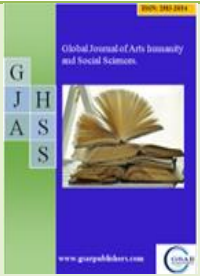
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Supervised Ministry As A Means of Pastoral Leadership Development for Pastors in Training: A Literature Review

BY

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Abstract

Supervised ministry is a structured learning approach within theological training where students engage in practical ministry experience under the guidance and supervision of experienced pastors. The development of pastoral leadership in pastors in training is very critical to the growth and sustenance of the values, beliefs, and practices of the church and the effectiveness and competency of student pastors. Supervised ministry which is integrated into theological education provides opportunity for aspiring pastors with practical and hand-on experience in real-world church ministry setting under the supervision of experienced pastors called field supervisors. These field supervisors served as mentors to the upcoming church pastors and expose them to nitty-gritty of the ministry. This study explores the concept of supervised ministry, biblical / theological foundation for supervised ministry, the role of supervised ministry in pastoral training, and its impact in shaping pastoral leadership skills and competencies in pastoral leaders. The study engages a systematic review of scholarly articles, journals, books, and other academic resources to explore the concept of supervised ministry. The study among other things reveals that supervised ministry serves as a bridge between theological theoretical education and practical application of theological knowledge. It exposes the pastors in training to vocational training, practical theology, ethics of pastoral ministry, connects the students to congregation, and helps in developing pastoral skills. All these point to the significance and relevance of supervised ministry as vital and indispensable component of theological training and pastoral leadership development. To improve the quality of service delivery and effective pastoral leadership, pastors in training need to be adequately exposed to real-world experience. Theological institutions must be highly committed to supervised ministry and improve its quality. Field supervisors must play their roles well and be intentional in mentoring future church leaders.

Keywords: mentorship, leadership training, pastoral ministry, supervised ministry, theological training.

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Introduction

Pastoral leadership is a crucial role that requires certain skills and competencies like theological knowledge, effective communication skills, pastoral care, spiritual discernment, relational aptitude, organizational and managerial skills, contextual understanding of the ministry, etc for effective pastoral ministry. In the Nigerian context, religious institutions like churches play a significant role in community development and social cohesion, therefore, the importance of effective pastoral leadership cannot be overemphasized. Theological institutions play a vital role in equipping future church pastors with requisite skills for impactful ministry. Supervised ministry programme is a key component of the theological education in the actualization the goal of

theological education in providing student pastors with practical knowledge and experience and direct mentorship initiative as they prepare for future pastoral leadership roles. Under the guidance of experienced pastors, students engage in pastoral activities such as preaching, teaching, counseling, administration, and community outreach. The supervised ministry has its root in ancient tradition of apprenticeship where apprentices learn hands-on experience under the guidance of experienced mentor. In theological education, supervised ministry serves as a bridge between theoretical knowledge and practical application.

The importance of practical knowledge (bridging the gap between the theory and application) in any field of endeavour cannot be overemphasized. The reason being that it will go a long way in



enhancing better knowledge of the study and effective service delivery. A writer, drawing from the well of experience of two great philosophers said, "Many of the best minds of our time have remarked on the wide divide between book knowledge and practical experience. Albert Einstein said: "Information is not knowledge. The only source of knowledge is experience. You need experience to gain wisdom." And Mahatma Gandhi said: "Knowledge gained through experience is far superior and many times more useful than bookish knowledge"ⁱ.

Theoretical knowledge is better enhanced, assimilated, and imbibed when it is put into practice; most especially when the two go hand in hand or occur simultaneously. Theoretical knowledge without practical adventure fades away from one's memory. Practical knowledge gives life to theoretical knowledge. A theoretical knowledge without a practical companion is like a vehicle without an engine. So, practical knowledge gives meaning to theoretical knowledge. What is learnt and practiced sticks to memory and last longer than mere theoretical learning.

One of the major challenges confronting educational system in Nigeria today is lack of practical implementation of the knowledge acquired by the students in the classrooms. This is the reason many graduates are not employable. In fact, many companies will have to train them for what they actually spent nothing less than four years to study within the wall of higher institutions of learning. Many with different professional certifications are still not capable of doing practically what they are certified for. The major gap is that there is no concurrent practical education along theoretical knowledge. The more this vacuum continue to exit, the wider the gap between theory and practice. Much emphasis on theoretical education without corresponding practical knowledge will render educators efforts ineffective and irrelevant in today's world.

The concept of practical knowledge and experience is also applicable to pastoral ministry. "The pastoral ministry entails great duties and responsibilities. It is a great work carried out by people who are called by God to shepherd the called out ones (Christians)"ⁱⁱ. Practical experience in pastoral ministry is important for a successful ministry. The role pastors play in society most especially in the Christian community cannot be ignored. They contribute immensely in shaping the opinions and conducts of their congregants and admirers which are integral parts of the society. As leaders, they are influencers. A sage once said, "When a leader is in error the tendency is that his error will breed several errors"ⁱⁱⁱ. Pastors' conduct, actions, teachings, counsels, and preaching have ripple effect in the lives of so many in the society. Their duties require that they relate with people, and handle some critical issues which require definite expertise and skills. Among those qualities expected of them are leadership skills, communication skills, interpersonal skills, counselling skills, caring skills, competency in the interpretation of the Scripture, and spiritual vibrancy. These qualities and many others are indispensable in the discharge of their duties as shepherds over the flocks of God. These skills cannot be acquired on the pages of books, they are learnt through practice. If we desire a better society and effective, quality, and impactful service delivery from pastors,

then, adequate attention should be given to how they are trained and their pastoral and leadership developmental strategies. "The issue of pastor's training is an integral issue; because it has a long way to go in the discharge of the duties and responsibilities"ⁱⁱⁱ.

To improve the quality of service delivery and effective pastoral leadership, pastors in training need to be exposed to real-world experience. This is not peculiar to this generation, it has been for long. "In the post-Reformation era, those preparing for pastoral ministry spent time with a revivalist or a preacher to prepare them for practical ministry"^{iv}. As expected, student pastors who go through formal theological training would be theoretically taught in the class as part of the process of grooming them for pastoral leadership. But beyond the wall of the seminary, there is a need for practical knowledge – an on-site experience that will enhance their theoretical knowledge. This was what gave birth to what is known as "Supervised Ministry" in the Nigerian Baptist Theological Seminary, Ogbomosho for instance. "Effective ministry requires not only abstract theological and biblical knowledge, but also a certain level of ministerial competencies (e.g. the articulation of theological reflection and learning the practice of ministry, the transition from formal theological training into the work of ministry)"^{iv}.

Previous researchers explore the relevance of supervised ministry in shaping pastoral leadership skills and competencies, but there is a paucity of research specifically focusing on its impact within the Nigerian context, and the unique challenges and opportunities it presents. Therefore, this study seeks to explore supervised ministry as a means of pastoral leadership development for pastors in training within the unique cultural and contextual factors of Nigeria.

Concept of Supervised Ministry

Supervised ministry is a structured learning approach within theological or pastoral training programmes where students engage in practical ministry experience under the guidance and supervision of experienced pastors or mentors, they are referred to by the seminary as field supervisors. These pastors in training are prepared and involved in the work of the ministry in preparation for the likely encounter in the ministry. The purpose of supervised ministry is to integrate academic learning with practical ministry skills, providing students with opportunities for practical engagement, reflection, growth, and development as future leaders in their respective religious communities. Supervised ministry usually emphasizes hands-on experiences and opportunities. "The supervised field education process, intentionally structured, provides balanced, true-to-life ministry situations that will prepare trainees for future effective pastoral leadership among church congregations"^v. Supervised ministry is otherwise called 'theological field education or ministry field work or field education internship'.

If this scholar's account is believed to be accurate, the practice of supervised ministry in those days is a bit different from contemporary practice. Within theological education, field education (which is also referred to as supervised ministry) in

particular has maintained the most direct ties to the churches' needs. Field education traces its roots to the practice of "field work," whereby young, mostly male seminarians financed their education by working in churches, sometimes as pastors^{vi}. Though things have changed from what they used to be over the years but as far as the concept and practical implications are concerned, not much has changed.

A scholar explained the major focus of theological education as suggested by the American Association of Theological Schools as a single task with four related goals: (1) the acquiring of the knowledge of the Christian heritage and the world in which the minister lives, (2) the learning of professional skills, (3) the attaining of personal and emotional maturity, and (4) the setting of a style of life leading to spiritual growth and a deepening of Christian commitment.^{vii}

Apart from the first point that can be gotten within the wall of a theological institution, the rest can only be acquired on the field. Except students are actively involved in supervised ministry, their theological training is incomplete. Theological institutions are aware of the importance of this practical training called supervised ministry or theological field education and therefore partner with local churches and experienced pastors to help expose seminary students to ministry life experience to complement their theoretical training.

Supervised ministry experience is part of the training process for theological students in the Baptist seminaries and Theological colleges in Nigeria during their training period. The students are posted to various churches, to understudy experienced pastors called field supervisors to know the practical aspect of the ministry. This will afford the seminary students opportunities to be mentored by experienced pastors called field supervisors, and allow them to be actively involved in practical pastoral leadership. During this period, there is an alliance between the seminary and local churches where these student pastors are posted for proper and meaningful engagement of the students. Each Student of the seminary is under two direct supervisors.

Firstly, within the seminary community, there is an experienced pastor in the seminary, a member of the faculty who serve as a faculty adviser. Some students are put under his/her watch. He/she is the one that calls the students from time to time for a report and how they are faring in the churches they are posted. He/she also pays both scheduled and unscheduled visits to the students in the place of their assignments. He/she in a way relates with experienced pastors heading churches where seminary students are posted. He also relates any matter beyond his control to the supervised ministry coordinator, who oversees the programme on behalf of the seminary. "The development of the seminary student during the theological field education experience does not happen in isolation... Just as with a coach or a trainer in athletics, growth and change do not happen without a relationship with someone who can provide resources, assessment, motivation, and accountability"^{viii}.

Secondly, there is another experienced pastor referred to as field supervisor who directly oversees or mentors the seminary students on the field. He is the pastor of the local church where the pastors are posted for supervised ministry. He has to give his consent before any student can be allowed to observe this internship in the church where he is serving. The students work under his supervision. The bulk of the work lies with him. He put the student through what ministry is all about. He also assigns some ministerial works to the student and properly monitors him on how he is carrying out the given assignments. The students consciously watch him on how he is carrying out his ministerial duties and equally ask questions for a better understanding of his future duties after the seminary. "The primary concerns of field supervision include; student self-understanding, development of student-parishioner-peer interpersonal and dialogical relationships, and development of professional identity and concomitant skills."^v

A theologian listed some general supervisory skills needed by field supervisors as:

1. Ability to listen.
2. Recognition and ownership of one's feelings.
3. Ability to enter into the feelings of the student.
4. Openness to the lifestyle of the student.
5. Ability to create a helping relationship.
6. Sensitivity to "where the student is."
7. Ability to ask the right questions.
8. Ability to wait for the intern's growth, to resist the temptation to manage his/her life.
9. Recognition of the student's resistance to growth; ability to know when it is appropriate to probe the resistance and a willingness to do so.
10. General theological knowledge and pastoral insight^{ix}.

This approach of grooming young future leaders is not peculiar to a denomination or profession, though the name and the method of it may be different but it is in a way meeting the same purpose. In some cases in Christ Apostolic Church (CAC) for example, a young upcoming servant of God who claimed to have a ministerial call from God attaches himself to a prophet or pastor of his choice to understudy him and take him as his mentor. These young men are called sons of the prophet. For some, after a particular period, the young servant detaches himself from the man and starts his personal ministry. But for others, depending on the relationship between them, it may last for a lifetime.

In Christ Apostolic Church (CAC) for instance, during their theological training, theological schools post students to local churches for practicum for three to six months towards their final session in school. Before then, students continued to worship in the churches of their choice or in their local churches that recommended them for training. An exception to this is Babajide School of Prophets. This School was said to have been founded by Prophet David Olulana Babajide, a former General Evangelist of Christ Apostolic Church in 1957 with the approval of the founder of Christ Apostolic Church, Prophet Joseph Ayo Babalola, and the entire leadership of Christ. Apostolic Church. "In Babajide School of Prophets, students are taught the rudiments of the prophetic

ministry. After the class work (which is basically theoretical), the students are assigned to older or senior prophets on the field for practical experiences. It is during the practical that the Students in this School are exposed to prayer and fasting on individual basis and time of waiting after prayer session”^x.

The summary of it is that some denominations inculcate supervised ministry in one way or the other for proper training of their clerics. The name employed may differ but all towards the same purpose. In many Pentecostal Churches, the name mentorship is adopted. In other professions, engineering, for instance, it is called pupillage, where a student engineer attaches himself to a practising engineer. In law, pupillage is the final stage of training to be a barrister. During this period, the law student puts into practice everything he/she has learnt so far. In the education profession, it is referred to as teaching practice. This is compulsory for students studying education in tertiary institutions, most especially colleges of education where it is a graded course and part of their requirements for graduation.

Supervised ministry is a way of showing those coming behind the right path to follow, that is, this is the way we do it and this is how we want you to continue. It gives room for trainees to be corrected when they are wrong and build their confidence in the course of practising. It is more or less like a succession plan or way of raising and passing the baton of leadership to the incoming generation. This is common to all professions but the way it is being carried out may differ from one profession to another.

Theoretical Framework

Theoretical framework that the study adopts is Kolb’s Experiential Learning Theory. Kolb’s experiential learning theory sees experience as the source of learning and development. The theory emphasizes that knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transformation experience. The essence of the theory is to explain the role experience plays in the learning process. Experiential learning involves learning by doing or actively participating in the learning process. The model was published by David Kolb in 1984. He is an American psychologist, professor, and education theorist. “Kolb’s experiential learning theory was influenced by the work of other education theorists, including Jean Piaget, John Dewey, and Kurt Lewin”^{xi}. David Kolb submits that learning is a cyclic process comprising concrete experience, reflective observation, abstract conceptualization, and active experimentation. For effective learning to take place, the whole process must be completed by the learner.

The relevance of Kolb’s experiential learning theory to supervised ministry is that, using concrete experience in supervised ministry or theological field education, students have the opportunity to immediately apply the learning process to real-world experiences such as pastoral care, preaching, teaching, counselling, and other ministerial activities which invariably support knowledge retention. These experiences serve as the basis for learning. Students directly come across the challenges and complexities of ministry within diverse contexts, this allows them to acquire a

deeper understanding of what ministry is all about, and their roles and responsibilities as gospel ministers. Kolb’s Experiential Learning Theory highlights the importance of integrating theory with practice and emphasizes the iterative nature of learning; both of which are indispensable in preparing seminary students for effective ministry and pastoral leadership competencies. By adopting this model, seminary students can develop the needed skills, competencies, resilience, and adaptability needed to thrive in ministerial assignments and make meaningful contributions to their congregation, communities, denomination, and society at large.

Biblical/Theological Foundation for Supervised Ministry

The reality of life has shown that theoretical theological training must purposively involve the practical engagement of the trainee and be tailored to the nature of what ministry actually demands. The character, spiritual life, and leadership capacity must be properly developed and nurtured. This called for the practical involvement of a young minister or a disciple with his master in the work of the ministry.

Supervised ministry or theological field education is not peculiar to our generation, it has been from time immemorial. In Bible times, a similar practice was used to raise upcoming leaders and prophets. In this period, there was not what we call formal education or training like we have today. But the only means available then was a master and apprentice relationship. There is a direct contact between the trainer and trainees. Some of the examples are Moses and Joshua, Jethro and Moses, Eli and Samuel, Elijah and Elisha, Elisha and Gehazi. The Bible record shows that there was a school of prophets in the time of Samuel and that of Elisha and Elijah where students of this school are called sons of the prophets. These sons of the prophets serve under a senior prophet. Elisha was referred to as the one who pours water on the hands of Elijah, Joshua was also called the aid of Moses, and an unnamed young prophet was called the servant of Elisha.

Moses was able to successfully raise and develop Joshua to succeed him. Moses always took Joshua along whenever he went to meet with God on the mountain or at the Tabernacle. Joshua was actively involved in the ministerial work given to Moses by God. There was no record where God complained about the involvement of Joshua despite that He warned other Israelites never to come to the entrance of Mount Sinai. Moses and Joshua were regular visitors to the mountain where God met with Moses. This is an indication that God is very interested in grooming future leaders to take over from the current leadership of the church. God partners with as many who are willing to pass the right baton of leadership to the coming generation.

Moses, despite being called by God was making a huge mistake in his leadership style. Truly he was raised in the palace of Pharaoh for forty years and equally served as a shepherd for another forty years, totalling of eighty years. The gap of not having a particular figure to look up to and adequately guide him on how to lead successfully shows clearly how he initially wears himself out in

settling matters between the people of Israel. The timely intervention of his father-in-law, Jethro who is a priest of Midian with enough experience regarding ministerial duties saved him from going to the grave untimely. He observed how he sat down alone from morning till night deciding matters between the contending Israelites. He said, "What you are doing is not good. You and these people who come to you will wear yourselves out. The work is too heavy for you; you cannot handle it alone"^{xii}. He counselled him to select capable men from the people, those who are trustworthy and hate dishonest gain, and appoint them as officials over thousands, hundreds, fifties, and tens. To have them serve as judges over the people at all times but to only bring difficult issues to him alone and decide other matters for people. He said this would make Moses loads lighter because they share the burden with him. This will serve as a relief to Moses and the people themselves will be satisfied because it would save them from the stress of being in the queue from morning till evening without being attended to as a result of many people coming to make enquiry from Moses^{xiii}. This is one of the needs for mentors in any field. "Jethro was a father figure. It is not clear in the Bible if Moses ever knew his real father, Amram. The nearest father figure he ever had was Pharaoh until Jethro entered his life. Moses' ministry only started to develop fruitfully for God once he had a father figure in his life. Jethro made such an impression on Moses that he was able to fulfil the same role with Joshua later on"^{xiv}.

Supervised ministry can be linked to what happened between Eli and Samuel. Samuel and Eli are typical examples of relationship between a field supervisor and mentee (seminary student). It also emphasizes the need for a guardian in the early years of ministry for one never to miss it. If Eli was not there for Samuel, he would have missed the calling of God. But for Eli who guided him on how to respond appropriately when God calls. Eli serves as a father figure to Samuel. He guided him on how to recognize God's voice when He is calling. Samuel has been an apprentice of Eli while he was a little boy. He grew under the tutelage of Eli, paying attention to how Eli carried out his ministerial duties. The success recorded by Samuel cannot be separated from the wealth of experience he gathered from Eli.

In the New Testament, Jesus Christ practised this in training the apostles. When the twelve apostles were called by Jesus Christ, the purpose of their calling was clearly stated in that passage of the Bible.^{xv} Firstly, to be with Jesus. To be with him as used in this passage means to understudy him and study the way of his life. They were always with him where he went and observed how he was doing all he did and the cardinal drive of his ministry.

Secondly, that he might send them out to preach. After they might have observed their master for a certain period, in the case of Jesus and his disciples, it was three years. Jesus sent them out to preach; to practice what he taught them secretly and what they observed alone without him (Jesus) following them. This is to test the level of their assimilation and what they have been able to acquire during those times of staying with their masters.

Thirdly, to have the power to heal sicknesses, and to cast out devils (demons). This is another level of competency and confidence to address the challenges of people. Beyond ministering to people, they also have their personal challenges that need to be addressed, and to address them requires certain skills and competencies. There are issues and challenges that represent demons in the lives of people that require someone who has been adequately trained and equipped to cast them out for them to have peace of mind. After the departure of Jesus, apostles were able to function effectively on this because they were with their master and acquired by experience how he succeeded in this aspect. One of the disciples of Jesus declared boldly, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."^{xvi} There are cases where they tried to do that initially but they failed and because they were with him, they asked their master why they failed. Jesus was magnanimous enough to tell them the secret of his power.

This whole process is termed discipleship later in the building up of the early church. Jesus himself said it was enough for the servant to be like his master. That is the essence of the whole training, to take after the master. Supervised ministry or theological field education is meant to make students be like their mentors.

Barnabas disciplined Paul the apostle. Little wonder, Paul used the same method to mentor Timothy, Titus, and many of his followers. That is the reason he always says in many of his epistles that, what you see in me, the same do. Timothy also urged to raise others to follow the pattern of Paul's ministry. As far as the New Testament is concerned as mentioned earlier, supervised ministry can otherwise be called a discipleship programme. According to a pastor after looking at various definitions of a disciple, he comes up with this definition. "A disciple is therefore a learner under a teacher to whom he has great allegiance."^{xvii} Discipleship is a situation where a disciple or follower of Jesus stays with and submits him/herself to a mature Christian man or woman whom he respects and who exemplifies the life of Jesus and is taught the principles and teachings of Jesus. This person who voluntarily submits himself to be tutored in the way of the Lord is called a disciple. This disciple will then imitate his master, (Jesus, the invisible master) in whatever he does. A disciple who does not take after his master is not a true disciple of Jesus.

The biblical concept of discipleship as a form of educational tool for ministry is a good idea to properly bring up a beginner in the ministry and expose him to the rudiments and expertise needed for a successful and impactful ministry. This beginner becomes empirically involved and familiar with the nature and what ministry is all about. He pays diligent attention to what his master does and how it is done. That is the reason an intimate relationship with his master is important for proper instruction and nurturing of faith in ministry. Discipleship is not only about theory but of essence practice.

Jesus after his resurrection, commanded his disciples to make disciples of all nations and to teach them to observe all he has taught them. The essence of this is that there will be a continuation of the Christian movement he started. There are some Christian denominations in Nigeria most especially, African Independent Churches (AIC) that whose founders had a true sense of calling and good teachings and they impacted their generation. But after their departure, because there was no proper discipleship of many left behind, their teachings and practices were distorted by succeeding generations of their followers. They are known for many atrocities and many look at them with disdain. The good foundation of their founders has been eroded by false teachings and ungodly practices.

The emphasis of the author here is not to undermine or denigrate any legacies of any denomination but to stress the importance of proper discipleship to maintain the sanctity, standard, and vision of the founders. Just as the common saying, 'there is no good leader who can be seen to have succeeded without a good successor.' Supervised ministry or theological field education is not a merely human idea but a divine idea to raise great men and women for the kingdom of God. Men were only acting as if they were moved by God to fulfil His plan. Supervised ministry is rooted in the Bible and backed up by theological insights from the same.

Role of Supervised Ministry in Pastoral Training

The first and most important role of supervised ministry in pastoral training is that it provides an opportunity for the seminary trainees to have a practical taste of what ministry is all about. "Theological Field Education provides places to practice ministry and spaces to reflect theologically on that experience to the end that the seminarian experiences growth towards ministerial competency that has theological integrity"^{xviii}. The churches student pastors were posted giving them the opportunity to see clearly what ministry entails. Most of the time, looking at something from a distant without truly and fully participating may give one an incorrect, inaccurate, or true picture of what it is. The students are more or less experimenting with whatever role they are given in the churches posted to what they may likely face. The supervised ministry offers hands-on experience in various aspects of pastoral ministry, such as preaching, teaching, counselling, and administration. This experiential learning is invaluable for students as they encounter real-life challenges and learn how to navigate them under the guidance of experienced pastors called field supervisors.

In the long run, theological training and of course, supervised ministry is meant to prepare students for vocational ministry or as professionals by equipping them with the requisite skills, knowledge, and pastoral disposition needed to serve effectively in diverse ministry contexts. It provides a safe environment for students to make mistakes, learn from their mistakes, and grow into competent and compassionate leaders. The author remembers an incident that happened to one of his seniors where he was also present during the time of supervised ministry in a church. This

person is already a final-year student in the seminary. He was one of the officiating ministers in a wedding programme. His assignment was to give a charge and exhortation before the joining took place. When it was his turn to do this, he asked the congregation to stand up and asked the would-be couple to sit down. Whereas, the ideal thing is for the congregation to sit down and would-be couple to stand up and face the congregation. He was corrected by the presiding pastors and he corrected himself. He would have done the same being a pastor of the church after graduation and made a mockery of his training but that experience helped him to know the right thing to do in such a situation.

Supervised ministry exposes the students to practical theology. It serves as a link between theoretical knowledge and church ministry. "Research in Africa has consistently shown that there is a disconnect between the model of theological training and the local, contextual realities facing the church in Africa"^{xix}. There is a gap between theory and practice. Supervised ministry bridges the gap between theological knowledge and practical ministry. It helps students to integrate and properly interpret their theological insights with the real experiences of congregants and communities. This integration fosters a holistic approach to ministry that is grounded in both sound theology and practical wisdom. "In ministerial training, effective integration of academic excellence, spiritual formation, and vocational training is critical to producing holistically trained Christian leaders"^{xix}. How would it be for a doctor not to have any experience on how patients are attended to and have practical knowledge of the psychology of patients and how they react when they find themselves in critical pain and how to handle them. If all he depends on is his classroom lecture, then, after graduation many will be killed by him due to lack of professional expertise. Supervised ministry provides the opportunity for seminary students to learn the practical side of their theoretical knowledge and how it should be applied.

Another role supervised ministry plays is congregational connection. It fosters connections between students and congregations or other ministry settings, allowing students to become embedded in the life of a community and develop meaningful relationships with parishioners. Since ministry is not an abstract thing and will be practised among the people, it is better for would-be pastors to have contact and adequate knowledge of those they will be ministering to later in the future. Church members think and behave the same way, except little difference which has to do with the setting and culture of people. Generally, all categories of members can be within any average population of a church. The characteristics of church members would not be a surprise to someone who has been exposed to their nature and what they are likely to exhibit and the right way to handle them and not ignorantly hamper the progress of the church by inexperience.

Coming into ministry regardless of the profession one might have been practising earlier shows it will be a different ball game entirely. Supervised ministry helps students to reflect on the ethics of their newly chosen profession. They engage in ethical reflection on pastoral practices and challenges likely to encounter in ministry settings. This reflection fosters a commitment to the right ethical

conduct and practices, integrity, and professionalism in pastoral ministry. Supervised ministry helps prepare students for the practical realities of pastoral ministry, including administrative tasks, pastoral care responsibilities, and ethical problems. By engaging in real-world ministry settings, students gain the confidence and skills needed to handle the complexities of pastoral leadership with integrity and compassion.

Skill Development is another role of supervised ministry. It allows students to develop and refine essential pastoral skills such as preaching, counselling, leadership, communication, and administration. Through hands-on experience, students learn how to navigate various pastoral challenges and situations. Development of interpersonal and communication skills during this exercise helps a lot in building students' confidence in carrying out their ministerial duties. Ministry involves interacting with people from diverse backgrounds and addressing a wide range of issues. So, supervised ministry helps students develop effective communication skills, preaching skills, teaching skills, leadership skills, counselling skills, administrative skills, develop empathy, cultural sensitivity, and the ability to build meaningful relationships with congregants and community members as well because the church cannot exist in isolation from the society.

Conclusion

The significance and roles of supervised ministry in the development of pastoral leadership of pastors in training has been discussed in this review. Supervised ministry or theological field education is an essential component of pastoral training as it provides theological students with practical experience and real-life issues. It fosters students' personal and professional development and prepares them for the challenges and opportunities of vocational ministry. Supervised ministry cultivate a theological vision for ministry that is rooted in biblical tradition and practices, and contextually relevant theology. Supervised ministry enhances the development of a pastoral mindset and orientation that are responsive to the actual needs of the church. It fosters spiritual formation, pastoral skills, and cultivating reflective practices. As revealed by the reviewed literatures, supervised ministry allows reflection, evaluation and structured feedback, and contextualized learning environment. The theological institutions and relevant agents like field supervisors, churches have to work together to make the programme a success.

Recommendations

1. If theological institutions will ever succeed in realizing the main objective of their establishment, adequate attention should be given to supervised ministry. The theological institutions must do everything under their power to see to the proper ministerial formation of their students.
2. Whatever the area of ministry, rightful attention should be given to supervised ministry experience. Pastors in training need to be adequately exposed to real-world experience.

3. Field supervisors must play their roles well and be intentional in mentoring future church leaders.
4. Theological students must gladly embrace supervised ministry and actively participate in the programme for the development of their pastoral leadership skills and competency, and be adequately equipped for pastoral ministry.

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