing. Thus, the pastor must communicate this clear, theological meaning to all concerned, if he is to be enabled to administer himself in relation to his wife.

Another issue that breeds mass confusion in the pastor's relation to his wife has to do with economic realities of contemporary life. For, the complexity and expensiveness of modern life make it exceedingly difficult for the pastor to support his family....especially, if he is dependent solely upon a poor congregation for his livelihood, and if he has children.

And, even if his local congregation provides a reasonable salary, current inflation makes it difficult to survive. Thus, quite frequently, the pastor's wife has no other alternative than to seek employment herself, in order to maintain a reasonable standard of living at home. And, while such economic assistance does alleviate the financial crisis, it raises many other kinds of devious issues in the pastor's relation

with his wife. For having a working wife means that both parties must increase their understanding of their roles in order to make creative adjustments. For, in this dual-working context, not only are their basic needs unchanged, but also there are new needs a loving wife, though he must recognize that she can only be a working, loving wife. She cannot provide all of the wifely luxuries under working conditions as she could under non-working conditions. In fact, she will more than likely need outside help, or possibly the pastor's help, in maintaining a home for him.

On the other hand, the pastor's wife still needs a loving husband, though she must recognize that her being on the job away from home puts an additional strain on him. He cannot provide all of the husbandly luxuries, since his own needs are being partially frustrated by having a working wife. Thus, both the pastor and his wife need to have serious dialogue for deep understanding in the light of the additional problems that emerge under the economic crisis of working wives.

B. The Parish Minister's Relation to his Children. Just as there can be crisis in the Parish minister's adjustment with his wife, he also must administer to himself in his relation to his children. The basic issues that must be resolved creatively in this context are at least twofold....theological and ethical. Theologically, the Parish minister usually confronts parishioners who expect for his children to be models of Christian living rather than just children. And, quite frequently, this expectancy invades the privacy of the pastor's home in his dealings with his children.

John C. Wynn states this problem quite well, when he says this:

The clergyman-father suffers from enough anxiety about his professional status that he projects his feelings of concern upon his sons and daughters. Evidently, he has a feeling that the parishioners peer into parsonage windows and judge him by the behavior of his family. With such worries, whether they are realistic or not, he can hardly avoid wishing that his youngsters turn out as perfectly as possible. But youngsters being what they are, perfection is far from their standard. Here, obviously, is the making of domestic conflict.³

Wynn also reports a survey of some 2,645 pastors of the United Presbyterian Church on this issue. It was discovered that a sizable proportion of the pastors believe that members of their families are expected by the community to be different, or even perfect. And, Community expectations, as perceived by the clergy, arose to plague their sense of well-being in the family. And, linked to this was the complaint of a number of pastors that they felt their children live in a "glass house with no real privacy".⁴

Thus, to feel that they are always on display as the center of observant attention must contribute to tension in the parsonage. And, it inevitable will increase the demands that the pastor-father makes upon his sometimes puzzled children, in order that they might conform to this unreasonable expectancy.

Now, if the Parish minister is to administer to himself in order to relate to his children creatively, he must make it clear to all concerned that such perfectionist error regarding his children is a

³John Charles Wynn, "Consider the Children", Pastoral Psychology, Vol. 11, No. 106 (September, 1960), p. 23.

⁴Ibid.

theological error. For, being a Christian is not based upon being born in the pastor's manse but is based upon being born again of God. For unless he does clarify this theological issue, a mass of confusion is bound to prevail in his relation to his children.

Ethically, the pastor needs to be aware that he is responsible for assisting his children to be born again of God, though not necessarily because they are the preacher's children. For, as a Christian Father, he has some obligations as any other Christian parent to influence and nurture his children in the ways of God.

And, this responsibility for influencing and nurturing in the ways of God is a responsibility which must continue as long as his children are a part of his household. No churchman should fall for the erroneous notion that there is some arbitrary point at which parents are no longer responsible for influencing their child or his training. When, in the mercy of God, is it ever too late? This means that we must rethink the too prevalent idea that a parent's teaching opportunities are gone at some early formative stage.

Even at the difficult stage of adolescence, the loving relationships of a Christian home can be utilized to rebuild broken relationships through the principle of another chance. Parents still have the primary obligation to redeem the situation with the teen-aged children, with whom they are sometimes strangers. In a far larger sense, this is the message of the gospel: that we may seem defeated in our endeavors, but we can begin again; that we are lifted by a power beyond our own which comes from the grace of God; that fallible parents (including the clergy) can look to Him for the strength to

close the "communications gap" with their adolescent children.

Thus, from an ethical point of view, the pastor must assume the responsibility for making his home an "educational center for Christian living" primarily because his children are imperfect and need to learn about the ways of God. In fact, the pastor's home can also be an "educational center for the pastor himself", since what he learns in his own family will help him to understand other families to whom he must minister.

Regarding this need for the Parish minister himself to learn from his own "Home Theological Center", one pastor made this confession:

I have learned more about the practice of forgiveness from my long-suffering, understanding children than they have ever gained from me. And I now understand more about the doctrine of grace of God through family life than I have ever understood from books in theology.⁵

⁵ Pastoral Psychology, Op. Cit., p. 26.

IV. THE PARISH MINISTER AND HIS CHURCH

The pastoral ministry is a many-sided job and can demand all of the minister's time and energy, easily. Most of the demand on his time comes from the church and is a part of his success image I have spoken about earlier. And, even though he must serve the larger community as a citizen, and must give consideration to his family as a husband and as a father, he must give genuine consideration to self-administration to his task as pastor of the local church. For, this "Divine Responsibility" as it relates to the "Local Church" will either hunt him or bless him, depending upon how he fares in this basic commitment.

But, what is the nature of the Parish minister's "Basic Commitment" to the "Local Church"? And, how must he administer to himself, in order to achieve a balance in his labor with the Local Church? The answer to these questions lies in recognizing his "Basic Roles" and making a "Commitment of time" on them.

According to tradition, the Parish minister is to be a "prophet, Priest and King" to his local congregation. And, even though the manner in which he functions in these traditional roles must be modified according to contemporary needs, he still has to function in this threefold perspective in every age. And, he must see to it that he makes "Basic Decisions" about how to have sufficient time to play

each of these "Three Basic Roles". Thus, let us discuss each one of these "Basic Roles", and suggest a "Commitment of Time" to each one as a guide to the "Self-Administration of the Parish Minister".

A. The Parish Minister as Prophet. Now, one basic role which the congregation expects for the pastor to play is that of prophet. In other words, the people expect for the pastor to have a "decent sermon" on Sundays....expect for him to be competent in orally interpreting the will of God to them in relation to their living. And, even though they might be theologically confused about the purpose and nature of preaching per se, they are still theologically clear about his "Basic Obligation" to be a prophet in their midst.

In fact, the Parish Minister himself is aware of his necessary prophet role, even before his parishioners make their expectations known. For, in his "Divine Call" to the ministry, he himself is made aware of his "Divine Obligation" to be a prophet. So, horizontally, vertically, and from within, the Parish minister is made aware that he needs to consider how to be competent as a prophet relative to his Local Congregation.

Now, regarding the way that the pastor must administer to himself regarding his necessary prophetic role, involves two considerations.... one regarding adequate time needed for preparation for his preaching, and another regarding the communication of his time - consideration to his parishioners' understanding.

Time-wise, most homiletical scholars suggest approximately twenty hours per week for the preparation of a decent sermon....including research of relevant data, writing out the manuscript, and internalizing the meaning of the message by the preacher. And in order

to block out sufficient time for this, the pastor might utilize two hours each of four mornings for preparation (Mondays-Fridays) giving an eight-hour day on Wednesdays for preparation and four hours to internalize the message Saturday evening.

to be sure, the above recommendation would be adjustable according to each pastor's circumstances. But, the main consideration here is that he should block out sufficient time for the preparation and internalization of his sermons for prophetic competence.

Parishioner-wise, the pastor also has a responsibility to make known to his flock that he has a "time commitment" to his expected prophetic role. For, unless his parishioners have some idea of this time commitment, they will feel free to call upon their pastor at any time. And, under such free feeling to call upon the pastor at any time, it will be most difficult for the pastor to be competent as a prophet, with the door bell and the telephone ringing at the pastoral manse at most inappropriate times.

B. The Parish Minister as Priest. In addition to his prophetic role requiring approximately twenty hours of work per week, the Parish minister must give genuine consideration to his role as a priest to the "Local Congregation". In other words, the people also expect for the pastor to assist them to overcome the spiritual crisis in their lives....expect for him to be competent in leading them to an adjustment with the will of God in the light of their sins. They seek out the pastor in times of spiritual trouble, and rightly so.

Again, in fact, the Parish minister himself is aware of his necessary priestly role, even before his parishioners seek him out in times

developed and employed in the... of spiritual difficulty. For, in his "Divine Call" to the ministry, he himself is made aware of his need to consider how to be competent as a priest from horizontal, vertical, and inner dimensions.

Now, regarding the way that the pastor must administer to himself regarding his necessary "Priestly Role", the same two factors mentioned in the Prophetic consideration must be applied here. Time-wise, it is recommended that the pastor devote ten hours per week to dealing with spiritual problems. Hopefully, it is suggested that he schedule these ten hours at times convenient for the majority of his parishioners (possibly 5-7:00 p. m. Tuesday-Friday and 10:00 a. m.-12:00 noon on Saturdays).

Parishioner-wise, he must make it his business to inform his flock of the specific times set aside for this priestly function. Further, he should encourage them to make appointments for his priestly services, since it can be most embarrassing to him and to them, if he already has a scheduled appointment and someone else just drops in for his services at the same time.

C. The Parish Minister as King. Not only must the Parish minister function as prophet and priest to the Local Congregation, but he must give genuine consideration to his role as king to them. In other words, the people expect for him to assist them to become effective workmen for God. For, they, too, must become ambassadors for Christ in the light of the theological meaning of the Church.... the "Priesthood of All Believers."

Thus, the pastor must devise ways and means by which he can come to know the various gifts of his flock and how these gifts can be

developed and employed in the total work of the church. In order to know the available gifts of his people, the pastor must plan to have personal contacts with his parishioners through planned pastoral visitations. In order to develop these potential gifts, he must have planned educational experiences for the flock. And, in order to employ these developed gifts, he must have planned business sessions with the congregation....for nominating, electing and appointing members of the flock to "Divine Tasks" according to their "Divine Gifts".

Time-wise, it is recommended that the Parish minister devote twenty-four hours per week to this kingly function. While flexibility is a watch word here, it is being suggested that these twenty-four hours of kingly functioning might be distributed as follows:

Mornings (Tuesdays, Thursdays, Fridays - 9:30-12:00)
Seven and a half hours in office

Afternoons (Tuesdays, Thursdays, Fridays - 2:00-4:30)
Seven and a half hours in office or calls

Evenings (Tuesdays and Thursdays - 8:00-9:30)
Three hours meetings or classes

Afternoons (Saturdays - 2:00-5:00 and Sundays - 3:00-6:00)
Meetings, classes, visitations

Parishioner-wise, it is again being suggested that the pastor keep his flock informed of the time-consideration relative to getting his kingly tasks accomplished. Possibly, it might be wise for him to publish his schedule on the worship bulletins each week, so that the whole congregation can follow his leads with meaning.

D. Professional Assistance for the Parish Minister. In spite of all the planning for finding ways and means by which the Parish minister can accomplish his "Basic Commitments", there are still other

functions around the Local Church needing professional attention.

Thus, the pastor and his congregation must become resigned to the fact that additional professional assistance is needed.

There are at least two professional assistants that must be employed to aid the pastor. On the one hand, the pastor needs a "Full-time, professional associate or assistant pastor to aid him in his visitational and educational obligations....especially, if he has a membership of several hundreds or more. In an age of complexity, it is no longer tenable to conceive of an effective parish program, without a "multiple-ministry".

On the other hand, the pastor needs a "Full or Part-time" professional secretary to aid him in his clerical obligations. No longer is it tenable to conceive of an effective parish program, with the pastor still "cranking" the mimeograph machine and "pecking" out letters on the type writer. Such routine matters must be delegated to another church employee, if the pastor is to be effective in his "Basic Commitments".

V. THE CONCLUSION

In this essay, we have endeavored to set forth the problems and to recommend some solutions for the Parish minister's administration of himself relative to the "Basic Commitments"....to himself, his family and his church. And it is evident his success or failure results principally from the way he manages his time and his communication about his time to his family and flock.

But, more fundamental than time and communications management is a radical understanding of the task of the Parish ministry by the pastor himself....both a theological and a practical understanding. For, unless he has this basic understanding of his many-sided commitment, he will not be able to survive under his vast and varying responsibilities.

It must be observed, however, that no finite person is sufficient for such weighty responsibility all by himself....even with the most carefully laid plans. Thus, every Parish minister needs to understand his own desperate need for "Divine aid"....who is his sufficiency in addition to his own self-management.

No one is more painfully conscious of this need for "Divine aid" than the writer. For, my twelve years of pastoral experience has brought this "Divine Lesson" to the center of my awareness....having learned it finally through much pain and suffering. And, thus, the writer leaves with the reader a suggestive schedule for self-administration

which can be practical guideline for working out one's soul salvation as a Parish minister under God.

VI. SUGGESTED WEEKLY SCHEDULE

TUESDAY

WEDNESDAY

THURSDAY

FRIDAY

SATURDAY

SUNDAY

1:30 GETTING UP AND PREPARATION FOR THE DAY

1:30 SERMON PREPARATION AND DEVOTIONS

9:30-12:00
OFFICE HOURS

9:30-12:00
SERMON PREPARATION

9:30-12:00
OFFICE HOURS

9:30-12:00
OFFICE HOURS

10:00-12:00
COUNSELLING

9:30-12:00
SUNDAY SCHOOL
AND
WORSHIP

LUNCH
12:00-2:00

LUNCH
12:00-2:00

LUNCH
12:00-2:00

LUNCH
12:00-2:00

LUNCH
12:00-2:00

DINNER
12:30-3:00

2:00-4:30
OFFICE OR PASTORAL
CALLS

2:00-4:30

2:00-4:30
OFFICE OR PASTORAL
CALLS

2:00-4:30
OFFICE OR PASTORAL
CALLS

2:00-5:00
MEETINGS OR
TEACHING
CLASSES

3:00-6:00
MEETINGS,
CLASSES, AND
VISITATIONS

4:30-5:00

FREE

TIME

FOR

SELF

5:00-7:00
COUNSELLING

5:00-7:00
COUNSELLING

5:00-7:00
COUNSELLING

5:00-7:00
COUNSELLING

FAMILY
AND
PERSONAL
TIME

SUPPER
7:00-8:00

SUPPER
7:00-8:00

SUPPER
7:00-8:00

SUPPER
7:00-8:00

SUPPER
7:00-8:00

8:00-9:30
MEETINGS OR CLASSES

8:30-10:30
SERMON PREPARATION

8:00-9:30
MEETINGS OR
CLASSES

FAMILY TIME
AND PERSONAL
TIME

8:00-10:30
SERMON PREPARATION

11:30

NORMAL

BEDTIME

VII. BIBLIOGRAPHY

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