

ABSTRACT OF POST GRADUATE RESEARCH

Masters of Arts in Leadership Project

Adventist University of Africa

School of Postgraduate Studies

Title: INTEGRAL PASTORAL LEADERSHIP MODEL IN THE CONTEXT OF MULTICONGREGATION CONFIGURATION: THE CASE OF CENTRAL PENINSULA II

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Over the millennia, and in different churches, there has been confusion over the role of the pastoral leader. The Seventh-day Adventist pastoral leaders have not been immune from this phenomenon. Sometimes viewed as evangelist-pastor and church administrators, many pastors have suffered from vocational stress, as a result.

After studying spiritual gifts as well as the shepherd or pastor metaphor that the Bible refers to, the researcher developed integral pastoral leadership model. During his tenure as a district pastor of Central Peninsula II from 2010 to 2012, its strategy was implemented in all its four facets, and improvements were incorporated along the way. While the researcher has not “done the work of the evangelist,” in terms of reaching people outside the church, the multi-congregation district grew by thirteen per cent during the period under review. This model entailed a comprehensive pastoral strategy for the churches involved. Over the three years of his tenure in the district, the model

has been annually reviewed and modified as feedback and new ideas came from the church leaders the researcher worked with.

The researcher developed a pastoral leadership theology framework that served as a basis for the pastoral programme. At the end of the tenure, the following participants were surveyed to assess the effectiveness of this pastoral leadership strategy:

1. 25 elders that went through the programme between 2010 and 2012
2. 14 student pastors that were mentored with this model between 2010 and 2012
3. One of the 14 students who implemented it in a neighbouring district as well as in the researchers' previous district from the beginning of 2013
4. The researchers' pastoral colleagues in pastoral ministry in the Cape Conference, Transvaal Conference, Trans-Orange Conference, Southern Africa Union Conference, Southern Africa Indian Ocean Division, professors in pastoral theology at Helderberg College, Andrews University, Adventist University of Africa, Oakwood University and other part of the church organisation.

Observable benefits include positive feedback wherever the programme was implemented as well as interest from other district pastors who would like to implement the integral pastoral system, in part or as a whole.

ADVENTIST UNIVERSITY OF AFRICA

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A project

presented in partial fulfillment
of the requirements for the degree
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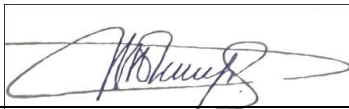
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DEDICATION

My family, Bongiwe (my wife), Latita (my first son), Ilita (my only daughter), Lomso (second son), and myself dedicate this work to the elders of the following Central Peninsula II district churches for the support as we experimented with this model in their congregations between 2010 and 2012: Bonteheuwel Seventh-day Adventist Church, Dunoon Seventh-day Adventist Church, Heideveld Seventh-day Adventist Church, Langa Seventh-day Adventist Church, Lukhanyo Seventh-day Adventist Church, Luzuko Seventh-day Adventist Church, Mannenberg Seventh-day Adventist Church, and Monte Vista Seventh-day Adventist Church.

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I wish to thank God for the opportunity to study what I have always wanted to study after completing my undergraduate studies. I can never understand how it came about that closed doors would be opened from sources I least expected. I am also grateful for the protection, intellectual stamina, sustenance and strength over the four years of study.

My wife and children believed in the project even when I lost hope and focus at times. I thank Bongi for being an inspiration beneath my fatigued wings. My children and my sister kept talking about celebrating this milestone, and of course, there would be would nothing to celebrate if I had not completed it.

Special thanks to my adviser and reader, Drs. Michael Sokupa and Phodidas Ndamyumugabe respectively, as well as all my AUA professors, especially Dr Zaccheus Mathema. Thank you very much for being my best teachers.

Thanks and blessings!

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CHAPTER 1

INTRODUCTION

Generally, the Seventh-day Adventist Church, in both well-resourced and not well resourced contexts has many instances where the scarcity of pastoral leaders necessitates multi-church pastoral districts. While this is a well-recognised phenomenon in Africa and other parts of the world where rapid quantitative church growth is a reality, pastoral leaders in my Conference are left to themselves to find whatever pastoral leadership models and strategies that work. In my organisational context, the pastors' formal training is largely academic and far removed from these realities in that it does not equip pastors for multi congregation ministry. The training programme is structured as though the new pastor will shepherd single church districts. In fact, the *Seventh-day Adventist Minister's Handbook* has only one chapter of not more than 2.25 pages dedicated to pastoring "Large Districts" and yet states the stark realities in most striking depictions:

Most Adventist churches are in some form of multi-church district configuration; relatively few churches stand alone. In some divisions a pastor with associates [and in many without associate pastors] may be assigned as many congregations as 15 to 20 congregations. Pastoral leaders in such settings require special skills in delegation, training, and administration... Pastors in these settings operate primarily in the areas of planning, administrating, vision casting, and educating.¹

¹ General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Minister's Handbook* (Silver Spring: MD: Ministerial Association, 2009), 113-115.

By and large pastoral leadership performance is difficult to measure in any objective manner as there are no clear guidelines about the function of the pastor. Pastors who want to do meaningful ministry in these settings are either frustrated or disheartened. The pastor's self-understanding, the organisational expectations and the congregants' understanding of the role of the pastor are mostly different and at cross purposes to one another. The pastors I have interacted with within Southern Africa Union deal with this by concentrating their limited energies on some of the churches in the district, and some areas of ministry.

The primary question we must answer for all stakeholders is; What does it mean to be a pastor biblically? What is the biblical understanding of the work of the person with a pastoral gift or calling?

Statement of the Problem

The lack of a coherent biblically informed and practical pastoral leadership model and strategies for effective ministry but more in the context of multi-congregation settings can be a source of ministerial frustration and despair, and discontent among churches and church leaders. Today a Seventh-day Adventist Church pastor is expected to be several things and have several abilities and skills. Seventh-day Adventist pastoral ministry stretches the practitioner to a range of things that a person many not be gifted or equipped for spiritually and educationally. It involves church administration and church governance, community outreach and evangelism, oversight of church funds and fund raising, church construction and property management and many more. There is a need to clarify the biblical role of a pastor within the Church. In the midst of these and several other roles that a pastor is expected to fulfill, the question is "What is exactly the Adventist pastor supposed to do?" Is it possible to find a model that is pastorally authentic and adequately comprehensive without citing the other

biblical spiritual gifts? Can this biblical model be applied to the multi-congregational settings?

The Purpose of the Research

My purpose in this research is to propose a coherent and consistent biblical model for Seventh-day Adventist pastoral leadership in the context of multi-congregation. In other words, the research project seeks to propose a biblically justifiable pastoral job description in the light of the prevalent paradigm that tends to conflate the role of the pastoral gift and ministry with other spiritual gifts. The researcher will demonstrate that pastoral leadership is possible as part of several ministries that are given to the Church by the Holy Spirit, distinct and connected at the same time. The platform of this research and illustration will be the multi-congregation setting which although not ideal is the reality some of the pastors in the third operate in.¹

The Significance of the Research

The study will hopefully provide Seventh-day Adventist pastoral leadership practitioners and trainers with an integral pastoral leadership model and a strategy for multi-congregation district. Since, as responses of respectable theologians and seminary professors in the Seventh-day Adventist Church indicate that there is no theology of pastoral ministry,² this research will attempt to contribute towards formulation of a

¹ R. Burrill, *Rekindling a Lost Passion* (Fallbrook, CA: Hart Research Center, 1999), 63.

² As part of the research I emailed about thirty Adventist theologians and those who have taught pastors for many years in our institutions internationally. While some did not respond, some came back and honestly said they were not aware of any Adventist pastoral theology “yet.” These were teachers in our top institutions. Names would reveal that respectable teachers did not respond lightly to the question. Some referred me to other persons and admitted there is nothing official. This is besides the

biblical pastoral theology that is based on the shepherd motif. The pastoral theology will need to unmask the meaning of the shepherd metaphor since pastor is based on that biblical metaphor. Fowler noted that there “is still considerable confusion regarding pastoral leadership, and we still have little in the way of published works dealing with a theology of pastoral ministry.”¹ He further noted; “The absence of a mature theology of pastoral ministry, coupled with a growing awareness that pastors are the key to all that the church seeks to do, demand serious efforts to clarify the role and function of the pastor.”² Pastoral theology must be cautious not to add other ministerial functions and spiritual gifts without excavating the shepherd theme from which pastoral ministry is derived.

The proposed biblical pastoral leadership model could be of assistance to new and seasoned pastors who desire clarity and guidance for effective pastoral ministry in multi-congregational configuration. The model could assist those who, like me, may have wanted a biblically sound pastoral leadership model to guide their pastoral strategy and practice. This project will hopefully contribute towards the crystallisation of pastoral leadership theology and praxis.

It is also hoped that both church members in multi-church configurations and church professionals will find it useful to clarify both the expectations and areas of pastoral performance through a biblically informed role of a pastoral leader. It is a universally acknowledged fact that pastoral vocational stress, to some degree, emanates from conflicting pastoral self-understanding, expectations from members and church

survey we asked over 100 pastors that are in different levels from the Conference, institutions, to the highest levels of the church organogram.

¹ John W. Fowler, *Adventist Pastoral Ministry*, (Boise: Pacific Press Publishing Association, 1990), 15.

² *Ibid.*, 15.

administrators.¹ From observation and experience, I believe a clear pastoral leadership framework will eliminate some of the tensions that ensue between the pastor and the members, as well as between the pastor and the conference administrators. In turn, it should reduce the levels of misunderstanding that prevails as the result of the confusion.

Definition of Terms

Pastoral leadership	In simple terms, pastoral leadership refers to all professionals in the formal employ of the Seventh-day Adventist Church either as interns, licensed or ordained ministers in their roles as spiritual leaders.
Congregation	Any group of Seventh-day Adventist believers, whether a recognised company or an organised church as defined and accredited by Seventh-day Adventist structures.
District	A collection of congregations in a particular area grouped under single or combined pastoral leadership.
Cluster Communion	Holy communion service involving more than one congregation but not the entire district. There were usually three congregations that partnered for cluster communion services, and sometimes for baptism as part of the cluster communion service.
District Leadership Indaba	A forum where the pastor, elders and all church board

¹ Michael G. McBride, "Vocational Stress in Adventist Ministers," *Ministry*, February 1989, 14.

members of the various congregations met and discussed church and district plans. The pastor presented his annual itinerary for the entire district as well as Conference, Union and General Conference calendars of events.

Adventist Leadership Summit

An annual weeklong leadership training programme for all church board members of the following year. Preliminary planning took place at the end of the Summit.

District Consecration Saamtrek

A district gathering at the beginning of the year where new leaders and officers were introduced, ordained, and consecrated. The pastor and elders led out and presented their previous year reports and plans for the new year.

Inter-district Camp Meeting Forum (ICF)

An inter-district camp meeting structure that was created between 6 consenting and partnering districts to pool financial resources together to jointly plan and deliver a Camp Meeting for their respective constituencies.

Pastoral Week

A weeklong pastoral concentration programme that each congregation received per quarter which began from Sunday morning and ended on Sabbath evening.

Bricks for Christ

An infrastructural development project for constructing

and completing church buildings in the district.

**Pastoral Liaison
Committee**

Cape Conference's constitutionalised district management structure for intra-district collaboration that meets at least once a quarter or as often as necessary.

Leadership Informer

A weekly electronic magazine that was used as part of the pastoral education-communication strategy. The *Leadership Informer* was intended to chronicle district occurrences, local church programmes as well as share plans and other information such as death, births, funerals, weddings etc.

Limitations

First of all, the study faces as its major challenge, scarcity of literature on similar pastoral leadership model in the Seventh-day Adventist Church. Both the model and the pastoral strategy have been informed by personal study and practical realities of pastoral ministry in my context, as well as my attempt to find a working model. In effect, it is reflective of the pastoral realities where I have worked as a pastor. The integral pastoral leadership model was embarked on to find a meaningful ministry model and pastoral strategy for both the district corporately and the churches individually, as well as for me as a multi congregation pastor during and beyond my tenure in this district.

Secondly, programme implementation has only been implemented in two urban districts where congregations have been within 50 kilometre radius. The programme may have challenges when applied to districts where churches are more

distant from each other. While the undergirding principles are the same for all multi-congregation districts, the practical implementation of the pastoral leadership model will be varied according to the local realities. One of the integral pastoral leadership strategy's key features is the pastoral week which is possible in a district where churches are in close proximity. In districts where there are long distances between the pastor's residence and the congregations, the pastoral week may be customised to the existing realities.

Thirdly, so far there is only one other practitioner of this pastoral leadership strategy, Patrick Stander, who was mentored in the district during my tenure as a pastor of Central Peninsula II. Stander implemented this model in his previous district. Currently, this model is used in the same district I pastored by the very former district mentee who is now the same district's pastor. Effectively, according to my knowledge, only two districts, besides the casual inquirers and partial implementers, have been exposed to this way of doing pastoral leadership. The researcher found out at the end of 2012 that Sizwe Rengqe ran some form of pastoral week in one of the district.¹

Delimitations

The study delimits itself to both the biblical model and practical multi-congregation pastoral leadership strategy. Further, the study will confine itself to the application of the strategy in the Central Peninsula II district in the Cape Conference as this was developed and tested there for the first time.

¹ Sizwe Renge, Secretary of the Ministerial Association of the Cape Conference, former district pastor of Koega District, interview by researcher via email, 11-12 June 2013.

Methodology

In order to understand the extent of the pastoral leadership function, a review of the biblical shepherd metaphor will be done because I believe that the shepherd metaphor has the answers to the question we are dealing within this research project. Secondly, following that I will map and describe the context of the pastoral leadership model in general and in the setting of Central Peninsula II district within which I implemented the programme during my tenure in the district. Thirdly, I will explain how this particular pastoral leadership model was iterated or operationalised in this district in a three year pastoral programme. Fourthly, I will evaluate the effectiveness of the pastoral leadership strategy by doing an evaluative survey of all the elders I worked with in my tenure as that district's pastor. I will also survey Helderberg College student pastors who were introduced to this way of doing ministry during their practicum in 2010, 2011 and 2012. These were stakeholders and role-players in my pastoral bionetwork while I worked in the Central Peninsula II district for the past three years.

CHAPTER 2

OVERVIEW OF BIBLICAL PASTORAL LEADERSHIP

This chapter will introduce the extent of confusion of the role of the pastor within the Seventh-day Adventist Church. The paper will then propose a placement and correlation of the pastoral gift with other gifts enumerated in Ephesian 4:11. The paper will then demonstrate that the current understanding of the role of the pastor is antithetical to the biblical and historical Adventist understanding of pastoral ministry. The last part of the chapter will detail a proposal that unpacks the implications of the shepherd metaphor and apply it to the proposed integral pastoral leadership model.

What is Pastoral Leadership?

What does a theology student or seminary graduate do on completion of his studies from a Seventh-day Adventists institution? What does a pastor do? We must biblically answer the question of “What is pastoral leadership?” so that together the pastor, the member and the employer are clear, open and fair about the terms and conditions. Kuhl states the crisis poignantly when he says; “What is pastoral leadership? This is a poignant question because it is becoming apparent as we feel our way around the 21st century, pastors are in the midst of a crisis.”¹ Fisher points out that “Being a pastor today is more difficult than any time in memory... the personal and

¹ Roland Kuhl, “What is Pastoral Leadership?: A Review of the Relevant Literature on Approaches and Understandings of Pastoral Leadership at the Beginning of the 21st Century,” Unpublished Manuscript, 2005. Used by Permission of the author.

professional identity crisis is the symptom of a systemic ecclesiastical disease. There is no accepted theology of ministry in our time.”¹

The Greek term ποιμήν or poimēn pronounced as poy-mane' which has been translated as shepherd and pastor interchangeably is “of uncertain affinity,”² according to Strong. The debate about the meaning and practical application of the term ‘pastor’ has been on-going as a result of its alleged etymological obscurity. Is the meaning of the term difficult to relate to any reality in Scripture or in our lives?

This absence of theological clarity on the role of the pastor may affect not just those who may be asking for vocational guidance but may soon trouble both the theology graduate as well as a seasoned pastoral leadership practitioner. I have listened to pastoral colleagues in my conference and union, church members in my congregations, conference administrators, family and friends express their views on the work of the pastor. Some have expressed disappointment at their perceived failure while others have delighted at what they considered to be a good pastor. It seems that these voices have a different understanding of the role of the pastor. Some of the writing pastors have articulated what I think of as a mixed model in which the pastor is expected to be an evangelist, teacher, administrator, counsellor, projects manager, scholar or theologian, building maintenance leader, fundraiser, and so on.

Larry Yeagley, a retired pastor in the United States depicts the challenge, gives hints, and cautions pastors when he says;

Running the church can be a great way to erode the pastor’s role of praying, studying, teaching, discipling, encouraging, and preaching. Church members may applaud you for chairing all the committees, working out the budget, managing church maintenance, fund-raising,

¹ David Fisher, *The 21st Century Pastor: A Vision Based on the Ministry of Paul* (Grand Rapids, MI: Zondervan, 1996), 1, 9.

² James Strong, *The New Strong’s Expanded Dictionary of Bible Words* (Nashville: Thomas Nelson Publishers, 2001), 1323. s.v. “poimen.”

improving the church sign, and eliminating the church debt. They may even brag about their hard working pastor, but their concept of a pastor's role is wrong... Understanding your role and preserving it at all costs will prevent burnout and departure from a rewarding calling.¹

My colleagues and I have also been compared to other pastor who did certain things we did not do and vice versa. At some stage during my 12 years of ministry I was told by my conference administrator that a pastor who visits church members was a real pastor, so I attempted visitation for the sake of visitation, in fulfilment of the requirements and expectations of pastoral ministry. I had no understanding how this fits in within the broader scheme of pastoral ministry. At another stage in some circles, I was told that a pastor who preaches with fire and brimstone was the real deal minister. During the annual Camp Meeting season a pastor who is a dynamic preacher is a sought-after or a preferred speaker. During our constituency meetings it is often said that a pastor who is a dynamic preacher or a pastor who reports significant membership increase is the best candidate for conference leadership election.

Exactly what is a pastor? What do I or any person mean when we say; "I am a pastor" or "I am pastoring in Cape Town." Exactly what do these expressions mean in practical terms? What do pastors do or what are they supposed to do which will be understood to be fulfilment of their *raison d'être*?

We must answer this question biblically, as that word is not just direct derivative of the Bible but also a pastoral practitioner gets his or her authority and mandate from Scripture. We must answer the question for ourselves, for our members and for our colleagues. It is necessary that we attempt to answer that question in the midst of the confusion that the current pastoral leadership paradigm or lack thereof imposes to the general Christian community and the Seventh-day Adventist Church in particular. We

¹ Larry Yeagley, "Watch Your Priorities," *Ministry*, March 2012, 25.

have been confused about the role of the pastor, partly because we have sought to answer it from unbiblical sources.

In a February 1989 *Ministry* article by Michael McBride, it becomes clear that at practical pastoral leadership level the lack of clarity on the role of a pastor has stressful effects. McBride outlines two sources of vocational pastoral stress for a Seventh-day Adventist pastor:

1. The first source is the discrepancy that exists between the pastor's perceptions of what the conference values as important and the actual importance the conference attributes to the various roles. Because of the perceptions of administration, pastors are experiencing more intense conflict than is justifiable. Church administrators regard the pastor's preaching, counselling, and teaching as more important and public evangelism and denomination representation as less important than pastors realize...
2. The second – and more significant – sources of role strain is the discrepancy that exists between the congregation's expectations of the pastor and those of the conference. The congregation values the pastor's role as a counsellor considerably more highly than does conference, and expects significantly less of him or her as a visitor and as a public evangelist. Pastors are caught at the interface between these two groups and must live amidst conflicting signals. The cross-pressures make it difficult for them to perform effectively.¹

¹ Michael G. McBride, "Vocational Stress in Adventist Ministers," *Ministry*, February 1989, 14.

These expectations on the pastor can be challenging and confusing to the extent that the pastor could spend his energies trying to please the constituencies or administrators without having a fulfilled ministry that is biblically motivated. For example, when the General Conference or a local conference has a president who is evangelistically inclined, a pastor has to make a choice to align him or herself with the leader's preferred ministry. This of course depends on the conference administrators at the time as some may operationalize and insist on their particular understanding of pastoral ministry. I have worked under several Conference administrators, and each had a different set of priorities and preferences for the pastor. In my first year as a pastor, my Conference president visited me and shared what he considered important pastorally. Spiritual nurture and member visitation was top priority for the pastor in my first Conference president's opinion. The second term team of Conference administrators I worked under also expected preaching to be prioritised above everything else. The third and fourth term conference leadership understood evangelism and stewardship to be pivotal in the pastor's role to the extent that each pastor was required and funded to run evangelistic campaigns yearly, and report stewardship growth.

Culturally, a pastor who preaches than a teaching pastor is arguably the most valued pastor in the members' minds. Yet, as I left my last district at the end of three years, some of the members of the district asked me who the next pastor was and how proficient was he going to be in administration. This question had been invariably expressed by the elders I worked with during my tenure in this district. This question surprised me as I had come to expect a pastor's preaching, evangelism and visitation to be the content of that question. The question about preaching, evangelism and visitation had become standard as I had come to hear it in my years in pastoral leadership. The member and the elders were candid enough to explain that they did not wish to see a

reverse of the status quo. At the official farewell rally, I felt a need to assure them that things will be better administratively in so far as I had known the incoming pastor.

Exactly what is a pastor supposed to be to the members, to his or her conference leadership and ultimate for God who has called and gifted him or her for pastoral leadership? Is a pastor a jack of all trades, everything to every need of the church? Is one's failure or success determined by a clear understanding of pastoral function or is it decided by the sometimes unexpressed preferences of the conference administration or the constituency? Is there an objective standard against which a pastor can be said to be successful in his or her ministry?

While it is clear that vocational stress is not unique to Seventh-day Adventism. Stone suggests that due "to the confusion over the role of the pastor, many pastors have left ministry."¹ Adventists have an opportunity to contribute to the pastoral role clarification as people who usually resolve biblical issues biblically. We need to take a closer look at the biblical pastor metaphor and expound on it for contemporary pastoral theology.

Some new colleagues who had understood preaching to be the pastor's principal function were disappointed to find other responsibilities and expectations added to their plate. I remember the frustration of colleagues who are gifted in others areas but they are expected to deliver on areas they are not gifted in at all. Neuhaus states the problem of priorities; "For many pastors, the art of preaching was being pushed aside and job descriptions became laden with other ministerial and management

¹ Wilford A. Stone, "The Role of the Pastor in Southern Baptist Churches: A Biblical View Versus a Prevailing View" (DMin., dissertation, Liberty Baptist Theological Seminary, 2006), 2.

activities.”¹ It can be said that pastoral ministry now has multiple focus which sometimes deplete the energy of the pastor to the extent that preaching suffers.

Early Seventh-day Adventists, have proposed biblically sound solutions to the problem, and the Church could have avoided perpetuating and compounding the pastoral role confusion, had its leadership followed the pioneers’ direction. The historical perspective will help us to reconnect to the biblical vision of the pastor. Historically, Adventists have been known as the people of the book. They are people who hold the Bible as the rule of faith and practice. Where Scripture is explicit, we apply its directives and principles. From our pioneers, we have learnt to refer to Scripture to seek answers for our individual and corporate questions. The Church has tried to draw all its practices from Scripture. By and large the policies, practices and procedures are scripturally justified. The Church holds the Old and New Testament as relevant and applicable to our time and edification. In other words, we accept the Bible as a whole as God’s Word. This is helpful in forming our perspectives on any practical or ecclesiological subject. Shouldn’t the understanding of the role of the pastor be biblically justified? Since it is a biblical issue, should we not revert to the Bible to understand this subject, as we have done with other subjects?

The term ‘pastor’ is a biblical concept and the professional aspect is arguably a scriptural derivative. The term *pastor* is the *shepherd* and is directly from scripture, although the content is allegedly unclear to some. The word “pastor” as a noun is mentioned in Ephesian 4:11, in the context of spiritual gifts. Peter Wagner counts at least “27 spiritual gifts,”² and lists the “the gift of pastor”³ as one of them. Wagner

¹ R. J. Neuhaus, *Freedom for Ministry*, 1st ed (San Francisco; Harper & Row Publishers, 1979), 183.

² Ibid. 183.

³ Ibid.,142.

admits that in its current meaning the term ‘pastor’ signifies the person who is the head of a local church¹ but he uses it in a more strict or technical sense.² It is the technical term that will help us to understand the professionalised role. Wagner indicates that that the term ‘pastor’ is borrowed from animal husbandry, particularly sheep raising.³ Strictly speaking the noun form of ‘pastor’ is mentioned only once in the list of spiritual gifts, specifically in Ephesians 4:11. Since *pastor* is a Latinised version of a shepherd, and since Scripture used shepherd in the context of Israel’s agrarian culture, the modern pastor must be understood in the context of the ageless shepherd reality and metaphor.

How Does Pastoral Ministry Relate to Other Ministries in Ephesians 4

Let us first turn our attention to Ephesians 4:11 to understand the pastor in the context and in relation to the other four gifts. Paul mentions the pastor alongside with the apostles, prophets, evangelists and teachers, as gifts that have been given to the church. Paul says that these gifts, along with the gift of pastoral ministry, are given to build the church towards unity and maturity.

It seems there exists a correlation between the five spiritual gifts Paul mentions in Ephesians 4:11. Apostles, prophets, evangelists, pastors and teachers, though distinct seem to be connected in terms of mutual support and partnership in ministry.

¹ P. C. Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura, CA: Regal Books, 1979), 143.

² Ibid. 143.

³ Ibid. 143.

The Gift of an Apostle and Pastoral Leadership

The first gift that is mentioned is the gift of *apostolos*, the one sent away for a special mission.¹ His or her role is to pioneer, initiate or develop new work in an un-entered or unreached area or a previously neglected aspect of the gospel message. This may be a person like Paul and other so gifted Apostles in the New Testament, who go to foreign areas to introduce the gospel to strangers. These are the ones Jesus commissioned to go throughout the habitable world, spreading the gospel and baptising people from all nations. Looking at their movements in the New Testament, we realise that most, not all, went abroad while others sought to reform within the established religious system. Apostles seemingly are trailblazers, gospel entrepreneurs and pioneers who identify opportunities for the church and take calculated risks to either establish new or neglected landmarks for the church to follow God.

There seem to be two ways that Scripture uses the term apostle - there is a strict and flexible sense.² In a strict sense it applies to Jesus' 12 disciples who were with him every step of the way until his resurrection. In a flexible sense it is applied to several people, including Paul, (2Tim 1:11). Dederen details the dual application by saying; "In the narrowest sense of that flexible word, the apostles were the 12 appointed by Jesus Himself (Matt. 10:1-4), Matthias replacing Judas, and Paul, though in a broader sense the term also applies to Barnabas (Acts 14:4, 14), James (Gal 2:9), and Andronicus and Junias (Rom 16:7)."³

¹ Robert Muzira, "The Role of the Pastor in a Multi-Church District in East Zimbabwe Conference of the Seventh-day Adventists" (DMin, dissertation, Andrews University, 2010), 19.

² R. Dederen, *Handbook of Seventh-day Adventist Theology*, vol. 12, Hagerstown, Review and Herald Publishing Association, 2000), 552.

³ Ibid. 143.

The apostle, who has a sense of being sent for special mission, will learn new culture and work in the area until church presence is established. This may be a church planter in our modern church growth understanding as Russell Burrill has so aptly expressed in his writings and presentations. In the early Adventist Church, according to Burrill, ministerial calling was evidenced by the candidate's ability to plant churches in un-entered area:

Preachers were hired, not to preach to Adventists, but to reach new believers and start new churches. All Adventist preachers cut their eye teeth in church planting. James White indicated that if a person could not plant a church, he had no right to assume that God had called him to preach the third angel's message..."¹

Although the Seventh-day Adventist Church has greatly benefited from the gift of *apostolos* in its early formative stages as the Apostolic and Early Church did, this gift is continually needed. In his book *The Church: Its Organisation, Order, and Discipline* Loughborough quoted what appears to have been the founding document of the General Conference and thus the Seventh-day Adventist Church; or it may have been a report of a study committee that was set to investigate church organisation and church leadership and other pertinent matters. This document that Loughborough quotes spoke strongly against cessationism and its proponents:

[Apostolos] is used to designate in a pre-eminent sense the twelve apostles sent out by Christ; but it can not be confined to them nor that age. It can not be confined to the twelve. Christ was called an apostle. Heb 3:1. Paul and Barnabas were called apostles. Acts 14:4, 14. Titus and other brethren were called messengers [Greek, apostles]. 2 Cor. 8:22, 23... Epaphroditus was called a messenger [Greek, apostles] Phil 2:25. Here we have at least four apostles besides the twelve, all living in the same age with them, which shows that the idea of perpetuating just twelve apostles in the church, as Mormons and Irvingites hold, is unscriptural and absurd.

¹ Burrill, *Rekindling a Lost Passion*, 51, 53.

They can not be confined to the times covered by the New Testament record. First, the definition of the word apostle being, one sent out, it follows that any one especially sent out by God, is, in that sense, apostle. We think it more especially applies to those who are called to lead out in any new truth or reform; such, for instance, as Luther, Melancthon, Wesley, and William Miller.

Second, the Scriptures also show that apostles are to be perpetuated in the church. Eph 4:1-13. ‘And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ, *till* we all come into the unity of the faith. This testimony show that the office of the apostles runs coextensive with that of pastors and teachers, and other spiritual gifts, and is to last till the church, the body of Christ, all come into the unity of the faith.¹

Cessationism, in so far as the apostolic gift of ministry or any other grace gift is concerned only makes sense if the narrow view is adopted. Only when the broader application of the term in Scripture is neglected or downplayed, does cessationism apply.² Any form of cessationism that is applied to the apostles will have to be applied to all other gifts that apostles had such as healing, teaching, preaching, prophesying and so on. Further, Apostle Paul’s claim or our reference to him as an apostle would have no basis as it does not meet the set standard. Paul would not qualify as he was not with Jesus all the way. His encounter with Jesus is after Jesus’ resurrection.

The term in Hebrew that denotes an emissary or one who is an agent or “a person empowered by someone else to act in his stead,”³ is *shaliach*. This is the Hebraic parallel of the Greek term *apostolos*. In the New Testament, though a secular term, it was originally applied to the Twelve Apostles in Luke 6:13 (Jesus calling and titling them as ‘apostles’), Matthew 10:2 (inference instance), and Acts 1:25 (assumption of

¹ J.N. Loughborough, *The Church: Its Organisation, Order, and Disciples*, (Payson: Leaves of Autumn Books, 1987), 127-128.

² G. E Rice, *Handbook of Seventh-day Adventist Theology*, vol. 12, (Hagerstown, Review and Herald Publishing Association, 2000), 615.

³ *Torah of the Messiah*, “Yeshua the Messiah (Emmissary) of God,” www.torahofmessiah.com/shaliach.htm, 2000 (accessed July 17, 2013).

apostleship by Judas' potential substitute). Paul ascribed apostleship to himself in Roman 1:11 (personal claim to be called to be an apostle) as well as in 1 Corinthians 9:1 (rhetorically asserting his apostleship as though he was responding to some people who were questioning it). If one takes the King James Version for Acts 14:4, 14 where there's a comma after the apostles, then it may be regarded as applied to the Twelve Apostles only. Many, if not all, modern translations do not put any punctuation after the word apostles, thus rendering the text to mean "apostles Barnabas and Paul."¹ This is one of the instances that is understood to be applied "in a less restricted sense to Barnabas..."² If modern scholarship and translators are correct in omitting the comma, then it is clear there were others who were apostles besides the Twelve Apostles. The other instances include Paul's application of the term to Andronicus and Junia in Romans 16:7. The King James Version, unlike the modern translations, renders the verse as "Salute Andronicus and Junia, my kinsmen, and my fellow prisoners, who are of note *among* the apostles, who also were in Christ before me," italics supplied. The modern versions translate it as diverse as follows:

1. "who are well known *to* the disciples," (NET, ESV), italics supplied.
2. "who are noteworthy *in the eyes* of the apostles," (HCSB) , italics supplied.
3. "They are well known among the emissaries," (Complete Jewish Bible / CJB)
4. "are outstanding *among* the apostles," NIV cf. KJV, italics supplied.

If read from the first two options in the list above (NET, ESV, HCSB), then these translations of Romans 16:7 cast doubt on apostleship of these individuals. CJB

¹ New International Version, New English Translation, English Standard Version, Holman Christian Standard Bible and many more render the version that way.

² Marshakk, Howard I., A. R. Millard, J. I. Parker, and D.J. and Wiseman, *New Bible Dictionary*, "Spiritual Gifts." (Leicester: InterVarsity Press, 1982), 1130.

rendition could be understood and interpreted either way. But NIV and KJV seem to suggest that these were prominent among the apostles, thus implying they were apostles. With regards to their gender, Vyhmeister suggests Junia is a female who is a “part of the NT group of apostles.”¹

As reflected by Loughborough in his 1907 history book, the pioneers asserted a particular understanding that is based on the biblical account that had the apostleship appellation for several people more than Jesus’ 12 disciples. As a result of their observation of the biblical evidence, the pioneers argued against cessationism, and, as a result, even today Seventh-day Adventist Fundamental Beliefs 17 still reflect apostles.

The first group of translations make the case for broad apostleship inconclusive. The second group not only makes the case clear but also note the two were not just apostles but eminent ones among the other apostles. The researcher, in line with the early Seventh-day Adventist view, subscribes to the view that this term’s application and the gift thereof was not restricted and terminal. Looking at its application to several people one would conclude that apostleship is inclusive and on-going till the church reaches its maturity, which will only be at the second coming of Jesus Christ.

Further, to argue that apostleship ceased with the apostles would first imply that other gifts that are mentioned in Ephesians 4:11 have a cut-off point. Yet the purpose for which they were given is not yet achieved. The equipping of the saints and the building of the body of Christ is a project that will only be realised when Christ returns. The cessationist argument would be suggesting that the timeframe of “until” in Ephesians 4:13 has expired.

Thirdly, in line with the “until” concept, it would suggest that the saints have already attained “to the unity of the faith and of the knowledge of the Son of God,”

¹ Nancy Vyhmeister, “Junia the Apostle,” *Ministry*, July 2013, 9.

(Ephesians 4:13b, NET) which is “mature humanity to the degree of maturity replete to that of Christ.”¹

Based on the arguments above, it is therefore, possible to conclude like Muzira who says; “It is clear that we still have apostles during our days.”² The 17th Fundamental Belief³ of the Seventh-day Adventist Church also asserts that the apostolic gift along with other gifts and ministries, have relevance and continuance into our time. Looking at the biblical evidence presented above, it seems that as long as the church of Christ has not yet reached maturity and unity, the apostolic gift and other spiritual gifts will be needed for several areas of ministry.

If the following evidence is considered an apostle is a pastor’s partner in breaking new ground, reaching groups cross culturally and planting churches as Paul did. When an apostle started work in a new area, he appointed elders whose task was to

¹ Ephesians 4:13b, author’s unpublished translation.

² Robert Muzira, “The Role of the Pastor in a Multi-Church District in East Zimbabwe Conference of the Seventh-day Adventists” (DMin dissertation, Andrews University, 2010), 19.

³“God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God’s varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; Acts 6:1-7; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)” General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2010), 161.

“shepherd the flock of God,”¹ according to 1 Peter 5:2a. The *presbuteros* or elder would pastor the new converts that apostles established in an area. It seems that an apostle would go to an un-entered area and work the area until there is a new group of believers or a new church is planted. The apostle or evangelist elected local leadership from among the converts. It seems in other instances the apostle appointed a caretaker pastor from his team (Timothy as an example in 1 Timothy 1:3) to shepherd or nurture the flock in that area while the apostle/evangelist went on to evangelise in new areas. The evangelists harvest and the pastors anchor and preserve the harvest.

The Gift of Prophecy and Pastoral Leadership

The second gift Paul mentions in his discourse, after the apostle in Ephesians 4:11, is the gift of prophecy. As it is being established by the apostles, the church would need prophetic guidance to be able to gradually lead the new church to maturely follow the divine plan. Those with the gift of *prophecy* “provide for the church comfort, guidance, instruction, and correction.”² The biblical concept of the prophet “may and may not be predictive.”³ Broadly in Scripture, there are several functions of a prophet such as guidance, warning, encouraging, revival, and so on.⁴ John the Revelator seems to be an example of a person who was given the prophetic ministry which guided and corrected the Church.⁵ It appears that the prophetic gift’s function is to discern and share

¹ 1 Peter 5:2, author’s unpublished translation.

² General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2010), 163.

³ G. E Rice, *Handbook of Seventh-day Adventist Theology*, vol. 12, (Hagerstown, Review and Herald Publishing Association, 2000), 621.

⁴ Ibid.

⁵ An example of the series of John’s prophetic corrections and predictions would include his messages to the seven churches or seven stages of the church contained in

derive and revealed will of God to call the church to faithfully follow God's requirements and plan. The pastor would ideally partner with the ministry of the prophet as the gift of prophecy would call both the church and the church leadership to follow God's directives accurately. Ellen G. White wrote several testimonies and letters to churches, individuals and church leaders to urge them to follow God's derived and specifically revealed will in their lives and the life of the church. Pastors and prophets would work together to bring the church to spiritual maturity and fully embracing the God's plan towards maturity. The person with the gift of a pastor as well as the one given the gift of prophecy would be partners in ministry spiritually guiding and enriching the church.

The Gift of an Evangelist and Pastoral Leadership

The third gift Paul enumerates is the gift of an evangelist. The evangelist like Peter, James and Philip are not necessarily itinerating from place to place but establish themselves locally and spread the gospel in the community where they are based. They operate within an inherited (Peter, Matthew) or adopted culture (Stephen). Reflecting on the work of Peter and James, Ellen White wrote;

Prominent among the apostles who engaged in this work were Peter, James, and John, who felt confident that God had appointed them to preach Christ among their countrymen at home. Faithfully and wisely they labored, testifying of the things they had seen and heard, and appealing to "a more sure word of prophecy" (2 Peter 1:19), in an effort to persuade "the house of Israel. (Acts 2:36).¹

Peter and his team of apostles and evangelists seem to have worked at home largely to spread the gospel among Jews. There is an instance where Peter did brief

book of Revelation. But the entire book of Revelation does more than just correcting an erring or a drifting church.

¹ E.G. White, *The Acts of the Apostles*, (Mountain View, CA: Pacific Press Publishing Association, 1911), 165.

work among the non-Jews. His primary territory and ministry seems to have been largely home-based. Adventist pioneers, however, understood the evangelist to be a “preacher of the gospel, not fixed in any place, but travelling as a missionary to preach the gospel, and establish churches,”¹ an evangelist seems to have been a community based preacher. They seem to have worked for those whose culture and concerns they were accustomed to, as Peter and Stephen’s ministry and sermons seem to demonstrate (Acts 2, 6, 7). They are those who chose to restrict their ministry to “speaking the message to no one but Jews,” Acts 11:19. An evangelist does not seem to have been a missionary who crosses culture but a person who operates within his or her inherited or adopted culture. Evangelists (home missionaries), unlike the apostles (foreign missionaries), reach out to home audiences.

What then is evangelism or what does it mean to be an evangelist which every Christian should do? The word which we have come to know as evangelist has interesting origin. Scholars are divided on its etymological significance, its application and its extent. Schweer in the Holman Bible Dictionary says; “Despite its obvious importance, a wide range of opinion seeks to define what it means and what it should include. Definitions range from the extremely narrow to the exceedingly broad.”²

Schweer further says;

“Evangelism is derived from the Greek word euaggelion [euaggellion], meaning ‘gospel’ or ‘good news.’ The verbal forms of euaggelizesthai, meaning ‘to bring’ or ‘to announce good news’ occur some fifty-five times (Acts 8:4 , Acts 8:25 , Acts 8:35 ; Acts 11:20) and are normally translated with the appropriate form of the word ‘preach.’ Evangelism has to do with the proclamation of the message of good news.”³

¹ Loughborough, 128.

² G. W. Schweer, “Evangelism,” *Holman Bible Dictionary (1991)*, Edited by T. C. Butler, www.studylight.org/dic/hbd/ (accessed July 17, 2013).

³ Ibid.

On a blog, Smith posted the following interesting historical background which traces the etymology of the word and its application:

In Bible times people commonly lived in walled cities. When war broke out, watchmen stationed [stationed] themselves upon the wall, looking out for messengers coming from the battle field. Whenever a watchman spied a runner coming from the distance, his experience would tell him by the way the messenger ran whether or not that man had "good news" (euangellion).

In fact a phrase was used by watchmen to describe the runner: "How beautiful are the feet of those who bring good news". Undoubtedly this same term is picked up in both Isaiah 52:7 and Nahum 1:15. When the runner reached the city gate, the guards would ask with breathless anticipation: "Do you have glad tidings of good news?" Typically if the runner had good news, he would say something along the lines of: "The war is over, the King has won". Runners were actually given the title "evangelistes" (literally bearers of the good news).

Undoubtedly the Apostle Paul employs this background and thought of Isaiah and Nahum in his words in Romans 10:15 "How beautiful are the feet of those who bring good news!" Clearly the church in general and Christians in particular function as messengers, bring the euangellion (the gospel) to a humanity who are prisoners of war. We tell them: "Your war with God can be over. Don't you know He has Won. Will you not by faith repent and receive the good news!" Only when the Spirit quickens the heart and opens the eyes will the sinner freely respond by faith and truly say: "That is undoubtedly good news!"¹

To be clear, gifted evangelists are bearers of good news, and so are those gifted as pastors, and so were apostles. Indeed; "Evangelism is not optional for the Christian church, which has a mandate from its Lord to proclaim the gospel."² It is also true that "apostles were evangelists, but not all evangelists were apostles."³ An evangelist would then be a person who would have the knack for people who will potentially be lost

¹ M. Smith, <http://www.ibcskiatook.com/the-church/blogs/the-meaning-and-origin-of-the-term-evangelism.html> (accessed July 17, 2013).

² *The Westminster Dictionary of Christian Theology*. Edited by Alan Richardson and John Bowden. Philadelphia: Westminster Press, 1983. s.v. "Evangelism."

³ Ibid.

because they do not have a relationship with Christ. While both the pastor and evangelist are concerned about people, the evangelist is primarily concerned about people outside the church. The person with a distinct gift of an evangelist itches to share the gospel with those outside the church. An evangelist may travel around the community for that purpose, and may want to drive the entire church to reach people outside the church. On the other hand, the person with a pastoral gift agitates for God's flock, and may be stationary or itinerating because of the location of the church. What distinguished a person with the gift of an evangelist and a pastor is the target audiences of their gifts. Wagner defines the gift of an evangelist as the "special ability that God gives certain members of the Body of Christ to share the gospel with *unbelievers* in such a way that men and women become responsible members of the Body of Christ,"¹ italics supplied. Wagner furthers says; "Proclaiming the gospel does not particularly require a spiritual gift. But, since salvation is so completely a work of the Holy Spirit, proclaiming the gospel with unusual effectiveness so that regularly, week in and week out, new people come to faith in Christ and commitment to the Body of Christ, does require supernatural help through a spiritual gift."² Contrasting this with the pastor whose main ministry targets the believers, an evangelist seeks the sheep that are in the highways and byways, outside the fold. An evangelist does not understand why the whole church is not going out there after the lost children of God or why some members do not hunger after every acquaintance or stranger's salvation. An evangelist does not seem to understand why cogregants do not greet every person they encounter in public spaces with some literature, verse, spiritual message or religious debate. The pastor on the other hand, longs for the spiritual growth of the congregants, brought in by the

¹ Wagner, 173.

² Ibid., 176.

evangelist who is again gone to hunt and harvest gospel prospects. The pastor, after seeing and experiencing the beauty of God's grace in his or her study, wants to inspire the saints to that spiritual depth. The person with the pastoral gift hungers and thirsts for the spiritual maturity of God's people, and senses his or her calling to be nurturing existing believers.

Some people may want the church to filter and do everything in terms of evangelism. A question could be asked, in what way was Jesus an evangelist? Was Jesus an evangelist or did he drive evangelism from within the church, through his disciples? Jesus came to his own, the church, and in that sense he was an apostle or missionary to his people within the established church. He was teaching and preaching within Israel. His ministry was confined to the Jews, except very few spiritual interactions with outsiders, Gentiles or non-believers, some of who came to him. He taught and challenged Israel to deeper spirituality as he said; "Indeed I tell you, unless your righteousness greatly supersedes that of the lettered even the Pharisees, you will never enter the reign of heaven."¹ In John 10 Jesus claimed to be the shepherd, the Chief Shepherd, and shepherds are internal functionaries than outreach focused.

Indeed, our understanding of pastoral leadership is best understood Christologically – looking at Christ's example how he challenged Israel to rise out of her spiritual lethargy. As he ended his earthly ministry, after his resurrection, Jesus challenged his fledging church to reach out to the world and nurture those who would be believers, Matthew 28:19-20. Jesus' ministry, however, remained primarily and largely focused on the believers. He taught in local synagogues and within Israel, according to Matthew 4:3, 9:35, Luke 13:10 and other passages of Scripture. It was his newly established church that was to do evangelism, as charged by him.

¹ Matthew 5:20, author's unpublished translation.

The evangelists and apostles in the way argued in this section partner with pastoral leadership and entrust their converts to the care of the pastor while they go on to harvest other converts in their different territories. It is the church that will do evangelism, as it goes on with life in the community, as the salt of the earth that mingles with people where they are located. The church, represented by the missionaries, will be evangelistic in the week and turn in the new converts to the shepherding church. The evangelistic church will go into the local community and the apostles will go to foreign territories to seek the lost. The apostles enter new cultures and plant churches which the pastor shepherds while the evangelist fills the church with local people which the pastor nurtures to spiritual maturity.

Another question that could be asked is, in what way was Paul, who understood his gift and calling to be an apostle and evangelist, a pastor? Fowler notes that “Seventh-day Adventists have tended to cast all pastoral leadership in the mold of Paul, who was an itinerant evangelist.”¹ Paul did not claim to be a pastor. He did not settle down to take care of established believers or churches. But he claimed to be an apostle, evangelist and a teacher. He is the one who told us that in God’s organisation some are apostles, prophets, evangelists, pastors, teachers and many more. He could have claimed to be any and all of them but he is clear about his calling and gifts. In 1 Corinthians 14:23 Paul asks a pertinent question; “if the whole church comes together and all speak in tongues, and unbelievers or uninformed people enter, will they not say that you have lost your minds?” If all are evangelists, who will shepherd the flock? Why did God not make all evangelists, if he only needed evangelists? Why did God not make everything evangelistic, if God needed everything to be evangelistic? Why did Christ not become an evangelist, if God needed only evangelism? Why are some given other gifts, if the

¹ Fowler, 10.

only gift that really matters in the church is the evangelist's gift? In claiming that everyone is an evangelist, are we claiming that God set up gifts that must be subjected, filtered and evaluated through only one gift? Are we saying God and his church has one super gift that must gobble all other gifts? Are we saying that building the church, perfecting or equipping the saints, can only be done through the gift of an evangelist or the work of evangelism?

Perhaps the membership attrition¹ we have seen incrementally² over the millennia, as well as the theological fragmenting of Adventism³ could have been prevented, if we were clear and emphatic about the role of the pastor. Evangelists run after unbelievers. Making them settled down to pastor churches is frustrating to both the church and the evangelists. In instances where we have appointed evangelists as church pastors we have reaped the rewards – new members have been reached at the expense of the established members who have clamoured for pastoral attention from the evangelist.

How much evangelistic was Ellen G. White's gift of prophecy? Would we say that in all cases a prophet is an evangelist as we say a pastor is an evangelist? Were all prophets evangelists? When we say a pastorally gifted person is an evangelist would we

¹ Annual Statistical Reports of 2010-2011 shows that the Adventist Church globally lost and dropped just over 800 000 members besides the reported deaths. If these figures are accurate (knowing the discrepancies in reporting), we are probably losing as much as we are gaining. In the same period the church baptised just over 2.58 million members. That means we are losing 31% of what we gain. That the Cape Conference reported a consistent total of 1 member missing in both 2010 and 2011 may be a reflection of the inaccuracy of our statistics reporting rather than reality.

² Of the 800 000 baptisms we have added up in the two year period, our membership loss has increased from over 359 000 in 2010 to over 445 000 in 2011 in the two categories of 'dropped' and 'missing.'

³ William Johnson's book outlined the diverse theological strands that have developed in Adventism in his book *The Fragmenting of Adventism* which was published in 1995.

be willing to say that a prophet is a pastor, and would that be biblically or theologically correct without running into the Corinthian chaos?

Our elevation of evangelism could be bordering on gift idolatry that the Corinthian church was corrected from by Paul. Evangelist or evangelism idolatry is driving the church to one form of ministry yet the God of the church gave several gifts to be used by his church in its multidimensional ministry.

Placement and Role of the Pastoral Gift

The *pastor* gift, which is the focus of our study, is the fourth gift mentioned in Ephesians 4:11. The pastor is given to a person that both the apostles and evangelists handover the work to while they continue with their convert-hunting expeditions, as illustrated in 1 Timothy 1:3. A person with the pastoral gift is therefore a person with the gift that establishes the new believers in the faith didactically, 2 Timothy 2:2 hence the recurring reference to ability to teach. For example one of the qualifications of an overseer is apt spiritual education according to Paul in 1 Timothy 3:2. This will prevent the teaching of perversions of truth that Paul cautioned the elders of Ephesians about in Acts 20:30.

A pastor seemingly fits a local spiritual leader who nurtures and tends the flock closely. It is probably this understanding that led to the early Seventh-day Adventist Church placing pastors in the local church than in frontline outreach which they committed to frontline evangelists.¹

Early Seventh-day Adventists understood the term *poimen* to be the same functionary “also expressed by the words, bishop, pastor and overseer...”² This understanding would resonate with the spiritual leadership of Ephesus which seems to

¹ Russell Burrill, *Rekindling a Lost Passion*, 50.

² Loughborough, 129.

have been based in their locality and taking care of the flock without leaving Ephesus, even though Paul and his team eventually left.

Paul had worked extensively for a long while in Ephesus according to Acts 18. He was doing evangelistic work, reaching several people with the gospel message. Paul returned to Ephesus later on to continue with some of the work he had started in this thriving metropolis, and continued there for over two years, according to Acts 19.

While the appointment of elders of Ephesus is not recorded, his instruction in 1 Timothy 3:1-13 suggests that the elections were probably done by Timothy, whom he left behind at the church in Ephesus (1 Timothy 1:3). Even if it was not Timothy who elected the elders, what is clear is that Paul was aware of local leadership for Ephesus. When Paul was in Miletus he called for the elders of Ephesus (Acts 20:17), out of their local community. It appears that elders were resident church leaders who were charged with the responsibility of taking care of the local church there. In his farewell speech to the elders in Acts 20:28, Paul connects the work of the overseer to shepherding or pastoring: “Watch out for yourselves and for all the flock of which the Holy Spirit has made you overseers [πρεσβύτερος], to shepherd [ποιμαίνω] the church of God that he obtained with the blood of his own Son.” In the light of the Ephesian instance and Paul’s instruction about officers, one can conclude that a person with the pastoral responsibility, here referred to as the elder, was local and resident in the particular congregation or locality. The persons were not itinerating but were based in the community as members and leaders of the local congregation. In view of this one can conclude that Paul’s ecclesiology included pastoral leadership that would take care of the flock locally, as overseers and as spiritual educators. This arrangement seems to resonate with the election of Stephen and other appointees in Acts 6:1-6 which was done so that the apostles could devote themselves to prayer and preaching (Acts 6:4). Seven servers are elected and prayed for to take care of the needs of the local church in Acts 6

and in Ephesus the criteria for the election of the local overseers is given to Timothy, and Paul later sends for them. He meets them as recognised local church leadership with a specific function – oversight over the church. Paul instructs them to take care of the local church needs, shepherding the flock over which they were, by election and perhaps ordination, give spiritual oversight.

Paul’s ecclesiological provisions for churches seem to have included appointing and the laying hands on of hands over local leaders who would shepherd the congregation after his departure. It is probably this observation that made the Seventh-day Adventist Church in its earlier years to conclude that a pastor is located in the local church leadership, not in itinerating leadership. Itinerating leadership included apostles or missionaries while resident leadership included local elders or overseers.

Wagner’s definition of a pastor seems to also resonate with what happened in the New Testament. Wagner’s definition suggests that a pastor is connected or associated with a group of believers than non-believers. Wagner defines the pastoral gift as “the special ability that God gives to certain members of the Body of Christ to assume a long term personal responsibility for the spiritual welfare of a group of believer.”¹ The pastor’s focus is spiritual growth of believers in the church, where the body of Christ or a group of believers is placed.

It is observed in the context of the church of Ephesus that the difference between pastoral ministry and the outreach gifts is the pastoral gift’s focus on the believers, God’s people, not the un-churched. A pastor is an internal operative of the gospel, enriching and anchoring the saints in the church in partnership with other internal functionaries such as the prophets and teachers. McArthur’s states that; “The measure of a man’s [sic] effectiveness in ministry [pastoral] is not the number of people

¹ Wagner, 142.

in his congregation every week – it is the Christlikeness of his congregation.”¹ This is seemingly the call of pastoral ministry – spiritual maturity than numeric growth of believers. Coutts also emphasises the purpose and priority of the pastor is to “lead the church to the throne of grace, pointing the community to participate with Christ in communion with the Father by the power of the Holy Spirit. Today’s ‘successful’ churches and pastors will only truly be so if this is their focal point.”² This the pastor does not do located away from the congregation, itinerating where there are non-believers. In our context, a pastor would be in the local congregation, shepherding the flock closely than itinerating in foreign lands or local community.

Jesus, the one who not only claimed to be the Chief Shepherd focused his energy and time on Israel than people outside the church. The Early Church grew in lips and bounds, not because Jesus was an evangelist of any note, in the sense of prioritising unbelievers but because he pastored and prioritised the church effectively, and the church in turn spread the good news. He energised them spiritually and empowered them for ministry within and outside. This is the kind of dual ministry we must endeavour to drive from within the church – ministry to God’s flock that will minister to the world.

God in the New Testament seem to have envisaged a church that is growing quantitatively as well as qualitatively hence he “gave some as apostles [quantity drivers], some as prophets [quality drivers], some as evangelists [quantity drivers], and some as pastors and teachers [quality drivers],” according to Ephesians 4:11, NET. The researcher supports the model that would result in dual growth; growth in numbers and

¹ J. MacArthur, “Every Pastor’s Job Description,” Grace to You Community Church, <http://www.gty.org/blog/B130306> (accessed 6 March 2013).

² Ibid., 19.

spirituality, as envisaged in the Great Commission as well.¹ Balanced and symbiotic growth must be maintained. As a church, we need both a “mission-centred organisation,”² and a more caring church³ in which the whole membership is involved “in the caring process.”⁴

The plethora of literature in practical pastoral practice within the Seventh-day Adventist Church, while helpful to some degree, does nothing towards ameliorating the vocational and organisational crisis that the pastor faces. There are several books that are written on the “how” of pastoral ministry. The Seventh-day Adventist Church does not lack such literature. We have books written and compiled by the Seventh-day Adventist’s Ministerial Association and the respectable theologians and leaders in that and other offices. The late James Cress, who served in the Seventh-day Adventist Ministerial Association several years until he died, wrote two books on the best practice of ministry. The prequel’s title which was written in 1999 was entitled *Common Sense Ministry* followed by its 2005 sequel *More Common Sense Ministry*. In 2009 Steve Cassimy, a Ministerial Secretary in the Greater New York Conference, edited a significant compendium, *A Guide to Effective Pastoral Ministry*. This he did with Abraham Jules, a pastor of Mt. Vernon Seventh-day Adventist Church, as well as Nokolaus Satelmajer, at the time editor of the Church’s international magazine *Ministry*. This involved “22 World-know international authors,” according to the books’ cover page. These are respectable thinkers and ministry practitioners from all strata of

¹ Jesus’ instruction appears to be two-fold. Verse 19 stipulates the outreach aspect while verse 20a anticipates grounding the converts in the faith to the extent that they will observe all things he had already taught to the disciples.

² Burrill, *Rekindling a Lost Passion*, 63.

³ *Ibid.*, 66.

⁴ *Ibid.*, 66.

the Church organisation. Again, the book has several aspects, descriptions of pastoral leaders' role. Ángel Manuel Rodríguez, who is now retired but at the time of publishing was the director of the Church's Biblical Research Institute, was one of the contributors. Rodríguez says that "theology cannot be separated from the ministerial labour..."¹ He further says that theology "and pastoral ministry are not to put asunder; what God united, humans should not pull apart."² While Manuel's assertion and the rest of Manuel's argument make sense, the book and his co-authors do not provide us with a coherent biblical theology of pastoral ministry. What they do is to refer to the pastor by their chapters as a visionary, worship leader, preacher-evangelist, administrator, community leader, mentor, and so on. The book's chapter 16 that is entitled "The Pastor as a Shepherd" deals with the character and activities of the shepherd. The book fails to deal with the theology of the "shepherd" metaphor as the spring board for pastoral ministry. This is as though the book suggests that the pastor is all these other things mentioned above and a shepherd also. It is true; "No matter how gifted, no human can be a Superman."³ The pastor is not endowed with extra gifts and powers to do all these things we have loaded on him. None of us have "the Superman cape"⁴

To its credit, the compendium understands a pastor as a shepherd, for that is what "pastor" means a "shepherd." Unfortunately, the book's approach suggests that a pastor is a shepherd, among other things. Is this thinking in line with Scripture? Does

¹ A. Manuel Rodríguez, "The Pastor and Theology," 28-37, chap. in *A Guide to Effective Ministry*, edited by Steve D. Cassimy, Abraham J. Julies and Nikolaus Satelmajer (Nampa: Pacific Press Publishing, 2009), 29-30, 36.

² *Ibid.*, 29-30, 36.

³ *Ibid.*, 10.

⁴ David Cook and Ryan L. Ashlock, "A Job for Superman: A Call to Clarify the Role of the Adventist Minister," *Ministry*, February 2013, 14.

the Bible suggest a pastor is a shepherd among other things? Does this notion have any biblical support?

It seems as long as we have not biblically defined pastoral leadership, we will always have our ideas of what it is interfering and adding side items to the already full plate of pastoral ministry. Once we revert to a clear and coherent biblical paradigm of a pastor, our pastoral leaders will have less vocational stress and esteem issues caused by ontological crisis. We will have less tensions and conflicts as member expectations and pastor self-perceptions will not collide in crosscurrents. Once the biblical understanding is brought to bear, the pastor will not be in vocational turmoil while the member clamours for pastoral care. Our pastoral job descriptions and expectations must reflect biblically and theologically sound notions of pastoral ministry in line with the biblical metaphor. Our pastoral leadership understanding and practice must be scripturally informed than tradition informed. We must recapture the scriptural vision of pastoral leadership than reiterate historical and unbiblical descriptions of this important ministry of the church.

The Gift of Teaching and Pastoral Leadership

The fifth and final spiritual gift in Paul's Ephesians 4:11 list is that of the *teacher*. A teacher is the Greek translation of διδάσκαλος from which we derive our English didactics. The term denotes teaching, educating, instructing and so on. A teacher educates learners in a particular field. In the context of Pauline corpus this refers to spiritual educating. It tethers and articulates with Jesus' instruction to in Matthew 28:20) to teach all people to obey all he had taught them.

Several scholars have noted that there's no definite article between pastors and teachers in Ephesians 4:11 in Greek. Wood suggests that the two are "grouped together in such a way as to suggest that the two roles are regarded as complementary and often

coordinated in the same person...¹ Several commentators have suggested that these are best translated as pastor-teacher because they are “linked together (by the same article in the Greek).”² Complementary perhaps is defensible but location in one person is difficult to defend in the light of the fact that Paul was a teacher without being a pastor according to his own claim in 2 Timothy 1:11. If one takes what Paul says to Timothy about the overseer who, of necessity, must be able to teach, it is possible to argue that shepherding and spiritual education are essentially linked. A pastor does his or her work by teaching and this is helpful in immunising the church from doctrinal corruption.

In the light of this, one can understand that while teaching is in part a quintessential part of pastoring, pastoring is not necessarily an essential part of teaching. It seems possible, as evidenced by Paul’s case, that a person could be a teacher without being a pastor. But one cannot be an effective pastor without being able to teach but one can be an effective teacher without the gift of pastoring. There are instances that pastoring and teaching may not reside in one person. One can conclude that the absence of the definite article between pastors and teachers is suggestive of the connection between pastoring and teaching. Persons with the pastoral gift and oversight, according to Paul’s assertion, must be able to teach. Pastoring has an essential element of teaching, sometimes called feeding, while teaching does not necessarily have pastoring as its essence and basis.

In conclusion, the list of spiritual gifts of Ephesians 4:11 are, though different from pastoral ministry, meant to work in partnership with gift of the pastor which is given to shepherd and nurture God’s flock that is placed located in the local church.

¹ A. S. Wood, “Ephesians,” *The Expositor’s Bible Commentary*, (Grand Rapids, MI: Zondervan Publishing House, 1978), 78.

² F. Foulkes, *Ephesians: An Introduction and Commentary*, (Leicester: InterVarsity Press, 1963), 119.

Overview of Historical Understanding of Adventist Pastoral Leadership

This section of the paper critiques the historical views about the role and location of the pastor in the Seventh-day Adventist Church from the church's formation to the current practice. A look at the church's history reveals a tug of war between the evangelistically inclined and pastorally inclined, with each side winning and losing the power struggle at times.

Ellen G. White's corrective must be taken seriously when she says; "Study the scripture carefully. God has not given to everyone the same line of work. It is His plan that there shall be unity in diversity. When His plan is studied and followed, there will be far less friction in the working of the cause."¹ She further says; "The Lord desires His church to respect every gift that he has bestowed on the different members. Let us beware of allowing our minds to become fixed on ourselves, thinking that other people cannot be serving the Lord unless they are working on the same lines as those on which we are working."² We must reclaim pastoral leadership from the jaws of biblically illiterate human traditions and elevation, affirm even what others have denied as its essence, value and contribution. Indeed, every gift that God has given must be respected and allowed its proper place to contribute towards the advancement of God's cause.

After 1844, following the Great Disappointment, the young Seventh-day Adventist Church had to grapple with several issues, paramount and hotly contested was ecclesiology in general but church organisation in particular. Included in that list was the Church's theology, structure, spiritual leadership, growth on home-ground and abroad. Stan Hudson arguably observed that the "Seventh-day Adventist Church did not

¹ E. G. White, *To be Like Jesus*, (Hagerstown: Review and Herald Publishers, 2004), 84.

² *Ibid.*, 84.

have a developed concept of a localised pastorate until well into this century [1900s].”¹

But when one reads Burrill’s quote of Loughborough’s document, as quoted here below, there’s a different observation and conclusion that the reader comes to than asserted by

Hudson;

J.N. Loughborough, early church historian, quotes a document that he declares was used in the organisation of the General Conference. In that document the early Adventist leaders sought to create a mission organisation. They declared that the Scriptures recognised only two kinds of church officers; those called by God – the apostles and the evangelist, and those appointed by the church – the elders, the deacons and the pastors. The first two positions they held to be clergy positions; *the last three they declared to be local and lay positions*. The amazing thing is that the early Adventists actually regarded the pastoral role as a local lay position and not a clergy position,² emphasis is mine.

Reading the above statement and particularly the italicised portions, it appears that the Early Seventh-day Adventist Church did not operate with an undefined pastoral theology. The Early Seventh-day Adventist Church had a clearer ecclesiology based on the correct understanding of scriptural provisions which included two kinds of church officers. In terms of early Adventist pioneers’ understanding of Scripture within the first 50-60 of existence, they had apostles and evangelists who were ordained, credentialed and employed as ministers, itinerating. These professional ministers were not placed as pastors over churches but were missionaries who were “busy preaching, teaching, and organizing churches the world over.”³ The professional ministers would meet annually to prayerfully decide where God was calling them to go. Burrill says; “Having prayed it through they would return to the room [annual session venue] and announce where they

¹ Stan Hudson, “Pastoral Roles in Adventism’s First Century,” *Ministry*, June 1997, 10.

² Burrill, *Rekindling a Lost Passion*, 50.

³ *Review and Herald*, 14 January 1909.

felt God was calling.”¹ A look at the denominations’ minutes reveals that both state and General Conference sessions would predominantly be about missionary reports and ministerial placement, and the results were that “a new church would be born in that location during the next year.”² These ministers were not pastors in the sense that they were taking care of churches. They were evangelists, missionaries and church planters in areas where the Adventist message had not reached. This was the first level of church leadership which articulated with the biblical concept of apostles. In fact they were called apostles and evangelists.³

The second level of church leadership comprised of the local church leaders. These leaders with “a local office confined to a particular church,”⁴ were the offices of the elder, deacon and the pastor,⁵ in that order. Unlike the apostles and evangelists, the early Adventist church understood these to be lay position.⁶ They were not paid to be church officers, including the pastor’s position.

Different from Hudson’s assertion that the Seventh-day Adventist Church did not develop localised pastorate,⁷ it would seem that there was an understanding that resonates with the Ephesus configuration of dual church leadership – missionary and pastoral leadership. The Seventh-day Adventist Church in its early years may have reflected the early church’s theology and praxis that allowed for dual leadership of

¹ Burrill, *Rekindling the Lost Passion*, 54.

² *Ibid.*, 54.

³ *Ibid.*, 50.

⁴ Loughborough, 129.

⁵ *Ibid.*,

⁶ Burrill, *Rekindling a Lost Passion*, 50.

⁷ Stan Hudson, “Pastoral Roles in Adventism’s First Century,” *Ministry*, June 1997, 10.

apostles and evangelists on another level and at local level pastoral leadership that included pastors, elders and deacons. It is here noted that the early Seventh-day Adventist Church, especially in the denomination’s first 50-60 years, with its strong emphasis on mission, not only paid a different category of professional ministers but had two categories of spiritual leadership. The first tier was the unpaid lay local church positions – elders, deacons, and the pastors. Above that were paid clergy; apostles and evangelists.¹ Table 1 illustrates how it looked like:

Table 1. Early Seventh-day Adventist Church Leadership Outlook

Portfolio	Loci / organisational hierarchy	Classification
Employed Frontline Ministry	Frontline outreach: Apostles/Missionaries, Evangelists, Preachers	Professional Ministers
Local Church Leadership	Local church: Elder, Deacons, Pastors	Lay Leaders

Pastoral leadership since the early Adventist church has evolved to several things. Hudson correctly admits that through “the years the pastor’s role has changed significantly from what it was in the 1800s to what it is today.”² Adventism – like the Early Church – was built on the urgency and imminence of the return of Jesus Christ. According to Hudson before the 1880s, settling down and pastoring “a local church was considered a danger to be avoided.”³ The idea that pioneers had was that the people must be pointed to Jesus and not create spiritual dependency which would in the end

¹ Russell Burrill, *Rekindling a Lost Passion*, 50.

² Hudson, 10.

³ Ibid.

weaken the churches.¹ There was an emphasis on the evangelist-pastor,² and that legacy has remained part of the contemporary Seventh-day Adventist pastor in some circles.

Hudson remarks about this period and the phenomenon of the church at this;

“Evangelist-pastors were most successful in debating and not as effective in developing and nurturing congregations.”³ From being focused on the imminent return of Christ and evangelism, Hudson notes the shift of focus in the 1880s:

By the 1880s two key influences emerged that would change the focus of the church. The first was the theological, led by E. J. Waggoner and A. T. Jones. The emphasis on Christ as the believer’s righteousness led to an entirely different focus for ministry; following Christ in all things. On this basis, Christ was the Great Physician, so it was urged that the Church should operate sanitariums to minister as Christ did. Christ was the Great Teacher; therefore the church should operate schools in a manner reflecting Christ’s teaching ministry. And since Christ was the Great Shepherd of the church, we should look [at] this nurturing aspect... of Christ’s ministry as the example for our ministers to follow. By its nature this shepherding had to include caring for the sheep already in the fold.⁴

Hudson also noted that Ellen White herself spoke in favour of Christlike shepherding. Speaking in 1883 at a ministerial institute that preceded that year’s General Conference session, “Ellen White pushed for a more Christ-centred approach to ministry: ‘If you would preach fewer sermons, and do more personal labor in visiting and praying with individuals, your ministry would be more like that of Jesus.’”⁵

¹ A. G. Daniells, *Ministerial Institute Address*, Los Angeles, California, March 1912.

² Hudson, 11.

³ Ibid.

⁴ Ibid.

⁵ Ibid.

Hudson completes his analysis of the factors that led to a shift of understanding from an evangelist-pastor understanding to a pastoral-shepherd view that the early church realised:

The second key factor influencing the role of a minister was what may generally be called maturing influences from within the church. A large second generation of Adventists growing up in the church demanded nurture. Youth, as well as new converts, were dropping out of the church. Church leaders noted and lamented this fact. James white himself said in 1881: ‘We are evidently losing nearly as much in old fields of labour as we are gaining in the new... Should not our ablest men... labor where they can accomplish most?’¹

This membership attrition James White and other leaders observed also caused members to call for resident professional pastoral nurture. Hudson says “calls continued to come from the churches to have local pastors [professional ministers], first from institutional ones such as Battle Creek College, and then increasingly from many of the rest.”²

Between the 1920s and the 1940s, General Conference leaders were still resisting the new shift from itinerating evangelist-pastor to resident local professional church pastors. Hudson says; “By the 1920s churches had their pastors, despite widespread unhappiness among many denominational leaders.”³ Pastoral ministry was gaining ground and was seemingly winning the battle despite resistance from some corners. The preference for itinerating missionaries who raised believers and churches in the mission field like Paul was preferred and argued for. Daniells appealed that the missionary placement of pastors would remain that way and would never “cease to be

¹ Hudson, 11.

² Ibid.

³ Ibid.

the order of affairs in this denomination.”¹ In fact others understood the employment of itinerant ministers as a distinguishing mark from other denominations, and when the popular pressure was on the increase to employ resident pastors, one of the General Conference presidents, James L. McElhany, president from 1936 to 1950, spoke of the resident pastor model as a departure from the divine plan.² Burrill succinctly expresses the remnants of this thinking when he says in his book *The Revolutionised Church of the 21st Century* in a chapter entitled *Return to the Biblical Model*; “Instead, as in the early Christian church and in the Early Adventist Church, the believers will be taught to maintain their spirituality without the help of the clergy. The clergy will then be free to do the work commissioned for them by God, evangelizing and planting new churches.”³

The understanding and practice of pastoral leadership in the Seventh-day Adventist Church has been evolving⁴ over the millennia and at times the work of the pastor has been loaded with several descriptions such as administrator, preacher, teacher, evangelist, counsellor, and many others. The role of a Seventh-day Adventist Church pastor at local church and a local district level has become extensive in practice, reflecting something of a spiritual gift mix and multiple skills bag – whereas some of these spiritual gifts are not necessarily areas of giftedness or skilling for every pastor. A Seventh-day Adventist Church pastoral leader is in practice a spiritual leader and spiritual advisor,⁵ an administrator,¹ trainer,² financial overseer,³ something of an

¹ A. G. Daniells, *Ministerial Institute Address*, Los Angeles, California, March 1912.

² Ibid.

³ R. Burrill, *The Revolutionized Church of the 21st Century* (Fallbrook, CA: Hart Research Center, 1997), 141.

⁴ Hudson, 11.

⁵ *Seventh-day Adventist Church Manual*, 33.

independent electoral officer,⁴ ordinances officer (baptism, Holy Communion, weddings, dedications, funerals etc), strategic visionary, a manager and many other things. Cook and Ashlock describes this reality when he says; “Adventist pastors are often expected to be involved in a *daunting variety of skills*. A local pastor may have to function as administrator, caregivers, chief financial officer, chaplain, evangelist, fundraiser, and several more,”⁵ italics supplied.

If the role of the pastor is not defined, as it has not been defined over the millennia, Hudson thinks it will have further evolution. He has observed that;

the role of the pastor inevitably tends to change and expand. Such influences as the expectations of baby boomers and generation Xers will also affect the kind of pastoring expected of ministers in local churches. Add to this the effects of dwindling resources felt in local churches and in the church as a whole, and it becomes quite safe to predict further significant changes in the role of the Seventh-day Adventist pastor.⁶

What is a Seventh-day Adventist pastor in the era we live in? Pastoral identity crisis is in vogue because of the various models or images that have been conflated with the pastoral leader. John Johnson, an Associate Professor of Pastoral Ministry and Director of the Doctor of Ministry Programme at Western Seminary in Portland, Oregon in his article in *The Spurgeon Fellowship Journal* argues that there are three reasons for the pastoral identity crisis:

First, this concern has emerged out of a deficiency in pastoral theology... Much of pastoral training has been devoted to the practice

¹ *Seventh-day Adventist Church Manual*, 64, 73, 123,

² *Ibid.*, 33, 75.

³ *Ibid.*, 83.

⁴ *Ibid.*, 38, 106, 106.

⁵ Cook and Ashlock, 10.

⁶ Hudson, 11.

rather than the theology of ministry. The focus is on administration, preaching, leadership skills, small-group dynamics, and other related duties. Too little time has been given to developing a theology of ministry, in which students address what God defines as ministry and calls a minister to be.

The second reason for the confusion has to do with the present culture. People have changed in how they expect pastors to spend their time, preach their sermons, and shepherd their people. Whereas in the past a pastor was principally viewed as resident theologian and preacher, today there is the expectation that a pastor should be, among other things, a chief executive officer, a therapist, and/or a church growth specialist.

The third reason for this pastoral identity crisis is the present drift toward relativism and a pluralistic mindset. Together, they have raised the question of pastoral relevancy... The result is an uneasiness settling over the work of ministers like a thick fog, a perplexity that causes them to wonder who they are.¹

Three years earlier, Willowmore Eva of the *Ministry* magazine had made similar observations in his editorial comment entitled *Reevaluating the Pastoral Identity*. While Eva is right in the call for biblically derived pastoral identity, he falls to the same typical Adventist and Christian trap that has led to vocational stress. Johnson in proposing a solution to the identify crisis but again conflates pastoral leadership with several elements such as the prophet, priest, sage, and king² while Eva says;

How immensely we need a fresh, revolutionary, and deeply biblical vision of what the ministry of Christ was and is actually all about, what we have actually been called to do and to be as ministers, and thus a reborn identity as Christ's shepherds, evangelists, prophets, priests, and teachers. And how immensely we need to respect ourselves and the ministry we are doing.³

This describes the current confusion about the role of the pastor within and outside the Seventh-day Adventist church where a pastor is seen as a superhuman, has

¹ John Johnson, "Seeking Pastoral Identity," *The Spurgeon Fellowship Journal*, Fall 2007, 1.

² *Ibid.*, 2.

³ Eva D. Willowmore, "Editorial: Reevaluating the Pastoral Identity," *Ministry*, January 2004, 4.

serious ramifications for the pastor. The results of this kind of confused thinking are indeed devastating. The pastoral identity crisis has three key observable effects. First as observed by Neuhaus, is what I call the pastoral dilution:

The ministry, like other occupations today, is much preoccupied with the discussion of “role models,” “role expectations,” “role conflicts,” and such. The minister is expected to be a preacher, leader of worship, counsellor, teacher, scholar, helper of the needy, social critic, administrator, revivalist, fund-raiser, and a host of other sometimes impossible things... Pastors harassed by these conflicting expectations and claims upon time and ability are tempted to embark upon an open-ended game of tradeoffs. Today I'll be a little of this and a little of that, tomorrow I'll be a little of the other things and something else. For the conscientious, who are determined to keep the game going, it is a certain formula for confusion and collapse.¹

The second effect Kuhl observed “a discernable a shift that has taken place from the pastoral role being a people-oriented one to be much more task oriented.”² This is what I call relational effect.

The third is the psychological effect which was noted by Winter in 1996. Winter noted the pastoral identity crises would “result in low self-esteem, lack of job satisfaction, anxiety, and serious stress.”³

To summarise, the current pastoral practice has led to the pastoral identity crisis as a result of conflation of the shepherd's role with other roles and we must re-establish a biblical pastoral leadership theology in order to extricate the pastor and the church from the confusion and its effects.

¹ Richard Neuhaus, *Freedom for Ministry* (Grand Rapids, MI: Eerdmans, 1992), 40-41.

² Ronald Kuhl, “What is Pastoral Leadership? A Review of the Relevant Literature on Approaches and Understandings of Pastoral Leadership at the Beginning of the 21st Century,” Unpublished Manuscript, 2005. Used by Permission of the author.

³ Eric H. Winter, “Preserve the Vessel, Share the Treasure,” *Ministry*, June 1996, 5.

Integral Pastoral Leadership Model – Biblical Foundations

Pastor is a metaphor for a literal shepherd. What is a metaphor? How does the shepherd metaphor help us to understand the role of the pastor? The *Dictionary of Biblical Imagery* defines a metaphor “as an implied comparison... bifocal utterances that require us to look at both the literal and figurative levels... remembering metaphors and similes are images first and comparisons secondly.”¹

To understand the pastor’s role as envisioned and engendered by Scripture we must revert to the ancient shepherd metaphor and re-excavate it both literally and figuratively. Since the spiritual application of the shepherd originated from Scripture, we must allow ourselves to be guided by Scriptural implications than our application of our whims and church needs over the millennia, as well as into the future. We must understand both the literal and metaphoric applications in order to be able catch the scriptural vision for pastoral leadership. Either way it goes, the evolution of the role of the pastor must be informed by biblical theology than sociology.

If Scripture demands, we must deviate from and avoid the pitfalls of what Bosch refers to as reverting to the “inherited paradigm.”² We must be true to the scriptural shepherd metaphor and not simply reflect inherited pastoral leadership paradigms. Burrill is even stronger in that he says; “We must not only come out of Babylon in doctrine, but also in practice,”³

What then is the shepherd in Scripture both literally and figuratively? By implication or extension, what is the pastoral job description from this biblical

¹ *Dictionary of Biblical Imagery*. Edited by Leland Ryken, James C. Wilhoit and Tremper Longman III. Downers Grove: InterVarsity Press, 1998. s.v. “Sheep, Shepherd.”

² David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 2011), 480.

³ Russell Burrill, *The Revolutionized Church of the 21st Century*, 92.

metaphor? What should inform the proposed pastoral leadership model and our general pastoral practice? As Joseph Kidder asked; “Is there a biblical job description? According to the Scriptures, though, what should the pastor do? Do we have a model in the Scriptures that might help us understand the role?”¹

In total between the Old and New Testament, the word shepherd occurs almost 200 times. Shepherd in Hebrew *râ'âh*, is a verb which is found 170 times and it primarily means to feed or to pasture. The same verb is used to refer to shepherds literally. Metaphorically, shepherd is also used to refer to both political and spiritual leaders in and outside Israel. In the New Testament it is used as *poimēn* and occurs 18 times literally and metaphorically, and one variant of *archipoimēn* which is a reference to Christ as the Chief Shepherd. In the New Testament shepherd is used for spiritual leadership only.

There are at least three observable categories of characters that are identified as shepherds in Scripture - the literal shepherds, God and Christ, both civil and spiritual leaders. The literal will help us understand the metaphorical. The first shepherd we hear of in Genesis 4:2 is Abel. The Patriarch Abraham, Isaac and their posterity were owners of flocks. Rachel was his father’s shepherdess. Jacob came to own his flock, after being Laban’s shepherd. Moses, who meets and defends shepherdesses at a well, became Jethro’s shepherd. All shepherds were caregivers or guardians of the sheep contracted or requested by the owners in their absence, incapacitation or by the owners’ delegation or employment. David was his father’s shepherd. Several people in Scripture were shepherds literally. Anderson is right when he observes that;

By the time Paul and Peter calls church leaders ‘shepherds,’ the shepherd motif had gathered centuries of significance. A massive iceberg of divine meaning had accumulated across the Bible and now lay below the surface of this word. Peter and Paul are invoking a

¹ S. Joseph Kidder, “The Biblical Role of a Pastor,” *Ministry*, April 2009, 19.

whole theology of spiritual leadership, not merely in a colourful figure of speech... This metaphor and its implications are worth pondering. No question: some spade work lies ahead of those who unearth this pastoral, rural metaphor and connect it with our hi-tech, urban experience; however, a little digging is well worth the effort because what we uncover is indispensable to a clear, biblical understanding of spiritual leadership.¹

In my earlier years, I served as an under-shepherd and later as a primary shepherd thus I have had the privilege of observing and participating in the shepherding practices. First of all in my context, as it was in several scriptural instances, a shepherd was an employee, a son, a daughter, or a relative of the sheep owner. Very rarely did we have a sheep owner as a shepherd, although there were very isolated instances. In most, if not all the biblical cases, shepherds were either members of the family of the owner or people that were hired for the task.

Shepherds do four things to the sheep they take shepherd. First, shepherds are owners' regents or proxies who model and represent the interests and care of the chief shepherd or sheep owner. Secondly, shepherds are caregivers or guardians who would build closest protective caring relationships with the sheep they were tending, equivalent to the sheep-shepherd relationship and care that the owners would give had they been with the sheep. Thirdly, shepherds are expected to feed the sheep, not starve them, thus endanger their survival, and so they would lead and guide the sheep to safe & grassy pastures and calm waters so that the sheep are adequately nourished and hydrated. Fourthly, shepherds are, by their shepherding, developers or sheep growers who would nurture and capacitate the sheep and the lambs towards full growth, maximum breeding, optimum wool harvest, and finest milk and meat production. Shepherds in Scripture and in my growing up years fulfilled these four key roles.

¹ L. Anderson, *They Smell Like Sheep: Spiritual Leadership for the 21st Century* (West Monroe: Howard Publishing Company, 1997), 18, 19.

Lacoste says that “Psalm 23, built around a typical day in the life of a shepherd, is a virtual handbook of these shepherding practices.”¹

If this is understood and applied with the integral theory which suggests that there are four dimensions or perspectives to anything,² we would develop an integral approach to pastoral ministry. An integral approach to pastoral ministry is not to say we must embrace every spiritual gift for pastoral ministry but we must provide a coherent and comprehensive view of the biblical vision of shepherding as it would be applied to pastoral leadership in practice. According to Weber’s integral theory, there are at least four perspectives, quadrants or dimensions of reality used to fully understand any issue.³ Weber’s quadrants are *subjective* and *intentional* in the upper left quadrant, the *objective* and *behavioural* in the upper right quadrant while the lower left quadrant is the *intersubjective* and *cultural* dimensions and the lower right is the *social* and *interobjective* dimensions.⁴

Subjective Intentional Ontological Dimension – Pastor the Person

In the Subjective Intentional Dimension of the proposed integral pastoral leadership model would be the Pastoral Ontology which would describe the being, person, nature, values, attitudes and character of the pastor. He or she is a Christian person who will be seeking to embody and exemplify the gospel in his or her being,

¹ J. Lacoste, *Encyclopaedia of Christian Theology*, Vol. 1 (New York: Routledge, 2005) 782.

² As quoted by Sean Esbjorn-Hargens, “An Overview of Integral Theory,” *Integral Life*, <http://www.integrallife.com/node/37539> (19 May 2013).

³ Several scholars and thinkers have applied Weber’s theory to several themes or disciplines. Scholars and thinkers have applied it to what is now known as Integral Art, Integral Economics, Integral Leadership, Integral Politics, Integral Psychology, Integral City, Integral Spirituality, and several other fields and themes.

⁴ *Ibid.*

thus be able to epitomise the interest and care of the sheep owner. He or she will make an effort to exemplify the values of Christianity he or she will be endeavouring to communicate to the people as a representative or proximal regent of God. Mathema suggests that; “Many Christians may not consciously espouse the belief that their pastor is a symbol of God’s presence but the way their lives are affected by what he [or she] does...”¹ is indicative of the notion of a person who is expected to behave in a different way because he or she is understood to be closest to God spiritually and representatively. In other words, the pastor is both the epitome of the gospel, godliness and spirituality on the one hand. Simultaneously, on the other hand, a pastor is a representative of God and the Church. In the context of the Seventh-day Adventist ecclesiology, a pastor is also a representative of his or her organisation, sent there as a spiritual watcher for the Church. There’s an emphasis on the pastoral leader’s character and I suggest that this is the character of spiritual leadership as extensively expressed by Paul in 1 Timothy 3:1-7, and 1 Titus 1:6-8. Prime and Begg says; “Whatever else a shepherd and teacher provides for God’s people, he [sic] is to give them an example to follow... What is more, the example we are to provide is to be maintained all of our life,”²

A pastor leads by his life and character, and as such should endeavour to typify the very gospel values he or she seeks to engender among God’s people by his or her life, hence Peter also urges his fellow pastoral leaders to “be examples to the flock,” 1 Peter 5:3b. This is a call not just for flowery and pleasant personality appearances but deeper character. Mathema remarks that; “If pastoral ministry were

¹ Zaccheus Mathema, “Spiritual Formation: A Programme to be Incorporated into the Theological Education at Solusi College, Zimbabwe.” (DMin. dissertation, Andrews University, Michigan, 2004), 122.

² Derek Prime and Alistair Begg, *On Being a Pastor* (Chicago: Moody Publishers, 2004), 36.

conceived in the original sense of the terms... ministerial spirituality would be greatly enhanced.”¹

Spiritual formation is vital and indispensable for character development and spiritual modelling as Jesus said of Christians in general but more so of those who lead others, we cannot do anything without him, (John 15:5). The pastor as a person must stand before God authentically, with integrity and be “personally moral..., domestically faithful..., doctrinally able..., financially modest, spiritually vital...,”² emotionally healthy, not suffering from “guilt cycle”³ all for his or her sake, the gospel and for the sake of those he or she leads. White is correct in his emphatic assertion; “Let us take for ourselves the love of God that we make known. Let us preach our sermons to ourselves before we preach them to others. There is a real danger of conveying the benefits of the gospel to other people but never making them our own. What a plight, spiritually to starve while feeding others.”⁴

McArthur commenting on 1 Titus 1:6-8, says;

‘Above reproach’ cannot refer to sinless perfection, because no human being could ever qualify for the office in that case, but it is a high and mature standard that speaks of being a consistent example. It is God’s demand that His steward live in such holy manner that his preaching would never be in contradiction to his lifestyle, that the pastor’s indiscretions never bring shame on the ministry, and that the shepherd’s hypocrisy not undermine the flock’s confidence in the ministry of God... ‘Above reproach’ is the overarching quality of the pastor. The remainder of the list is a detailed examination of each component of that characteristic, developing what it means to be above reproach.⁵

¹ Mathema, 107.

² P. White, *The Effective Pastor* (Belfast: Logos Ministries, 2000), 21-23.

³ Ibid., 27-32.

⁴ Ibid., 23.

⁵ J. McArthur, *Pastoral Ministry: How to Shepherd Biblically* (Nashville, TN: Thomas Nelson, 2005), 68.

White further reminds us that; “Our work... is tinged with shortfall and distortion. Our High Priest, Jesus, accepts those inadequate contributions, takes on himself the guilt involved and presents the Father with a perfect offering. When our consciences, colleagues and congregations accuse us – as they do – happy the servant who can agree.”¹

Ellen G. White is more emphatic in her statement regarding the importance of character development through spiritual formation;

In the great conflict before us, he who would keep true to Christ must penetrate deeper than the opinions and doctrines of men. My message to ministers, young and old, is this; Guard jealously your hours for prayer, Bible study, and self-examination. Set aside a portion of each day for a study of Scriptures and communion with God, thus you will obtain spiritual strength, and will grow in favour with God. He alone can give you noble aspirations; He alone can *fashion the character after the divine similitude*. Draw near to Him in earnest prayer, and He will fill your hearts with high and holy purposes, and with deep, earnest longings for purity and clearness of thought.² (italics supplied)

Prime and Begg is more emphatic when they categorically emphasise and prioritise prayer in the pastoral leader’s life;

Prayer is the principal expression of our relationship to God through our Lord Jesus Christ... More important than employing prayer is our using prayer as the primary privilege of our personal relationship to God... Prayer is our principal and main work... Prayer is crucial because of the spiritual battle in which we are engaged. The importance of a shepherd and teacher’s work automatically makes him the target of the enemy of souls... Through prayer the hardness of men and women’s hearts melts. Through prayer the limitations of our human nature are countered. The primary way to overcome Satan is on our knees.³

While pastoral leaders will need several skills to be successful in their ministry, spiritual and biblical skills such as exegetical, hermeneutical and devotional

¹ P. White, *The Effective Pastor*, 32.

² E. G. White, *Gospel Workers* (Washington, D.C: Review and Herald Publishing Association, 1915), 100.

³ Prime and Begg, 65, 68, 69, 70.

skills will help the pastoral leader to spiritually connect to God the Shepherd who will also be the pastoral leader's "shepherd and guardian."¹ It is like an ambassador who must keep in touch with his or her country to be able to adequately and authentically represent the interests, concerns, plans and wishes of his or her people. A pastor has to have a stable link with the Chief Shepherd in order to represent him (Jesus) truthfully while watching out for God's flock on behalf of the Chief Shepherd.

Inter-Subjective Cultural Dimension – Pastor the People's Person

In the Inter-Subjective Cultural Dimension would be the Pastoral Relationships where the pastor develops and fosters collaborative relationships with the individuals and the collective of his or her congregations. Anderson says that while "many may not feel comfortable thinking of certain people as sheep and others as shepherds, our discomfort will likely disappear when we realise that the shepherding model revolves around *relationships* between the shepherd and his flock... The shepherd figure is one of love, service and openness." Anderson further aptly says;

Shepherding sheep requires a long-term, costly commitment of self, time, and energy and the building of open, authentic relationships. Shepherding is not an easy task. Jesus, 'the Chief Shepherd,' exemplified this commitment in his relationships with the Twelve. Jesus chose them so that they "might be *with* him" [Mark 3:14], and for three years, they went everywhere he went. They went with him to weddings, temples, villages, fields, synagogues, and sick-rooms. They even went fishing together. Jesus changed them by his touch, He taught them, ate with them, and protected them. He talked with them until they began to hear his voice way down in their souls. Eventually, people could tell by being around them that 'they had been with Jesus.'

Through hours and days and weeks and years spent with their shepherd, sheep come to know from experience that they can trust him [or her]. Trust is *earned*, not demanded, and it is built *over time*.... So it is with modern-day shepherds. Men and women who would lead the flock must earn the trust of the sheep. When the lives of leaders are invested in the lives of sheep, the sheep come to know and trust their

¹ 1 Peter 2:25.

voices. This is what Jesus meant when he said that a shepherd's sheep 'follow him because they know his voice.'

Not only do the sheep know the shepherd, but the shepherd also knows the sheep – intimately. 'He calls his own sheep by name, [John 10:3]. Biblical leader know faces and names – and personal stories.¹

Anderson details the lifelong and intimate relationship:

The shepherd lived with the lambs for their entire lives – protecting them, caressing them, feeding and watering them, and leading them to the freshest pools and the most luxuriant pastures – day and night, year in and year out. So by the time the lamb grew to "ewe-hood" or "ram-hood," it naturally associated the touch of the shepherd's hand with the sound of the shepherd voice with "green pastures" and "still water," with safety, security, love and trust. Each sheep came to rely on the shepherd and to know his voice and his alone. They followed him and no one else... Part of the nighttime ritual was the gentle inspection of each, individual lamb. One by one, each lamb would come under the shepherd's rod for review. Each would feel the shepherd's hands and hear his voice speaking its name.²

Anderson is right in his observation that "When godly, loving gentle shepherds first build authentic relationships with their flocks, then they rise up and 'lead out' hungry sheep for biblical leadership and wise guidance will willingly follow."³ Mathema rightly describes the strong bond between the pastor and the flock when he says; "There is a strong love for sheep in the heart of the shepherd which does not tolerate the loss of even one."⁴ In effect, as Wagner observed, a pastor is "person-centred."⁵

¹ Anderson, 24, 25, 26.

² Ibid., 20.

³ Ibid., 27.

⁴ Mathema, 108.

⁵ Wagner, 145.

Although generally used in the context of outreach and evangelism; Ellen White's statement is as relevant to pastoral ministry as it is to evangelism; "Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"¹ The pastoral leader who cares for the people he or she leads will achieve more than the one who is unresponsive and insensitive to his or her people's emotions and situation. MacArthur firmly asserts that "being an example of compassion is not optional for the undershepherd. He must care for the lambs entrusted to him and watch them grow, especially the weaker ones."² MacArthur is again insightful when he says that "Shepherding is synonymous with pastoral care. It is the practical care of Christ's people as His lambs and sheep."³ Jesus indeed is the example of this compassion that an under shepherd is called to provide, as Jefferson points to Jesus's shepherding; "Would you know, then, the work of a shepherd? Look at Jesus of Nazareth, that great shepherd of the sheep, who stands before us forever the perfect pattern of shepherdhood, the flawless example for all who are entrusted with the care of souls. 'I am the Good Pastor,' he says, I watch, I guard, I guide, I heal, I rescue, I feed. I love from the beginning, and I love to the end."⁴

As stated in the book, *Called to Lead*,

¹ E. G. White, *Ministry of Healing* (Mountain View: Pacific Press Publishing Association, 1909), 143.

² J. MacArthur, *Pastoral Ministry: How to Shepherd Biblically* (Nashville, TN: Thomas Nelson, 2005), 180.

³ MacArthur, 50.

⁴ C. Jefferson, *The Minister as Shepherd* (Hong Kong: Living Books For All, 1980), 66.

Christian leadership, unlike any other, is activated and supercharged by relationships and mutual connectedness of the leader and those who are being led. All leaders should make it their daily business to learn how to get along with people. We must continually seek to understand human behaviour to understand people's pulse and tempo if we hope to lead people... towards God's agenda for their lives.¹

Pastoral leadership is about caring for people and building spiritual relationships with the individual members and the congregations. Different churches, like people, have personalities and these have leadership implications. It is not just numbers that determine the church's temperament but a number of variables such as congregation's history, the theological slant, relational history and leadership style. Cassimy et al is right in emphasising the need for pastoral adaptability² in terms of relating to the different congregations. This has implications for leadership issues such as authority. Cassimy et al has observed that one of the "most aspects of the relationship between a pastor and the local church lies in the issue of authority... Some pastors assert themselves as the final word... In other situations, committees or congregations do the same and they delight in keeping pastors in their place. Other churches willingly submit or even seek clear, decisive directions from the pastor..."³

Cassimy et al further counsel and caution; "The pastors will be most successful when they find that balance between clear, consistent, inspiring, visionary leadership, while not over-assuming power in an autocratic manner. A pastor does have a great deal of influence, but not a great deal of decision-making power. Actually, it is better this way because it encourages participatory processes that instil ownership, motivation, and participation among the members."⁴ The pastoral leader's ability to

¹ A. Mvunelo, *Called to Lead*, (Cape Town: LEADA Media, 2009), 34.

² Cassimy et al, 51.

³ Ibid., 52.

⁴ Ibid., 53.

assess and understand the situation and manage power dynamics are what I refer to as political intelligence and power intelligence in the model. Jesus cautioned all of us to be "so be wise as serpents and innocent as doves," Matthew 10:16.

There are times when there are relational difficulties. Conflicts arise. Sharp disagreements threaten the relationship. The shepherd must take the initiative in Matthew 18:15 pattern and endeavour to heal the rift before it festers to a ridge. The shepherd must also facilitate in the ministry of reconciliation as bad relationships in sheep's social lives tend to affect the spirituality of the sheep. He must heal where broken, and I call this conflict intelligence – the ability to deal with conflicts appropriately, resolutely and conclusively.

Objective Behavioural Performance Dimension – Pastor the Educator

In the Objective Behavioural Dimension would be the Pastoral Performance. Here the pastoral leader's priorities is providing spiritual education to the congregations he or she leads. It is here in the Objective Behavioural Dimension that he or she meets the people's spiritual needs by formulating, articulating and executing a clear strategic vision which will lead God's flock to embrace God's ideals for their lives through effective biblical teaching, preaching, worship leadership, and effective spiritual programming. Here his or her priorities are leading God's flock to "pleasant places of sprouting tender grass,"¹ in order to present them to the Owner Shepherd perfect for both the now and the eschaton.

Pastors, as spiritual shepherds, would do well not to underestimate the value and impact of spiritual education which comes to God's flock through teaching and preaching because these are twins that God has given to the church through which to administer God's Word. Effective biblical teaching and preaching feeds and quenches

¹ Psalm 23:2, author's unpublished translation.

the spiritually hungry and thirsty, satiates and sustains the weary and worn-out, heals and bandages the bruised and broken-hearted, assures and comforts the doubtful and the discouraged, guides and corrects the wondering and wandering, protects and inoculates the unsure and vulnerable, and prepares and bolsters God's flock for the eschatological culmination and consummation. Effective spiritual education should be the priority of a pastor and his or her spiritual partners in pastoral leadership.

Charles Jefferson emphasised the essentiality and centrality of feeding the flock and lamented poor preaching. He said;

That the feeding of the sheep is an essential duty of the shepherd-calling is known even to those who are least familiar with shepherds and their work. Sheep cannot feed themselves, nor water themselves. They must be conducted to the water and the pasture... Everything depends on the proper feeding of the sheep. Unless wisely fed they become emaciated and sick, and the wealth invested in them is squandered... When the minister goes into the pulpit, he is the shepherd in the act of feeding, and if every minister had borne this in mind, many a sermon would have been other than it has been. The curse of the pulpit is the superstition that a sermon is a work of art and not a piece of bread or meat.¹

Effective biblical teaching and preaching are both as curative as they are enriching. MacArthur says that; "A well instructed congregation is much less susceptible to false teaching."² He further quotes Spurgeon's witty observation which says; "sound teaching is the best protection from the heresies which ravage right and left among us."³

Prime and Begg is correct in his remarks when he emphasises the importance of wholesome spiritual education; "Proper feeding demands a balanced diet... To

¹ C. Jefferson, *The Minister as Shepherd* (Hong Kong: Living Books For All, 1980), 59, 61.

² MacArthur, *Pastoral Ministry*, 210.

³ Ibid.

declare the complete will of God to His people we must deliberately teach them from the whole of the Scriptures.”¹

Spiritual enrichment towards spiritual maturity is the pastor’s priority which must be taken serious. The pastor, even if he or she does this in partnership with others such as the elders and the entire church leadership team, even if he or she is in another church that week or weekend, he or she is primarily responsible for the spiritual growth of God’s flock that he or she is entrusted with in that area or church. The pastor must then keep him or herself well aware of his or her district’s spirituality.

Interobjective Empowerment Dimension – Pastor the Equipper

In the Interobjective Environmental Empowerment Dimension, the pastor steps out to create systems, networks and an environment to empower the flock. Here a pastor seeks to develop and equip the flock for ministry so that the flock serve others. A pastor trains the members for service within and outside the church. Here the pastor does leadership development to empower members who are so gifted for ministry within the church. At the same time, the pastor trains his or her members for outreach so that those so gifted may be equipped for work outside the precincts church. Sheep must breed and feed others who may be lambs spiritually.

The priesthood of all believers asserts that ministry is for all the saints, not just the clergy, not just for professional ministry. Accordingly, all believers are to be involved in the work of the church as encapsulated in the Great Commission in Matthew 28:19-20. Others will be involved in outreach ministries as apostles, evangelists, and other outreach work according to their gifts and calling. Some will be in the internal ministries such as shepherding, teaching, guiding the church, and so on. This duality of ministry provides opportunities for all the members and the pastor’s task in this

¹ Prime and Begg, 51, 52, 53.

dimension is to equip them for whatever ministry they choose. This is to say that the saints are to be trained, given skills and resources for serving others who are in the church and those who are not yet members. In other words, the fourth function of the pastoral ministry is to empower the saints with knowledge, skills and resources to enable them to serve others in various areas of need. Saints are to be empowered for participation in all forms of ministry. These may include, though not limited to the ministries of the apostle, evangelist, prophet, pastor and teacher mentioned in Ephesians 4:11. As each believer is called to serving other people in fulfilment of Jesus' Great Commission, each one must be trained in their preferred ministry, according to their giftedness.

Consistent with the doctrine of the priesthood of all believers, there would be no exclusive ministry. No ministry will be reserved just for chosen few or a special elect but ministry would be open to all the saints on the basis of their grace gifts. The doctrine of the priesthood of all believers is then inseparably important to the growth of the church. David Watson, speaking in favour of the priesthood of all believers, correctly asserts and applies it to dual ministry, that is, ministry within and outside the church;

It [the priesthood of all believers doctrine] affirms the work of the Holy Spirit in the lives of all Believers; it affirms the ministry potential and responsibility of all Believers; it empowers all Believers to function as needed for the church to minister to the people who are not a part of the Body of Christ as well as the Body of Christ. This one doctrine opens the door and fuels the passion for any Believer to be an apostle, prophet, evangelist (church planter), and pastor/teacher. It moves Christianity from a profession to a lifestyle. It empowers the ordinary to do the extraordinary. It makes the church relevant and essential to healthy community...¹

Ellen White wrote the following about the equipping role of the ministers that the “best help that ministers can give to the members of our church is not sermonising,

¹ David L. Watson, “Leadership Essentials: Pastoral leadership Versus Priesthood of Believers,” <http://www.davidlwatson.org/2009/04/02/leadership-essentials-pastoral-leadership-vs-priesthood-of-believers/> (accessed 7 June 2013).

but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for Him. And let all be taught how to work.”¹ Each member will be taught and mentored to do some service for God, the church and/or the community.

Concurring with Ellen White’s comments on the equipping role of the ministry which is the fourth role of shepherding; David Watson said;

The very teachings that attempt to strengthen the role of the pastor and promote it to a superior or exclusive leadership role are detrimental to the mandate to reach the nations for Christ. In an attempt to strengthen the authority of pastoral leadership, the church has weakened the responsibility of all Believers to function as priests. Professional leadership in the church has resulted in a reduction of those who feel qualified to minister. The net result is a weaker church, and a church that does not have the infrastructure to multiply, expand, or grow. Instead of the protecting the church, these teachings that focus on the exclusive leadership role of the pastor have damaged the church.²

Watson’s insightful connection of ministerial leadership with spiritual growth and church growth is as insightful as Ellen G. White’s. Ellen White wrote and urged ministers;

Ministers should impress upon the people for whom they labor the importance of individual effort. No church can flourish unless its members are workers. The people must lift where the ministers lifts, thus seconding his efforts and helping him bear his burdens, and then he will not be overworked and become discouraged.”³

Watson echoes similar connection between pastoral leadership, spiritual growth and church growth;

¹ E. G. White, *Testimonies to the Church*. (Mountain View: Pacific Press Publishing Association, 1948), 6: 49.

² David L. Watson, “Leadership Essentials: Pastoral leadership Versus Priesthood of Believers,” <http://www.davidlwatson.org/2009/04/02/leadership-essentials-pastoral-leadership-vs-priesthood-of-believers/> (accessed 7 June 2013).

³ Ellen G. White, “A Working Church,” *Review and Herald*, August 23, 1881.

The role of pastor should be to equip the Saints to obey all the commands of Christ. The pastor should be a champion of evangelism and church planting. The pastor needs to encourage people to start and facilitate new groups, teach, witness, baptize new believers, serve the Lord's Supper, and minister to the needs of the community and the Body of Christ. The pastor should be pushing his people out into the lost world to make a difference, rather than locking them behind the doors of contrived doctrines designed to weaken the Believer rather than equip them for every ministry in life.

Those who should be leading our churches are the men and women who have demonstrated their love and service, and have established a ministry of equipping the Saints for the works of ministry. When we find men and women doing this, we should call them out, equip them further, and pay them not to work non-ministry jobs so that they can devote themselves to the ministry of the Gospel and the equipping of the Saints. The qualification to become a pastor or any other leader is the life of servant leader. Unless one is serving, he or she should not be given the opportunity to train and lead. To call men and women to be our leaders should be a response to their service, their equipping of others, and their success in personal and corporate ministry...

Pastors and their staffs must stop keeping their congregations as infants in the Word and ministry by doing everything for their congregations. For congregations to mature and leaders to emerge, the pastor must treat his congregation as capable to serve and train them to serve.¹

Anderson says that “leaders are to equip the saints, so that the saints, in turn, can do ministry.”¹ Ellen G. White predicted that the “work of God in this earth can never be finished until men and women comprising our church membership rally to the work and unite their efforts with those of ministers and officers.”² Anderson predicts that God’s church will grow three dimensionally numerically, spiritually, and organically “when God’s leadership style and infrastructure are functioning effectively, healthy, balanced, biblical, growth will result.”³ If the pastoral leaders played their role as equippers for growth, to “develop effective ways to help each member to find his or

¹ Anderson, 84.

² Ellen G. White, *Testimonies to the Church*, Vol. 9 (Mountain View, CA: Pacific Press Publishing Association, 1948, 117.

³ Anderson, 84.

her gift... specific ministries... equip each member with knowledge and skills... guide members to become meaningful parts in accomplishing the mission of the church...”¹

Ellen White says “darkness will be dispelled if they [members] can be led to help others.”

In 1893, Ellen White made a statement that peeked through the contemporary multi-congregation configuration that characterises many districts in Africa and elsewhere. She said; “The church may be visited occasionally by a minister, and yet be a growing church.”² She also wrote that; “It is training, education, that is needed. Those who labour in visiting the churches should give the brethren and sisters instruction in practical methods of doing missionary work.”³

The local pastor does not have to do this alone but would partner with those who have the gifts of the apostles and evangelists to train members in various forms of evangelism. Ellen G. White does not seem to envisage or propose a developer or trainer who is equipped and experienced in every line of work. She suggests training by those experienced in the various ministries. She says; “There are those who have some experience who should... select young men or men of mature age to assist in the work.”⁴ A pastor serve as a trainer or training facilitator, tapping on other people’s expertise where needed.

The vision of diverse dual growth ministries and training by experienced instructors is both emphasised and operationalized in the following statement;

¹ Anderson, 81-82.

² Ellen G. White, *Review and Herald*, January 17, 1893.

³ Ellen G. White, *Testimonies to the Church*, Volume 9 (Mountain View: Pacific Press Publishing Association, 1948), 117.

⁴ Ellen G. White, *Evangelism* (Washington: Review and Herald Publishing Association, 1946), 470.

Every church should be a training school for Christian workers. Its members should be taught to give Bible reading [inreach], how to conduct and teach Sabbath-school classes [inreach], how best to help the poor and to care for the sick [inreach/outreach], how to work for the unconverted [outreach]. There should be schools of health, cooking schools [outreach], and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors.¹

The task of pastoral leadership in this fourth dimension of shepherding is similar to that of the Seventh-day Adventist Church's Personal Ministries leadership, as stated in the department's handbook; "The Personal Ministries leader's task is *to help church members use their unique opportunities and spiritual gifts that God has given to each to accomplish His will...*"² italics mine. A pastoral leader would train members to use their diverse spiritual gifts in serving others in inreach or outreach work. Equipped for service the saints would take advantage of their unique opportunities. An empowered church will impact the community better than would a well-trained and well-talented pastor who does not have access and diversity that the church membership has as a whole. School teachers have access to children that a pastoral leader could never be able to reach.

As long as we think and act as if ministry is for the church professionals, the church and the members will not participate in the mission of the church, and in turn will not grow. Church professionals will not be able to reach and unlock the many people that members come across in their lives, on a single day or in one year.

¹ Ellen G. White, *Pastoral Ministry* (Silver Spring: General Conference of Seventh-day Adventists, 1995), 149.

² General Conference of Seventh-day Adventists, *Personal Ministries Handbook*, (Silver Spring, MD: General Conference of Seventh-day Adventists, undated), 6.

Pastoral Load in View of Integral Pastoral Leadership Model

In the light of the proposed model presented in this paper, it is important that due consideration be made on the perennial issue of pastoral load – the number of churches and the number of members each pastor shepherds. Pastors bear the brunt of heavy pastoral loads and in many instances overloads owing to limited resources, especially here in Africa. When their work is evaluated for whatever reason, the issue of pastoral loads is not considered.

The realistic standard for effective pastoral leadership in integral pastoral leadership model is one pastor taking care of no more than 4 churches in a district. The benefit is that a pastor will have monthly interaction with his or her congregations and the flock as opposed to the once a quarter which we had in the district I pastored. Other pastors who have in the excess of 20-30 serving points or congregations will meet their congregants once or twice a year. Who is providing pastoral leadership to both the local church leaders and members in the long intervening periods of absence? How effective is pastoral ministry in such configurations? Would we not reduce the spiritual challenges that churches face if we reduced the length of pastoral interaction? Would the pastoral leader not serve the churches and individuals if the regular contact was made more frequent than it currently is in many districts?

A maximum of four churches per pastor would ensure that each church has interaction with the pastoral leader at least once a month, thus about 12 pastoral visits per annum. In pastoral leadership placements and district configurations we would maximise pastoral effectiveness if we considered Dunbar's Number. This is a theory that was proposed by a British anthropologist and psychologist Robin Dunbar. Dunbar's research suggested a "cognitive limit to the number of people with whom one can

maintain stable social relationships.”¹ According to Dunbar’s Social Brain Theory the number is “proposed to lie between 150-230 persons, with a commonly used value of 150.”² It is said that these are “relationships in which an individual knows who each person is, and how each person relates to every other person.”³ It is further argued that “150 seem to be the number at which our brains just max out on memory.”⁴

Although 150 is the number for meaningful relationships, Dunbar suggested that humans also have neurological capacity “to facially recognise about 1,500 people.”⁵ If this is valid, the church has to make a choice between having pastors who only remember their members’ faces and names without meaningful spiritual relationships, instead of pastoral leadership that has meaningful spiritual relationships.

Unfortunately in places where there are limited resources, the choice is not an elective one. However, conscious effort towards the optimum pastoral arrangements will go a long way to solving the many problems that congregations and individuals face in the absence of effective pastoral leadership.

The proposed 1:4 pastor-to-church ratio, at least guarantees monthly contact between the pastor and the churches. The maximum of 1500 members per pastor or district compromises effective ministry if integral pastoral leadership is to be attained. This would be a situation where the pastor is not just like an itinerating evangelist but a

¹ “Dunbar’s Number,” *Wikipedia, The Free Encyclopedia*, www.wikipedia.com/Dunbar’s_number (accessed July 10, 2013).

² Ibid.

³ Ibid.

⁴ NPR Staff, “Don’t Believe Facebook: You Only Have 150 Friends,” www.npr/2011/06/04/136723316 (July 10, 2013).

⁵ Ibid.

resident spiritual leader in the particular community of believers. He or she will provide effective and comprehensive ministry to the churches.

For optimal integral pastoral leadership, 1:150, and not more than 250 members is arguably advantageous and feasible in some contexts. While as a pastor I deliberately built and fostered relationships with most of my members, taking interest in their lives, truth is I was not able to visit and relate to all of them meaningfully.

Summary

The researcher has sought to demonstrate that biblically, historically and occupationally, a pastor is a gift whose ministry entails being in the church with the believers. A pastor is called to be God's exemplary representative ontologically, relationally close to the flock, educating and feeding them spiritually, and developing them for participation in service. I have argued that we must redeem pastoral leadership from the mixed view which has led to the pastoral identity crisis, vocational stress and ineffectiveness of the ministry and its practitioners. Pastoral leadership contributes to outreach in a different way than direct participation. It is supported by the evangelistic or outreach ministries and it in turn supports them from within by empowering the saints for ministry within and outside the church. For effective pastoral ministry to occur, the church will need to consider realistic pastor-to-church ratio as well as pastor-to-member ratio in view of integral pastoral leadership.

CHAPTER 3

CENTRAL PENINSULA II DISTRICT

This chapter will describe the local settings, conditions and dynamics where in this pastoral leadership model was developed. The chapter will start with the district's organisational context, followed by my pastoral journey to the district, and then brief describe the district's dynamics. This formed the bedrock for my pastoral development and a new approach to pastoral ministry.

Central Peninsula II Organisational Context

The integral pastoral leadership model's strategy was developed and implemented in the context of the Central Peninsula II district. This district is part of the Cape Conference of Seventh-day Adventists which is part of Southern Africa Union (SAU) Conference Seventh-day Adventists, which in turn is part of the Southern Africa-Indian Ocean Division (SID).

The Cape Conference territory covers 3 of the 9 provinces of South Africa; Eastern Cape, Western Cape and Northern Cape. The political changes in South Africa spurred changes in the Seventh-day Adventist Church which resulted into the integration of three Conferences that were racially divided. In 1997, the former Good Hope Conference, which was made of coloured people, first merged with the former Southern Conference which was a black people's organisation. The white component of the constituency could not vote in favour of this organisational integration until in 2006 when they were integrated with what was known as Southern Hope Conference, a

combination of the two former conference's names. In March 2006, at a realignment session, the new Cape Conference was established.

Pastoral leadership is perceived and practiced differently by these racial groups. Among other things raised against the merger was church growth. The major objections raised by the white pastoral leadership is the number of churches they would be expected to pastor as a result of integration of these organisations. Both the pastorate and the laity felt that effective pastoring, and church growth would suffer by pastor-to-member ratio. The black pastorate and membership could not make sense of this concern as pastoring was largely lay-driven as pastors carried not less than 10 congregations. In majority of cases white pastors had between 2 and 5 churches at most. While there are recent attempts to rationalise and equalise pastoral load in the Cape Conference, the pastor-to-church ratio has remained disproportionate. Table 2 is a rough distribution and composition in the Cape Conference, as of 2013:

Table 2. Cape Conference Pastoral Composition

Pastors & District	Western Cape	Eastern Cape	Northern Cape	Cape Conference
White Pastors	10	3	2	15
Black Pastors	10	32	2	44
Coloured Pastors	13	3	2	18
Pastor to Church Ratio (Average)	1:6	1:12	1:7	1:12
Number of Pastors	33	38	6	77
Pastor to Member Ratio (Average)	1:252			1:718

The Cape Conference has its headquarters in the Eastern Cape's largest city called Port Elizabeth, where Southern Hope had had its offices for 9 years. The Cape Conference has a unique structure that has three regional offices and departmental leaders that are largely based on provincial demarcations. These regional structures were set up to drive church growth, and as such have conference departments replicated at regional or provincial levels. The Western Region covers the Western Cape and a part of the Eastern Cape while the Eastern Region covers the Eastern Cape and a small region of KwaZulu Natal. The Northern Region which also has its own Regional Offices and one departmental director covers the Northern Cape Province.

The Cape Conference is one of the 7 conferences under the Southern Africa Union Conference. The Cape Conference's membership according to the Office of Archives, Statistics and Research's 2013 Annual Statistical Report is "38,070⁺,"¹ and the Sabbath School members are 75,178; incomparable to East Zimbabwe Conference's almost 1.7 million Sabbath School members.² The Conference has 436 organised churches and 149 companies.³ Statistically, looking at its accession rate, this is the biggest and the fastest growing conference in Southern Africa, followed by the Trans-Orange Conference. SID's largest union is Zambia Union Conference with a membership of 772, 929 and the smallest is Botswana Union Mission at 32, 827 members.⁴ SID's is 2,857,402 members strong¹ thus making it the second largest Division of the World Church, after Inter-America's 3,533,069 membership.²

¹ General Conference of Seventh-day Adventists, Office of Archives, Statistics and Research, *Annual Statistics Report*, (Silver Spring, MD: General Conference of Seventh-day Adventist, 2013), 16.

² Ibid., 31.

³ Ibid.

⁴ Ibid., 30.

Several leaders in the Cape Conference, as indicated earlier, have had several emphases, and the last term leader was strongly on evangelism and stewardship thus expecting every pastor to do frontline evangelism and raise stewardship levels. The current Conference leadership seems to lean towards a wholistic emphasis that includes spiritual nurture, pastoral care, church governance/administration, financial stewardship and administration, leadership development, outreach and evangelism, membership gains management, as well as property management.³ While evangelism is mentioned, the document shared in the email interview, entitled *Key Performance Indicators for Pastors* does not seem to require pastors to conduct campaigns but to report on evangelistic activities taking place in his or her district, and at the same time expects pastors to report stewardship faithfulness and reporting.

My Pastoral Journey to Central Peninsula II District

I came to work at the Cape Conference after I graduated in 1999 from Helderberg College, and was posted in East London's Mdantsane township in the Eastern Cape province. In this first pastoral appointment I had 8 congregations. The smallest was about 30 members and the biggest was said to be 520 members at the time, and at the time I did not pay attention to verify the claim or do membership audits as I did not have the knowhow then.

This was my introduction to pastoral ministry with no practical experience on how to run effective and meaningful ministry and manage both the attendant relationships and the multi-congregation district. With virtually no real and effective

¹ Ibid., 32.

² Ibid., 42.

³ Randall Gelderbloem, President of the Cape Conference, interview by researcher via email, 11-12 June 2013.

mentorship programme, I was to run the district with little advice and guidance, except unofficial telephonic and personal counsels from those who had more years in the ministry than I did. I had to learn to swim, and I swam with strutted strokes. My theological training only helped when I prepared and preached sermons that I am not sure made any practical sense to the people I preached the sermons to as my Karl Barth bathing suit was still drenched after College.

My second posting two years later was in Worcester, a peri-urban Western Cape small town. Although I had two years of pastoral experience under my belt, I had no clear pastoral strategy except going to the 5 rural churches during the weekends, as it was done by my colleagues in the conference. My shortest distance was less than 10 kilometres to two of my churches and the furthest was 420 kilometres one way in the Northern Cape in a town called Calvinia.

Russell Burrill came to present at the invitation of the Southern Africa Union Conference while I was in my first year in ministry in East London. His evangelist-pastor model seemed convincing for a while, and as a result I passionately presented to my churches this way of doing ministry. A church was planted during my tenure, as a direct result, and two other churches were organised. But I knew through several Spiritual Gift Analysis tools I had used for self-test and for presenting in my churches that I was not gifted as an evangelist but as a pastor, although I did not know what that meant theologically practically. This created intellectual tensions with Burrill's model because I wanted to do what I knew I was gifted in than simply following what I was expected to be in ministry.

When my colleagues in the former Cape Conference spoke about meaningful ministry, I did not understand what they meant. Yet I was convinced that my calling was not in evangelism, even though I tried my hand at it, to meet ambiguous requirements for ordination that seems to suggest numbers were important. But if I were

to be asked at that time what pastoring entails, I would not have been able to explain it. No one had explained it to me in during my training at Helderberg College.

Realising I was not gifted as an evangelist, in all the districts I served in, we imported evangelists to run two week evangelistic campaigns. But we would lose over 90% of the people we had gained immediately a week after the evangelist had left through recidivism. This I did not understand and it was a concern to me professionally. I thought we need to prepare the church to receive these members. I felt personally responsible for the new converts' disappearance yet I did not know what I could have done to prevent or minimise their migration.

I had a very staggered pastoral care strategy, not clear what pastoring churches or the practical implications of being a pastor meant. I had no theologically sound pastoral leadership framework that guided my pastoral practice. I was not introduced to any particular model at my alma mater. I also did not have any orientation or job description to guide my pastoral practice. I did not quite know a way of taking care of the churches effectively, and it was not the lack of wish on my part, I lacked the practical know-how and guidance in this area. I had become discouraged that I was not able to minister to the churches effectively. But what kept me going was the joy I saw in my Calvinia and Ashton congregations when I visited. It seemed to me that my coming and being with them put a smile in their hearts. Could this be what pastoral ministry was, being with the people, being in their homes, praying with and for them for specific needs, being there during bereavement, funerals, weddings, challenging and difficult times?

After four years in the Boland area, without the answers to what pastoral ministry was theologically and practically, we were called by the then Southern Hope Conference Executive Committee to replace the youth director, Michael Sokupa. He had left in his second year of the term to further his studies in the Philippines. My

tenure in the Southern Hope's Western Cape youth directorship lasted three months as the two Conferences in the area (Southern Hope Conference and Cape Conference) were restructured at a session in March 2006. After going through preordination evaluation the previous year which required me to submit baptismal statistics and attend a panel interview, I was ordained to pastoral ministry a day before that session. At the restructuring session, just the following day, I was called to serve as a Director with a focus on Personal Ministries, Family Ministries and Sabbath School of the new Cape Conference in the Western region. Some of the leading brethren, a month or so after the session, felt because of my age I was best suited for youth ministries, and orchestrated the change. My tenure in that departmental directorship lasted for four years.

At the end of 2009 the Cape Conference session released me from directorship, and the Cape Conference Executive Committee asked me to serve as a pastor of Central Peninsula II district from 2010. I was in that district until the next Conference session which was in October 2012. My tenure as that district's pastor proved to be the best by far. It is during my tenure in that district that I developed and refined a crystal pastoral leadership model and a workable corresponding pastoral strategy while studying at Adventist University of Africa.

The district's reception, openness and atmosphere energised my creativity and vitality. One of the elders once commented that I was "indefatigable." I was energised by the people's spirit and support and a sense of knowing what I was doing in terms of pastoring. All the people revitalised my experimentation in ministry in a way I could never have imagined. I am grateful for the opportunity to have served them, beside the resultant fatigue that Muzira also refers to as a result of intense pastoral programme. At the end of 2012, I was asked to serve as the Director of Personal Ministries, Family Ministries and Sabbath School by the Executive Committee.

In conversations and in a recorded interview with my successor who I also mentored, we both agreed that the programme is especially rewarding professionally to the pastor and spiritually to its beneficiaries.¹ The programme is demanding and requires disciplined rest, rejuvenation and exercise to cope with its demands.²

Dynamics of Central Peninsula II District

As I pastored the district, I came to understand the Central Peninsula II district as a semi-urban district. Geographically, the district spans a part of Cape Town that is known as the Cape Flats, among other areas. This area was described as “apartheid dumping ground,”³ because this is where Cape Town’s non-whites were forced to live in poverty stricken informal settlements and townships. Bonteheuwel, Heideveld, Manenberg are three coloured townships that formed the district along with Langa, Dunoon and Masipulele and Capricorn, which are black townships. The last three are within 50 kilometre radius, and are as easily accessible. Another congregation is in Monte Vista, an erstwhile white suburb which now has growing black presence. Monte Vista is less than 10 kilometres away from the pastoral residence. Using a car, I would be able to reach every church in the district in less than 2 hours of normal driving.

Bonteheuwel, Langa and Manneberg are the oldest residences while the rest are newer in varying degrees. Monte Vista is not just the newest congregation but also a black church in a predominantly white suburb, just over 10 kilometres from the city of Cape. In 2010-2011 we did not have an organised church in Monte Vista and only organised one in Masipumelele (Luzuko) towards the end of 2011 as part of our drive to

¹ Patrick Stander, District Pastor of Central Peninsula II district, interview by author, 26 May 2013.

² Ibid.

³ “Cape Flats,” Wikipedia, http://wikipedia.org/wiki/Cape_Flats, (20 May 2013).

plant, establish and develop new churches which was still influenced by the remnants of the pastor-evangelist undertones.

This district forms part of a district municipality known as the Cape Metropole or City of Cape Town which has 3,740, 026 residents.¹ Adventist presence is less than 1% of the area's population as well as the population of the various areas where these churches are located. According to the Cape Conference's 2009 and 2012 Session reports, the district had a total of 730 members in 2009. The district grew by 13% in membership in the period under review, after several membership audits we conducted during this period.

While all these areas and neighbourhoods have had Adventist presence for many years, the membership has not grown significantly. The district's membership is virtually non-existent in relation to the population, singularly and corporately. The following is the information of the district as in November 2012. This information was presented with other districts statistics to the Region Western's consultative and planning meeting I called on November 11, 2012 in my new role as the Cape Conference's Western Region Personal Ministries Director:

Lukhanyo Church was our fastest growing church in terms of accession, member activism² and baptism frequency in 2011 but had to shed members to Luzuko Church which was their company we organised into a church at the end of 2011. Lukhanyo Church's membership included a group called Lindani.

¹ "City of Cape Town," Wikipedia, http://wikipedia.org/wiki/City_of_Cape_Town, (20 May 2013).

² Although we had set a target of 3 baptisms per member, some of Lukhanyo Church's members almost doubled that target in less than two years.

Table 2. Central Peninsula II Membership Statistics

District + Churches	2009	2012	Growth	Growth %	Projected Growth %	Area Population
CENTRAL PENINSULA II	730	839	109	13%	36	
Bonteheuwel	75	121	46	38%	15	45 967
Dunoon	120	91	-29	-32%	-10	31 133
Heideveld	58	50	-8	-16%	-3	21 288
Langa	285	324	39	12%	13	52 401
Lukhanyo	122	90	-32	-36%	-11	52 401
Lusanda	35	45	10	22%	3	52 401
Luzuko	0	47	47	100%	16	15 969
Manenberg	35	28	-7	-25%	-2	52 877
Monte Vista	0	43	43	100%	14	5 041

Langa Church grew, although extensive membership audits reduced the number that started out as 285 members in the first quarter of 2010. This growth is despite the fact that 80% of Monte Vista's membership formed the new church in 2012. Langa Church remained on upward trend.

Bonteheuwel Church shows highest real growth than even Monte Vista, which shows 100% growth because Monte Vista was organised just before the Cape Conference's 2012 constituency meeting in October.

In terms of church governance structures, each of the 8 congregations has an average of 25 church board members, each headed by an average of 2 elders. Each congregation has two representatives at the pastoral liaison committee which is a district management committee. Each of the churches has sufficient leadership personnel to draw from for elections to meet basic leadership needs.

The district is financially sustainable although individual churches need to improve on their stewardship faithfulness. The district is able to run its programmes from its own resources.

Spiritually, the district is made up of over 80% experienced Seventh-day Adventists. These are members and leaders who have been in the church for most of their adult lives, a period of not less than 15 years. This served as an advantage in terms of leadership teams while the pastor itinerated around – the leaders knew what needs to be done to manage the church.

All 25 elders¹ in the district, all 14 pastoral mentees,² as well as the church board members I served with, said they had never seen the pastoral leadership strategy we implemented. As a result, it took about a year for the local church leaders to get into full swing and align themselves with the programme. Although over 80% of them had gone through several pastoral leadership systems which were by and large weekend based, we would only reap the benefits with several orientation programmes. By and large, the district had become accustomed to a pastoral weekend where the pastor was available to their congregations on Sabbaths, and sometimes Sunday, and Wednesday in other instances.

¹ Seasoned head elders were interviewed towards the end of May 2013, and on record appreciatively confessed the churches had never been exposed to the pastoral model we had mounted for the three years. None of elders interviewed had less than 5 years' experience as elders in their respective churches.

² In private conversations during and after the mentorship programme, and in formal gatherings, and in the survey conducted among the mentees, after some were placed as pastors in their various conferences, there is an unusual appreciation of the pastoral strategy that was used. One student pastor wrote in the survey; "It is practical and makes sense. Both the pastor and church's know their roles and synergies are maximised." Another one said; "It was well documented and explained and adhered to by all the churches in the district."

CHAPTER 4

IMPLEMENTATION OF THE INTEGRAL PASTORAL LEADERSHIP STRATEGY

The Central Peninsula district proved to be fertile for the implementation of the integral pastoral leadership model. The churches, the elders, the members were graciously open, embracing and supportive of innovation. They were flexible even with change.

This chapter will show how the model was implemented in the district, its impact and the responses received. The chapter will start with the background and its design and application. After that, a report of how it was operationalized will be rendered with illustrations. Finally, two evaluative surveys will be presented. The first set of evaluative surveys was conducted among pastoral colleagues and it focused on the integral pastoral leadership model without the integral pastoral leadership strategy. The second set of evaluation instruments included recorded interviews with some of the elders as well as surveys of both the elders and the pastoral mentees who went through the programme. The specific focus of the programme was the integral pastoral leadership strategy which is the practical side of the model.

Integral Pastoral Leadership Model – Practical Application

When the Cape Conference Executive Committee asked me to serve as the district pastor of Central Peninsula II, I started researching about the district and began to strategise pastorally. While I served as a conference director, I had occasions where my family and I worshiped in the district, Langa Church specifically, and so the district

was not altogether unfamiliar to me. When an invitation came to serve this district, I remembered what I had learnt from previous districts about small churches' tendency to suspect that they are given crumbs of the pastor's attention. Some usually suspected that the bigger congregations receive better part of the pastor's time.

In my planning, as a previously made decision, I reaffirmed my pastoral policy – all churches I pastor will have an equal share of my pastoral attention and time irrespective of size, financials, historical preferences etc. By divine guidance according to one of my previous elders,¹ I realised that a weekend was inadequate for ministry. I considered several options but came to what I later called pastoral week.²

Several elements emanated from this and I wrote the entire plan in a 29 page document entitled *Central Peninsula District 2: 2010-2012 Road Map*. I proposed a strategic theme that could be interpreted pastorally and evangelistically, *Triple Our Growth by 2012*. As part of this pastoral plan, there were four areas of ministry that the district adopted and implemented. *Upreach* was personal and corporate spirituality. *Inreach* had a strong emphasis on internal intentional spiritual education. *Outreach* was evangelistic growth while *Reach Across* building social relationships within and outside the district. This document was shared and discussed with all church board members of the various churches in our first *District Leadership Indaba* in 2010.

Every year church board members for the new year met at the Leadership Indaba. This was annually diarised as a meeting of all elected leaders from all the congregations in the district. This meeting was an important leadership interface programme which provided us with an opportunity to interact and think together about

¹ Brinton Laing, Elder of Heideveld Seventh-day Adventist Church, interview by author, video recorded, Cape Town, South Africa, 26 May 2013.

² Although this was just a part of a multifaceted and comprehensive pastoral programme, this stuck with several people within and outside the district.

the year ahead. In this whole day meeting, there was regular leadership orientation and planning. Worship would form part of the programme. I would present the entire church's plans from the General Conference right down to the pastor's itinerary for the entire year. We would spend some time confirming our district plans and appointing pastoral liaison committee and allocating resources for our plans.¹ The District Leadership Indaba would take place every year during the "second weekend of January yearly."² There was overwhelming positive feedback and support from our very first meeting as all the churches felt the meeting clarified the pastoral programme for each of the three years we were together. The various churches' planning season would begin after the District Leadership Indaba.

The pastoral strategy was undergirded by a coherent pastoral theology – upreach, inreach, outreach and reach across. The programme had the four dimensions directly transposed as four areas of pastoral leadership praxis. Christianity ministry was thereby understood by the researcher to be made up of four dimensions, articulating with the integral pastoral leadership model. These are the four areas in which the pastoral leader must provide effective leadership; personal spirituality, spiritual relationships, spiritual education and corporate ministry.

The first dimension in the Upper Left, as part of the Subjective Intentional Dimension, pertains to the personal spiritual relationship with God, and this is registered as Personal Spirituality Quadrant (PSQ). In the pastoral strategy, the pastoral leader in the PSQ fosters personal spirituality among members through personal prayer, devotion and personal bible study. He or she models and exemplifies personal spirituality in his or her own life.

¹ A. Mvunelo, *Central Peninsula District 2: 2010-2012 Road Map* (Cape Town: LEADA, 2010), 14.

² *Ibid.*

The Seventh-day Adventists Church had discovered that “less than 50 percent of Adventists spend time in daily prayer and Bible study.”¹ This lack of personal spiritual devotion in turn leads to spiritual lethargy that Jesus spoke about in Revelation 3:15. In the context of broader biblical spiritual leadership, the task of leadership is not to only pray for our members but to assist them to develop biblically literate personal spirituality for them to personally grow wholistically. Personal devotions, personal Bible study, meditation and fasting are some of the strategies that are available to members to use to help both leaders and members to grow. The pastoral leader, in the same way Jesus was himself a person of prayer, models prayerful and spiritual life (Luke 11a), but also responds to his or her people’s request that says “teach us to pray,” (Luke 11b), and he teaches the flock how to maximally benefit from study of scripture and prayer thus they grow in “wisdom... in favour with God,” Luke 2:52 and in understanding God’s will for their lives personally. Pastoral “ministry is not a status mark but a function to help people toward spiritual maturity in the measure of the stature of fullness of Christ.”² As Wagner said, it is about people’s spiritual welfare³ which can be messy and in need of redemptive and tender care at times, especially as the great controversy between good and evil intensifies towards the *eschaton*. In deed the work of the pastors is about “healing wounds... doing whatever else is necessary to see that they [God’s flock] continue in the faith and grow in their spiritual lives.”⁴

The second dimension in the integral pastoral leadership model quadrant is the Lower Left registered as the Inter-Subjective Cultural Dimension, and it pertains to the

¹ *Adventist Mission*, “What is Tell the World,” <http://www.adventistmission.org/what-is-tell-the-world> (accessed 14 June 2013).

² Mathema, 105.

³ Wagner, 143.

⁴ Wagner, 143.

secondary spiritual relationship with others, registered as the Spiritual Relational Quadrant (SRQ). In the pastoral strategy, the pastoral leader in the SRQ engenders mutual support among the flock through social interaction, fellowship building programmes, social support in crises. He or she is a friend to the members and is also a spiritual relationships builder. In times of relational difficulties, the pastor is the reconciler.

The third quadrant which is the Upper Right dimension, which is the Objective Behavioural Dimension understood as the corporate Spiritual Enrichment Quadrant (SEQ). In the pastoral strategy, the pastoral leader in the SEQ teaches, preaches, and leads in corporate worship to inculcate deeper and vibrant spirituality within the context of worship and the corporate Body of Christ. He or she is the professional spiritual educator of the church who ministers to the corporate spiritual needs of the church. The pastoral leader has pastoral partners such as the elders and departmental leaders in the local church and other ministry partners such as pastoral colleagues, preachers and evangelists in the broader church.

The fourth quadrant which is the Lower Right quadrant of the Inter-objective Environmental Empowerment is the Ministry Empowerment Quadrant (MEQ). In the pastoral strategy, the pastoral leader in the MEQ trains, skills, mentors and provides resource and leadership support to members for their ministry in the church and outside the church. He or she is a coach to leaders and members in their ministries. In times of discouragement, he encourages them as a partner in ministry.

The pastoral leader has pastoral partners to work with in his work. He has local pastoral partners in the local congregations he serves such as the elders and board members. Organisationally, the pastoral leader has other ministry partners such as pastoral colleagues, organisational administrators, preachers and evangelists and so on

who are in the broader church. These serve as part in the pastoral bionetwork that will support him or her in his or her ministry.

In terms of the proposed integral pastoral leadership model, the pastor's role or job will remain the same irrespective of what the church's strategic vision is at the time. The integral pastoral leadership model and its strategy is not a strategic plan that will be altered when the church has a different strategic emphasis. It will remain the same for every other person who understands his or her spiritual gift and calling to be that of a pastor. A pastor will always need to foster personal spirituality, build spiritual relationships, spiritually educate the church and equip them for service. This is the objective criteria against which the pastor's work will be measured and considered successful or unsuccessful in his or her service to the church.

On the other hand, the integral pastoral leadership strategy is flexible, adaptable and open ended. The pastor may assess the material conditions on the ground and adapt his or her strategy to fit his or her style, the district's conditions, the readiness of the churches and so on. While in an urban setting such as the Central Peninsula II district has, the strategy may adopt and adapt the pastoral week. The strategy may not be applicable in a rural area where churches are many kilometres away from the pastor's residence.

The following is the representation of the proposed integral pastoral leadership model in its fullness:

PSQ: Modelling and Leading Towards Personal Spirituality

Before there was the on-going 777 prayer programme, as part of our spiritual development programme, members in the district were encouraged to personally enhance their personal spirituality, not just as a strategic objective but with the intention of inculcating a culture of personal spiritual growth. We called "on all our young and

adult membership to participate in family or group worship... fasting... Bible study... to establish and nurture a relationship with Christ.”¹

The arrival of the global programmes for personal spirituality such as the 777 prayer,² global rain,³ quarterly fasting, and much later Revived by His Word⁴ enhanced our personal spiritual development programme, even as a pastoral family. The researcher, as a pastor, together with elders and departmental leaders, regularly promoted personal spirituality, even using personal testimonies. Members were encouraged to register online for the church’s global initiatives towards personal spirituality programmes.

When the General Conference introduced the bible study programme, the researcher designed and developed a *Revival Bible* which followed the Revived by His Word dates up to 2015. All church members were frequently encouraged to read the chapter of the day, and every Sabbath during divine service the chapter of the day would be read as part of worship. Preachers were encouraged to preach on the week’s portion. In several instances board and business meetings began with reading the chapter of the day and summaries of the preceding portions. When a book was completed, as a district we gathered for a *Revival Bible Conference* to present and discuss the theological and social issues of that particular book.

On a corporate worship level, we engaged “those who lead out in any group or church services to do their best to prayerful and thoroughly prepare for these special

¹ Mvunelo, Central Peninsula District 2: 2010-2012 Road Map, 4.

² *Seventh-day Adventist Church*, “Revival and Reformation,” <http://www.revivalandreformation.org/prayer> (accessed 14 June 2013).

³ *Seventh-day Adventist Church*, “Ten Days of Prayer,” <http://www.tendaysofprayer.org/> (accessed 14 June 2013).

⁴ *Seventh-day Adventist Church*, “Revived By His Word,” <http://revivedbyhisword.org/> (accessed 14 June 2013).

corporate worship services.”¹ To realise this, among other things, we invited all churches to establish Worship Planning Committees following the programme weekly:

08:30 Sabbath School teachers’ meetings/Prayer Breakfast
09:00 Song Service
09:30 Sabbath School Programme
10:15 Sabbath School Lesson
10:45 Announcements / Congregational Singing
11:00 Divine service
12:00 Lunch
14:30 AY Classes / Bible Study / Sabbath School Lesson
16:00 Presentations / Special Programme / Baptism
17:00 Choir Practice
18:00 Departmental Meetings / Reports / Presentations
18:30 Song Service / Vespers Begin²

Camp Meetings were emphasised as spiritual highlights for all members, to attract more and more members from all the churches in the district as they were planned and announced a year in advance. In fact all Camp Meeting dates were set for all the three years,³ albeit there were modifications. We proposed weeklong Camp Meetings that culminated in weekends away camping in suitable venues. This was done with 6 districts in the area which not only provided opportunities for worship but created inter-church and inter-district fellowship.

At the time, stewardship was understood to be a spiritual indicator, and it was our determination as district to “demonstrate our commitment to worshipping God by tripling our stewardship profile.”⁴ In addition to traditional divine service stewardship promotions, members were given “My Stewardship Commitment” which was a pledge to maintain stewardship faithfulness for each year. Where the stewardship plan was implemented, significant improvements were observed in remittance in many cases.

¹ Mvunelo, Central Peninsula District 2: 2010-2012 Road Map, 4.

² Ibid., 4-5, 7.

³ Ibid., 16.

⁴ Ibid., 4.

Several stewardship promotion strategies were mounted in the various churches. Several speakers were invited to address systematic benevolence. At the request of elders, the pastor presented on stewardship faithfulness. Local church's Stewardship Ministries leaders and treasurers were encouraged to give regular and intermittently feedback to their churches about their stewardship status. Stewardship and Finance Committees were established in several churches, and budgets were presented for members to pledge their support through the Stewardship Pledge system.

SRQ: Fostering Spiritual Relationships

The Inter-subjective element had four areas of deliberate relationships – pastoral relationships, intra-church fellowship, mentorship, inter-church collaboration, and inter-district partnerships. Easy access to pastoral leadership is normative and essential, and as such both local church leaders (elders and board members) as well as the general membership all had direct relationship with the pastor. Any person could approach the pastor, and here conscious approachability determines the extent leaders and members can feel comfortable relating to the pastoral leader. All elders were seen and embraced as pastoral friends socially as well as ministry partners professionally. They were brought as close to the pastoral inner circle as Jesus embraced his disciples in John 15:14a. They were the indispensable link between the pastor and the congregation, as well as vice versa, in that I consulted with them regularly, and when I was due to visit their congregations. They consulted and advised the pastor on all matters pertaining to their congregations, and the pastor consulted and sought advice from the elders on matters pertinent to their congregations. The pastor prized and protected this relationship, and centred the elders. Trust, transparency, openness and honesty were crucial to nurturing the pastoral team's relationship. Misunderstandings

were internally dealt with immediately when they arose, as this was understood to have the potential to affect the congregations' social equilibrium.

Social dynamics in a congregation have the potential to affect worship and fellowship, and as such were kept under watchful care. When one congregation's social fabric was ripped, pastoral intervention was swiftly advanced to preserve internal unity.

Several mentorships programmes were set in place to create a social atmosphere for youth, new members, and members under discipline. New members were paired with experienced members in a spiritual mentorship programme called *Brother's/Sister's Keeper*, young with the older members in mentorship, discipline members with seasoned members, and a district coordinator for mentorship was appointed to train mentors and manage the mentorship programme.¹ When some members were placed under disciplined, as part of the intended restorative process, they would be assigned a spiritual mentor who would inform the members of the outcomes of church's disciplinary decision, support the member until restore to members, report on the progress of the member towards restoration, advise the church board on the mentees' concerns and time of discipline review in the event of censure. The spiritual mentorship will mean that the two developed a close relationship with the person/s, supporting them spiritually through their life until they are able to stand on their own.² Youth were mentored by adults. What we did not have is a mentorship training programme to empower those who were in mentorship to be able to have maximum benefit from the programme.

¹ Mvunelo, Central Peninsula District 2: 2010-2012 Road Map, 9.

² Ibid.

In each quarter we would have Holy Communion Services between the 11th and 13th Sabbaths on the basis of clusters. Churches would be grouped in clusters on the basis of historical affinity than geographic considerations.¹

Two district gatherings became a norm in the district calendar. At the beginning of the year, we had an opening rally in which we would worship together as a district family, ordain new officers, consecrate all our officers and ourselves corporately to God's work. We would share our plans with all church members and get input and commitment from the members. In one of the meetings we were privileged to have SID president as our speaker.

The second district rally was a Thanksgiving Rally to celebrate district achievements and milestones. At the end of 2010 three church buildings for Bonteheuwel Church, Heideveld Church and Langa Church were completed and dedicated in one weekend. In 2011, Luzuko Church was organised at this Rally, after receiving church status from the Conference while Monte Vista was organised in 2012 in the same rally.

One of the programmes in this category was the *Bricks for Christ* which was meant to "assist congregations to raise funds for infrastructural development,"² As part of our Reach Across endeavour, we invited churches and individuals from within and outside the district to assist in our infrastructural development programme. We called this programme *Bricks for Christ* as we would build churches for the advancement of God's work. The donor would specify the intended church when the donation was given to the district.³

¹ Mvunelo, Central Peninsula District 2: 2010-2012 Road Map, 11.

² Ibid., 9.

³ Ibid., 9.

All congregations, as provided for by the Cape Conference Constitution, were members of a district management structure called Pastoral Liaison Committee, which met on quarterly basis or as the need arose. In addition to the provisions of the constitution the following was explained:

The PLC is intended for joint planning, and is not a legislative or executive body that will impose its will on the member churches on matters of policy and practice. Churches will give mandates to their delegation and we will debate and consider all those mandates in the spirit of cooperation and unity of the district. Each church's delegation will need to ensure that they get their church's mandate before the meetings of the PLC, and that they report to their respective constituency. Each church will choose two PLC Representatives, one of whom must be the head elder. We invite all elders to attend the PLC as permanent invitees. The PLC may invite departmental leaders that will make particular contributions to the district programme.¹

Further, there were intra district co-operations in such events as rallies, district baptisms, communion services. As a district we invited other districts and we belonged to an inter district camp meeting organising structure we called Inter-district Camp Meeting Forum (ICF). This involved 6 neighbouring pastoral districts that were mandated by their respective constituencies to partner for delivering annual Camp Meetings. This created a bond between the partnering districts, as year after year the constituency' feedback freshly mandated their pastoral leadership to join hands with our district for Camp Meeting. This was a consulted initiative in that the church board members at our first District Leadership Indaba when asked what their desire regarding camp meeting was, they mandated pastoral leadership to invite willing districts to a camp meeting partnership. This programme is one of the spiritual programmes that is

¹ Mvunelo, Central Peninsula District 2: 2010-2012 Road Map, 12.

on-going even this year, as the various districts have mandated their leaders to continue their participation in the ICF.

Through the *Leadership Informer*, a weekly electronic magazine that I used as part of the communication strategy, churches got to know about their sister churches plight within the district. For example, we used issue 25 on August 06, 2010 to promote our camp meeting and the enditnow¹ campaign, while a member who had attended the 59th General Conference Session reflected on her experience. In the same issue changes on the pastoral itinerary were announced as I was due to attend Adventist University of Africa's block from November 18, 2010 until January 18, 2011. In the same issue we wished our Adventist Women's Ministries travelling mercies as they were attending their annual Conference wide Women's Retreat from August 06-08, 2010. We used the *Leadership Informer* to inform, educate, announce, inspire, and share everything that was pertinent to the district and beyond.

The social dynamics in the district, among the churches, changed. Some elders and board members at our first District Leadership Indaba 2010 felt it was best to unify the district first before partnering with the other churches, and at the end of the term felt comfortable we had made progress in so far as district unity was concerned. One elder had felt that they had been previously isolated from other churches within the district² while the other was appreciative of the district cooperation,³ as he had been one of the elders who raised it at the beginning of the three years. He and other leaders and

¹ *Seventh-day Adventist Church*, "End Violence Against Women," <http://www.enditnow.org/> (accessed 16 June 2013)

² Bulumko Msengana, Elder of Lukhanyo Seventh-day Adventist Church, interview by author, Cape Town, South Africa, 26-27 May 2013.

³ Brinton Laing, Elder of Lukhanyo Seventh-day Adventist Church, interview by author, Cape Town, South Africa, 26 May 2013.

members were delighted that they had interacted with the other churches in the district and in the ICF.

SEQ: Leading and Facilitating for Spiritual Enrichment

This is the area of Pastoral Performance in which we developed the pastoral care strategy as follows:

1. Each of the 9 congregations (churches, companies and branches) were treated equally in terms of pastoral treatment.
2. Each congregation had a pastoral week each quarter, and this began from Sunday till Sabbath. This plan meant we would have Bonteheuwel Pastoral Week, Du Noon Pastoral Week, Heideveld Pastoral Week, Langa Pastoral Week, Lukhanyo Pastoral Week, Lusanda Pastoral Week, Lindani Pastoral Week, Luzuko Pastoral Week, Manenberg Pastoral Week, following that alphabetical order.
3. The pastoral week ran for seven days for every congregation. After a year, as other programmes were added, the 2011-2012 versions of the pastoral weeks changed,
4. Elders were allowed the liberty to plan the pastoral week as they saw fit. Pastoral programmes for each church were driven by input from elders and board members.
5. Regularly, reminders were sent to head elders a week in advance soliciting elder's pastoral week proposals in view of their church's turn to be visited by the pastoral team which mostly included student pastors. Generally the pastoral week looked like what you see in Table 3:

Table 3. Revised Pastoral Week

	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SABBATH
Weekly	Board / Business Meetings / Leadership Development / Training	Home Visitation or Counselling with the Head Elder / designated Elder	Pastoral Family Day / Pastor's Day Off	Prayer Meeting in Neighbourhood Cell Groups or Church	Subcommittee Meetings / Home Visitation or Counselling with the Head Elder / designated Elder	Vespers in Church, where applicable	Preaching / Teaching / Business Meetings
Intermittently	Local Church planning Nominating Committee Meetings/ ICF Meetings / PLC Meetings	Nominating Committee Meetings			Nominating Committee Meetings/ Board Meeting		Baptisms / Child Dedications / Communion Services /
Special Weeks				Pastoral Weeks of Prayer (Per Request) Camp Meeting Weeks (As Scheduled) Departmental Weeks of Prayers & Emphasis Days coinciding with the Pastoral Week Evangelistic Campaigns Some Conference / Union / Division / GC Events			

In the Cape Conference at the the time, there existed an understanding that a pastor stays in each district for a period of three years before being transferred to another area. With that in mind, the pastoral programme was planned for three years. In fact as I presented the three year plan to the board members at the Leadership Indaba, a question was asked about my tenure. My response was that I will assume that I will stay three years, plan for that time, and be surprised if it were shorter because it had become normative at that stage.

While we planned for the triennial period, there were annual itineraries and the general calendars of events from the Conference to the General Conference to populate the local church's plan. There were modifications and adjustments made along the way, and these would be communicated to the District Leadership Indaba, head elders, board members and church members, sometimes through the *Leadership Informer*, text messages, emails, word of mouth, social networks, and/or telephonically. At some stage, each family was given the pastor's itinerary at our annual Consecration Saamtrek with the intention of ensuring that all members and leaders were aware of pastoral programmes and priorities for the year. They were further advised of the next pastoral week through local church announcements. This was done so that whoever needed pastoral services could approach the pastor or the head elder and advise accordingly. The pastoral programme remained more or less the same for the years as a way of ensuring members' planning, support and participation. This long term planning was intended to ensure that members could predict the pastoral programme yearly.

Elders and other leaders were allowed the liberty to decide and facilitate ministry for their congregations for the pastoral week and any other week. The pastor assisted where needed but generally the head elders were authorised to secure and credential potential preachers and speakers for the departmental leaders. Much of the ministry to the local church was facilitated by the elders and departmental leaders.

Through planning processes the pastor was informed and advised of local church programming and participants.

MEQ: Equipping for Corporate Ministry

This is the area where the pastor equips, empowers and discipless members for ministry. The researcher understands ministry in two ways – ministry within and ministry outside the church, as illustrated in the Dual Church Growth Continuum and derived from Ephesian 4:11 and Matthew 28:19-20. The pastor then is not the only one who participates and contributes in ministry while the congregation stands with arms folded as spectators. The pastor trains and develops members for ministry inside the church and in the community. Those who are interested in internal or inreach ministries are equipped for their preferred ministries or areas of giftedness, while those interested in outreach are developed for ministry outside the church. Simultaneously, all are prepared as the salt and light of the world (Matthew 5:13a, 14a); witnesses or **μάρτυρες** of Christ with their unique opportunities and their personal experiences and testimonies, Acts 1:8. It is in this context and upon this basis that small group ministries should be established. A colleague in a neighbouring district had done very well in this area for the district he pastored before he left for Europe. Dan Serb had established about twenty ministries in which people could enlist according to their interests. Each ministry had a coordinator at district level. Some of the innovative small group ministries included Personal Finance Ministries, Media Evangelism, Employment Assistance Ministries, Ministry to the Moslem Community, School Work Tutoring, Family and Parenting Ministries and so on.

Sokupa is correct in his assertion; “This difference between pastors and laity in Seventh-day Adventist ecclesiology is in function rather than status.”¹ Both participate in church ministry as partners. He further says that the “conflict between clergy and laity is not necessary if our understanding of the priesthood of believers is based on Scripture.”² Both are called and ordained for church ministry and given ecclesiological authority as co-leaders. The pastor is the equipping and doing partner while the lay member and leader is the equipped doing partner. However, in ministry to the world, a pastor and a lay professional, are professionals who are to use their gifts and vocations to witness to the world, as salt and light of the earth, and as every Christian is called to witness.

Annually church officers were invited to weeklong training events in the third week of November in which leaders were trained corporately and as ministry groups such as elders, deacons and deaconesses, church clerks etc. They would be given orientation and in-depth training about their roles as board members and as leaders of the various departments. Again, at the District Leadership Indaba in January, leaders would be trained on several aspect of leadership such as church governance, fiduciary responsibility, planning, church finance, church growth etc.

Further, every year the pastor would give all plans from General Conference to the lowest levels of the organisational strata, including the pastor’s itinerary. Planning would take place at the Leadership Indaba, with board members consulted and canvassed about the pastor’s itinerary. There were several times the pastor’s itinerary and some of the programmes were altered as feedback from these leaders directed. For

¹ Michael Sokupa, “The Priesthood of Believers: A Critical Analysis and Evaluation of Developments in the Ecclesiology of the Seventh-day Adventist Church,” (Th. D. dissertation, University of Stellenbosch, 2011), 173.

² Ibid., 254.

example, we had proposed an annual Thanksgiving Banquet at the end of each Thanksgiving Rally to give awards to the people who had done outstanding ministry and service in the church and in the community. When there was a backlash from the board members at the District Leadership Indaba, as well as at the local church level, we called it off and kept the rally only, even though plans by the committee were advanced. There was a feeling that this would create a spirit of competition, and we listened. Feedback from the members changed our cluster communion. Instead of having quarterly, we agreed to have it at the beginning and end of the year while the two communion services in between would be done at local church level. Consultation, flexibility and feedback was the backbone of our ministry as the programme was built around the people we were ministering to in the district.¹

The first quarter of the year was dedicated to local church planning to help the leaders. Every church was visited, and integrated planning for the year was concluded in every church. At the end of 2011, at the end of the Adventist Leadership Summit in November, preliminary and tentative local church planning was done by 2012 board members in a joint seating.

As our outreach strategy was Friendship Evangelism,² and was popularised as *Two Friends to Jesus* (2FJ), we organised Friendship Evangelism Summit to empower members, covering such topics as Biblical Foundations for Friendship Evangelism, Friendship Evangelism Strategies, Lessons from Mega Churches, Church Hospitality and Integration, Reaching Our Moslem Friends, Visitor Friendly Worship, Visitor Friendly Sabbath Schools, Visitor Friendly Biblical Preaching, and many more. Various presenters from the District, Conference, and Helderberg College were engaged as

¹ Patrick Stander, District Pastor of Central Peninsula II district, interview by author, 26 May 2013.

² This was intended to encourage and equip members for outreach ministry.

presenters to train attendees so that they could be effective in drawing their friends to Christ.

Some of the trainers were established evangelists who had practical evangelism experience. This was an important collaboration, and it enriched the perspectives of the attendees. Both evangelism and nurture were equally emphasised. The strategic partnership between evangelistic and nurturing arm was illustrated and emphasised. The programme was done jointly with another district.

We also presented a proposal to the PLC to run a district Master Guide programme, which was joined by people from other districts as well.

People who had an inclination to evangelism and church planting were appointed from within the districts to plant churches; evangelists were invited to conduct campaigns in the district (Monte Vista, Dunoon, Intersite). Three churches were matured and thereafter organised to church status through evangelistic campaigns (Monte Vista, Luzuko), and through another campaign a new church plant was established at Intersite in Langa. Young people, pathfinders and adventurers participated in major public marches in which literature was distributed at Bonteheuwel, Langa and Intersite townships on more than two occasions.

Community Services departments were doing disaster relief, food and clothing distribution (Langa, Lukhanyo, Lusanda and Luzuko churches). Bonteheuwel Church ran a regular soup kitchen through its Community Services Department while Heideveld Church had a Stop-Smoking Clinic, Adventist Alcohol Anonymous, and a Health Centre. Voice of Prophecy lessons were yielding the results (Dunoon) while evangelistic preaching even at funerals was used to reach people. We were invited to preach at local African National Congress and community funerals several times (Dunoon, Langa, Tableview). Young people were in old age homes and orphanages doing community services. Vocation Bible Schools were regular. Great Hope

distribution saw more and more people participating (Bonteheuwel, Dunoon, Heideveld, Langa, Lukhanyo, Luzuko, Monte Vista). Open-air services were especially common in Manneberg Church. Several people were baptised in all the congregations. Young and old people were bringing their friends to Christ; baptisms were a regular feature at local church or cluster communion services. But much more than anything church membership was active in ministry internally and externally – a level of commitment and interest to minister was growing. But the pastor and elders were not in the front line but were supporting and encouraging members to be involved, and I was encouraged by the responsiveness of the members. Some churches called for maximum membership participation in their strategic planning processes we embarked on. Others began to realise through the strategic planning sessions that they had lacked in outreach, and began to emphasise it. People who had been bench warmers previously were now active participants in ministry, within and outside the church. Traditional and innovative evangelistic programmes were mounted in many cases for the first time or after a long while since their last outreach programme.

Church elections provided opportunities for participation in ministry in two ways. There were some who had initially refused to participate in the Nominating Committee meetings but at the end found it a great joy to serve. Some of the members at the end of the process found it hard to believe that our work was done. They would ask if we did not have more offices to choose for as they had come to enjoy the privilege of serving in this important but previously dreaded committee. The social dynamics had changed their perspectives, even confessedly transformed their spiritual outlook. Some voluntarily admitted their experience in the Nominating Committee had come to help them view stewardship in a positive and serious light than they had ever done before serving in the Committee.

The second opportunity of participation was as a church officer, church board member, subcommittee member, or project committee member or member in some district structure.

Evaluation of the Integral Pastoral Leadership Model - Pastors

As part of this research project, different groups of pastors, administrators, departmental directors, and seminary lecturers were retrospectively surveyed from South Africa, Africa and across the globe. The survey was sent to the AUA-SID Pastors on a separate online response platform on the one hand. The AUA cohort is made up of 52% of ordained and unordained district pastors, and 38% of division, union and conference administrators and the rest in Seventh-day Adventist education and health ministries. Of the respondents, the highest number, 42% to be precise, were people who had been in the ministry between 6 and 10 years. 10.5% had been pastors for 0-5 years, while 26% were in ministry for 11-20 years, and with 16% and 5% coming between 21-30 years, and 31-50 years of ministerial experience, respectively.

The intention with this group was to test their response to the theoretical framework of the model. These are pastoral practitioners whose opinion the research sought in so far as the comparison of the literal shepherd and the figurative pastor.

What follows is the pastoral leader's response to the proposed integral pastoral leadership model which is based on the literal and figurative elements of the pastor. This group's response to the integral pastoral leadership model is as follows, reflecting on the literal shepherd in the first part of Table 4 and the metaphorical pastoral roles in second part of the same. The first part simply said shepherd and asked questions pertaining to the work of the real shepherd while the second part transposed the work of the pastor:

Table 4. AUA-SID Cohort Responses to Shepherd-Pastor Articulation

REAL SHEPHERDS (LITERAL SHEEP HERDERS)			
Shepherds as regents	Shepherds as caregivers	Shepherds as providers	Shepherds as developers
Regent models and represents the interests and care of the Chief Shepherd or Sheep Owner in his or her absence or incapacitation of by the employer's delegation or employment	Caregiver builds closest protective caring relationships with the sheep he or she tends, equivalent to sheep-shepherd relationship that the owner would give had he or she been with the sheep	Provider leads, guides and feeds the sheep to safe and grassy pastures, as well as calm waters so that the sheep are safely nourished and hydrated	Developer nurtures and capacitates the sheep and the lambs for full growth, maximum breeding, optimum wool harvest, and finest milk and meat production
59% - Strongly Agreed 29% - Agreed 12% - Disagreed/Don't Know	71% - Strongly Agreed 29% - Agreed 0% - Disagreed/Don't Know	71% - Strongly Agreed 29% - Agreed 0% - Disagreed/Don't Know	71% - Strongly Agreed 29% - Agreed 0% - Disagreed/Don't Know
FIGURATIVE SHEPHERDS (PROFESSIONAL PASTORS)			
Pastors as models	Pastors as caregivers	Pastors as feeders	Pastors as equippers
embodying, engendering & exemplifying a caring Christian character after divine similitude	building & nurturing caring and sustainable spiritual relationships with God's people	teaching & preaching the gospel message towards Christian transformation & lifestyle	training & coaching members for spiritual gifts based inreach and outreach ministries
20% - Extremely Important 20% - Most Important 30% - Just Important 30% - Less Important	0% - Extremely Important 20% - Most Important 50% - Just Important 30% - Less Important	0% - Extremely Important 60% - Most Important 20% - Just Important 20% - Less Important	0% - Extremely Important 80% - Most Important 0% - Just Important 20% - Less Important

It will be noted that there's generally over 50% strong agreement among the respondents that the shepherd's function includes being regent, caregiver, provider and developer. Parallel to that is the pastoral role which probably because there's been a general emphasis on the pastor as the equipper, has 80% support as the trainer even though a somewhat new concept and language of coaching as well as duality of ministries (inreach and outreach) was introduced than the prevalent thinking and language. Other elements of the pastoral role did not attract so much response from the AUA pastors. There is seemingly a disconnection between the shepherd function and the pastoral role in the respondent's mind, probably because the Latin term pastor does

not immediately resonate with the old rugged shepherd metaphor, or the functions are not perceived to be transposable to contemporary pastoral leadership.

The same survey was randomly sent to administrators, departmental directors and pastors within the Cape Conference, SAU and SID as well as to Seventh-day Adventist church educators and professors in Africa and the US. This international cohort is made up of 72% ordained and unordained district pastors, 17% conference, union and division administrators, departmental directors, and 11% Adventist professors. Of the respondents, the highest number, 39% was unordained church or district pastors, and 5.5% were people who had been in the ministry between 6 and 10 years. 22% were those who had pastored for 0-5 years, while 11% were in ministry for 11-20 years, and while 28% were in the ministry for 21-30 years and another 28% fell in the 31-50 years of ministerial experience. 5.5% had spent 51+ years in ministry. We know that Seventh-day Adventist minister spend up to 40 years of services before they fall into another category of retirees. However, there are several people who have served the church for more than the normal time. Sometimes the church approaches individuals to make further contribution to pastoral ministry, even though this is not the ideal for several reasons.

This group's response to the proposed pastoral model is as follows, reflecting on the literal shepherd and the metaphorical pastoral roles:

Table 5. International Mixed Cohort Responses to Shepherd-Pastor Articulation

LITERAL SHEPHERDS (RURAL SHEEP HERDERS)			
Shepherds as regents	Shepherds as caregivers	Shepherds as providers	Shepherds as developers
Regent models and represents the interests and care of the Chief Shepherd or Sheep Owner in his or her absence or incapacitation of by the employer's delegation or employment	Caregiver builds closest protective caring relationships with the sheep he or she tends, equivalent to sheep-shepherd relationship that the owner would give had he or she been with the sheep	Provider leads, guides and feeds the sheep to safe and grassy pastures, as well as calm waters so that the sheep are safely nourished and hydrated	Developer nurtures and capacitates the sheep and the lambs for full growth, maximum breeding, optimum wool harvest, and finest milk and meat production
55.5% - Strongly Agreed 44% - Agreed 0% - Disagreed/Don't Know	55.5% - Strongly Agreed 44% - Agreed 0% - Disagreed/Don't Know	55.5% - Strongly Agreed 44% - Agreed 0% - Disagreed/Don't Know	55.5% - Strongly Agreed 39% - Agreed 5.5% - Disagreed/Don't Know
FIGURATIVE SHEPHERDS (PROFESSIONAL PASTORS)			
Pastors as models	Pastors as caregivers	Pastors as flock feeders	Pastors as equippers
embodying, engendering & exemplifying a caring Christian character after divine similitude	building & nurturing caring and sustainable spiritual relationships with God's people	teaching & preaching the gospel message towards Christian transformation & lifestyle	training & coaching members for spiritual gifts based inreach and outreach ministries
66% - Extremely Important 0% - Most Important 17% - Just Important 17% - Less Important	17% - Extremely Important 66% - Most Important 17% - Just Important 0% - Less Important	0% - Extremely Important 33% - Most Important 67% - Just Important 0% - Less Important	17% - Extremely Important 0% - Most Important 0% - Just Important 83% - Less Important

It will be noted that there's generally an equal strong agreement (at 55.5% across) that the shepherd's function includes being regent, caregiver, provider and developer. This group felt that spiritual model was an extremely important function of the pastor, and 66% felt the pastor as a caregiver was most important. 67% felt that the pastor's role as a provider or flock feeder was just important while just over 80% downplayed the importance of equipping. The last response is probably because of the language in spite of the general emphasis on the pastor as the equipper in recent years. It is also possible that since a large percent of the group is from the senior bracket, from

21-51+ years of pastoral experience, there has not been a strong emphasis on the equipper role in their days, or that they do not feel adequately equipped to train and coach members in ministry. Unlike the AUA-SID group, the international cohort seems to have connected shepherding and pastoring with a strong emphasis on being regents or spiritual examples or models, caring for God's flock, and less on feeding and training the flock for ministry.

Evaluation of the Pastoral Leadership Strategy - Participants

As I look back at the three years in the Central Peninsula II district, I marvel at the pliability and participation of both the local leadership as well as members. Together we spent long hours in spiritually uplifting board and business meetings, training, practical inreach and outreach ministry opportunities. Churches were surveyed during their divine service using SWOT analysis tools, yet without feeling this was out of place at that time. All members were given an opportunity to anonymously object and only one member in one of the churches registered an objection.

At the District Evangelism Forum as well as at every church the researcher presented on the realities that confronted the district in terms of impact. In the third year of my tenure, at the beginning of 2012, I assessed Seventh-day Adventist impact in the district, and was deflated to discover that in all the communities of the district where there was an Adventist church, Seventh-day Adventist presence were less than 1% of the population, thus qualifying as un-entered areas in my opinion which I expressed to the district leadership. The elders and Personal Ministries Leaders were as disappointed and concluded that our district was in fact an un-entered area of many years, as far back as 1940s when the first churches were established. Provincially, nationally, continentally as well as globally the statistic were the same. Our impact as a church is insignificant inspite of our strong emphasis on evangelistic outreach. Leaders and

members were as disturbed when they heard this. Had this research been done earlier in the three years, we would have intensified our friendship evangelism strategy. But as long as we saw baptisms, membership accessions, stewardship growth, and adequate leadership we had typically believed that we were growing. Although 13% growth on its own is not bad comparatively speaking, it is a drop in an ocean. With the elders we agreed that we would then continually conscientize and inspire the members about the situation. I am delighted about the culture of ministry that was burgeoning when I left in 2012, which was evident from the beginning of 2011.

It is my opinion that if, as a church, we would emphasise effective and intentional pastoral leadership in its fullness and seek to foster dual church growth, we will retain our gains and at the same time would drive evangelism from within, turning members into participants in inreach and outreach ministries than spectators in evangelism. With member driven friendship evangelism we would reach more people at no cost. Sahlin noted as far back as 1993 that there's a greater percentage of people who come to the church through friends and relatives; "Friendship evangelism recognizes the fact that most converts to Christ and the church are won through the ministry of friends or relatives."¹ We realised the truth of Newman's observation that indeed the "'staying' power of new members brought in by this method is much higher than some other forms of evangelism."² After three years, people brought in are staying because their friends brought them to Christ. Some of them are credible and dependable church officers besides being our staunch members.

Elders in interviews and in the survey emphasised the importance of pastoral support. One of the elders felt that pastoral support and presence affirms the elder and

¹ Monte Sahlin, "Friendship Evangelism," *Ministry*, September 1993, 6.

² J. David Newman, "Editorial: First Glance," *Ministry*, September 1993, 3.

gives both the church and the elder confidence.¹ Although more than 80% elders said their churches typically saw a pastor between 5-8 times in a year, some of the elders, especially from the bigger churches called for more pastoral visits in view of the membership numbers and attendant problems. The truth is that elders, although doing invaluable and essential work, they are not fulltime church professionals and they are not adequately equipped academically to handle all the demands of pastoring churches. Some break and crack under the demands of eldership. Some lose their marriages and families directly because of the demands of church leadership. Some of the best previous elders refused to take up eldership and cited time and pressures. There are also instances where spouses refuse that their partners serves as church elders or anything.

The elders I worked with in my tenure as a district pastor were asked several questions through a survey and interviews (head elders only as reflected above), and their responses are attached in the Appendices as they responded. Elders have pointed the strategy's strengths, weaknesses and areas of improvement, and these will be valuable to consider in the second round of implementation. The general feeling in conversations,² interviews³ and the survey was that the pastoral week worked well as it made the pastor more available to the church. 90% of the elders found the pastoral strategy very useful and extremely useful and only 10% found it moderately useful. The level of satisfaction with the strategy was between 40% moderately satisfied and 60% extremely satisfied.

¹ David Makola, former Elder of Langa Seventh-day Adventist Church, interview by author, Cape Town, South Africa, 26-27 May 2013.

² Elders Brinton Laing, David Makola, Bulumko Msengana, who had been elders several times were particularly appreciative of the programme and admitted they had never seen something like it before. All the elders gave the programme overwhelming support in meetings, conversations and informal interactions.

³ Bulumko Msengana, Elder of Lukhanyo Seventh-day Adventist Church, interview by author, Cape Town, South Africa, 26-27 May 2013.

When asked what changes would the elders would they suggest to improve the strategy, some of the comments were:

1. More pastoral visits
2. Planning to impact the community directly
3. Educating the church on change
4. Surveys should be done at local church
5. Size of the church to be considered. Bigger churches need more pastoral visits.
6. Increase member visitations, especially during deaths
7. Contemporary worship, using technology as a tool for evangelism

Elders' comments when asked what they liked about the strategy included the following:

1. Practical and easy to follow. Pastor did not impose it.
2. Clear focus and vision
3. Informed about the pastor's movements and you possible contribution to ease the pastoral load
4. Brings the pastor closer and makes him more available
5. Focused on the mission of the church. Clear plan with resources and measures. Training and mentoring was also key
6. Well written out pastoral plan
7. It ensured that pastoral services at least once a quarter
8. It provides direction
9. Leadership training were conducted for members and leaders

10. Building the church in terms of unity while preparing people for heaven

All the mentees were also surveyed, and their responses were:

1. 66% found the programme useful to their ministry
2. 56% were able to implement everything in their districts with modifications while 33% said elements of the strategy worked

When the mentees were asked to suggest improvements their relevant comments included the following:

1. Weekly telephonic feedback with the elder
2. Pastoral visitation

When the mentees were asked what they liked most about the pastoral leadership strategy their comments included the following:

1. It created space for pastor-member interaction and pastoral visibility and involvement with the local church
2. Well documented, explained, adhered to
3. Both the pastor and churches know their roles and synergies are maximised
4. The idea of the pastoral week – the church has the whole from which to benefit from the leadership of the pastor
5. Hands on, well planned and organised
6. Empowering
7. Pastoral visibility and relevance to member needs
8. The planning of church activities making it possible for the pastor to be dedicated to specific needs of the congregation

Some of the mentees have implemented integral pastoral leadership strategy either in part or with modifications and have given invaluable feedback and critique. Some work under pastors but say they will implement it once they are on their own.

The overarching feeling about the programme is its usefulness, practicality, and relevance to the church's needs.

An annual evaluation would have perhaps given better results than evaluation after three years. Continuous assessment is ideal and necessary as the project continues. Further a survey of all board members as well as all church members who were participants in this programme will help to further assess its effectiveness and gain more perspectives.

Those I had a privledge of working with either as elders or board members, though taxed beyond their capacity at times showed high levels of commitment to the mission of the church. Their commitment, willingness, availability served as wind beneath my wings. While they appreciated the programme and at times humorously protested at the intensity, they indeed made the pastor's work lighter and a delight.

CHAPTER 5

SUMMARY AND CONCLUSION

Pastoral leadership is divinely given, among other ministries to advance the gospel project. It is part of the Church Growth Continuum not primarily as an missionary outreach ministry that seeks to reach people in the frontline but as an internal ministry whose function is to disciple for personal spiritual growth, spiritual relationships, deeper corporate spiritual enrichment and empowerment for internal and external ministry. People with the spiritual gift and calling of pastoring are internal models of spirituality. They foster spiritual relationships. They are providers for spiritual nurture in partnership with gifted persons and persons of other ministries given to the church. Pastors are developers of the people, helping them to realise their God given abilities to be used for church ministry and service of the community.

This research project is a result of the realisation that pastoral leadership is mixed and confused with other spiritual gifts, and as such leads to the pastoral identity crisis, vocational stress and conglomeration of evangelist-pastor view. Through the programme that was developed and implemented in Central Peninsula II, we sought to demonstrate that the pastor, although part of the Dual Growth Continuum, is a gift or ministry that has a unique identity, different function in the church and that if fully developed, it will benefit the church in meeting the internal spiritual needs of the church.

In Chapter 1, the problem of pastoral ministry was identified. In Chapter 2, pastoral theology and framework for pastoral ministry was proposed. In Chapter 3, the

context and influencing circumstances of the model were sketched out while in Chapter 4 the proposed integral pastoral leadership strategy was operationalized in the context of Central Peninsula II district.

It has been established that the Seventh-day Adventist Church in general lacks a cohesive biblical pastoral theology to guide its pastoral practice. The challenge and impact of unbiblical theology is felt, experienced and recognised by both pastoral practitioners and pastoral theologians. Contemporary Seventh-day Adventism has yet to find or re-excavate its pastoral theology from its Early Seventh-day Adventist heritage and the biblical metaphor of the shepherd from which we derived our current pastor concept. As we lose members, it is necessary and urgent that we relook at the pastoral function which is part of the Dual Growth Continuum that suggest that we must evangelise and nurture simultaneously, that we need both the evangelistic and the pastoral ministry to perform these functions separately as well as in strategic collaboration but not as a function of the same person. Both members and pastoral leaders have a role to play in inreach and outreach ministries.

The pastoral leader's job is to grow spiritually and model spirituality for the members, to build and foster meaningful spiritual relationships and partnerships and to help members to do the same, to facilitate corporate spiritual enrichment of members in partnership with the various elders and ministry leaders, and to equip both members and leaders for their charismata-based inreach and outreach ministries.

Recommendations

A further and deeper study of the metaphor of the shepherd is necessary and urgent, as it is applied to contemporary professional pastoral leadership in the light of the discoveries and suggestions made in this project. As has been the Seventh-day Adventist practice in the past, and in recent history, a Bible Conference called to

address itself to the role of the pastor before we conclude our discussion on ordination would be wise. Alternatively, the same Theology of Ordination Study Committee could be tasked to develop not just the theology of ordination but ministerial theology (evangelistic and pastoral), which will inform the theology of ordination for all facets of the church's dual foci ministry:

It is recommended that since the life and example of a pastor is biblically important, personal spiritual formation, pastoral character development, attitude and ethics be emphasised in the pastoral leadership training or ministerial curriculum.

It is recommended that roles of the pastor and the evangelist consider separating, professionalising the apostolic-evangelistic gifts to the extent of training, credentialing and ordaining those who are gifted and called to those ministries in the same way it is done for their pastoral counterparts.

It is recommended that we urgently re-excavate the organisational and professional implications of the shepherd metaphor to address the needs of the church, especially in terms of internal qualitative growth, spiritual maturation, retention and nurture.

It is recommended relationship building, counselling, conflict and reconciliation skills be incorporated and emphasised in the pastoral curriculum to enhance pastoral relationships with members, leaders, pastoral colleagues and other people a pastor interacts with in his or her work.

It is recommended that pastoral loads be considered in terms of pastor and number of churches as well as pastor-member ratio. A proposal that distributes pastoral load for effective pastoral as 1:4 churches per pastor, and 1:250 member-to-pastor ratio could be an ideal for all conferences to work towards.

It is recommended that since pastoral leadership has as a third role of teaching and preaching, that due emphasis be laid on the pastor's exegetical, hermeneutical,

spiritual education and communication skills, spiritual programme development and spiritual programme management skills, and strategic spiritual leadership as this is a key area of pastoral performance.

It is recommended that since pastoral leadership has as its fourth dimension equipping members for inreach and outreach ministries, then the pastor should be trained in training, developing and coaching others for ministry in collaboration with other existing ministries.

If, as it has been argued, the pastoral leadership curriculum needs to be relooked at, and a due emphasis be laid on the first two and the last areas since we have so far laid strong emphasis on the point c. over the years:

- a. Personal Spiritual Formation / Spiritual Disciplines
- b. Pastoral Relationships / Team Building & Caregiving
- c. Pastoral Performance / Preaching and Teaching
- d. Ministry Empowerment / Ministry Development

It is recommended that a study of the best pastoral arrangements such as pastor-member ratio as well as pastor-church ratio be extensively studied and recommendations be submitted to the world church for consideration and gradual implementation by various conferences.

It is recommended that as it has been stated, pastoral job analysis and job description should be done and used globally as an instrument of guiding prospective leadership, curriculum as well as existing pastoral leadership practitioners.

It is recommended that, as indicated, new criteria of performance measurement may need to be devised for both evangelistic and pastoral ministries.

It is recommended that, as has been stated, entry criteria for pastoral ministry be developed to help guide and screen prospective entrants and ordinands to

ensure that those who come into pastoral ministry have clear indications and gifting for pastoral ministry's demands.

It is recommended that pastoral identity, pastoral gift, and pastoral role which in crisis due to being connected and confused with other spiritual gifts, needs to be re-excavated from its obscurity and conflation. Further that pastoral leadership should be allowed to shepherd God's flock and be measured in its own terms. It has been shown it is possible to exercise the gift of shepherd fully, without getting mixed up with other ministries.

God has given the gift of a pastor for use within the church as a model for spirituality, builder of spiritual relationships, for spiritual enrichment and for empowerment for spiritual ministry. This is the pastoral gift's contribution to the mission of the church, besides the possibilities for mutually beneficial partnerships that would exist between any of God's spiritual leaders in the church growth continuum. The discovery has been challenging and rewarding, unsettling at times, exciting in some moments, and it will hopefully lead to better pastoral leadership, and a growing church.

APPENDIX
INSTRUMENTS

Integral Pastoral Leadership Model Questionnaire (Pastors)

1. How long have you worked for the Seventh-day Adventist Church?
2. What is your role in the Seventh-day Adventist Church?
3. What do you understand to be the shepherd's role?
4. Please rate the following proposed pastoral leadership functions in order of preferred importance.
5. Please rate the proposed pastoral leadership skills in order of preferred importance.
6. Who in your opinion was a pastor in the strictest sense of being regularly close to the flock, based in a locality or one congregation, not a frequently traveling missionary or evangelist, who claimed to be a shepherd or was identified as a pastor by others in the Bible?
7. Please patiently give us your reaction to the proposed Dual Church Growth Continuum based on Ephesians 4:11 & other Scripture. By this we are proposing that both Inreach and Outreach ministries are biblically emphasised and allocated human resources or spiritual gifts in symbiotic continuum.
8. If you had a choice and the church employed and ordained you for your chosen ministry, which ministry would you choose?
9. Which is your least and most preferred area of ministry in the list below?
10. Do you have a pastoral job description?

Integral Pastoral Leadership Strategy Questionnaire (Elders)

1. In a typical year, how many times did your church see its pastor?
2. How clear was the information about the pastoral leadership strategy to you as an elder?
3. How useful was the pastoral leadership strategy to you and to the church?
4. Were you or your church satisfied with the pastoral leadership strategy neither satisfied nor dissatisfied with it, or dissatisfied with it?
5. In a typical pastoral week, what did the pastoral leadership strategy include, and on which day of the week for your church? Please write the day of the week where applicable only.
6. In a typical year, how many times did your church have the following services done by the pastor during the pastoral week?
7. What changes would most improve the pastoral leadership strategy?
8. What did you like most about this pastoral leadership strategy?
9. How well did the pastoral leadership strategy respond to your church's needs?
10. How user friendly was the pastoral leadership strategy for you as an elder or as a church?

Integral Pastoral Leadership Strategy Questionnaire (Student Pastors)

1. During your mentorship, how was the pastoral leadership strategy explained to you?
2. How clear was the information about the pastoral leadership strategy to you as a mentee in the district?

3. How useful was the pastoral leadership strategy to you and to your ministry?
4. How much of the pastoral leadership model that you were exposed to were you able to implement in your previous or current district?
5. In a typical week, what does your pastoral leadership strategy include, and on which day of the week for your plan? Please write the day of the week where applicable only.
6. In a typical year, how many times does each church have the following services done by you as the pastor in terms of your pastoral leadership strategy?
7. What changes would you suggest to improve the pastoral leadership strategy you were exposed to during your mentorship programme in the district?
8. What did you like most about this pastoral leadership strategy?
9. How well did the pastoral leadership strategy respond to churches' needs?
10. How user friendly was the pastoral leadership model for you as an observer and as a participant?

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