

PROJECT ABSTRACT

Master of Arts in leadership

Adventist University of Africa

Title: A STRATAGY OF DEVELOPING EFFECTIVE SDA MINISTERS
IN SOUTH ETHIOPIA FIELD

Researcher: Addisu Mengistu Alemayehu

Advisor: Athanase Retebuka, PhD

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This project study was developed by observing the effectiveness of ministers in South Ethiopia Field of Seventh- day Adventist churches. The purpose of this study is to enhance ministers' effectiveness and capacity so as to make them professional through long and short term training, workshops, experience sharing and through group Bible study.

As a leader of South Ethiopia field for the past four years, experience shows that ministers lack the necessary skills to be effective, that is why this project has been developed from literature and personal observation as the lack of training is the problem of pastors in the field.

The field should train ministers by sending school, by giving seminars, workshops and continuing group study of the bible in each zone of the field administration, and experience sharing. This method will bring change on them as the researcher applied for the past three years and six month. Enhancing profession, increasing their knowledge, attractive salary for them and their family at the same time will brings church growth.

The researcher concludes his observation with recommendation and facilitating means of education for all ministers in the field by consultation with the leaders of the churches. For the past four years the field facilitating for some pastors means of education. That brings a lot of progress for church growth. The researcher applies seminars and quarterly selected study topics with related reporting documents enhanced participants' understanding on how to develop effective ministers. The researcher appreciated each one's participation. The project helped to create a favorite environment for participants. It mobilized members to participate in church activities because pastors got enlightened and equipped with tools to help members accomplish the goals of the mission of the church. South Ethiopia Field should encourage self-upgrading by providing more resources to ministers to enhance their knowledge and require periodic reports to submit to their respective leaders. The field should establish a quarterly meeting with all ministers to give them the opportunity to share personal work experiences including the difference the training program has made in their churches. Long term training program similar to the one described in this study in order to keep the momentum and encourage the ministers.

Adventist University of Africa

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A project
presented in partial fulfillment
of the requirement for the degree
Master of Arts in Leadership

by
Addisu Mengistu Alemayehu

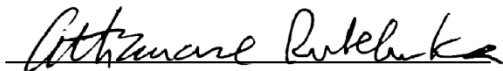
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APPROVAL BY THE COMMITTEE:



Advisor: Athanase Rutebuka, PhD



Dean, School of Postgraduate Studies:
Williard Munger, PhD



Reader: Kasereka Kavis, PhD

AUA Extension Campus, Nairobi, Kenya

Approval Date: Jan 2015

I dedicate this project to my beloved wife, Tafesu Zerihun
who has been praying for me and assisting me in my
work and also to my beloved sons Hasset and
Abem Addisu for their great love.

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Additionally, my appreciations go to my advisor Dr. Athanase Rutebuka for his wise guidance and Dr. Gheorghe Razmerita for finding me a new advisor when I faced challenges with the first one. Last but not least, I would like to thank all of those who have been praying for my ministry. Your prayers have helped me to accomplish my research in spite of my busy life.

CHAPTER 1

INTRODUCTION

One of the major needs today for the growth of the church and for the accomplishment of the gospel is inevitably having effective ministers. “Everywhere the light of truth is to shine forth, that hearts may be awakened and converted. In all countries the gospel is to be proclaimed. God’s servants are to labor in places nigh and afar off, enlarging the cultivated portions of the vineyard, and going to regions beyond. They are to work while the day lasts for the night cometh, in which no man can work”¹. Therefore, ministers who are needed are those who are effectively trained, faithful, consecrated, and true to duty in their inner souls to accomplish the work of God.

The researcher believes that ministers who are not effectively trained and who are not devoted are a stumbling block for the ministry. Under their ministry, the church, instead of growing, becomes stagnant. Eventually, the church membership decreases. Being the second largest field in Ethiopia, South Ethiopia Field was supposed to have established more churches and increased its membership with its 229 ministers. Instead, in many areas, the work has either stagnated or has not progressed as it should have. This is mostly due to the absence of proper and effective training for the ministers.

¹ Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald, 1948), 14.

Proper training of ministers leads to proper feeding of the flock that, in turn, results in increasing church membership, retaining of baptized members and finally establishing new churches for the cause of God. “The noblest reason for professional growth is not for position or importance. It is not to become the sizes of anybody else. It is to become all God designed you to be.”² The researcher assumes that proper and effective training of ministers in the field will bring good outcome.

Statement of the Problem

South Ethiopia Field of the Seventh-day Adventist church is one of the four fields and one mission station in the Ethiopia Union Mission³. The church was established in this area over 65 years ago. Today, there are only 400 organized churches and 19 companies under the field.⁴ Even though the Field has many ministers, about 75% of them are not formally trained in the gospel ministry. Out of 229 ministers, only eight of them are degree holders, 16 diploma holders. Others have not even completed high school.⁵ This lack of educated ministers affects the growth of the church directly.

²General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Minister's Manual* (Silver Spring, MD: General Conference of Seventh-day Adventists, 1992), 57.

³ Ethiopia Union Mission has four fields and one mission: South Ethiopia Field, North West Ethiopia Field, West Ethiopia Field and Tigray Mission (see later for update on territory reorganization).

⁴ South Ethiopia Field of the Seventh-day Adventist Church, “2013 Year End Secretariat Report Publishing Council,” (Hawassa, Ethiopia: South Ethiopia Field 12-14 December 2012), 4

⁵ *Ibid.*, 57.

Purpose of the Study

The purpose of this study is first of all to design, develop, implement, and evaluate a strategy on effective ministers; secondly, to identify the capacity of ministers; thirdly, to show how to create professional leaders for the church in South Ethiopia Field of Seventh-day Adventist; finally, to indicate how to accomplish the work of God effectively in the field.

To achieve this purpose, the researcher will suggest how to plan and continuously assess and nurture the ministers. Secondly, he will propose how to meet their needs in order to raise interest for the responsibility they received from God and how it can be carried out. The researcher believes that the outcome of this approach will motivate ministers to see their performance and push them to continue to upgrade themselves.

Justification of the Study

The study is likely to bring change in the field. It will create awareness among pastors and entice them to seek further training. Short term training will make them more confident and courageous to proclaim the good news boldly. Biblical knowledge of the members will also automatically improve. Training will also help the field use skilled and professional church ministers and leaders. Skilled ministers will lead churches in the field to evangelize surrounding communities. The leadership of the field at each level will also benefit from competent and professional ministers.

The lessons learnt from this study will help not only South Ethiopia Field, but also the Adventist church ministers in Ethiopia experiencing similar setbacks of reaching people with the gospel.

Methodology

This study will become an indicator of change. Improvement of ministers in South Ethiopia Field will grow the work. The method is intended not only to search for the problem of the ministers in the Field, but also to equip and empower them for the work of God.

This project is used to see the problem of the ministers and to search for a solution. Therefore, training and equipping ministers with useful materials and seminars is an integral part of the models.

The method of this research is not only focused on training but also on investigating problems, inconveniencies, challenges, perceptions, and other aspects of minister's life. Questionnaires, teaching materials, training, and discussion are other methods that will be used to show the reality of the minister's activity. The study seeks to develop short and long term training programs for all ministers by recommending its findings to the church governing bodies.

Delimitations

This project is guided by the biblical-theological understanding of effective ministers as mentioned in the Bible. It is not the purpose of this project to explore all the theories of developing effective ministers, but rather to draw principles from the scriptures as well as from Adventist and other spiritual literature writers who dealt with developing effective ministers.

Definition of Terms

In order to have a clear understanding of different terms used in this study, the following definition of terms is necessary:

South Ethiopia Field: A Seventh-day Adventist church organization located in the Southern part of Ethiopia (also referred to as the “Field”).

Ministers: Those who serve the church as pastors, evangelists and church administrators.

Officers: People appointed to lead the Field at its highest level.

Small group: A gathering of 5-12 people with a common purpose of growing in their commitment by discussing the word of God together.

Overview of the Project

Chapter 1 introduces the task of the project. Chapter 2 begins by investigating the meaning of ministers, followed by a study of their duties, importance, and challenges. In this chapter the researcher will refer to different model of ministers both in the Old and New Testaments and other Christian publications. Chapter 3 presents a brief description of the background and dynamics of the South Ethiopia Field of the Seventh-day Adventist church. In particular, the opportunities and challenges the church has been facing in its effort to minister to the church members. It also provides information on the results of a survey the field executive committee and officers participated in. Chapter 4 deals with the design, implementation, and evaluation of the program. Chapter 5 includes the summary, conclusion, and important recommendations for future reference.

CHAPTER 2

LITERATURE REVIEW

Biblical Study on Ministers

The word “minister” and its various meanings will be discussed in this chapter. The researcher will also explore the importance, challenges, difficulties and benefits of ministers. The study is based on both the Old and New Testaments and some Adventist and Protestant publications.

The Meaning of Ministers

The word “minister” means “serve, wait upon; act priest, perform the service; “servant” (Rome 13:6); “helper” (Luke 1:2); and “of great authority” (Acts 8:27)”.¹ According to *the New Interpreter Dictionary*, the word similar to minister is “pastor” which is defined as “a leader or overseer. The gift of pastoring is among the gifts given by Christ to the church to equip saints for the work of ministry (Eph 4:11)”.²

To have a better understanding of the meaning of “ministers”, the researcher will explore both the Old and New Testaments, review Jesus and the apostles’ models and finally will discuss the understanding of ministers in Adventism.

¹ “Minister,” in *The Interpreter’s Dictionary of the Bible: An Illustrated Encyclopedia*, 4 vol., ed. George Arthur Butiric (Nashville, TN: Abingdon Press, 1962), 385.

² “Pastor,” *New Interpreter Dictionary of the Bible*, 4 vol. ed, Katharine Doob Sakenfeld (Nashville, TN: Abingdon Press, 2009), 92.

Ministers in Biblical View

From the beginning of Genesis to Revelation there are so many model ministers. The good example for ministers is the Creator of the universe. That is why the first minister was God, serving Adam and Eve in the Garden of Eden, (Gen 2:7). And Adam was asked to serve all living things in the world, (Gen 2:8). Angels were ministering the Almighty God day and night, (Isa 6:3). Aaron and his sons were ministers in the Priest's office, (Exod 28:1). Jesus trained his disciples "for three years and a half. The disciples were under the instruction of the greatest teacher the world has ever known."³ In the Old Testament, disciples were trained under the supervision of their teachers. During Elisha's time, the "sons of the prophets were sitting before him." (2 Kgs 4:38).

Ministers in the Old Testament

The word "minister" is derived from Hebrew root (*abad*) which means "to work, serve" and in masculine singular absolute from (*Sharat*) "minister, serves in the sanctuary" "used for service in worship which is not menial."⁴ In the Hebrew and English Lexicon, ministers are referred to as '*ebed* which means "slave, servant of a household, or worshipers of God."⁵ Ministers were persons who ministered to other

³ Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 17.

⁴ "Minister," *The Interpreter's Dictionary of the Bible: An Illustrated Encyclopedia*, 4 vols., ed. George Arthur Buttrick (Nashville, TN: Abingdon Press, 1962), 385.

⁵ Francis Brown, *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers, 1979).

persons, like “Joshua is Moses’ minister and deputy in religious duty, just as Elisha personally attended to Elijah.”⁶

The prophetic parallelism of “priest” and “minister” is grounded in the fact that the word “minister” often occurs with the priests. Levites were ministers in Yahweh’s sanctuary but the real ministers were priests; the ministers of the sanctuary come near to minister to Yahweh.⁷ In Exodus 28:1 Aaron and his sons were

ministering in the priestly office. Sometimes the term “minister” is used for one human being rendering service to another. Joseph was Potiphar’s highly trusted servant whom Potiphar put in charge of his entire household. Joshua served as Moses’ personal attendant and deputy before succeeding his master as leader of Israelites. Similarly, Elisha was the student to Elijah before succeeding him (1Kgs 19:21). Generally, “minister” describes personal services rendered by someone who stands in a special relationship to a superior.⁸

In the Old Testament, many times God calls the prophets, the Levites, the priests, and other messengers to reach His people and to make Him known through His ministers. Sometimes God forces His prophets to go as missionaries to rescue His people from death. Indeed people would be rescued provided they would be willing to hear God’s judgment and turn their faces to the message sent through His messengers. Walter C. Kaiser mentioned that “Jonah is the account of a man who was sent by God to preach in the capital city of Assyria, Nineveh. Jonah tried to escape this mission.

⁶ Ibid., 385.

⁷ Ibid., 385.

⁸ Ibid., 357.

But he was not successful in escaping his call.”⁹ This shows that “minister” in the Old Testament was a calling from the Almighty God for a special mission.

The Bible also portrays God’s servants many times resisting the call. “The Old Testament prophets found God’s call irresistible, sometimes they shrank from its implication.”¹⁰ The call comes in different ways but it was essential for that particular time. For example when God meets Moses (Exod 3:7) He says: “then the Lord told him, you can be sure I have seen the misery of my people in Egypt I have heard their cries for deliverance from their harsh slave drivers.” And Moses resisted accepting God’s call but after a long discussion he accepted it. Contrary to Moses, Isaiah (Isa 6:8) accepted God’s call and answered the question: “Who will go for us” without complaining in these terms: “And I said, Lord, I will go! Send me.” Generally, ministers in the Old Testament were called by God to serve Him for a special purpose either by their willingness or by forcing them.

Ministers in the New Testament

In the New Testament the term “minister” is firstly the translation of, “helper” or “subordinate” acting voluntarily under another person’s direction for the sake of ministry. Secondly, one who discharges the public office, “a public servant.” This term is used mainly with religious connection. Third, the Greek “*diakonos*” a “servant” refers not to one who is idle in the society but to one ready for activity; an “attendant” like Timothy.¹¹ And the “Greek word for minister is *doulos* (doulos)

⁹ Walter C. Kaiser, Jr., *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids, MI: Baker Academic, 2000), 65.

¹⁰ Derek Prime and Alistair Begg, *On Being a Pastor: Understanding Our Calling and Work* (Chicago, Illinois: Moody, 2004), 20.

¹¹ Siegfried H. Horn, s.v. “Ministers,” *Seventh-day Adventist Bible Dictionary* (Washington, DC: Review and Herald, 1960), 721.

which means “slave, servile, subject.”¹² The use of “slave” as a designation of a special and honored relationship in the Old Testament is continued in the New Testament, especially by Paul, who described himself (Rom 1:1) and Timothy (Phil 1:1) as “slaves of Christ Jesus,” thereby stressing not only his full dependence on Christ but also his place of honor in the Old Testament tradition of Abraham, Moses, etc. In Titus 1:2 Paul is as a “slave of God.”¹³ There were people who discharged the ministry like Paul and Apollos even if they quarreled with each other to go and work together (1Cor 3:5) as gospel ministers. However, the evidence suggests that “Jesus’ call to the disciples to extend his mission and share his life of service set in motion a variety of leadership forms such as, the pastoral epistles, with their focus on specific office.”¹⁴

That office is appointed by Jesus through the apostles, who have authority to choose others. “The gift of pastoring is among those given by Christ to the church to equip saints for the work of ministry.”¹⁵ “He is the one who gave these gifts to the church: the apostles, the prophets, the evangelists and the pastors and teachers. Their responsibility is to equip God’s people to do his work and build up the church, the body of Christ” (Eph 4:11, 12). During the New Testament time, Jesus called his servants in his own way for the purpose of taking care of the church and preaching good news to the world. “God calls the ministers first for the purpose of fellowship

¹² Wesley J. Perschbacher, ed., “*The New Analytical Greek Lexicon.*” (Peabody, MA: Hendrickson Publishers, 1990), s.v. doulos.

¹³ S.S. Bartchy, “Servant, Slave,” *The International Standard Bible Encyclopedia* (Grand Rapids, MI: Eerdmans, 1988), 4:421.

¹⁴ Jani Ernst, “Ministry of the New Testament” *The New Interpreter’s Dictionary of the Bible (NIDB)*.ed. Katharine Doob Sakenfeld (Nashville, TN: Abingdon Press, 2009), 4: 92.

¹⁵ *Ibid.*, 92.

with His son, Jesus Christ. The second call is to holiness; the third is a call to service.”¹⁶ These were the main purposes of God’s call for the ministers to the ministry in different times, particularly during the New Testament time. Then, as the Bible says, missionaries’ preaching, establishing churches, training the first converts, and organizing new ones in small groups were day to day activities of the disciples. That is why “Jesus had called His disciples that He might send them forth as his witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human being had ever been called to be workers together with God for the saving of the world.”¹⁷

Jesus ordained them for the office that “Gathered the little band close about Him, and kneeling in the midst of them, and laying His hands upon their heads, he offered a prayer dedicating them to His sacred work. Thus the Lord’s disciples were ordained to the Gospel Ministry.”¹⁸ Jesus was with his disciples for three and a half years to train them and teach them what they were to teach other people. After Jesus, the disciples received the work from Him and started to accomplish the ministry which was given to them in Judea, Samaria, and all over the world, testifying Jesus as their personal savior.

Activities of Ministers

The duties of ministers are preaching the gospel to the world, praying for those who need help, training people who are ready to proclaim the gospel, serving the Lord faithfully, and administrating the people of God in godly manner. As Rob Warner

¹⁶ Derek Prime, *Pastors and Teachers: The Calling and Work of Christ’s Under Shepherds* (United Kingdom: Christian Books for Africa and Asia, 2007), 16.

¹⁷ White, *The Review and Herald*, January 11, 1912.

¹⁸ *Ibid.*, 109.

said, “Ministers are called to take the good news to the end of the earth, making disciples of all peoples.”¹⁹ As God’s messengers their duties are to administer and lead in a proper manner. Rob Warner adds, “Our fulfillment as leaders, whether of a church or a denomination, an organization or a home group, or indeed within the family, should lead in the fullness of Christian maturity.”²⁰

Ministers should serve God, “as God’s hired servant to go forward, progressing every day, continually becoming more efficient in their work and constantly gathering fresh matter to set before the people. And each year they should develop a deeper piety, tender spirit, a greater spirituality and more knowledge of the Bible truth”.²¹ Not only that but also ministers should “begin by training everyone who is currently serving in the churches whether it be with children, youth or adults, how to lead someone to faith in Christ.”²²

The church has no leadership apart from ministers who are responsible for the work of the Lord. The church is a spiritual institution. God calls spiritual leaders with spiritual responsibilities to take care of His people and to show them the way He wants. “The duties of church leaders are communicating with God, studying the scripture, witnessing to the glory of God and preparing people for a heavenly home.”²³ Apart from these, ministers are readers, lifetime students, teachers, and

¹⁹Rob Warner. *I Believe in Discipleship: the Adventure of Living*(London, Hodder and Stoughton, 1999),151.

²⁰Rob Warner. *I Believe in Discipleship: the Adventure of Living* (London, Hodder and Stoughton, 1999), 151.

²¹Ellen G. White. *Evangelism* (Washington D C, Review and Herald Publishing Association, 1946), 662.

²²Gary E. Tangeman. *The Disciple Making Church: In the 21st Century* (Pennsylvania, MA: Christian Literature, 1996), 271.

²³ Wilfred M. Hillock, *Involved; an Introduction of Church Participation and Management* (Optima Roman, Southern Publishing, 1977), 3.

visionary people, all the time seeking to accomplish the work of their Master with wisdom and through the guidance of the Holy Spirit who is ready to show the way to those who do not know the way of truth.

Moreover, ministers should be looking after the new believers and carrying their burdens, feeding the lambs that are still young, encouraging cheerfully to every heart, visiting every family, and coming close to hurting hearts as the one being touched with feelings of their infirmities.²⁴ Ministers should be visionary servants of the Lord. As Aubrey Malphurs said “Ministry without vision is like a surgeon without a scalpel, a cowboy who has lost his horse, a carpenter with a broken hammer. To attempt a ministry without a clear, well-articulated vision is to invite a still birth. But without God’s vision they are destined to plateau and eventually die.”²⁵ As God’s worker, ministers should see beyond keeping the church.

Life of Ministers

Servants of the Lord should live an exemplary life in his business. Paul is very clear in this issue: “But you Timothy, belong to God; so run from all these evil things, and follow what is right and good. Pursue a godly life, along with faith, love perseverance, and gentleness” (1 Timothy 6:11).

Paul, in his letter to Timothy, said, “Run from anything that stimulates youthful lust. Follow any thing that makes you want to do right. Pursue faith and love and peace, and enjoy the companionship of those who call on the Lord with pure hearts” (2 Timothy 2:22). Ministers of the Lord shall practice “that the first great

²⁴ Ellen G. White, *Evangelism* (Hagerstown, MD: Review and Herald Publishing, 2002), 345-347.

²⁵ Aubrey Malphures. *Developing a Vision for Ministry: In the 21st Century* (Grand Rapids, MI: Baker Books, 2007), 58.

business on earth is the sanctification of my own soul.”²⁶ The life of the servants should resemble to their master’s in all dimensions. Jesus is a good example for his followers to follow his footsteps for the life of their ministries.

There are several qualities that a preacher should strive to possess in his life; seven are described below. First, the preacher should be a man of serious purpose. Second, the preacher must be clean and pure in the habits of his life. Third, he should apply or practice good health habits. Fourth, his work calls for mental and spiritual unselfishness. Fifth, a preacher should be a hopeful individual. Sixth, enthusiasm in a preacher is seen when he revives himself (equips himself with the word of God) at the sight of the people. Seventh, the preacher is a student.²⁷ The testimony of the life of ministers should be a good example for other people who see their spiritual, physical and mental preparedness. The character of a Christian will reveal itself in his daily life. Jesus Christ said, “Every good tree bears good fruit; but a corrupt tree brings forth evil fruit”(Matt 7:7). “If we love Christ, we shall love those who resemble him in life and character.”²⁸

Without exemplary life, no one can testify for Jesus. The key example is our Lord Jesus Christ. Paul said that “your attitude should be the same that Christ Jesus had. Though he was God, He did not demand and cling to his rights as God. He made himself nothing; he took the humble position of a slave and appeared in human form (Phil 2:5-7).

²⁶ J. Robert Clinton. *The Making of A Leader* (Colorado, Nav Press, 1988), 57,58.

²⁷ Dewey Huston. *How to Preach*. (Nairobi, Kenya Evangelical Publishing House, 2002),7-8.

²⁸ Ellen G. White. *The Sanctified Life* (Hagerstown, MD. Review and Herald Publishing, 2006),82.

Faithfulness and Commitment of Ministers

Faithfulness is one of the qualities of ministers that shows their commitment in their work and at the same time in the community. “God is faithful; He expects all of us, particularly His leaders, to be faithful as well. Just as there is order and consistency in the world God has created for us, there should be order and consistency in our leadership.”²⁹

Ministers need to be faithful to their followers by “articulating a clear, consistent message that states understandable goals...; nothing erodes a leader’s effectiveness more than faithfulness.”³⁰ Many time ministers lose respect because of lack of commitment and faithfulness. That is why leaders should not have freedom to speak and stand boldly before people in the ministry. The researcher believes that, if ministers were solely influenced by God’s spirit, their goodness, consciousness, and awareness of commitment and faithfulness would reflect in their ministries.

Understanding Adventist Ministers

Ministers are the guardians and leaders of the church. In the Adventist context, “A solemn responsibility rests upon ministers to keep before the churches the needs of the cause of God and to educate them to be faithful.... Christ's ministers are the spiritual guardians of the people entrusted to their care. Their work has been likened

²⁹John J. Ehlisch. *Spiritual Freedom: From an Experience of the Ignition Exercise to the Art of Spiritual Guidance*. 2nd Ed., (Chicago, CA: Loyola Press, 1995), 105.

³⁰ *Ibid.*, 106.

to that of watchmen.”³¹ Since Adventist church ministers are servant hood leaders of the church, they have a higher authority to keep the church from false teachings.

At the same time, leading the members to the heavenly home is the minister’s responsibility. “An evangelist then is simply one who preaches the good news of God’s word in the context of the salvation of man. All ministers are evangelists. The focus of all preaching must be redemption and restoration of man.”³²The pastors should increase effort in their work to multiply the congregation in each place where they are, and train all believers to make them part of their mission.

From an Adventist point of view of the earliest years of the New Testament church “the apostles, prophets and evangelists provided general pastoral leadership over the church and the term pastor was applied to all leaders within the church.”³³ Therefore all church workers are servants of the Lord at their levels; to reveal Jesus is their life-time mission.

God has a church and the church has a divinely appointed ministry. That is why the *Seventh-day Adventist Church Manual* has embraced this Bible passage: “And He gave some apostles and some prophets and some evangelists and some pastors and teachers for the perfection of saints, for the work of ministry for edifying of the body of Christ.”³⁴

Benefits of Ministers

³¹ Ellen G. White, *Education*, Complete Publishing Ellen G. White Writings [CD ROM] (Silver Spring, MD: Ellen G. White Estate, 1999).

³² John W. Fowler. *Adventist Pastoral Ministry*,(Oshawa, Pacific Press, 1990), 107.

³³ *Ibid.*, 17

In the book of Matthew, Peter asked Jesus: “We have given up everything to follow you. What will we get out of it?” (Matt. 19:27). Concerning this question, Jesus replied: “I assure you that when I, the son of man, sit upon my glorious throne in the kingdom you who have been my followers will also sit on twelve thrones, judging the twelve tribes of Israel.” (Matt 19:28). Therefore, the benefit of ministers is a big position in God’s kingdom. Not only that; ministers also have peace and satisfaction when they do God’s business. The one whom ministers serve can give them peace and rest; reason why all are invited to carry his cross.

“If you refuse to take up your cross and follow me, you are not worthy of being mine. If you cling to your life, you will lose it; but if you give it up for me you will find it. (Matt 10:38). Since ministers volunteer to serve the Lord, their benefit is to be with Jesus forever, get satisfaction by sharing God’s word with others who do not know Jesus, and see people getting free from addiction because of God’s word.

Challenge Facing the Ministers

To be “a minister” in these days is challenging. “One of the greatest anxieties among ministers today is the fear of failure. The finger of responsibility is often pointed toward the pulpit when the congregational shortcomings occur.”³⁵ Ministers are blamed in each mistake in the church. “If the attendance lags, if the budget is short, if someone in the hospital is overlooked, if the church bulletin has an error, usually the preaching minister takes the blame.”³⁶ Even when church members are not

³⁴ General Conference of Seventh-day Adventist, *Seventh-Day Adventist Church Manual*, revised 2000, 16th edition, (Maryland, Review and Herald Publishing Association, 2000), 135.

³⁵ Paul Benjamin, *The Equipping Ministry* (Cincinnati, Ohio: Standard Publishing, 1952), 37.

³⁶ *Ibid.*, 37.

volunteering to participate in each program, ministers are responsible. They are accused in most church mistakes that occur daily. Other challenges include lack of congregation approval, low salary, and uncomforted working places.

A lack of congregational approval often leaves him with a sense of loneliness. During this time, if a minister has a family, the family will share his pain. If a minister is alone, discouragement will lead him to see another opportunity to flee from the church.

Ministers work day and night for the growth of the church but the payment is low to feed himself and his family. The researcher has observed that ministers are discouraged because of their low salaries, that cannot take care of their own and their families' needs, to the point of running away from the ministry. Sometime the minister's family is discouraged as they start living a miserable life due to insufficient income. Low salary, therefore, becomes a reason for him to leave the ministry and look for another opportunity to fulfill his family's needs. In the church they may feel neglected or abandoned.

While the researcher understands and recognizes low salary as a big problem, at the same time he advises ministers to be patient. They should not feel that they are being overlooked. Their turn may come later. Instead of feeling sorry for themselves, they rather need to do self-examination to see why they are suffering with a low salary. If they work more, they're likely to be paid better. Additionally, if any is qualified for a higher position—and therefore higher salary—the Lord will lay the burden, not only on ministers, but also on those who have tested them to know their worth, and who can understandingly urge the forward.³⁷

³⁷General Conference of Seventh-day Adventists, *Seventh-day Adventist Minister's Manual* (Silver Spring, Maryland: Review and Herald, 1992), 15.

Ministers and their families often face some administrative challenges when they are placed in remote areas where there is no electricity, water, enough food, a medical facility, etc. Finally, ministers' popularity can also become a problem in the exercise of their duties. If one is popular and accepted in the congregation, jealousy may rise from his friends and the administrative body. Incapable leaders are especially angry because of his popularity and look for ways to remove him from that particular place.

Lack of Training

Nowadays ministering to people without proper training is another challenge ministers are facing. Training is essential to meet the challenge. The disciples were trained under Jesus for three and a half years after which they were able to train others. "Passing by the self-righteousness Jewish Teachers, the Master worker chose humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train and educate as the leaders of His church. They in turn were to educate others and send them out with the gospel message. That they may have success in their work they were to be given the power of the Holy Spirit."³⁸ To know the word of God properly, training is necessary. It helps to understand and compare spiritual things to spiritual books. As Malphurs said, "churches will develop more and more and better leaders if you put greater focus on training than on informational instruction."³⁹ Today there are pastors who have no educational background

³⁸ Ellen G. White. *The Acts of the Apostles* (Mountain View, California: Pacific Press, 1963), 17.

³⁹ Aubrey Malphurs, *Value-Driven Leadership: Discovering and Developing your Core Values for Ministry* (Grand Rapids, Michigan: Baker Books, 1996), 82.

especially in the countryside. That is why the church is not growing. The church should train pastors for effective work of the ministry.

In the church movement, training can influence people to do things right. Training is an appropriate thing to expand the work of the Lord and plays a great role to teach how to handle people. “Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath School classes, how best to help the poor and to care for the sick, and how to work for unconverted.”⁴⁰ The duties of church leaders should include communing with God, studying the scriptures, and looking for further training to equip them for the ministry. Every minister is a leader of the church. “Leaders should be deeply spiritual persons.”⁴¹

If the pastors are not well equipped and trained, the church will go to worldly life. Today the church needs well trained ministers. Well trained and equipped ministers should be assigned in each district to lead the church properly.

In 2 Timothy 3:15-16 Paul said, “You have been taught the Holy Scriptures from childhood and they have given you the wisdom to receive the salvations that comes by trusting Christ Jesus. All scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It straightens us out and teaches us to do what is right.” Without knowledge no one can differentiate truth from wrong. Thus, training is very important for ministers so they can teach people

⁴⁰ General Conference of Seventh-day Adventists Ministerial Association, *Seventh-day Adventist Minister's Handbook* (Silver Spring, Maryland: Review and Herald, 1997), 61.

⁴¹ Wilfred M. Hillock, *Involved: An Introduction to Church Participation and Management* (Nashville, Tennessee: Southern Publishing, 1977), 3.

the right doctrine and other appropriate principles regarding how to deal with their congregations.

Jesus was good example on how to train peoples. “Jesus spent three and a half years teaching his disciples the important principles of His kingdom, through both words and examples...the disciples began to understand the immensity of the task to which Jesus was calling them.”⁴² Ministers should know how to meet people’s needs. The methodology is very important to reach the people and to lead the church; it needs training. Jesus spent his time training his disciples. Before ascending to heaven, He taught everything which was necessary for the ministry. “And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the Mount of Olive (Luke 21:37). And he taught daily in the temple (Luke 19:4). Therefore, training is very important to build up the ministers’ capacity and to equip them for the work of the Lord. That is why Jesus trained his followers in the temples and synagogues.

Believers Traditional Views of Pastors

The researcher observed that, traditionally pastors might not be acceptable in all places; however, in some areas, pastors consider themselves important in the community where they live because they are the most respected among the believers and the audience hears them more often than any other person. Unfortunately, in South Ethiopia Field most of the believers think that pastors are uneducated. They live by visiting homes, eating food from each home, praying for people, and preaching on the pulpit by reading from the Bible. On the other hand, the listeners think that Jesus gave them the message to preach about “the Kingdom of God is near; repent and

⁴² Ted N. C Wilson, “That They May Be One” Keeping the Remnant Together.” *Adventist World* (February 2012), 9.

believe the good news”(Mark 1:15). “When they come into a church, new pastors in traditional churches are expected to spend as much time as necessary getting to know the church members and finding out what they want to do and where they want to go. The Pastors’ responsibility from then on is to enable the members to accomplish what they desire.”⁴³

According to C. Peter Wagner, “Pastors are employees, the church considers itself responsible to hire, fire, and supervise. Therefore, responsible churches think they should periodically take stock to assess whether their current pastors are doing well enough to stay or whether the time might have come for them to move on.”⁴⁴

Contemporary Setting

Ministers should understand and discovers the contemporary setting. “When a pastor faithfully performs this work, he discovers a biblical writers’ meaning and brings into trustworthy dialogue with contemporary life. This work allows a pastor to transfer what he’s learned about the text to the words his hearers can understand. Effective biblical preaching is a continuous interplay between the meaning of scripture, the needs of hearers and the character and competence of the preacher.”⁴⁵

Pastors are called to be ministers of the church, according to the setting of the season and situation by understanding their congregations. Not only understanding of the situation but also they should identify their duty in the church. “Pastors are in charge of the church. Little is done unless they do it. Everything depends on the

⁴³ C. Peter Wagner, *Church Quake!: How the New Apostolic Reformation is shaking Up the Church as We Know it* (Ventura, California: Regal Books, 1999), 83.

⁴⁴ Ibid., 84.

⁴⁵ H. B. London, Jr., and Neil B. Weisman, *Pastors at Greater Risk: Real Help for Pastors from Pastors who’ve Been There* (Ventura, California: Regal Books, 1993), 135.

pastor's work. We must look to pastors to bring renewal and revival to the church. His calling is of necessity different from that of the local elder as is his function. He is ordained to the gospel ministry and uniquely commissioned to preach the word; be instant in season, out of season."⁴⁶

Influence of Other Denominations

All the time the environment influences ministers to look after every reaction and movement in the life of his congregation. Ministers are human beings like any other person; they can, therefore, be influenced by other people. When Samuel was the judge of Israel, the people who were under him needed to be like their neighbors and say that "Now make us a king to judge us like all the nations" (1Sam 8:5). It was not God's will for them to have a king for them because God himself was the King of Israel. So, by looking at people around them, ministers can be influenced to be like them.

Seventh-day Adventist ministers may be attracted by other denomination styles of worship and/or the benefits these other denominations give to their pastors. Bringing other denomination styles of worship may result in leading their respective churches a wrong way. Ellen G. White said that the king of darkness "planted the seeds of questioning, doubting, and faultfinding in many minds and that his influence has turned many souls from the truth."⁴⁷ Today, other denominations are found around Seventh-day Adventist churches to attract its members. Also some Seventh-day Adventist ministers leave the ministry to join other denominations. One best

⁴⁶ John W. Fowler. *Adventist Pastoral Ministry*. (Pacific Press Publishing, 1990) 26.

⁴⁷ Ellen G. White, *Testimonies for the Church*, Vol. 5, (Mountain View, California: Pacific Press, 1948), 297.

example is near the South Ethiopia Field headquarter where an entire Seventh-day Adventist Church congregation and its two pastors joined the Evangelical church.

Jesus, a Model for Ministers

Jesus was a good model for ministers when He was on this earth for three and a half years. He said “I will build my church” (Matt 16:18). The apostle Paul adds, in Ephesians 2:20, that “the church is built on the foundation of the apostles and prophets.” “How thankful we are that the rock on which the foundation of apostles and prophets rest in the rock of ages, Jesus Christ himself. He gives the church its eternal, underlying strength.”⁴⁸

The success and greatness of ministers begin by following the good example of our Lord Jesus Christ. He is the outstanding example of humility and of not looking to our own interests but the interests of others (Phil 2:1-11). “He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace. He saw the needs of men and women, children and youth, and to all He gave the invitation, “come unto me.”⁴⁹ And “greatness involves more than measurable achievement, it starts with the leader’s heart and not his head. It is rooted in virtues like self-sacrifice, love, courage, loyalty, meaning, mission, passion and commitment. Those are kingdom qualities, characteristics of Christ. And decisions must possess his dynamic.”⁵⁰ Ministers should practice His character to draw peoples to them and to

⁴⁸ Reinhold R. Bietz, *Jesus the Leader* (Mountain View, California: Pacific Press, 1980), 17.

⁴⁹ Ellen G. White, *The Ministry of Healing and Steps to Christ* (Gyeonggi-do, South Korea, Everlasting Gospel Publication Association, n.d.), 18.

⁵⁰ Stay Toler and Jerry Brecheisen, *Lead to Success: New Testament Principles for Missionary Leadership* (Kansas City, Missouri: Beacon Hill Press, 2003), 91.

get attention from those who listen them. Jesus had all these characters mentioned above to draw people to Him.

Ministers should follow his example to get the hearts of people and win them to Christ. It is written in the book of John: “Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master nor is he who is sent greater than he who sent him (John 13:13-16 KJV). Also in Matthew 20:26 he says, but it shall not be so among you: but whosoever will be chief among you, let him be your Minister. “Leading like Jesus means leading with humility, which requires knowing whose you are and who you are, you are called to be a good steward of your season of influence in service to a plan that was set in motion before you came on the scene. Your influence will extend beyond your exit in the hearts and minds of those entrusted to your care.”⁵¹

The master of heaven and earth teaches His people how to lead and teach by being good examples. Just as the son of man did not come to be served, but to serve, to give his life a ransom for many (Matt 20:28NKJV). “Our words, our actions, our deportment, our dress, everything should preach. Not only with our words should we speak to the people but everything pertaining to our person should be a sermon to them.”⁵² Model of Jesus means to follow His steps as He taught the people when he was on this earth. Exemplary life attracts people to be like Jesus. Therefore, minister’s personal life and performance should match the Christian message.

⁵¹ Ken Blanchard and Phil Hodges, *Lead Like Jesus* (Nashville, Tennessee: Thomas Nelson, 2008), 66.

⁵² Ellen G. White: *Evangelism* (Washington, DC: Review and Herald, 1946), 671.

Richard M. Gula said that “the moral character and virtues of ministers are revealed in moral responsibilities. How they exercise their professional role as pastoral ministers depends a great deal on who they are. So the first step in constructing an ethical framework for pastoral ministry is to give careful attention to character and virtue.”⁵³ The real secret to leading like Jesus is found in Proverb 3:5-6 “Trust in the Lord with your heart and lean not on your own understanding, in all your ways acknowledges him, and he will make your paths straight.”

The Ministry pastors are engaged in Christ’s ministry. “Jesus fulfilled God’s ministry and passed it on to the apostles and through their inspired writings it was passed on to local churches and their pastors in all ages. Thus, in Christ’s ministry, pastors find their ministry. The pastor has no ministry apart from the ministry of Christ. This concept underscores the need for ministers to submit to Christ.”⁵⁴

The Example of Early Ministers, the Apostles

The earliest ministers in the New Testament were apostles. “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God” (Rom 1:1). And the leadership of the church was laid down under the apostles to lead the church as shepherds and teachers. That is why Jesus trained them. “The gospel writers describe how the apostles each received a distinct personal call from our lord Jesus Christ to ministry for which he was to prepare them.”⁵⁵

⁵³ Richard M. Gula, *Ethics in Pastoral Ministry* (Costa Mesa, California: Paulist Press, 1996), 31.

⁵⁴ John W. Fowler, *Adventist Pastoral Ministry* (Oshawa, Ontario Canada: Pacific Press, 1990), 18.

⁵⁵ Prime and Begg, 22.

Apostles were sent by Jesus to train people who were willing to go to preach about the kingdom of God and call people to be saved by His name from sin. In the New Testament people who participated in preaching the gospel did so after receiving that gift from God. “Christ’s gifts to the church include apostles, prophets, pastors, and teachers (Eph 4:11), exhorters, administrators, leaders, and helpers (Rom 12:7, 8). We understand God’s call to these ministry gifts is totally within his sovereign discretion without regard to gender, race, disability, or national origin.”⁵⁶

Apostles are ambassadors who represent Jesus on this earth. “The basic root meaning of apostle is one sent as representative of another with the power and authority of the representative coming from the one who sent him. They are like ambassadors who represent a country.”⁵⁷

However, apostles are human beings who face problems and difficulties as any human being. Jesus said, “Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak” (Matt 26:41). Therefore everybody who is engaged in the same ministry will pass through difficulties like the apostles who faced many challenges in their ministry.

All apostles were given the great commission found in the gospel of Mathew to reach the world by preaching His word. Jesus said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Matt 28:19, 20). Meantime the church should mature in order to complete the task of the great commission.

⁵⁶ Wagner, 109.

⁵⁷ Ibid., 107.

Apostles should be fruitful as Jesus said that you shall know them by their fruits, (see Matt 7:16, 20).

Although God had good apostles, there were also false apostles in the time of early Christian church who were working against His mission. “I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not and have found them liars” (Rev 2:2 NKJV). “Satan’s chief aim through these false apostles is threefold: to dilute, defile and discredit the apostle and the apostolic movement. Many will be bewitched into rejecting true apostles because of the inevitable failure of false apostles.”⁵⁸

The real work of the ministers should be: first, feeding God’s flock properly; second, protecting them from false teaching; third, multiplying the number of members according to God’s word; fourth, empowering church members; and fifth, being good models. According to the model of the early time apostles, apostles should be holy for God. “And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him that he may minister unto me in the priest's office”(Deuteronomy 28:3 NIV). Ministers should not be proud and boast in the ministry of God’s church. “The best apostles are not proud or boastful, but they do recognize godliness and holiness of everyday life.”⁵⁹ In this regard, Paul says: “for I know nothing against myself, yet I am not justified by this; but he who judges me is the Lord” (1Cor 4:4).

⁵⁸ Ibid., 118.

⁵⁹ Ibid, 121.

Ministers According to Ellen G. White

In the writings of Ellen G. White there are many things which are important for the remnant church to accomplish Christ's mission. Especially concerning ministers, White's advice led to the target which Christ had given them. Her view, as the researcher observed, is that ministers should glorify the Lord and be clean from sin. "Those who would labor for God must work intelligently to replenish the deficiencies in themselves and glorify the Lord God of Israel by standing in the light, working in the sun of righteousness. Thus they will carry the church forward and upward and heaven ward, making its separation from the world more and more distinct."⁶⁰

Ministers should focus on the mission they are engaged in for the work which God gave them. "Ministers of the gospel, God's messengers to their fellow men should never lose sight of their mission and their responsibilities. If they lose their connection with heaven, they are in a greater danger than others, and can exert a stronger influence for wrong."⁶¹ Ministering the church needs God's help. Unless ministers will pray to God, and look to Him, they will not be successful in the ministry. White adds that "as God ministers look by faith onto the holy of holies, and see the work of our great High Priest in the heavenly sanctuary, they realize that they are men of unclean lips, men whose tongues have often spoken vanity."⁶²

⁶⁰ Ellen G. White. *Testimonies to Ministers and Gospel Workers* (Mountain View, California: Pacific Press, 1962), 406.

⁶¹ Ellen G. White, *Gospel Workers* (Mountain View, California: Pacific Press: 1948), 17.

⁶² *Ibid.*, 23.

Therefore, cleanness and righteousness are needed for ministers to be good examples to the people who live under their teachings. God's ministry cannot work in human's wisdom, but under the guidance of the Holy Spirit. Ministers serve as stewards of God's work since He is the one who sent them; the owner of the work is God.

CHAPTER 3

SOUTH ETHIOPIA SEVENTH-DAY ADVENTIST CHURCH

This project thesis focuses on Southern Ethiopia Seventh-Day Adventist church in the context of its administrative body. This chapter will discuss the church history as well as its growth, ministry, challenges, and its opportunities to develop effective ministers. The area geographical setup, a brief historical background of South Ethiopia Field and its good opportunities for ministers and their current activities will also be discussed.

Historical Background of South Ethiopia Field

South Ethiopia Field was established in 1948 by Valdemar E. Toppenberg, E. Palm, Mrs. Toppenberg, and Pastor Tekle Haimanot Kelech as a translator and evangelist. The later was also the first pioneer of the field.

According to Pastor Truneh Woldesilasea, South Ethiopia Field work began in Kuyera, in Arssi Province. Ethiopia Union Mission was excited for the opening in the South for the Adventist message and the development of the station in Kuyera. V. E. Toppenberg became the leader of the work and had a multifaceted program of action such as: evangelism, education, and development. The school opened in 1948. About 70 orphan students were accepted as dormitory students and many others joined them. Immediately Kuyera Adventist School became the training center for workers by designing different curricula in such areas as: Bible doctrines, English, Pastoral

Training, Public Speaking, Secular and Church History, General Knowledge, Arithmetic and Teacher Training.¹

Before South Ethiopia Field was organized, other fields like North West Field, West Ethiopia Field, and Central Ethiopia Field had been already organized. In October 1965, the junior college program began offering its service in Education, Theology, Business Administration, Automotive Technology, and Mechanized Farming. And the ministry expanded from Ethiopia Adventist college to the recent South Ethiopia Field during the time Italian occupation (1936-1941). The great spiritual revival took place in Southern Ethiopia, particularly in Wolayta District, before the field establishment.² The college play great role for the establishment of the field by sending students and teacher for evangelical effort and penetrate new areas.

The work moved fast and the missionaries opened schools and clinics in different parts of South Ethiopia Field. As Truneh Weldesilsea said, the field headquarters moved from Arssi to Hawassa in 1970. Hawassa was a newly built capital city of Sidamo Province, now South Nation Nationalities People's Region and happened to be the center of the field. Thus, the Capital City also became the field headquarters.³

A Description of South Ethiopia Field

Ethiopia has nine governmental states. Among the nine are the South Nation Nationalities and people's Region (SNNPR) State Government. This entire region

¹ Truneh Woldesisasea, *Adventism in Ethiopia*, (Addis Ababa, Ethiopia, Birhanina Selam Publishing, 2000), 354-357.

² *Ibid.*, 363-365.

³ *Ibid.*, 381.

plus four zonal administrations from the neighboring Oromia State is the territory of South Ethiopia Field.

SNNPR, with its 57 nation nationalities, is one of the nine ethnic divisions of Ethiopia. The SNNPR borders with Kenya to the South, South Sudan to the West, the Ethiopian region of Gambela to the North West, and Oromia Region to the North and East. The region extends over an area of 112,349.19 km² with a population of 15,042,531 inhabitants (Table 1 below). Its density is 130 inhabitants/km². The Region's religions include: Protestant 55.5%, Orthodox Christian 19.6%, Muslim 14.1%, Traditional 6.6%, and Roman Catholic 2.4%. Other smaller denominations share 1.5%, as per 2010 Region's statistics,⁴ the latest on record the researcher was able to find.

Table 1. Four Oromia Administration Zones and SNNPR Statistics

Zone	Population	Area/Km2	Major religion	Religion by %
Bale	1,387,800	43,690.56	Muslim	76.71%
Guji	1,387,806	18,777.05	Protestant	56%
Mirab Arssi	1,964,038	34,320.03	Muslim	80.34%
Borena	1,104,078	36,201.09	Muslim	75%
SNNPR	15,042,531	112,349.19	Protestant	59%

The total population of the four Oromia Zones is 5,843,722 and the total population of SNNPR population is 15,042,531.⁵ Therefore, the total South Ethiopia Field of Seventh-day Adventist territory population is 20,886,253 (5,843,722 +15,042,531) people. As established earlier, Ethiopia Union Mission has four fields and one mission field. South Ethiopia Field is the second largest field in the country

⁴ South Nation Nationalities and People by Region, Population of the State, South Ethiopia, Hawassa," accessed 8 February 2013, <http://www.snnpreb.gov.et>.

⁵ Oromia National Regional State, "Population of Each Zone," Addis Ababa, Ethiopia, accessed 8 February 2013, <http://oromiya.com>.

after West Ethiopia Field. The South Ethiopia Field baptized church members are 54,000. They are distributed in 400 churches, 19 companies, and are served by 205 pastors. There are also 14 schools under its administration. The only Adventist College there is in Ethiopia is Ethiopia Adventist College that grew from Kuyera Adventist School described earlier in this chapter. The school is located in South Ethiopia Field even though it is an Ethiopia Union Mission's institution.⁶

The South Ethiopia Field is rich in languages as mentioned before; this is both an advantage and a disadvantage. To communicate with local people, especially when preaching, requires a local language speaker. That has been a great challenge for the mission field for many years. Up to the writing of this project, to find pioneers to send in new areas, are challenging.

The Manpower in South Ethiopia Field

Manpower planning, also known as Human Resources Planning, “consists of putting the right number of people and, the right kind of people at the right place, right time, doing the right things for which they are suited for the achievement of goals of the organization.”⁷ As the South Ethiopia Field secretariat office records show, for the past thirty years, the same people have been working without upgrading themselves. This has caused the work to remain behind instead of growing fast. The

⁶ According to the south Ethiopia field secretary office documentation. EUMField information was true up to November 2013 when the territory was reorganized into five fields, one conference, and one mission. Ethiopia Adventist College previously under the South Ethiopia Field territory is now under the newly established field (South East Ethiopia Field).

⁷ J. M. Dewan, *Management of Manpower Training and Development* (New Delhi, Discovery Publishing House, 1999), Chapter 2, accessed 5 May 2014, <http://html?id=AopahqjEc>

assessment shows that 68.9% are below high school and 19.7% are high school graduates. Only 6.5% and 4.5% are College Diploma and Degree holders respectively.

Table 2. Pastors' Education Statistics

Below High School	High School	Diploma	Degree	Total
158	45	15	7 and counting	229
68.9%	19.7%	6.5%	4.5% Theology and 4 in ac	100%

In this project the researcher is also assessing the staffing situation. In his capacity as president of South Ethiopia Field, he will present the findings to his Executive Committee in an attempt to find ways to change the old system of evangelism by suggesting some administrative changes at each level of the organization. He thinks that South Ethiopia Field needs to replace veteran pastors by new ones. Low skilled ones should be trained at their levels and be transferred to areas which fit them and are equivalent to their education. Those who are capable to improve themselves should be given short trainings as soon as possible and plans should be made for long term training to develop their abilities.

According to the survey (Table 3), the researcher observed that the numbers are not encouraging. As an example, 9.6% pastors said they attended training once in a year; 17.4% said 2-3 times in a year; and the rest, 72.9%, don't remember ever attending any training. When it comes to attending long-term training, such as seminars/workshops and summer courses, 7.4% said they do so once in a year; 3.4% said 2-3 times in a year. The rest, 89.1%, don't remember ever attending any long

term training.⁸ After careful analysis of the education level of the pastors and the on-the-job training they receive, the researcher argues that in order to bring a change to this particular field, the real solution is to analyze the field's leadership style. For the researcher, who is at the same time the leader of this field since 2010, it is a great challenge. On the other hand, it is a great opportunity to serve and become an agent of change by God's grace.

Table 3. Pastors Training Statistics

Answers	Short-term Training	%	Long-term Training	%
Once in a year	22	9.6%	17	7.4%
2-3 times/yr	40	17.4%	8	3.4%
More than 3 times/yr	0	0%	0	0%
Almost never	167	72.9%	204	89.1%
Total	229	99.9%	229	99.9%

Training Facilities in South Ethiopia Field

As far as pastors' training is concerned, facilities available in the field are sufficient. As an example there is a library with enough books and other materials for short training programs. For long term training, there is Ethiopia Adventist College, located at about 30Km from the field headquarters, offering both religion and theology courses. By using these facilities, the field can achieve its mission to accomplish the work given by the Lord.

Additionally, the field has duplicating and photocopying machines to produce a variety of materials for pastors. There are also 5 LCD projectors both to train ministers and to hold public evangelism in their congregations. In sum, there are many facilities for the field to accomplish its mission. More is expected; according to

⁸ Questionnaires prepared to conduct this survey are in Appendix A.

its 2012 five year Strategic Plan, South Ethiopia Field will provide books to each minister to upgrade ministers knowledge in each year as implementation plan. Departmental directors, on their part, will produce preaching and training materials for each pastor.

The Field and its Ministry

As a Seventh-day Adventist church congregation, the major worship program is conducted every Saturday. However, there are other worship programs and Bible studies in small groups that are conducted during the week. The dialects used include Sidamigna, Wolitigna, Oromigna, Kambatigna, Hadiyigna, Alabagna, Gofgna, Guragegna and Amaharic, the official language of the country. About tenor more other dialects are spoken by smaller tribes. The field assigns pastors according to their abilities to speak the area dialect.

South Ethiopia Field has three officers, five departmental directors and nine district leaders.⁹ Together they form the Field Committee. The growth of membership and church planting in South Ethiopia Field is somewhat encouraging. Before the year 2010, there were 395 organized churches and 10 companies. By this study time in 2014, there were 400 churches and 25 companies. Additionally, the entire field has 229 ministers, as stated earlier, each pastor ministering four to seven churches. While some churches are close to one another, others are as far apart as ten to twenty kilometers away. The only means of transportation to reach them in some areas is either on the horse back or their feet. If the field had worked properly with effective ministers, more could have been achieved because the area is a fertile land as far as

⁹ Officers are the President, the Executive Secretary, and the Treasurer. Departments include: Sabbath School, Stewardship, Education, Women's Ministry, and Youth (departmental leaders may carry other responsibilities). There are five administrative territories in the field led by district leaders. All of these constitute the administration body of the field.

reaching people with the gospel is concerned, especially in country sides. However, in spite of this fertility, from time to time the ministry is challenged by people who want to interject their own teachings. The researcher undertook this project to create the awareness of these facts and highlight inconveniences that have a negative impact on the ministry in South Ethiopia Field.

Therefore, unless the field takes action to change the conditions in which the work is done, preaching the truth tomorrow and reaching people with the gospel will continue to be very difficult. That is why the researcher wants to design this project to show the problem and opportunities for the field work.

Ministers' Remuneration in South Ethiopia Field

The current number of ministers, as stated in the previous paragraph, is beyond the capacity of the field to pay each pastor a good salary. Additionally, there are schoolteachers, secretaries, guards, and clinic workers who also expect a good salary. The researcher has observed that under these conditions the field cannot support itself because it runs the work with quantity instead of quality. In this study, he is proposing to change the practice in the entire field. The process has already begun. A questionnaire for all ministers and the executive committee (See Appendix A) to assess the situation and document the needs has been prepared and the researcher is training ministers who will bring change on how they do their work in the field (See Appendix B).

Mission Mentality of Ministers

Ministers think that the work in the vineyard is simple and can be accomplished by their knowledge without a sincere study or additional training. They are busy with their personal work from Sunday to Wednesday and they are engaged

for the gospel work from Thursday to Saturday only. That was the trend practiced for many years. Every time when the field designs a new plan for church growth, they do not accept it. Instead they would take the idea to the people and tell them that the field officers brought new ideas and changed the norm of the church system.

Table 4 (below) indicates how engaged South Ethiopia Field church pastors are in evangelistic activities. According to the survey, more than half of the 229 pastors, or 65%, almost never conduct evangelical efforts or public evangelism; 31.4% of them conduct evangelical efforts once in a year; 3% 2-3 times a year; and 0.4% hold them more than three times in a year.¹⁰

Table 4. Pastors Involvement in Evangelical Activities

Evangelical Efforts Frequency	Number of Pastors	Percentage
Almost never	149	65%
Once in a year	72	31.4%
2-3 times in a year	7	3%
More than 3 times in a year	1	0.4%
Total	229	100%

Thus, the researcher believes that the traditional mentality of ministers can, and should change to contemporary thinking through a variety of short and long term training programs.

Self-Motivated Ministers

The researcher observed that gifted (gift-based) ministers are those who can bring change for the work of the ministry by using their talents. They catch up things easily and they understand things better than their friends who work with them in the same field doing the same job. They don't need a push or any other kind of motivation to do the job. It comes naturally.

The researcher has found that out of 229 (or 220) ministers who responded, only 38% say that they are gifted (gift based) ministers or catch things easily. Twenty five percent of them are active in training people for the ministry that is doing rapidly; 25% are preaching every Sabbath and giving Bible studies for the new souls; 12% are participating in other church activities, such as laity, every Sabbath. Other nine peoples were attained the program but not respond because of an able read and write the national language. These are using their talents to reach people through gospel. As the *Seventh-day Adventist Ministers Manual* suggests, “No pastors are good at everything. Their expected skills are too many and too varied, for example, on one end of the spectrum the pastor is expected to be a scholarly theologian and biblical preacher. This requires a love for books, and a need for privacy for one’s study. On the other hand, pastors are expected to be counselors, visitors, and promoter.”¹¹ Therefore to make pastor’s multitalented employees, long term training is very essential for them.

Spirituality of Ministers

The spirituality of ministers is evaluated by the response to God’s initiative, not something they initiate on their own. It leads them to center themselves in Him. Christ becomes the passion of their lives. In 1 Timothy 6:12 it says, “Fight the good fight of faith, lay hold on eternal life, to which you were also called and have confessed the good confession in the presence of many witnesses.”

¹⁰ Survey questionnaire is in Appendix A.

¹¹ The General Conference of Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Minister’s Manual* (Hagerstown, Maryland: Review and Herald. 1992), 236.

According to the survey, 37% of the pastors spend their time earning money to support their families. As mentioned in the above sub topics, 25% do not have a good understanding of the Adventist beliefs, and 38% are gift based ministers. Unless ministers keep their spirituality, they cannot be the keeper of God’s house. Without spirituality how can they lead people to spiritual life? “Without the spiritual dimension, ministers will degenerate to implementation of psychological techniques, organization methods, and motivational cheerleading. Real power in ministry springs from spirituality that comes from a personal encounter with Christ.”¹²

On this subject, the researcher observed from the Table 5 that, 45.4% of the pastors occasionally read the Bible; 41.9% read it once a day, 7.8% 2-3 times a day, and 4.8% more than 3 times a day. Concerning their personal prayers, 7.8% pray occasionally, 48.4% pray once a day, 26.2% 2-3 times a day, and 15.4% more than 3 times a day.

Table 5. Pastors Bible Reading and Praying Habit

Frequency	Studying the Bible (15 minutes every day)	%	Personal prayer	%
Occasionally	104	45.4%	18	7.8%
Once a day	96	41.4%	111	48.4%
2-3 times a day	18	7.8%	60	26.2%
More than 3 times a day	2	1.8%	32	15.4%
No answer	9	3%	9	2%
Total	229	100%	229	100%

Desire to be Spiritual Ministers

From the researcher’s assessment, it was observed that almost all ministers have a desire to be spiritual; but they need to develop their spiritual and intellectual

¹² Ibid., 21.

growth through prayer and study. “Create in me a clean heart, O God, and renew a steadfast spirit within me” (Ps 51:10). Therefore, if the field can facilitate or sponsor on-going programs to upgrade ministers in short and long term trainings, all ministers will be happy to improve their status.

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

There has been no on-going training program for ministers in the field; yet trained ministers could have brought great change in the entire field. Thus, after carefully studying the existing problems and unsuccessful efforts of ministers to change things, the researcher came up with a strategy to develop effective ministers. The evaluation, implementation, and survey of the program will be explored and presented in this chapter.

Preparation and Implementation of the Program

As Ron Bennett accurately puts it, "Discipleship does not happen by sitting in a spiritual greenhouse, but by design, effort and perseverance on an individual level."¹ The statement can be applied to ministers too, because to develop effective ministers, an on-going training is necessary and it can bring change in their work in South Ethiopia Field.

Discussion with Field Officers

The researcher had a discussion with the field officers and presented his program. The officers got interested in the program to the point that at the end of the discussion they agreed to bring the program to the committee for further discussion.

¹Ron Bennett, *Intentional Disciple Making* (Colorado Springs, Colorado: NavPress, 2001), 11.

Presentation of the Program to the Field Executive Committee

The South Ethiopia Field Executive Committee looked at the proposed program and the general survey, commented on it, accepted it as a field project and allowed the researcher to go ahead with it. (See permission letters to conduct the project in Appendix C).

Training Preparation

The objective of this training was to equip ministers with materials for their future work in the church and to provide them with an enabling environment to put the lessons into practice. The first meeting was launched within the South Ethiopia Field office compound. Materials were provided to make more resources available (see Appendix B) to help pastors in specific areas such as preaching, leading the church according to the *Seventh-day Adventist Church Manual*, training people for the church work, and handling challenges.

On May 25, 2012 all ministers were invited to attend the seminar that was scheduled for two days: June 1st and 2nd of 2012. The field had passed the invitation call through its Zone (District) Leaders asking ministers to report at the field headquarters during the pay week; which they did. They found everything ready for the training. The field had also prepared some books for the ministers. Among those: *Evangelism* and *Gospel Workers* by E. G. White and *Equipping Members* by Del Dunavant. The books were given to the ministers during the seminar.

As mentioned above, on the meeting day, to raise the pastors' interest for the ministry, different topics were given for discussion. The first lesson that was given was entitled *The Role of the Pastors in the Ministry*. The lesson was about equipping members and enhancing their own spirituality. The second lesson's title was: *The Pastor Must Be a Leader*. The lesson was about how pastors should model good

leadership principles. Given that they have many followers around them, they should be good role models for all members. The lesson uplifted pastors' interest to be good leaders in their congregations. The third lesson was: *Being a Good Christian Example*. As written in the book of Titus 2: 7, 8 that, "In all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you;" so pastors were advised to follow that example. The fourth lesson was on *Professional Growth*. This lesson was conducted to enhance their profession and raise interest to continue their education. This was a good opportunity for them to see where and how to grow. The fifth lesson was *How to Overcome Resistance to Change*. These were the lessons presented in two days to equip ministers for their ministry.

Generating Interest for the Ministry

As referred to earlier, through seminars and long discussions, ministers were motivated to change themselves. Their interest rose for the ministry and to do their work with enthusiasm and courage as the researcher observed. During the seminar, field administrators were interested to see how the ministers were motivated. Their presence in the seminars increased the ministers' interest for their future mission work. To that end, the field promised them to continue upgrading their capacity through workshops, seminars, summer courses—for those who qualify to attend college—and by increasing their salaries.

The Quarterly Self-evaluation Program

For the past three years since 2010 there is a quarterly program of pastors' meetings, at the end of every quarter, during which evaluating their respective

ministries takes place. This peer-evaluation program is done by pastors working within the same work Zone as distributed by to the field administration. Thus, in each of the nine Zones, pastors, under the coordination of their Zone leaders, evaluate in one day what they did during the quarter, discuss and ask questions pertaining to their duties. At the end of the meeting, pastors go home refreshed, determined to improve and better coordinate their work in their zones.

As a result of all of these efforts, a baptism was organized in December 2012 and over 4,000 people were baptized. According to the information the researcher received from the field office, this was the first big baptism South Ethiopia Field has ever known. Most likely this was the result of pastors' training and their quarterly meetings.

Training Plan

In order to maintain the momentum, a long discussion on a long-term training was held with the field officers. Later on the agenda was brought to the field Executive Committee. After further discussion the committee agreed to sponsor five pastors to attend Ethiopia Adventist College and work on their theology degree program. Additionally, according to December 5, 2012 Executive Committee Minutes, the field took an action to send to the same college eight people every two years for diploma and degree programs.

For those who are able to continue their studies on their own, the field would allow them to take a leave without pay for either regular or summer sessions according to the policy.

Program Evaluation

The program evaluation came from three sources: (1) Zone (District) leaders, (2) field stewardship and ministerial departmental directors, program coordinators and field officers, and (3) ministers themselves. Before the program started, seven members were selected to form the evaluation committee. These committee members then organized ministers into groups and collected information from them. Therefore, the ministers shared their insights and added their valuable inputs after participating in their respective groups. The District and Zone leaders and the stewardship coordinators also reflected on their experiences of leadership and the involvement of their groups and quarterly meetings. The evaluation tools were survey questionnaires filled out by district leaders and respective group members as well as interviews with the coordinators and officers.²

District Leader's Feedback

The first question focused on the effectiveness of the training given to district leaders before they began their leadership responsibilities in 2012. They were specifically asked if the training was beneficial to carry out their duties as leaders. They reported that they have greatly benefitted from the training. It equipped them with the necessary information and skills to carry out their responsibilities effectively.

The second question focused on ministers who were attending the seminar of developing effective ministers in South Ethiopia Field.³ How well group members had participated in the overall activities of developing effective ministers program? Two third of the participants answered "very good;" the rest of the answers were "good."

² The questions prepared to evaluate the program are found in Appendix A.

³ See Appendix A.

The third question was about book reading and reporting by group members every quarter. The majority of them reported participating in this program. The fourth question was to find out whether or not all ministers attended the discussions. All answered “yes;” meaning they attended the discussions. The last question was: “Did the quarterly meetings and seminars bring change in your evangelical activities and increased your interest in your ministry?” The majority of ministers responded that it brought significant changes in their ministries.

Coordinators and Field Officers Feedback

The stewardship and ministerial departmental directors and two field officers were the coordinators of the program. Five questions were discussed in the interview; the first question was: “As coordinators or leaders of the church, how did your participation in the seminar affect your personal spiritual life?” Four out of six responded that the program was very good for the church to equip ministers for further work and that it opened their eyes for the future. They further stated that they were developing a strategy to reach all ministers through training and fellowship according to the meeting program. The ministerial department head and stewardship director added that they lagged for many years due to lack of training so “this beginning will wake us up from our sleep.” The second question was: “How do you evaluate the effectiveness of the seminar and quarterly meetings of the ministers in each district or zone?” All of them agreed that it was very interesting and “wished that it would continue that way.”

The third question was “What do you think are the major benefits the church has gained from this program?” They stated that church activities were held randomly; therefore, no one took the initiative to assess or evaluate their work

because of the size of the territory and a fear of related expense. However, according to their observation, they stated that the churches gained more through this program.

The fourth question was: “Did you observe any weakness in the program and can you recommend remedies?” They responded that they did not see any weakness in these programs; “it’s very effective and timely for our church.”

The last question brought to the coordinators was: “What is the best way to make the program sustainable?” Respondents said that district leaders and coordinators should continue their duties to sustain the program as stated.

Ministers Feedback

Concerning participant’s feedback, out of 229 questionnaires distributed through the coordinators and district leaders, 220 were returned. The feedback was very encouraging. There were five questions concerning ministers, the first question was: “The materials which were given by the coordinators helped me to gain a deeper understanding of my ministry” Among 220 ministers, 212 respondents, or 96%, strongly agreed to have gained from the materials.

The second question asking how the program helped them to develop the habit of reading books on a daily basis, 197, or about 90% of the respondents, strongly agreed that it helped them. The third question asked pastors how they learned the importance of reading books to upgrade themselves; 199, or 90% of the respondents, strongly agreed to have learned the importance of reading books. The remaining two questions addressed the continuity of the program and gaining a better understanding on how to conduct evangelical efforts. Respectively the majority of the respondents strongly agreed to continue the program. And a minority agreed that the program has given them a better understanding of how to conduct evangelical effort what they do

not know before, therefore the program should continue for the sake of the gospel work not only the pastors knowledge.

Researcher's Assessment

Several achievements and also some concerns have been observed. Below are program achievements and concerns.

Achievements

1. The seminars and quarterly selected study topics with related reporting documents enhanced participants' understanding on how to develop effective ministers. The researcher appreciated each one's participation.
2. Developing effective ministers program helped to create a favorite environment for participants. It mobilized members to participate in church activities because pastors got enlightened and equipped with tools to help members accomplish the goals of the mission of the church.
3. The researcher witnessed how the strategy of developing effective ministers changed ministers' mentality and created awareness on how to lead the church. When the 4,321 new members were baptized at the end of 2012, it was a great joy for South Ethiopia Field. Moreover, pastors learned valuable lessons on how to equip members for the ministry, how to bring changes in their churches, and how to deal with those resisting changes. Finally, the pastors had the opportunity to discover their talents.

The researcher was surprised to see the program succeeding beyond his imagination. Since it was the first program on developing ministers in South Ethiopia Field many church members and ministers admired it. They even asked the researcher

to develop additional programs in the line of church ministry. Field leaders also expressed much appreciation for the program.

Concerns

The major concern is that the program might not continue because of the hectic duties of the field leadership. Some leaders have no time to properly conduct the program. Secondly, the field officers themselves cannot lead the program unless they assign someone to be responsible for it. Otherwise ministers' motivation will be destroyed again. Lastly, even after the training, if the pastors do not get enough salary to feed their families and themselves, they will go back to search additional income which will negatively affect the success of this program and similar endeavors in the future.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

This project started by defining some of the problems that South Ethiopia Field of the Seventh-day Adventist Church has been facing due, in part, to lack of effective ministers. As a result, the field has suffered a lot for the past many years in a number of areas such as: slow church growth, high dropout rate among new converts, declining spirituality, lack of post-baptismal follow-up, and inability to reach new territories.

To effectively address these problems, suggested solutions were (a) to design a program to engage ministers in short and long term studies, (b) assign capable ministers in the churches, and (c) increase ministers' salaries. Then the strategy of effective ministers program was developed to prepare both the field administration and the pastors on how to meet these church needs.

The implementation of the program was supported and completed successfully by conducting seminars, discussing with field administrators, developing stratagem for further training, organizing ministers in small groups at the Zone or district levels to study God's word, and to enhance their knowledge. The overall outcome for the program was positive.

Conclusion

What began as a project thesis to fulfill the requirement of a program has turned out to be a life-changing experience for the researcher. He has seen ministers

understand better the ministry, grow stronger in their duty, practice what they get from the program, participate in leading evangelical efforts, train members, and seriously strive to discover and develop their spiritual gifts. “Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Colossians 1:11-12).

Thus, after designing, implementing and evaluating the strategy of developing effective ministers program, the following conclusions were drawn:

1. Opportunity was provided to the field officers not only to hear and accept the challenges the field faces, but also how to meet those challenges and how everyone will benefit after they are met.
 - a. Short and long term training programs will encourage ministers to care for their church members, develop their own skills, enhance their knowledge for the word of God, and strengthen their personal walk with Him.
 - b. Increasing ministers’ monthly salaries will motivate them and they families will be more supportive.
 - c. Chances to grow the church spiritually will increase and ministers will become actively involved in the mission of the church by facilitating good working atmosphere. All ministers can heed public evangelism to bring new souls to Jesus Christ.
 - d. Ministers will continue to discover their gifts and talents through seminars and trainings; a gift-based minister is another integral part of an effective ministry.

2. There is a great hope for the ministry in South Ethiopia Field if the leadership gives attention to the program and keeps it alive since all ministers were interested in it.
3. The researcher appreciated the commendations received from the field leadership and admires their cooperation in each program. These are indicators of their intentions to change their style of leadership. He is optimistic that the program will be implemented as designed and the field evangelism progress will continue to be seen in the same way, or better, as it was during the experimental stage of the program.

Recommendations

This project has given the researcher a good opportunity to better understand how the work is being done in South Ethiopia Field. Thus, based on the information collected from different concerned individuals, the seminars and discussion in small groups, the researcher would like to recommend the following:

1. South Ethiopia Field should establish a follow up mechanism to make sure all trained ministers and discussion groups in each Zone are provided with all they need to sustain their ministry.
2. South Ethiopia Field should continue to evaluate ministers in all aspects of the ministry to make sure the work is being done according to the church policy.
3. South Ethiopia Field should consider appointing Zone or district leaders to strengthen one another, share and discuss the word of God together, and learn from one another's experience.

4. South Ethiopia Field should encourage self-upgrading by providing more resources to ministers to enhance their knowledge and require periodic reports to submit to their respective leaders.
5. South Ethiopia Field should consider a quarterly meeting with all ministers to give them the opportunity to share personal work experiences including the difference the training program has made in their churches.
6. South Ethiopia Field should establish a periodic training program similar to the one described in this study in order to keep the momentum and encourage the ministers.
7. Since the program was so successful in South Ethiopia Field, Ethiopia Union Mission should take note of it and look into the possibilities of launching the same nationwide or in each field individually.

APPENDIX A
QUESTIONNAIRES

Questionnaire for all ministers

Please read all the question and chose one most appropriate answer (unless otherwise indicated)

1. How long have you worked as the minister?
 - a. 1-5 years
 - b. 6-10
 - c. 11-15
 - d. above15
2. What is your education level?
 - a. Below high school
 - b. High school
 - c. Diploma(in the field of _____)
 - d. Degree (in the field of _____)
 - e. Post Graduate (in the field of _____)
3. How often do you study/read your Bible for about 15 minutes?
 - a. Occasionally (not regular)
 - b. Once a day
 - c. 2-3 times in a day
 - d. More than 3 times a day
4. How often do you pray in a day (personal prayer)
 - a. Occasionally (not regular)
 - b. Once a day
 - c. 2-3 times in a day
 - d. More than 3 times in a day
5. How often do you conduct evangelical effort (public evangelism for at least two weeks) in the past year?
 - a. Once in a year
 - b. 2-3 times in a year

- c. More than 3 times in a year
 - d. Almost never
6. How often did you attend any short term training in the past years (seminars/workshop that last between one to three days)?
- a. Once in a year
 - b. 2-3 times in a year
 - c. More than 3 times in a year
 - d. Almost never
5. How often did you attend long term training in the past years (seminars/workshop/Summer Courses that last more than one month)?
- a. Once in a year
 - b. 2-3 times in a year
 - c. More than 3 times in a year
 - d. Almost never
6. I am serving in accordance with my spiritual gifts.
- a. No answer
 - b. Never
 - c. Occasionally
 - d. Always
7. How do you understand about your income as a Gospel worker?
- a. It is enough to support my family
 - b. Sometimes it is enough to support my family
 - c. It is not enough to support my family
 - d. It is not enough but God has been blessing us to fulfill our needs
8. In your opinion what can you personally do (or have been doing) to increase your income for the benefit of your family (you may choose more than one)?
- a. Have additional work (farming, business, etc.)
 - b. Upgrade your education
 - c. Get financial help from family abroad
 - d. Ask the field to increase my salary
 - e. Others: _____
9. How often do you teach Sabbath School Lesson in your church?
- a. Every Sabbath

- b. 1-2 times in a month
 - c. Occasionally (not regular)
 - d. Almost never
10. How often do you conduct Bible Studies with your church members in a month?
- a. 1-2 times in a month
 - b. 3-5 times in a month
 - c. 6-10 times in a month
 - d. Occasionally (not regular)
11. How do you train your members to make them disciples? (you may choose more than one)
- a. To give seminars on how to participate in an evangelistic meeting
 - b. To let them participate in every evangelistic meeting
 - c. _____
 - d. _____
 - e. Others: _____
12. How often do you conduct the election of church officers?
- a. Once in a year
 - b. Once in two years
 - c. Almost never
13. At present, how were the elected officials of the church appointed?
- a. Based on the guidelines of the SDA Church Manual
 - b. Somewhat based on the guidelines of the SDA Church Manual
 - c. Do not follow the guidelines of the SDA Church Manual
14. As a gospel worker, do you know the composition of the church board members and their responsibilities as stated in the SDA Church Manual?
- a. I fully understand and implement the Manual guidelines
 - b. I somewhat understand and implement the Manual guidelines
 - c. I have to understand and implement the Manual guidelines (for I do not have one)
 - d. I do not understand the guidelines for I do not understand it
15. What kind of evangelistic activities/programs that you have done in the past year (and indicate how often those programs/activities had been done in the past year)

- a. Visitors day (“Open House”) (_____ times)
 - b. Spiritual Gifts Discovering Seminar for members (_____ times)
 - c. Public evangelistic efforts (lasted more than two weeks) (_____ times)
 - d. Others: _____
16. What is the level of members’ participation in all evangelistic efforts (soul winning) – giving Bible studies, distributing tracts, praying with non-members, etc.
- a. Less than 10% of members are participating in soul winning
 - b. 10-25% of members are participating in soul winning
 - c. 25-50% of members are participating in soul winning
 - d. More than 50% of members are participating in soul winning
17. In your understanding, what are the reasons for inactive participation of members in soul winning (you may choose more than one)
- a. Low spirituality
 - b. Lack of training
 - c. Busyness with their work
 - d. Unwillingness to involve in soul winning
18. In your opinion, how many percent of your members accepted and cooperate with you as their church pastor/evangelist
- a. Less than 10% of members accepted me as their pastor/evangelist
 - b. 10-25% of members accepted me as their pastor/evangelist
 - c. 25-50% of members accepted me as their pastor/evangelist
 - d. More than 50% of members accepted me as their pastor/evangelist
19. In your opinion what is the level of your satisfaction with what you do as a pastor/evangelist
- a. 10-25% satisfied with my work
 - b. 25-50% satisfied with my work
 - c. 50-75% satisfied with my work
 - d. 75-100% satisfied with my work
20. What are the reason(s) for not having full (100%) satisfaction with your work as a pastor/evangelist (you may choose more than one)
- a. Low salary
 - b. Lack of short or long term training
 - c. Little educational attainment

- d. Problems with members and the Field
- e. Problems in the family
- f. Others: _____

Questionnaires for Field Executive Committee

This questionnaires is prepares to assess the performance of south Ethiopia field of SDA church regarding the ministry of ministers, and to come up with a better strategy after analyzing the data.

Instruction:- please read carful all the statement and circle the number that shows your level of satisfaction. 1= very satisfied 2= satisfied 3= poor satisfied 4= not satisfied

1. Are you satisfied with south Ethiopia field minister’s activities in addressing the need of the community?
1 2 3 4
2. Are you satisfied with minsters effort in training the church members and equipping members for discipleship?
1 2 3 4
3. Are you satisfied by south Ethiopia field ministers?
1 2 3 4
4. Are you satisfied with the fellowship that exists between ministers and leaders?
1 2 3 4
5. Are you satisfied with your own ministries in the church?
1 2 3 4
6. Are you satisfied with the overall activists of the church and the growing of members time to time?
1 2 3 4
7. Are you satisfied by the handling of the church members?
1 2 3 4

Questionnaire for District Leaders

Please take a few minutes to answer the following questions. Your thoughtful evaluation will help to improve the program when it is implemented for the future.

1. How do you see the effectiveness of the training as the leader of the district or zone, in equipping you with the necessary information and skills to carry out your responsibility?
 very effective effective ineffective
2. How well the group members participate in the overall activities of the developing effective ministers program.
 Very good Good poor
3. How many of the ministers study the books which are given to you before your quarterly meeting?
 All Majority Some None
4. When the ideas shared among the group members during the topic discussion beneficial and insightful?
 Yes No
5. Was all ministers attained the discussion?
 All Majority some
6. Did the program bring change on minister's evangelistic activity and increase their interest on the ministry?
 significant change no change

Questionnaire for Ministers in All Zones

Please take time and answer the following questions. Your evaluation will help to improve the program when it is implemented again.

Circle the number that best describes your evaluation

1= strongly disagree 2= disagree 3= neutral 4= agree 5= strongly agree

1. The material which is given by the coordinator helped me to gain a deeper understanding of my ministries?
1 2 3 4 5
2. The program helped me to develop the habit of reading God's word on a daily bases?
1 2 3 4 5
3. I have learned the importance of reading books and upgrading myself?
1 2 3 4 5

4. I gained a better understanding how to held evangelical effort and organizing the church?

1 2 3 4 5

5. We need more program like this now answer?

1 2 3 4 5

**Questionnaires for the Stewardship and Ministerial
Coordinator and Field Officers**

1. As a coordinators or leaders of the church a participants, how did your participation affect your personal spiritual life?
2. What do you evaluate the effectiveness of the seminar and quarterly meeting of the ministers in each district or zone?
3. What do you think are the major benefits the church gained from this program?
4. Did you observe any weakness in the program and can you recommend remedies?
5. What is the best way to make the program sustainable?

APPENDIX B

THE PASTOR MUST BE A LEADER

In order to equip members to ministry, pastors should model good leadership principles

- “Acquiring and keeping good people is a leader’s most important task” John C. Maxwell. *Developing the Leaders Around you, how to help others Reach their full potential* (Nashville, Thomas Nelson, 1798),²
- Most leaders have followers around them. They believe the key to leadership is gaining more followers. Few leaders surround themselves with other leaders, but the ones who so bring great value to their organizations. And not only is their burden lightened, but their vision is also carried on and enlarged.
- Ibid 3

Nehemiah’s Principles of Leadership

- To help us understand how to be the leader God wants us to be, especially chapters two and six can be helpful. Chapter one emphasizes two very important principles of Godly leadership praying and planning.
- Nehemiah, as recorded in chapter two, practiced the following eight principles of effective leadership. Before reading any further, I recommend reading the book of Nehemiah, especially chapter two and six.
- Principle one: Expect opposition!
- Whenever there is change, there is opposition. For example, Nehemiah expected opposition and prepared for it (see Nehemiah 2:10).
- Know that whenever there is an opportunity for greater ministry, there will always be opposition! Paul said in(see 1corinthians 16: 8-9 NIV)
- People naturally resist change and will always criticize those who are creating change. A good leader knows and prepares for opposition.

Choose the right timing

- Why did Nehemiah wait three days (verse 11) after he arrived before he began working on his project? No doubt Nehemiah needed rest. Often bad decisions are made when a leader is tired.
- Additionally, he most likely prayed during those three days since throughout the book of Nehemiah he often prayed.
- As Solomon said in Ecclesiastes 3:7 NKJV “a time to keep silent and a time to speak.
- Carefully select the best time to create a culture of volunteerism as well as a process to recruit resource, and retain volunteers.

Get your facts first

Verses 12 to 15 recorded Nehemiah's midnight ride to personally observe Jerusalem's destruction. Nothing kills confidence in followers faster than when a leader is asked

about a problem and he/she have no answers because he/she hadn't personally researched it. Only when we have done our own research are we able to give confident answers.

- Leaders must protect their plans from premature death. For 80 plus years, the Jew experienced failure and Nehemiah didn't want them focused upon that. It is always easier to discourage than to encourage. Negative thinking people are often the most vocal (and this powerful) people at a church.

Nehemiah identified with the people

- When Nehemiah began to talk with the leaders (verse 17), he used words like "we," and "us" we have a problem, let us rebuild.
- In order to lead, followers must perceive that we are one of them, that we have their best interest at heart.
- Nehemiah didn't use negative motivation. He didn't blame them for their failure over the last eight years. People want to hope. People love to follow leaders who genuinely love them. People follow people not programs.

Nehemiah dramatized the problem

If followers are comfortable with the status quo, they will not change.

Nehemiah had to create a sense of urgency for the Jews to become dissatisfied with their resent situation. They had become too comfortable living in ruins.

- Therefore, Nehemiah used dramatic words in verse seventeen, namely "ruins," "burned with fire," and "disgraced." He appealed to their religious pride in God's name, in His glory. You say your God is the greatest, yet you can't rebuild his temple?

Ask for a specific response

- Too often we tell people what they should do and seldom ask for a commitment to do it. Nehemiah was both a realist and an optimist. Leaders too have to be optimistic. They must generate hope if they are going to inspire people to change. However, they must also be realists or people will assume they are deluded dreamers.

Motivate with personal stories

- In verse eighteen, Nehemiah recounted the burden God placed on his heart, and how the king responded and provided resources to rebuild.
- Especially during difficult times, people are encouraged when they learn that God is leading and providing for them.
- When people restate your vision in their words, then you know that your leadership is effective. Only then will we know that they have bought into our vision.

Answer objectors quickly and with confidence.

- Now there is a third opponent, Goshen the Arab, in Verse 19 and 20. Resistance always grows the closer you are to making changes.
- Nehemiah's opponents first tried to mock and ridicule him (a common form of intimidation). Next, they charged him with rebellion.
- Years before (Ezra 4: 13), accusations had stopped them from rebuilding, so they naturally tried it again.
- When people fear they are losing control they often verbally attack the leader of change. They will publicly question your motives and often accuse you of

outlandish things. Personal attacks are part of the price of being a leader. But Nehemiah had done his homework.

- Nehemiah reminded them that this was God’s project, and they could trust him to complete it.
- Nehemiah also exposed their motives, probably only after much prayer.
- 1 John 3: 13 NKJV, “do not marvel, my brethren, if they worked hates you,” the only way you can prevent criticism is to be, do and say nothing!

Chapter six

Chapter six of Nehemiah demonstrates how to complete (seemingly) impossible projects. In Nehemiah, the opposition tried everything. But good leaders are really stopped, though perhaps slowed down, from accomplishing their goals.

Keep going; don’t get sidetracked!

- Growing opposition tried to sidetrack Nehemiah by asking for a discussion of his goals. A common power play to sidetrack leaders is the request (or demand) to send their plans to a committee.
- However, for Nehemiah responded, “I can’t come; I’m involved with a great work.”
- Our vision must guide everything we do. People demand endless things from leaders. Good leaders know that if they are going to accomplish anything they must keep focused upon their primary goals.
- Five times they asked Nehemiah to come to ono. Five times Nehemiah said oh no to ono!

Keep going, even when slandered!

- In verses five to seven, Nehemiah was accuse of many things. Opponents know that when it comes to gossip, a leader is guilty till proven innocent. They will use this to their advantage.
- Criticism often comes from non-workers that have the time yet lack understanding of the church’s mission.
Jesus was the most criticized person the world ever knew. Satan means, accuser, slanderer (revelation 12: 10), when falsely accused, remember the source! When slandered, don’t waste your time trying to disprove accusations.
- V 8, “you are making this up.” he simply denied the charges and prayed (V 9, NIV). When falsely accused, prayer is the best thing a leader can do!

Keep working in spite of being scared.

- V. 10- 13 is the story of how opponents tried to trick Nehemiah into seeking refuge in the temple. Nehemiah knew that if he sought protection everyone would believe that he was afraid, and they would lose confidence.
- Threats are another common form of opposition. When people become more afraid that a new change will cause them to lose power or status, they will threaten the person they perceive as causing this change.
- Nehemiah’s enemies were afraid since they realized that the rebuilding of the wall in 52 days had to be a work of God.

Leaders have to have a clear purpose

- People look for causes, something that is greater than them, to energize them into action.
- Leaders need a clear picture of what they want to accomplish to glorify God.
- Leaders need to be passionate about their vision without passion you are only surviving.

Leaders must have a clear perspective

- Leaders need the gift of discernment. When you are in leadership, almost everybody wants something from you. Too many people have a hidden agenda.
- If you can discern their agenda, you will save yourself and them much heartache.

Leaders must practice continual prayer

- Except for Jesus, no one in the bible is described as praying as much as Nehemiah. Before Nehemiah did anything, he prayed.
- Prayer was his first response. As Jesus said in Luke 18:1 KJV, “men ought to always pray and not ot faint (not give up).” Most people either pray or give up. Instead, try praying so much that you don’t have to give up.

Leaders have to courageously persevere

- Courage is not the absence of fear. At time, we should be afraid. A person who is never afraid may not be courageous; he must might be less than bright.
- Courage is moving ahead in spite of our fears. With all the opposition Nehemiah encountered, he never quit in spite of his fears.
- With all the opposition Nehemiah encountered, he never quit in spite of his fears.
- When we are afraid, we have an overwhelming desire to run away.
- As Paul said in Galatian 6:9 NIV, “let us not become weary in doing well.”

Leadership principles needed to equip members

- Leaders must have passion! If we are not excited about whatever we are doing, no one will follow us.
- First, we must have passion for God, and model this love of God with all of our heart, soul, mind and strength.
- When we model the great commandment, our followers have the freedom to express the same.
- Without this freedom, member’s natural inhibitions prevent them from living and expressing their live of God.
- Second, leaders must be passionate (or compassionate) in their live for others, the second half of the great commandment. In John 13: 34- 35 we are called to love others as much as God lives you.

According to these verses, our love for others is God’s distinguishing mark for his true church.

- We must passionately model and encourage unconditional live for other.

- Third, leaders must be passionate about needed change. We must have a passion to help people move from where they are to where they would want to be if they could see the preferred future, as well as their leaders.

The Tree C's Of Leadership

- As a leader, we need three characteristics to facilitate change.
- First, we need credibility. We gain credibility when we demonstrate care for our followers. We need to be perceived as being “one of us” having our follower’s best interests at heart, and having unquestionable character.
- Second, we need to demonstrate competence. We must prove we can accomplish goals in order for followers to trust us with leadership.
- Accomplishment of goals, especially during difficult times, demonstrates our competency.
- Finally, we need to prove our commitment. How committed are you to achieving this change? Is this the hill you are willing to die on? Will you handle the conflict change brings?

Vision Isn't Optional For Leaders

- Leaders must have vision! You must be able to see opportunities, recognize momentum, see where God is blessing, and recognize cutting edge ideas. Can we lead without knowing where God wants us and our congregation to go? We must understand the dynamics of “casting a vision” and know how to lead the church to implement that vision.
- Barna wrote. “Vision for ministry is a clear mental image of a preferable future imparted by God to His chosen servants and is based on an accurate understanding of God, self, and circumstance” (Barna, the power of vision, Regal books, 1992,P.28)
- “Where there is not vision, the people perish.” (Proverbs 29:18 KJV) vision is not optional for God’s leaders!
- “Vision” must be a revelation from God. Vision is not something we develop. Vision is something we can only receive from God and usually comes from much wrestling with Him.
- In Habakkuk 2:2, “then the Lord answered me and said, record the vision and inscribe it on tables, that the one who reads it may run.”
- Martin Luther King, Jr. “ if a man doesn’t discover something he is willing to die for, he isn’t fit to live.” in other words, God’s vision for our church must become the subject we often talk about and work toward.
- As time goes on, things change. Be prepared to refine (restate) the vision God has given you. Also, do everything reasonable to reinforce God’s vision by affirming those making progress in this area.

Conclusion

- In order to equip members for ministry, we must model good leadership principles. We must have a passion for God and others. We must help people move from where they are to where they would prefer to be if they would see the future as we see it. We need demonstrate credibility, competency, and commitment. Once we realize that we are the church’s gatekeeper and are willing to be God’s leader, and then we can begin teaching the membership about discipleship.

The Role of the Pastors

The role of the pastors is equipping the members in the church. The pastors should enhance the spirituality of themselves and the congregation.

Culture of volunteerism

A culture of volunteerism exists when the majority of a congregation knows they are called to serve, when they are helped to discover and use their spiritual gift, and they are equipped to successfully enjoy their ministry.

Pastors Are Influential

- Pastors have influence because, historically, pastors were the best educated of a community and at least to some degree this respect is still felt.
- They are often perceived as the experts of their field which wields considerable influence (at least initially). When pastors speak, they are able to sway others to their ideas. No one usually talks more at a church (at least officially) than the pastors.
- Usually, pastors alone determine if they are going to teach the following biblical themes: the priesthood of all believers (the biblical role of members and clergy), discipleship, servant hood, and spiritual gifts. If we do not teach, or at least promote these concepts; the members will too often continue functioning co-dependently upon us.

Some Pastors Don't Equip Members

- We may not be inclining to equip members for ministry because, unfortunately, we were taught to “do” the ministry ourselves rather than to train our members to minister.
- Even though we know we should equip our members for ministry, perhaps we may not put much time or effort on to training because past experience was unsuccessful.
- Equipping members for ministry is harder than “just doing it yourself.” because of the many pressures of ministry, we just don't think we have the time or energy to equip our members.
- And members often say that they are too busy and then we feel guilty asking them to take on additional responsibilities.
- And some members would complain maybe even to conference leaders of the pastor didn't do the ministry.
- To avoid complaints, it seems easier to do the ministry rather than educating our members about the role of the laity and then training them according to their spiritual gifts.
- Too many pastor and members suffer from a romanticized understanding of the term “shepherd.” since ancient times, shepherds raised sheep for profit.
- They led them to green pastures, they provided still waters, and they protected them even in the valley of the shadow of death in order for them to produce wool and offspring.
- Sheep provided clothing, food and items for barter. They existed for the sake of shepherd.
- As long as a shepherd pampers the sheep, the shepherd is retained. Since antiquity, sheep that did not produce were disposed.

- Today, shepherds (pastors) who do not produce for the sheep (members) are disposed. Because of this non- biblical understanding of the role of the shepherd, many pastors misunderstand their role in the church.

The Six Myths of Volunteers

- Too many pastors believe six myths concerning volunteers.
- 1. There are not enough people willing to volunteer.
- 2. Volunteers are not interested in being trained.

No one wants to look incompetent. If the training is practical, relevant. And done in such a way that meets their needs. Most people will welcome training.

- 3. Volunteers can only do the busy work of a church.

When volunteers are not given meaningful ministries that require their gifts and energies, they won't volunteer.

4. Volunteers are free help

Like freedom, volunteers are not free. Having volunteers doesn't relieve us from ministry. It only changes our ministry from doing the task to helping another find fulfillment in the task.

- 5. Volunteers don't need encouragement.

Volunteer's pay may be "out of this world;" literally. However, their encouragement must be timely and before their peers.

1. Volunteerism is all about giving, not getting.

True, church volunteers give much of their time and talents for God. However, this very act ennobles them; it improves the quality of their lives.

- Greatness in God's kingdom is servant hood. When people volunteer, they could well here, "done thou good and faithful servant. Enter into the joys of your Lord" (Matthew 25:21 KJV).
- Thus, volunteers always get more than they give when done properly.
- Greatness in God's kingdom is servant hood. When people volunteer, they could well here, "done thou good and faithful servant. Enter into the joys of your Lord" (Matthew 25:21 KJV).
- Thus, volunteers always get more than they give when done properly.
- Equipping members for ministry is not about getting more people to do more things. Equipping members for ministry is not about getting people to do what you want, how you want and when you want.
- Equipping members for ministry is about finding out what they feel called and gifted to do.
- It is giving them everything they need to be successful in their ministry. Accept the fact that volunteers often have a different burden than you, they often want to do ministry differently and at their own pace. Trying to control another person's ministry is one of the best ways to destroy the culture of volunteerism.

The Pastor's Job Description

A quick way to discover how the members view your role is to ask, "How many ministers are at this church?" If their answers reflect the number of clergy serving the church, you will know that they do not perceive themselves as ministers. They are probably a "pastor dependent" church

Ellen white admonishes,

"they (the churches) should be brought in to working order, that the breath of God may come to them. They should be taught that unless they can stand alone, without a minister, they need to be converted anew and baptized anew. They need to be born again." (e

Ellen G. white, *Evangelism*, Review & Herald, 1946, p. 381)

Paul said in Ephesians 4: 11-13 NLT, "He (God) is the one who give these gifts to the church: the apostles, the prophets, the evangelist, and the pastors and teachers. Their responsibility is to equip God's people to do His work and build up the church, the body of Christ, until we came to such unity in our faith and knowledge of God's son that we will be mature and full grown in the lord, measuring up to the full stature of Christ."

- In 1 Peter 2:9 NLT, "but you are not like that for you are a chosen people. you are a kingdom of priests, God's holy nation his very own possession. This is so you can show others the goodness of God, for he called you out of the darkness into his wonderful light."
- Christians claim to believe in the priesthood of all Believers; however churches operate as if only the paid pastor is the primary care giver of a congregation.
- When Christians want the privilege of coming before God without taking the responsibility of serving Him, they are exhibiting an immature attitude and behavior.

Are You Satisfied With Your Church's Condition?

- Here are some questions to help you address your satisfaction level with your church's condition.
- What is your church's current growth rate?
- Has your church's attendance rate compare to the population changes of your community?
- Is your average congregational age increasing?
-
- Do most your members volunteer for ministries?
- Is our member's prayer warrior's?
- How does your church growth rate compare to the population changes of your community?
- Are we satisfied with our current condition?
- The early church experienced rapid growth and its members devoted themselves to four things: Acts 2: 41-42.

Christian Example

The source is taken from Ministerial Association of General conference of Seventh-day Adventists, *Minister's Manual*, (Silver Spring, Maryland, 1992), 59, 60.

Christian Example

“in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, Incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you” (Titus 2:38).

Be what you teach

What Jesus taught he was? That's what made his teaching so effective. As preachers, we must be what we ask others to be, believe what we expect them to believe, and love Christ the way we want them to love.

- The ministry, perhaps more than any other profession, presumes that your vocation and your personal life are inseparable. In choosing a surgeon or a mechanic, you probably want competence more than you want character. Not so with ministers. What we are as persons takes precedence over what we do as pastors.
- We Christian ministers live in a community not only for the purpose of preaching Christ, but to show, at least to a small extent, what Christ was like. We are Christianity which skin on. We are not perfect people, but we ought, like Christ, to be persons of principle. God needs pastors who are both good and able.

Be Aware of Your Humanity

Ministers must overcome their pride. Beware of the assumption that your holy calling makes you holy. Your congregation tends to assume you are the local “holy person” Tragically; this can cause you to assume it too. While our goal is to be Christ like, the more like Christ we become, the less aware we will be of it. Anything else is pride masquerading as piety

Ministers must accept their humanity. Christ had to become human before he could become our “minister.” “Therefore, in all things He had to be made like His brethren, that he might be a merciful and faithful High priest.... For in that He Himself has suffered, being tempted, he is able to aid those who are tempted” (Heb. 2:17, 18)

- Jesus become “like His brethren” so he could mercifully and faithfully serve them. His pastors should accept their humanity so they can more effectively serve their people.
- Jesus suffered; “being tempted.” this enables Him to aid those who are tempted.
- His pastors should face and, through Christ conquer their own temptations to qualify them to help their people face and conquer theirs.
-
- Ministers must know their limitations. - According to professionals involved in counseling ministers. The most common problems ministers face are low self- esteem, self-doubt, and feelings of inferiority.
- This may be because of people over idealistic view of ministers and their ministry. Congregations expect them to be more than they are. Ministers try to live up to those expectations by pretending to be more than they are. This

pretension is inevitably discouraging. It is hypocritical. It devastates self-esteem.

Know your spiritual lamination

- If you are to lead your people to heaven, you must be on the road there, but you don't have to pretend you have already arrived! You are, after all, human, not God. It's all right to admit it.

Know your physical limitations.

- Do not be misled by people who think you're 10 feet tall and able to walk on water. You cannot work a 20-hour day and keep sweet. You cannot do everything everybody wants done. Besides, you're not supposed to.

Ministers must share their ministry

- You don't need to be in control of everything in your church. Omnipotence is a characteristic God has not given you. The purpose of the pastor-teacher gift is to equip "the saints for the work of ministry" (Eph.4:12).
- Admit your humanity by sharing your ministry with your members. You are colleagues in ministry. Only your roles are different. Minister with them, not just to them.

Be willing to admit your mistakes

- With God, the only "unpardonable sin" is the unconfused sin. With congregations, the most unpardonable ministerial mistake is probably the one everybody knows about, but you can't admit. God freely forgives sins we confess. Congregations usually forgive mistakes we admit. Be Christian example to your flock, but remember that a first step in Christianity is admitting you were wrong.

Professional Growth

This document is prepared from General conference association, ministerial Manual (Maryland, 1992), 57.

- The noblest reason for professional growth is not for position or importance. It is not to become the size of anybody else. It is to become all God designed you to be.

Where to Growth

- Evaluation is essential.- evaluation is how you learn where you need to grow. Practice does not necessarily make perfect. It may only make permanent. If you do anything wrong often enough, it becomes the only way that feels right. Pastoral skills are vest learned by practice. Followed by evaluation, followed by a plan for improving.
- Evaluation frightening.- overcome your fear of your own limitations. Refusing evaluation is hiding not only from your weaknesses. But from your strengths. Evaluation encourages you by pointing out your two talents and five- talent

areas so you can build your ministry around what you do best. But it also encourages you to see your one talent areas from which you may have been hiding. It helps you lay plans to do your best with what you do have.

- Evaluation is available.- you will find help helpful evaluation tools in evaluation instruments from pastors, churches and church administration. Prepared by the General conference ministerial association, the manual is available through the GC ministerial supply center or through your division or union ministerial association.

How to grow

Perpetual student.- to a large degree, ministers function as teachers. Like teachers, they must keep learning all their lives. Ministerial training should assist the student to become a self-learner. It should create a lifelong thirst for study and growth.

- Continuing education may come in the form of an approved degree program, or intensives offered by seventh day Adventist or, occasionally, non-seventh-day Adventist educational institutions. Such intensives may be held on campus or off. Properly planned workers' meetings may include continuing education.

Be an avid reader

- Use the local library; borrow from a fellow pastor, frequent bookstores, including those offering secondhand books. Set yourself a weekly reading goal. Including some secular reading in that goal. Ministers whose message is accused of irrelevance have usually not been reading about and becoming sensitive to the society to which they bring God's word.

Perpetual Spiritual Renewal

- To the ministers, professional growth is always toward God. We must overcome the temptation of thinking that, because we are doing spiritual things, we must be spiritual. Paul warned "lest, when I have preached to others, I myself should become disqualified" (1 cor. 9: 27)
- His commitment should be our own: "fear I determined not to know anything among you except Jesus Christ and Him crucified" (1 cor. 2:2)
- In speaking of John the Baptist, scripture declares, "there was a man sent from God, whose name was John" (John 1:6) . Those sent from God are invariably the most professionally prepared to lead others to God.
- In ministry, perhaps more than in any other profession, "the secret of success is the union of divine power with human effort. Those who achieve the greatest results are those who rely most implicitly upon the Almighty Arm.
- Our professional growth will lead people in the right way instead of leading them the wrong way.

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VITA

Name: Addisu Mengistu
Date of Birth: May 16, 1972,
Place of Birth Gojam, Ethiopia
Married to: Tafesu Zerihun, September 06, 1978
Children: Hasset and Abam

Education:

1998 Diploma in Management, Alpha University College, Addis Ababa, Ethiopia
2004 Bachelor of Arts in Theology, University of Eastern Africa Baraton,
Eldoret, Kenya
2015 Master of Arts in Leadership, Adventist University of Africa, Nairobi, Kenya

Professional Experience:

1991-1992 Evangelist, Nazareth Adventist Church, Nazareth, Ethiopia
1993-1997 Chaplain, Adventist Clinic of Addis Ababa, Addis Ababa, Ethiopia
1998-2000 Assistant Pastor, Filwuha Seventh-day Adventist Church, Addis Ababa, Ethiopia
2004-2005 Pastor, Filwuha Seventh-day Adventist church, Addis Ababa, Ethiopia
2005-2010 President, North West Ethiopia Field, Bahirdar, Ethiopia
2011-2014 President, South Ethiopia Field of Seventh-day Adventist Church, Hawasa, Ethiopia