

THESIS ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

TITLE: AN EXPLORATORY STUDY ON THE FACTORS INFLUENCING PASTORS' DESERTION OF THEIR MINISTRY IN SOUTHERN HIGHLANDS CONFERENCE OF SEVENTH-DAY ADVENTISTS, TANZANIA

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The aim of this study was to explore the reasons which trigger pastors to leave the ministry. The study employed a case study design that purposively selected 15 exited pastors as respondents. In order to validate the views of exited pastors, all four ministerial directors in Southern Tanzania Union Mission (STUM) were also added into the study. The respondents gave their opinions through semi-structured interview sessions which were done in a face to face format. The data were audio-recorded, coded and thereafter subjected to content analysis.

The findings revealed that all exited pastors still believe they were called by God and are still actively involved in church ministry regardless of being out of ministry. The second overall finding indicated that pastors exit ministry due to congregational conflicts manifesting themselves in church funds, women ministry,

and false teachings. Moreover, it was clear from the study that pastors exit ministry due to administrative conflicts, this was perceived as an acute factor by respondents.

The conflicts emerged in the areas of church funds, transfers and reconciliation approaches which appeared not to follow Matthew 18 ethic. The other factors included unproven allegations of sexual misdeeds and voluntary and involuntary terminations. In the end, the respondents provided insightful views in order to reduce the pastoral exit which included for the administration to be friendlier to workers and church members to have respect for their pastors.

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ADVENTISTS, TANZANIA

A thesis
presented in partial fulfillment
of the requirements for the degree
Master of Arts in Leadership

by
Jerico Kasiba

May 2020

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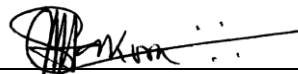
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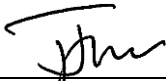
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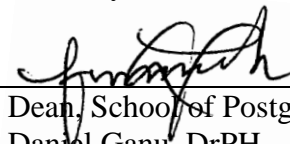
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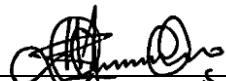
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I dedicate this document to my beloved wife, Neema who has encouraged and supported me always. May the Almighty God bless her.

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LIST OF ABBREVIATIONS

AUA	Adventist University of Africa
NETC	North-Eastern Tanzania Conference
SDA	Seventh-day Adventist Church
SHC	Southern Highlands Conference
STUM	Southern Tanzania Union Mission

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I have a great honor to acknowledge God through his Son—the Logos for making me attain this end. Had it not been Him, the story could be different.

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CHAPTER 1

INTRODUCTION

It is widely documented that in these days pastors are leaving the ministry in many numbers (Beebe, 2007; Hoge & Wenger, 2005; Lehr, 2006). This is happening regardless of the fact, that pastoral ministry is among the most respected vocation in our day and the holders of the office are held in high esteem by the community (Ballis, 1999).

Pastors have great influence among the people they serve and beyond (Jin, 2009). Pastors should have more intercessory prayer than members in the church because pastors exert more influence on others, and they are on the frontlines of spiritual warfare. And yet there is a big contradiction of this seemingly admirable profession where many holders of the office are now leaving the pastorate, sending mixed reactions among their peers (Townsend, 2007).

The most disturbing thing about the issue is the fact that it is not the old or new pastors who are leaving but also the old and ordained. For example, J. Lusega, (personal communication, June 1, 2018) maintains that “five ministers left the ministry at North East Tanzania Conference NETC, two of them were ordained, and three were not ordained pastors. In addition to that, according to J. Ojwang (personal communication, May 16, 2015) “Pastors who left the ministry at Western Tanzania Conference are five, two of them were ordained three were not ordained. The questions that linger in people’s minds are why is this so? That is why even Jin (2009, p. 25) states that “It may involve the pastor’s personality or the loss of their visions

and goals of life, causing him to drift away from the pastoral ministry like the satellite leaving its orbit.”

Triggered by this and many other concerns from well-meaning members, I was motivated to find out the real issues behind this sad situation, hence this study. Even more worrying is a situation where some of those who leave the pastorate also quit church membership. As a researcher, I did preliminary interviews with the Southern Highlands Conference (SHC) executive secretary (R. Khaniki, personal communication, May 7, 2016) States that “twenty pastors left the ministry and unfortunately enough, two of them left also the church.” So this observation, without doubt, must cause an alarming concern to both church administration and the general membership, as we are called to be our brother’s keepers (Genesis 4:1-11 KJV).

In his research, Krejcir (2019, p. 29) States that “thirty-five to forty percent of pastors actually do leave the ministry, most after only five years. The study further suggested that out of 12 pastors, 1 quit the ministry and the church altogether.” Even Ballis (1999, p. 56) argues that “A large number of pastors left the Adventist ministry falling away greater than any other time in the movement of 150 years history. Seventh-day Adventist Church is experiencing the number of pastors leaving the ministry.”

The church is in great need of pastors because there are many districts that have no pastors and you find one pastor ministering sometimes up to twenty-five churches. Referring to a similar situation, Jesus lamented that “The harvest is plenty, but the workers are few” (Luke 10:2 KJV).

Simms (2008) added that “Some ministers join the ministry with their expectation once they fail to achieve their expectations they lose hope.” That could be one of the reasons some pastors are leaving the ministry. On the same note, Carroll

(2007, p. 13) maintains that “satisfaction has contribution to the commitment of the person in any work: pastoral ministry is like any other work needs satisfaction for a person to be committed.” Stone (2010) states that “Every Pastor who leaves ministry under any conditions doesn’t simply decide on one day to do so whatever “it” was that led him to turn away ... away until it happens then something must have died inside” And finally pastor is coming out of the ministry. Therefore this study is geared to explore reasons which make pastors leave the ministry, and thereby suggesting ideas to minimize the movement.

Problem Statement

According to information available in the conference offices, about 39 ministers have left the ministry in Southern Highlands since 2000 (R. Khaniki, personal communication, May 7, 2016). This implies that on average, two ministers leave the ministry every year. My preliminary investigation about the reasons why gospel ministers leave the church revealed that church officers do not have the answer. This is because there has not been any formal investigation to look into the matter. Therefore, it is important and timely to conduct research on the factors influencing gospel ministers’ desirability to leave the ministry.

Pastors are the backbone of frontline ministry. In fact, some of the pastors who left the ministry were actually sponsored by the church to do their undergraduate studies. This, of course, is a serious drain not only of manpower but also financial resources. Investing in pastors’ education for at least four years and another five years to gain experience only for them to leave is a huge loss to the Church. This means there shall never be a time when the church will have enough manpower to take care of her growing congregation. This situation is a very sad one.

It, therefore, requires concerted efforts to keep in check the trend before it gets worse. Moreover, there is inadequate literature in Tanzania and Africa in general on the reasons which trigger the movement of pastors out of the ministry. The main aim of this research is to explore the factors causing pastors to leave the ministry.

Specific Objectives

1. To determine the perception of pastors if they had a call and vision for God's work
2. To explore reasons for pastors leaving the ministry
3. To propose the way forward to mitigate the movement of pastors from leaving the ministry.

Significance of the Study

The study is significant because it brings awareness to church leadership on the importance of having a positive attitude to pastors who have left the ministry thereby having a restoration strategy to bring them back into other lines of ministry. The study is further significant because it will help the church leadership to be more alert and ultimately reducing the rate of departure. This involves treating these pastors well in terms of their payments. This study is significant because it is intended to bring a healing ministry to both the church leadership and the pastors in exodus. Finally, the study is significant because it deals with a sensitive area that is least researched in Tanzania, across Africa and the world at large.

Scope and Limitation of the Study

The research will be confined to the Southern Highlands Conference (Mbeya, headquarters). And not entire area of the South Tanzania Union Mission, Southern Highlands Conference is situating in the Government region comprising of Mbeya, Rukwa, Iringa, Njombe Ruvuma and Katavi.

Secondly; the research has not studied the pastors who left the ministry of the other Christian denominations within the geographical area, like Roman Catholic, Lutheran, or Moravian, Pentecostal churches, Baptist and Anglican, but only SDA's pastors, because the researcher wants to know the real actual rate and the reasons which made them leave the ministry.

The study had challenges in data collection process since some of the exited pastors were deceased, others were not reachable due to distance, because they are currently leaving outside of Southern Highland Conference, others did not simply opt to be part of the study. All in all the limitation did not pose a threat to the extent of data collection process. The data has been collected from 15 exited pastors and 4 ministerial directors who are currently in the office.

Operational Definition of Terms

Factors - are the reasons which cause pastors to leave the Seventh-day Adventist Church

Leaving - is the movement out of official employment in the Seventh-day Adventist Church

Ministry—refers to employment in the Seventh-day Adventist Church as a pastor

Pastors - are ordained and credentialed pastors in the Seventh-day Adventist Church

Restoration - is the approach by the church to reclaim the pastors who have left the work in the Seventh-day Adventist Church.

CHAPTER 2

LITERATURE REVIEW

The chapter shows the path of prior research on reasons attributed to pastors exiting the ministry. It further endeavors to demarcate the link to the current study, thereby stimulating new ideas that have given justification for the next chapters which involve data collection and analysis (Neuman, 2014). There are many approaches in which a literature review can be done. Neuman (2014, p. 111) outlines six types of literature review, namely context review—author links a specific study to a larger body of knowledge; historical review—author traces the issue over time; integrative review—author summarizes the current state of knowledge by highlighting contradictions; methodological review—author compares methodological strengths in various studies on one topic; theoretical review—author specializes on certain concepts by looking into assumptions and logical consistency.

The current study employs a mixture of context and integrative review because the type of literature found fits in this category. The chapter is divided into two main categories which both on the reasons of ministers exiting the ministry. The first category is theoretical literature which emerges from non-empirical studies and empirical literature which emerges from field-based studies.

Rate of Exodus

The phenomenon for unearthing the reasons for pastors exiting ministry has taken special attention, particularly in USA as compared to other parts of the world particularly Africa. Elkington (2013) reports that three pastors in North America leave

the vocational ministry every day to move into a different career path. This situation is an alarming situation that needs attention of both scholars and practicing clergy. If that number is computed, then there almost 700 hundred pastors exit the ministry every year.

On a similar vein, Krejcir (2019) did a study in America under Fuller Institute and found out of the one thousand fifty (1,050 or 100%) pastors we surveyed, every one of them had a close associate or seminary buddy who had left the ministry because of burnout, conflict in their church, or from a moral failure; Nine hundred forty-eight (948 or 90%) of pastors stated they are frequently fatigued, and worn out on a weekly and even daily basis (did not say burned out); Nine hundred thirty-five, (935 or 89%) of the pastors we surveyed also considered leaving the ministry at one time. Five hundred ninety, (590 or 57%) said they would leave if they had a better place to go—including secular work. These findings clearly imply--pastoral exodus is a critical phenomenon; that emotional exhaustion causes pastors to leave ministry; that any pastor can leave ministry anytime; that regular disciple program can retain pastors; that most pastors did not have a good marriage, a factor which could lead to vacating the ministry too. Since we live in a global village, whatever is happening on another part of the globe can significantly affect another part of the globe, therefore such findings need to be taken seriously in other parts of the world.

Spencer et al. (2012) conducted an exploratory study where 285 questionnaires were given to pastors in an attempt to predict the level of pastors' risk of termination/exit from the church. It was evident from the findings that the predictors included disparity from ministry outcomes and ministry experiences; vision conflict, and lack of support team. After presenting the rate of exodus of former pastors, the discussion is now shifting to review the reasons pertained to it. These

include doctrinal dissonance, church funds embezzlement, conflict, sexual allegations, stress, and pastoral burnout.

Doctrinal Dissonance

Apart from those studies, Ozolins (2008) also conducted a study that involved 261 pastors. The study tried to establish if there is doctrinal dissonance amongst pastors. Doctrinal dissonance refers to a situation where a pastor is in disagreement with one or more of the church's fundamental beliefs. Pastors may show it openly, or indirectly through actions. So the questionnaire was drawn from the seventh-day 27 fundamental beliefs. It was clear that the following led in the category for non-acceptance as biblically valid at the threshold of 20%.

These included remnant and its mission; Gift of Prophecy; Christian Behavior; Christ's Ministry in the Heavenly Sanctuary and The Millennium and the end of sin. These findings imply that particularly the church leadership must not take for *granted* that there is "unity in doctrine," since pastors claims are called and others are ordained as pastors. There needs to be intentional support if a pastor is found not to be harmonious to the established teachings of the church, or else some of these pastors will exit the ministry.

Church Funds Embezzlement Factors

The other attributed reasons why pastors exit ministry, is related to the embezzlement of church funds as well as fraud (MacDonald, 2010; Rice, 2018; Trice, 2007). For example, MacDonald (2010) reports that a former pastor was involved in a \$10million fraud, into the business affairs of the locally-based sports arbitrage betting scheme. This study implies that pastors are just like any church members, they can be involved in grand money scandals, there a close needs to be put to oversee how pastors earn their income, if it is low, it must be added to optimal standards.

Conflict Factors

Perhaps this is the most reason why pastors leave the ministry. When Pastors are in conflict within themselves, their families, the leadership of the church and the congregation, they are bound to leave the ministry. For example, Breen (2008) conducted an ethnographic examination that examines interpersonal, intragroup conflict between Southern Baptist pastors in the USA with a focus on the factors that contribute to such conflict.

The findings showed conflict sources are diverse, conflict is diverse such as historical events, spiritual reasons, organizational conflict, and interpersonal differences. On a similar note, Doug (2016) writes on Church conflict management by clergy in relation to avoiding relational triangulation. Topics include the role of *trust* in the sharing of authority and responsibility among church workers, the biblical interactions of religious figure Jesus Christ with the sisters Mary and Martha, and the importance of direct conversation. The current study agrees with Doug (2016) since it is paramount that the bible becomes a central reference work for resolving and managing conflicts, which finally make pastors exit the ministry.

Lee (2007) conducted a study to determine the patterns of stress and support among the Adventist clergy. The study was particularly interested to find out differences between pastors and their spouses. The finding showed that both pastors and their spouses needed social support among other factors. Therefore the current study suggests if pastors and their spouses are given the necessary support, they are likely to stay in the ministry.

Sexual Allegation Factors

Sexual immorality has been reported by several studies as one of the core reasons which lead pastors leaving the ministry (Joynt, 2013). Moll (2007) reports

that certain churches are not strict in implementing standards on pastors of which easy forgiveness awaits those who performed sexual misconduct. The church's authoritarian culture makes pastors deem that they are answerable only to God. In a situation like it is easier for pastors to engage in sexually immoral activities knowing that, they cannot be answerable to their fellow human beings.

In another incident, Moore (1998) reports a mega-church pastor resigned but denied sexual miss-deeds. On a similar vein, Abdur-Rahman (2013) recorded that a pastor resigned following sexual abuse allegations, after serving the church for 13 years. This study argues that it is necessary for church to have strict observance of moral standards for both pastors and members. However, one does not fall into a sexual temptation overnight; it is a journey, witnessed by members. So members have a duty to provide counseling to their pastors before the step in to a domain of no return.

Stress Factors

Pastoral ministry is one of the stressful jobs in the world. Because pastors minister to stressed congregations, as a result, the stress is shifted back to them. Now if they not know how to handle stress, they may revert into food addiction and obesity, becoming more reliant on texting, ignoring appropriateness and balance. They may endeavor to depend on prescription drugs, drug abuse, and gambling addictions are escalating as ways of escape. Studies further show 90% of pastors are workaholics, burn a candle at both ends, working between 55-75 hours weekly. As a result of stress, pastors stumble into immoral behavior which will force them to resign either voluntarily or involuntarily (Cafferata, 2017; Krejcie, 2019; Lee, 2007).

Pastoral Burnout Factors

Pastoral burnout refers to when pastors are no longer passionate about the work they loved so much and believed, they were called by God for it. Shinhwan (2006) precisely argues Burnout is a state which results from prolonged stress that can be found in three stages namely arousal, energy conservation, and exhaustion. The author adds the symptoms of burnout in ministry to include clergy's physical and psychological exhaustion, their cynical detachment from their work and their feelings of ineffectiveness.

There are many studies that have dealt with pastoral burnout. For example, Edwards (2003) conducted a study in Pacific Union Conference, the USA to determine factors that have close relationship to pastoral burnout, the factors were emotional exhaustion (14%); depersonalization (67%), personal accomplishment (62%) (Chandler 2009). These findings imply that pastors are not 'superhuman,' they are equally feeble like other human beings, so not supported; they will burnout, and ultimately exit from the ministry.

Moreover, studied the debilitating effects of pastoral burnout where 270 pastors answered a survey. The findings indicated that there is a relationship between burnout and spiritual renewal, rest-taking, and support system practices. The results further identified spiritual dryness as the primary predictor of emotional exhaustion, the stress dimension of burnout.

Seminal Studies

The discussion under this section takes a historical approach in tracing empirical studies that have dealt with the topic of pastors leaving the ministry. Pierce (1998) conducted a study in the US, to determine the reasons attributed to pastors being terminated from ministry, the study found out four reasons namely; church

finance; issues of conflict with the congregation, use of power and accountability. The study may suggest that such reasons need not be limited in the Baptist tradition (Hoge & Wenger, 2005), it could as well inform Adventist Church. So when such reasons are outlined there need to be Leader Care Programs, in order to reduce such terminations.

Ballis (1999) conducted a study in Australia that covered between 1980-1999 and discovered roughly 200 hundred pastors left the ministry. This was nearly 40% of the total pastoral force. The concluding argument is that the future of Adventism is in the hands of a bureaucracy that is self-appointed, maintains a tight fist over organizational processes and theological interpretation, and has the power to crush insubordinate and expel nonconformists." In retrospect, the blame is put to conference officials for not giving a listening ear to nonconformists.

Hoge and Wenger (2005) conducted a study to determine core reasons which force pastors in Protestant traditions to leave the ministry. The churches included Assemblies of God, (n=174); ELCA Lutheran, (n=291); Lutheran Church-Missouri Synod, (n=106); Presbyterian, (n=173); and United Methodist, (n=219). The findings revealed the following reasons, an opportunity came for new ministry; conflict with denominational officials and to a lesser extent marital difficulties. These findings suggest that the reasons for pastors exiting the ministry in protestant churches are pretty the same, therefore these churches can learn from each other to prevent alarming movements of pastoral exits.

Robertson (2013) conducted a study in North Carolina, USA, to determine if there was a significant relationship between leadership styles and intention to quit the ministry. The study involved 31 pastors. The findings indicated that there was no significant relationship between leadership styles and the intention to quit in the

Baptist Church. However, the factors which triggered the movement to quit included age, education level, and a number of years in the ministry. These findings suggest that similar factors may become meaningful in non-Baptist traditions.

Hicks (2010) conducted a study in Virginia on the conflicts with churches which lead to the termination of pastors, the author pointed out four 'toxins' which 'kill the clergy.' *Destructive*: Clergy killers are marked by intentional destructiveness; *Determined*: Clergy killers don't stop. They may pause, go underground, or change tactics, but they will intimidate, network, and break any rules of decency to accomplish their destruction; and *Deceitful*: Clergy killers manipulate, camouflage, misrepresent. *Demonic*: Clergy killers are evil and maybe mentally disordered. Therefore according to this study, it is clear the issue of pastors leaving the ministry is not their fault completely, sometimes it is a result of church administration.

Townsend (2007) conducted a study to determine the difficult ministry seasons among pastors in the United Methodist Church in the USA. The study found out the difficult ministry seasons largely depend on outside forces; this situation may precipitate doubt their ministry; on the other hand, such seasons may drive pastors towards God and lastly a dedicated spiritual discipline may help pastors to navigate the difficult seasons of ministry. This study informs pastoral cadre as well as the leadership thereof not to think that the ministry is like a vast 'thorn-less bed of roses.' Thorns may be invisible, practically painfully. Therefore pastors are to be handled graciously as they navigating their difficult seasons in the ministry.

Knowledge Gap

The literature review has established there are several reasons which make pastors exit the ministry, they are outlined here in the order of importance: organizational conflict, sex factors, burnout, stress, financial embezzlement and

finally doctrinal dissonance. However, there is ‘shocking,’ inadequacy of literature on this topic from Sub-Saharan Africa, and the world at large, with clear exceptions from the United States of America. The study has scoured renowned databases such as EBSCO Host Academic Premier, ATLA Religion, Adventist Archives, Andrews University Digital Commons, and Adventist Theological Society website. The search hits showed that there were no meaningful results representing Sub-Saharan Africa and Tanzania in particular. Therefore the current is going to fill a part of this otherwise most ignored topic but very important for advancing the Kingdom of God on earth.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter explains the study's research design, population and sampling procedure, the instrument for data collection, data collection procedure, method of data analysis and research ethical consideration.

Research Design

This study employed a case study design, which falls under the large umbrella of the qualitative approach. The following are characteristics of qualitative research (Creswell, 2014; Leedy & Ormrod, 2005; Litchman, 2014) and its application for the purposes of this study (Table 1):

Table 1. Qualitative Research Used in the Study

Characteristics of qualitative research	Application
Qualitative researchers gather data in natural settings, a place where participants experience the problem under study, i.e., where they stay and live their lives. In qualitative research, the researcher is described as an instrument of data collection that collects the bulk of information by his or her personal interaction with participants where they reside.	The data was collected by engaging the participants in the communities where they stay within SHC. They visited mostly in their homes, as they felt to be safer
Using the qualitative research approach, the researcher values the participants' meanings from different viewpoints or perspectives; the researcher learns what meanings the participants attach to their problems or behavior.	The study used a semi-structured interview schedule with open-ended questions in a manner that allowed participants to express their viewpoints spontaneously while the researcher provided minimum guidance and influence.
Qualitative research is interpretive rather than attempting to control and predict. Qualitative researchers, after observation, do an interpretation that reflects the participant's background, context, history, while understanding the multiple views that emerge regarding the problem.	The study took into consideration the context and living conditions of the participants, collecting their biographical information and listening to their stories while collecting and analyzing the data. The mere fact that the researcher has decided to undertake this study implies that the phenomenon is one of concern for him and therefore he involved an outsider (his supervisor) to ascertain greater objectivity in interpreting the data.
Qualitative research focuses on description rather than measuring quantity. The researcher in qualitative research is interested in describing words, pictures, and structures, and he/she can reveal the nature of settings, processes, systems, people, and relationships.	The nature of the questions in the interview schedule, as well as the interview process, focused on the descriptions of the participants of their circumstances and experiences. Following this method, the researcher used various interviewing skills to ensure that more in-depth descriptions could be obtained in the data-collection process.
Qualitative researchers rely on principles of inductive logic and reasoning in line with specific to general statement theory; this means research is systematic and is characterized by openness, curiosity, observing, attending, and listening.	In order to apply the use of inductive logic, the study made use of probing questions and keen listening skills during the interviews in an attempt not to miss any detail or meaning attached to information provided by participants which formed part of the data-collection process.
Qualitative research involves verification. In the real world of the participant, the researcher tests the theories and claims and makes some assumptions. The qualitative researcher also tests the literature in relation to the real world of participants. The researcher therefore continuously checks and confirms the findings.	Having collected the data and reached data saturation, the data obtained were thematically analyzed. The study included sample interview transcripts for verification and made use of scholarly literature to confirm the storylines provided by participants and subsequent findings.
Qualitative researchers are perceived to be primary instruments for data collection and analysis.	The researcher collected the data by conducting semi-structured interviews with pastors who have exited the ministry.
Qualitative research focuses on the process of the research as it unfolds spontaneously without interference from the researcher.	The researcher has been flexible during the data-collection process, and more specifically during the interviews to allow for participants to express their experiences openly.

Having reviewed the characteristics of the qualitative research approach and specifically a description of its application in this study in table form, the researcher now proceeds to address the matter of the research design—which is case study design. Babbie and Mouton (2001) define case study design as being: based upon non-numerical data obtained in natural settings through extensive observations and interviews whose primary aim is the interpretation of the phenomena and discovery of meaning.

The case study design was found to be most suitable for this study because, to a large extent, it complies with the above definition. The researcher collected non-numerical data through in-depth face-to-face interviews. To supplement the data to be collected from these interviews, the researcher will gather official letters from church administration which showed clear reasons attributed to exiting the ministry. The researcher followed the participants in their natural settings, this referred to places they stayed.

Population and Sampling Procedure

According to Creswell (2014), the population is a class, families living in a city, village, or electorate from whom a few respondents, households, families, electors are selected to find the answers to questions of a study. The population for this study constituted all pastors who exited the ministry in Southern Highlands Conference since 2000, this is approximately 18 years. In this population, there was no ministerial director, it a phenomenon that is encouraging. So the target population has the characteristic which includes male pastors whether married, unmarried or widowed. This scope was necessary in order to get the longitudinal trend which triggers pastors to leave the ministry.

Sampling

Sampling is the process, act or technique of selecting a suitable sample or representative part of a population for the purpose of determining parameters or characteristics of the whole population. It is the selection of an aggregate or totality on the basis of which a judgment or inference is made. It is concerned with obtaining information about the entire population by examining just a part of it (Kothari & Garg, 2014). Since the study falls in the qualitative paradigm, it has used one of the non-probability sampling techniques, namely purposive sampling. Purposive sampling technique is a procedure of selecting research participants based on the criteria of being highly informed of the data intended to be collected, in this way it was assumed rich data would be collected. Therefore the researcher went to Southern Highlands offices and obtained a list of 39 pastors from who exited ministry for various reasons since the year 2000.

Sample Size

The intended sample size was all 39 pastors who exited the ministry since the year 2000. However, during the fieldwork, the researcher was only able to reach 15 pastors since others could not be reached. For example, seven of these former Seventh-day Adventist pastors were deceased, about 10 were already living outside the scope of Southern Highlands Conference, therefore, they could not be accessed for face to face interviews. About four could not be established where they are and the remaining three did not give consent to be involved in the study.

All in all the sample size did not affect the richness of data, as the participants provided information that reached a saturation point—meaning they kept repeating the same information until it was necessary to end the interview sessions (Litchman, 2014).

Instrument for Data Collection

Since the study falls in the qualitative approach, it employed a semi-structured interview which was administered through face to face encounters. The instrument had two main sections namely, Part I which dealt with demographic information. It had several entries such as number of years in the denominational employment, certainty of calling, position during exodus, age, education level and marital status.

Part II of the interview schedule dealt with research objectives. It was having three sections (A, B & C), each one representing an objective. For example the first objective sought to determine the perception of pastors if they had a call and vision for God's work (It has five items connected to work output); the second objective was geared to find out the reasons for pastors to leave the ministry (it has five items) and lastly the study ventured to propose the way forward to mitigate the movement of pastors leaving the ministry (it has three items).

Qualitative studies have different strategies for ensuring the validity and reliability of the instrument due to different philosophical underpinnings. Therefore instrument trustworthiness was ensured by implementing principles as cited in (Maxwell, 2013), these are ensuring prolonged fieldwork; using multiple ways of data collection which included face to face interviews, and telephone interviews, where probing was also done in order to get rich information. In order to supplement interview data, the researcher did document collection, where 12 letters were collected from participants indicating the reasons as well as the vote number that allowed them to exit the ministry (Appendix VI). In addition to that, the study is trustworthy because it has used and inserted verbatim account in the report.

Ethical Consideration

This study was conducted within the framework of research ethics (Nicholls, 2009) under ethical principles governing research. Some of the basic principles include the right to informed research consent. The participants were informed about the objectives of the research and their relevance in participating in the research.

Additionally, the participants who were willing to participate in the research were given the right to confidentiality and privacy, by ensuring their names would not be found in this document. So in order to comply with this matter, the study has used symbolic identities. For example the first participant is called P1, and consequently the last participant is called P15.

Moreover, the research complied with research ethics by obtaining a letter from the Southern Highlands Conference (SHC) before data collection. This letter was showing to the participants in order to clear any suspicions about the legitimacy of the study.

Data Collection Procedure

The data collection procedures employed face to face interviews with 15 exited pastors. In order to clarify the interview data from exited pastors, the researcher made a follow up to collect documentation in form of letters that were given to them during the exit time. The other form of data collection involved telephone interviews with Ministerial Directors from East Tanzania Conference (ETC), Southern Highlands Conference (SHC), South Eastern Conference (SEC), and Tanzania Central Field (TCF). It was necessary to make telephone interviews since it was not feasible to meet them face to face for interviews. Nevertheless the information which was provided by Ministerial Directors met the research purpose thereof (Marshall & Rossman, 2011).

After collecting data from ministerial directors, the researcher made appointments to the available 15 pastors who have exited the ministry. Then the interview sessions were conducted by the researcher in the places of participants' choice. All of the participants opted for sessions to be done in their own homes, at different times, as this was not a focus group session. The interview sessions ranged from thirty to forty-five minutes and were concluded by prayer. The researcher was jotting down notes in order to compliment the audio-recorded data (see next section for more on ethics). Also at the end of each session, the researcher took time to reflect on the entire session and jot down any emerging insights. The entire data collection procedure happened between December 1 to December 30, 2018. So in order to get detailed information, the researcher interviewed a maximum of two candidates in a day.

The population for this study is drawn from the Southern Tanzania Union Mission (STUM) because the problem of the research was identified herein. STUM is made up of three conferences and one Field. These are Southern Highlands Conference (SHC), East Tanzania Conference (ETC), South Eastern Conference (SEC) and Tanzania Central Field (TCF). The study has collected data from Southern Highlands Conference because the problem of pastors exiting the ministry. The data shows 12 pastors have left ministry in the last three years, and about half of them are from SHC. Moreover, the 24 pastors have left the ministry since 2000.

Southern Highlands Conference is found in the Southern Highlands of Tanzania mainland. This conference is located in three regions namely: Mbeya, Katavi, Songwe, Rukwa, Njombe, and Ruvuma. The headquarter of this conference is in Mbeya. The Conference was inaugurated in 1982, its original name was South West Tanzania field. It continued growing until 2008 when it attained the criteria of

becoming a conference. From 2000 to 2018 it has had 9 presidents and 10 executive secretaries that were crucial in permitting resignation letters from pastors or wrote termination (Appendix VI).

Method of Data Analysis

The researcher used the content analysis procedure for analyzing data because it deals with spoken words and not statistical computations. Therefore according to Lincoln and Guba (1985) content analysis does not strictly begin after the end of data collection, but it occurs during data collection and culminates in analysis moment.

The researcher employed the following strategies (a) recording all conversations with permission from respondents. This is part of the observance of research ethics (b) writing many comments in the field notes and interview notes to identify possible themes, interpretations, and questions, great caution was taken, so that the researcher's comments were separate from actual data.

After that an in-depth data analysis commenced providing ways of discerning, examining, comparing and contrasting, and interpreting meaningful patterns or themes from interview transcripts. The meaningfulness was determined by the particular goals and objectives of the study at hand. That means the same data was analyzed and synthesized from multiple angles depending on the particular research questions being addressed (Silverman & Patterson, 2015). In attaining this goal, the following model guided the analysis.

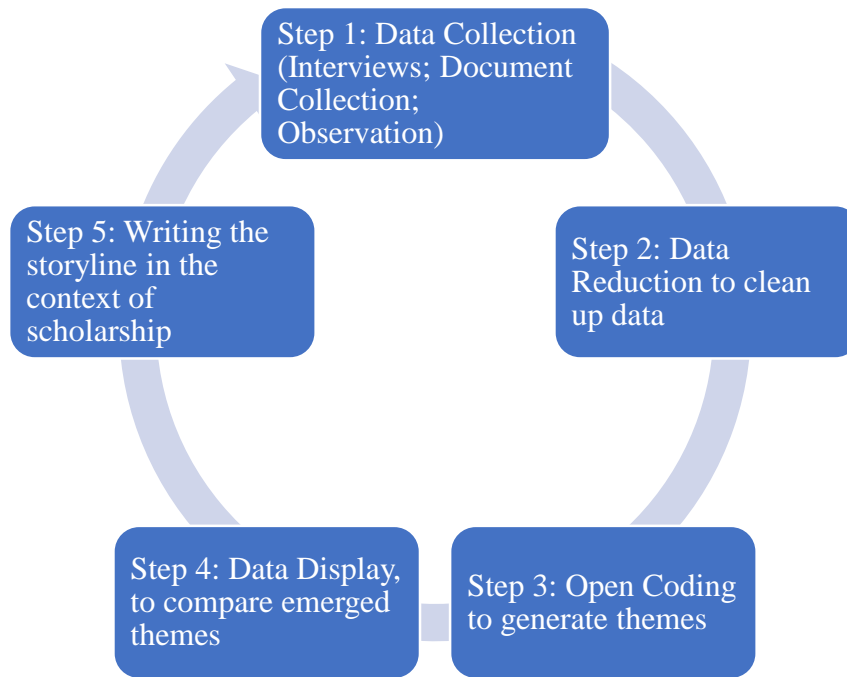


Figure 1. Context Analysis Cycle (Research, 2018)

CHAPTER 4
RESEARCH FINDINGS AND DISCUSSION

This chapter presents the findings of the field data with 19 participants, amongst them, 15 exited pastors from SHC and 4 ministerial directors within STUM. It should be noted that all data discussed herein originated from the three research objectives. Before the discussion of research objectives data, there is a presentation of demographic data, which chiefly deals with exited pastors

Demographic Findings

This section presents the following subsections; employment history, ordination status, position, work output, and transfer rate. The presentation follows the order of appearance.

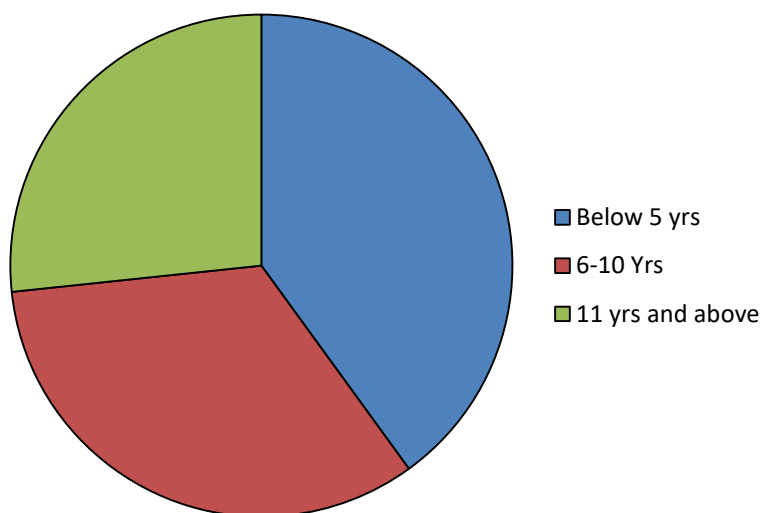


Figure 2. Employment History

According to field data in Figure 2 above, there is an indication 6 pastors worked below 5 years; 5 pastors between 6-10 years; and 4 pastors worked from 11 years and above. This distribution is meaningful to the study since it represents balanced views of reasons why pastors leave the ministry. Moreover, it infers that it does not matter the number of years the pastor has been in the ministry, whether a beginner or a highly experienced pastor, the experience to leave has no exception.

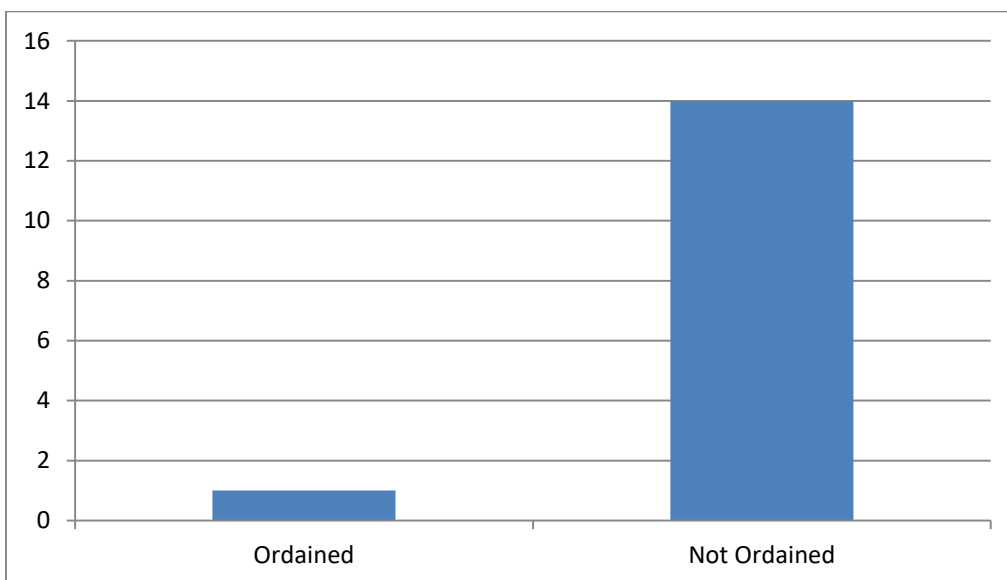


Figure 3. Ordination Status

The data in Figure 3 above shows that out of 15 pastors who exited the ministry, only one was ordained. It was critical to note that one of the participants had worked for 21 years, another one for 15, and yet another one had already put 10 years into pastoral ministry. These findings infer that if pastors are delayed into the ordination rite, whether it is their fault or somebody's fault, they are likely to exit the ministry. The study argues that it is time that STUM needs to learn the trends of delaying people in ordination from other Divisions as a stance to revisit the current tradition which promotes able pastors to leave the ministry. It further must be noted

that some were sponsored for theological training and yet they are allowed to leave the ministry. These findings are consistent with a study which was carried by Robertson (2013), in North Carolina, USA with more or less focus on the present study. It was clear from the findings that the number of years put into the ministry are a determinant factor to leave—more especially if those years are not appreciated by church administration and church members.

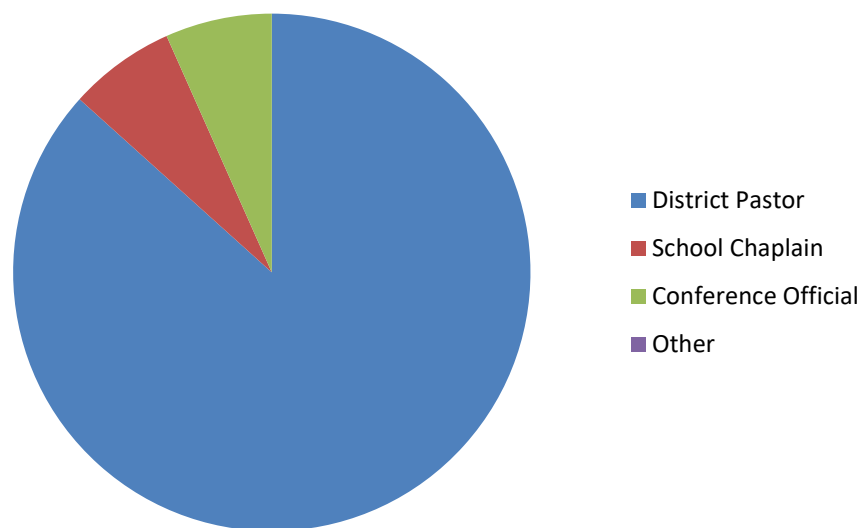


Figure 4. Position

According to Figure 4 above, 13 pastors (87%) who left the ministry were district pastors and the rest were either school chaplain or conference official. Therefore this data implies that the most prone group among employed pastors to leave the ministry is district pastors. This number may never be estimated as small. If it is assumed that each pastor was having 5 churches, now for 13 pastors, that would mean 65 churches are left without a pastor. If each church had 200 members, then you talk 13,000 members without pastoral support. The scripture is clear that the harvest is plenty and the reapers are few (Luke 10:2 RSV). Of course it is natural not all

should remain in the ministry, as it happened among the disciples of Jesus, only Judas left, but 11 remained. The study is arguing that the church administration must do whatever possible to ensure that the movement of leaving the ministry is highly minimized.

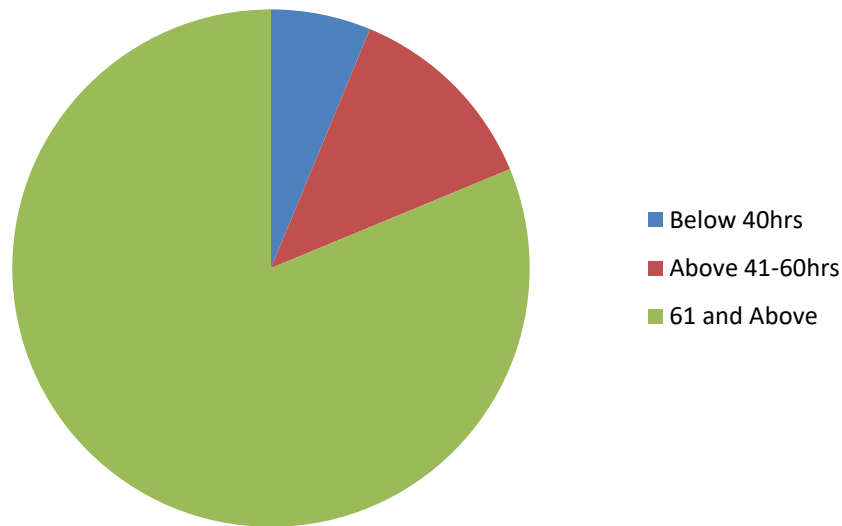


Figure 5. Work Output

In reference to Figure 5 above 13 exited pastors (81%) are working 61 hours and above. The standard hours for any worker are 40 hours per week, but the research data shows that the work output is well beyond approximately 50% more. In essence, these participants are overworked. So in no way the exited pastors must be perceived as less hardworking. The impact of overwork is always negative in terms of impact health of the worker in terms of emotional balance, an aspect which in the end leads to frequent conflicts to church administration, church members as well as marital conflicts and finally it usually leads to burnout. These findings are in harmony with Krejcir (2019) which argues, in America, it is reported 72% of the pastors report working between 55 to 75 hours per week. The study added that 54% reported that

pastoral work is overwhelming. It needs to be noted that pastors are human beings and not angels, they also get tired. Therefore, it is necessary to work in standard hours and have an annual vacation to relieve the accumulated pastoral stressors and gain new energy for work.

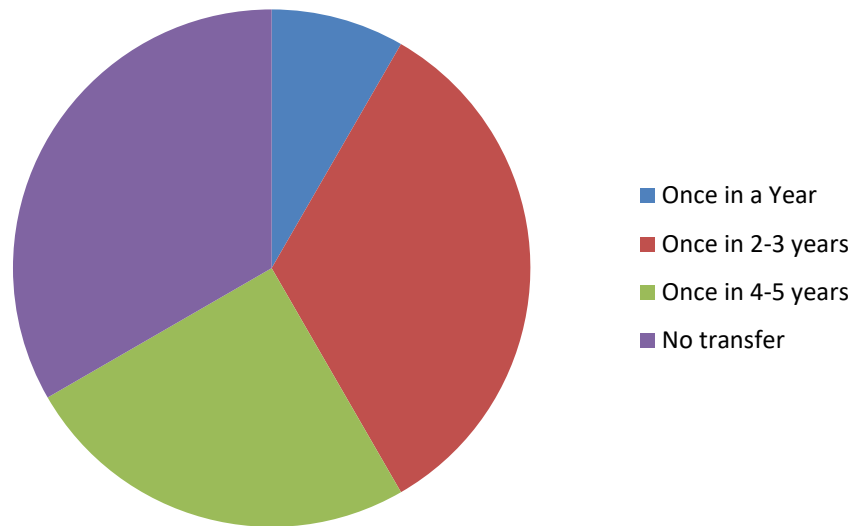


Figure 6. Transfer

In reference to Figure 6 above, transfers from one work station or district to another appear to be a trigger factor for exiting the ministry. The distribution shows some pastors are transferred every year (N=1), others are transferred within the range of 2-3 years (N=4), while others are transferred after 4-5 years (N=10). This finding is supported by a conference documentation that transfers may cause a pastor to be dismissed from work. The citation below confirms Appendix 6.

The refusal of going to report for work to his new working place as assigned by his employer without reasons, prior permission from his employer. The study is not against the agenda of the church transferring its pastors, especially if it is in good faith. However, as it will be seen later in the analysis sometimes the reasons for

transfer are not ministry oriented—it is something else. It must be clear also that transfers come with emotional baggage to workers; therefore they should be handled with extreme care. If that will not happen the move will trigger conflicts with church administration, church members and even spouses. In the end, such conflicts will to burnout and ultimately causing pastors to weigh whether to remain in the ministry or exit the ministry.

The Research Findings

The aim of this study was to empirically investigate the reasons which trigger pastors to leave the ministry. The data was generated and it revealed themes and subthemes. Table 2 presents the themes and subthemes which emerged throughout the study.

Table 2. Themes Subthemes and Categories

S/N	Themes	Subthemes	Categories
1	Vision		
2	Reasons for Exiting	Congregational Conflict	a. Church Funds b. Women Ministry c. False Teaching
		Administrative Conflict	a. Church Funds b. Transfers c. Reconciliation Approach
		Sexual Allegations	
		Termination	
3	Way Forward	a. Administration b. Members c. In-Ministry Pastors d. Out-of Ministry Pastors	

The first theme emerged from the first research question which asked if the former ministers did have a vision and a call from God. It was necessary to pursue this theme because before a pastor has gone out of work it is meaningful to know if he was in the right place or wrong place. The finding indicated that the exited pastors were called and belonged in the right place.

The second theme is called the reason for exiting ministry, emerged from the second research question which asked, what were the reasons for exiting the ministry. It was the most detailed part of the study. It yielded for subthemes and some of the subthemes had relevant categories. The subthemes were congregational conflict, administrative conflict, sexual allegations and termination. The last theme was way forward, it had four subthemes namely administration, members, in-ministry pastors and out of-ministry pastors.

The three themes and their related subthemes decided upon after the consensus discussion of the thematically analyzed data are presented. Each subtheme is supported by related storylines, quoting directly from the responses and stories captured in the transcripts (Sandelowski, 1994, p.480), the thoughts, feelings, and experienced realities of the participants. The identified themes and subthemes describing the participants' storylines were subjected to literature control.

Theme One: Vision

The first theme emerged from the question which asked, "*Did you have a call and vision for God's work?*" The findings further are clear that the exited pastors were not lazy in doing their work, and actually, they are still involved in God's work by participating in evangelistic campaigns, they taught fundamental beliefs as required. They raised sufficient tithe and camp meeting offer. It is encouraging to see even

church membership increased. The quotes below are evidence that the exited pastors, though gone, but they had substantive input into God's work;

Surely God did bless us abundantly and the whole district improved on their tithe and offerings. This didn't end there they managed to meet the camp offerings something that I thanked for. We also managed to baptize a good number of new bones in Christ (P13).

Sincerely after joining the ministry, the change was implemented there was great improvement since the 500 members that were not ok after my research it was only 200 it increased gradually to 800. We also cooperated with missionaries to fulfill our goals of evangelizing (P10).

Therefore, in summary, the quotes show that all participants concurred that they were called and had visions for God's work. This implies that exited pastors were not useless, but very potential for God's work, it is noteworthy most of them are still active in God's work (Chandler, 2009; Edwards, 2003).

Theme Two: Reasons for Exiting

Under this theme, subthemes are discussed with their relevant categories. The subthemes are congregational conflict, administrative conflict, Sexual Allegations and Termination. All these subthemes are presented in the order of appearance.

Subtheme # 1: Congregational Conflict

When participants were asked if there was a severe conflict with church members, the responses indicated a unanimous agreement. It means the participants accepted there was conflict with members but it was at minimal levels (Hoge & Wenger, 2005). The participant further argued it was not among core reasons for pastors to exit the ministry. All interviewed pastors initially said there was no conflict, but after probing, the indicated that conflicts existed but were not directly ministry-threatening. As stated earlier, three subthemes emerged, namely church funds, women ministry, and false teachings.

Church funds. The subtheme church funds were the first to be identified implying money is a crucial factor in triggering tension between pastors and church members. The overall finding shows that some participants were involved in a conflict with their congregation in relation to church funds. The funds were either misused under the pastor's leadership being involved directly or indirectly. It was not clear why all participants refused to take responsibility for the same. This finding is further supported by one official letter from the conference which is quoted below:

Out of that money, you confessed that you took it after people who you were dealing with explained the truth that you took the money with them and that they were willing to return their portion. Other church money as you claim, was used by the church, but as the foreseer of church funds you did not exercise control mechanism, and when the auditor came, you did not give meaningful information on how matters transpired. [Appendix 6]

The responses from the participants indicate there was a clear conflict regarding church funds. It is indicative regardless of years of church employment.

P5 who has worked for 21 years said:

The new district that I went I found an elder who was the leader of that church who had eaten church's tithes and offerings. He was recording the receipt without carbon paper and so I told him that you have to pay because you have done this knowing. The elder was so influential so he took some members on his side and they started fighting me back they even plotted to burn my motorcycle because they said that I was proud of it that's why I was not begging to them. I even thought that they had witchcraft powers because as I was preaching one day my breath lost but I prayed God and received new strength and that day I preached with power. However, due to this I was not ordained.

On a similar level P2 who worked for only one year also responded;

Yes. There were some church funds of a certain group that had been used by certain leaders after giving them enough time to come up with the solution they didn't and that's where I intervened and those well-known leaders saw as if I were condemning them and they created some kind of enmity and influenced some members.

This finding is consistent with Rice (2018) who reports former McKinney pastor was sentenced for 68 years in jail for defrauding the *elderly* to fund a luxury

lifestyle, this happened in USA. Another case is recorded by MacDonald (2010), who enjoins a former Pentecostal pastor is being investigated by Australian Police for momentary fraud amounting \$10 million invested in the suspicious scheme and has remained unaccounted for. All of these findings clearly indicated pastors can misuse church money regardless of country of origin or color, or church affiliation. So pastors need to be constantly reminded that Jesus said, one cannot serve two masters, God and mammon (Matthew 6:24 RSV).

Women ministry. The subtheme named women ministry emerged as the study probed about sources of congregational conflict. The finding shows women ministry is not only a world church issue, but it affects also pastors in their congregations whether they support it or not. In areas where the pastor ardently supports women ministry may have problems with local congregation because it depends on the approach.

Likewise, where the pastor may not be supporting it, the problem remains with sections of the congregation which are pro-women ministry as well as the church administration. These conflicts stemming from women's ministry needs a closer look in terms of training because they may be triggers to make pastors leave the ministry.

The storylines below indicate a polarized scenario. The first pastor is pro-women ministry but had a bad approach which caused conflict with church members.

The first scenario is evidenced by P6 who has worked for 5 years. He shared this:

I was leading twelve churches and forty-eight groups but from those three churches the number of members was very low, whereby they didn't like the women ministries department, hence they hated me very much, and they also tried to influence others to follow them so that they cannot follow what I taught them, that the women ministries department, is a department to be accepted and is a tool to use to spread the gospel

The second scenario is evidenced by P15 who has worked for 8 years and claims to have loved women ministry, but it was perceived by the conference administrator as the opposing pastor. P15 had these views:

Because in my heart I intended to do the right thing putting away women's opposition but they thought otherwise. I expect that the executive secretary would have called the meeting since he had not consulted me either. Secondly he did call me to attend a meeting that I was claimed still to be the opposing person to this department. Here I felt it was my time to be fired, for it was my second time to be summoned. The treasurer rescued me when he said the department has got problems all over this made a division between those who attended the meeting. By being told am opposing this department, it was one of depreciating my pastoral calling and this really affected me psychologically for a while. Having a bad relationship with my senior was an issue that made me take a break and relax but about the leaders in that one church wasn't a big problem.

The issue of women ministry inter-alia women ordination is among a widely researched topic in the church and has also received prime attention by the world church. In approximately 25 years ago, the church endorsed the following statement:

Seventh-day Adventists believe that all people, male and female, are created equal, in the image of a loving God. We believe that both men and women are called to fill a significant role in accomplishing the primary mission of the Adventist Church: working together for the benefit of humanity. Yet we are painfully aware that throughout the world, in developing and developed nations, adverse societal conditions often inhibit women from fulfilling their God-given potential. ... Ultimately, we believe that the church will fulfill its mission only when women are empowered to achieve their full potential (GC 1995).

While this statement is arguably biblically-centered, but the conflicts remain between pastors and members. The study argues that statements, research endeavors have their place in the church progress. However, there needs to be on-going training to pastors about the issue of women's ministry and how it can be approached in African contexts which are overly male-dominated (Dudley, 1996; Vyhmeister, 1998).

False teachings. Another source of congregational conflict which exited pastors reports to have faced is related to false teaching in relation to dancing, new

life* and other related areas. The pastors worked ardently to ensure that the members walk in harmony with the bible and church working policies, but in vain the conflicts persisted. This theme relating to false teaching actually does not refer to pastors themselves, but pastors were instrumental in preventing the creeping of such teachings, as a result, they found themselves in congregational conflicts. P11, who has worked for 3 years shared this:

Yes, I met with an offshoot group that had new teachings called new life with support from one of the pastors who had been terminated from the field. It really challenged me. That time as was not experienced, as a pastor so I involved the field director by then who advised me and also I tried to convince them but it was hard since they had support from the terminated pastor. I warned them but because they had their teachings which were against the policy and the bible. Some choir members also left the church when I stood against dancing in church so they went out and started their own groups.

These findings are consistent with views from all ministerial directors who unanimously did not mention that exited pastor was once involved with false teachings. One ministerial director said, *“I think our pastors exit ministry for various reasons, but false teaching is a rare reason.”* This statement is further confirmed by official letters from the conference which are completely silent about false teachings on the side of exited pastors (Appendix 6). Therefore the study argues that exited pastors can still be instrumental in other lines of God’s work as they have the potential. Moreover for pastors in the ministry, need constant pastoral support in these confrontations, and perhaps lack of skills in conflict management may make them finally to leave the ministry.

Subtheme #2: Administrative Conflict

As stated earlier, this was the second theme to be identified. It had four subthemes namely church funds, misuse of powers, unfounded allegations and reconciliation approach. The general finding shows that all exited pastors indicated

that they had severe conflicts with the conference administration. This finding contrasts with congregation conflict which was not severe. This further implies if conference administration and the pastors would know how to resolve conflicts, then the chances of pastors leaving the ministry would be highly minimized.

Church funds. The subtheme entitled church funds was also the first to emerge in the second interview item. It clearly shows that money is a very decisive factor that may determine whether pastors are to remain or exit the ministry. The finding specifically shows, both conference officials and the exited pastors are involved. When there is an allegation of funds misuse from the conference, the pastors are not allowed to question, if they question, then malicious moves will be invented to remove him from the ministry. But on the other side it happened when pastors used church money for good cause, like medical expenses, but they did not follow the procedure. But one would want to ask, why would a pastor be denied financial assistance to cover medical expenses of his spouse? Therefore, issue of church funds was one of the reasons why some pastors were not ordained and ultimately left the ministry.

On this subtheme of Church Funds, P7 who has worked for 8 years said this:

Yes` we were in the workers' seminar and in that year we had contributed money to buy public address systems for preaching but the public address failed that year. In the meeting we came to understand that the field chair by then had **used all the money to buy vehicles** with church money for business purposes and after selling them that's when we were to get the public address system. I said that I have to tell him the truth so I went and told him to go and clear the waves if the story was not true that he had bought the cars with church money. That turned to be hatred between me and him and it resulted in postponing my ordination.

P10 who had worked for 8 narrated a long explanation;

Yes, I had and that's what caused me to quit in ministry. While my wife was in a shepherdess meeting some of them who are doctors saw the condition of my child was not good his head had a problem and so they advised my wife to go for a medical checkup whereby the doctors sent the child to Muhimbili for

a CT scan. I went to the office to request for 60000Tsh cash money so that my wife can take the kind for medication to dare Salam. They refuted but I kept on insisting for two weeks but they could not take my plea. That time I was reporting high rate on tithes and offering but they could also not assist me. They said that you have white people why can't you request for assistance from them. I saw that was contempt because I was their employee. I borrowed some money from my friends and sent my wife to Muhimbili. I then gave them a notice of 24hours and tabled my resignation letter because I saw they are not of help and they knew what I was going through. I talked with one of my friends who was a white man and gave me some good cash, I went to Muhimbili and one doctor told me to write a letter requesting for free scanning for kids like those are not bound to payment. When I requested through a letter they accepted and so I did not pay anything for the medication of my kid. He stayed in Muhimbili for 3 months.

Therefore study contends not in favor of either side, but both pastors and conference administration ought to be careful about money issues (MacDonald, 2010; Rice, 2018; Trice, 2007). As Christ said one cannot serve two masters—God and mammon, so everybody must choose one master and serve that one truthfully, while being fully aware of end results.

Transfer. The exited pastors revealed their concerns that sometimes the conference officials misused their office powers, especially when a pastor differed with them; they would create a transfer as a form of punishment. In this situation, the pastor in the district has nowhere to send his cry, apart from accepting the transfer or choosing to exit the ministry. On this matter the quotes below give evidence;

In one incidence the executive secretary who wanted me to the place, I had chosen to stay in the district when I refused because of some reason. He seemed to have some disagreement but he didn't do anything. In the short run, I was transferred from that district to another district (P3).

Similar to that, P2 added

I was hurt I cried because I was in a district that had very hard environment and I was transferred to the same environment and I asked myself why am I transferred from a very hard environment to another one with the same situation? Why can't I be transferred to a better environment? I complained but at the end of the day I accepted to relocate.

This aspect of transfer received coverage in the demographics section, yet it resurfaced again, the study still argues matters of worker transfers needs to be tackled very carefully, as it has been a source of some pastors leaving the ministry.

Reconciliation approach. The other source of conflict which made the pastors leave the ministry is that both the conference and local church administration worked together to see to it that the handled the pastor without making use of Matthew 18, which requires a one-on-one approach in resolving conflict. It was surprising that all the pastors who left the ministry, none of them were seen using the Jesus Principle—this was another cause for leaving the ministry. The quotes below clarify how reconciliation was handled;

Yes, it wasn't they would have seen me personally, Matthew 18:15- it says that when your senior err first visit him but I didn't see anybody to do so, more so by the leader in charge of pastors, he was to see me since I am under him, and tell me there is one, two, three, but when it comes when you are even being accused before believers when going back what will I tell this two people? They won't listen to me again, so according to me it wasn't a good thing (P11).

On the same note P14 had this to narrate;

This happened when there was some misunderstanding in the concept of marriage whereby some members used to **chase away their** wives but when I addressed then they didn't get my point and so the leaders whom I **had a grudge** with took the matter to conference and so the conference didn't understand since I had not taken the matter to them and still I was new in the district.

In essence, the above two quotes address one thing—reconciliation which uses Jesus' approach was not followed. Therefore the study posits that the matter of pastors exiting the ministry is not entirely their fault, but it could be contributed how reconciliation was done—especially in the non-biblical way (Hicks, 2010).

Subtheme #3: Sexual Allegation

This theme emerged from the question which asked, “*Have you been assailed to allegations of sexual misconduct?*” All participants negated that they had no

adultery issues except one, whose truth lacked evidence. However, this was contradictory to the views of Ministerial Directors who believed that all exited pastors were sexually immoral! This perception appears not to be healthy, as even the documentation shows only one pastor was confirmed to be sexually immoral.

Since the views from both sides are polarized, it is hard from this study to point out which side is true. On the same note, if these exited pastors were all sexually immoral, then why were they not dis-fellowshipped? It is ironic that in every year pastors give marital training and counseling in camp meetings, but it is rare to hear that there is a regular retreat for pastors and their spouses. The quote below indicates a cry of one of the exited pastor. It is God who knows the truth, so the study takes no stand on the matter. P7 had this to exclaim:

I was told that I have impregnated [an] elder's wife and so the conference dived on it and after intensive research, they opted to terminate me to protect the reputation of the conference. The truth of the matter, it was the plan of two women and the elder—a child was even not born!

Since sexual allegations are hard to prove, however they exist, a study by Moore (1998) reports Megachurch pastor resigned, but denied sexual misdeeds. This matter happened in USA. So this report rhymes on the same vein, of being accused and then refusing to confess. All in all pastors need to be careful with any relations involving the opposite sex as this may cast a dark shadow into the work of the ministry. Moreover there needs to be frequent retreats for pastors and their spouses, to address marital issues in pastors' families.

Subtheme #4: Termination

Most of the pastors (N=14, 98%), left the ministry by choice since they saw they could not handle the conflict anymore. However, some were forced to write a resignation letter and responded without giving a reason for it. Others were forced to

resign when they were attending their sick spouses. The quotes below are evidence that the exited pastors were not terminated, but guided to do so ‘psychologically.’

I got a letter requesting me to leave the ministry and the reason they gave was that they were reducing the pastors from the field because of the decrease in offering and I was one of the victims (P3).

Yes. This happened when I was from the hospital when I was asked to sign a certain document and since I had no bad sensation towards it I signed and that how I was fired without even a notice. I took a step thereafter to seek clarification from various field offices but I got none. All this was as a result of the fight that arose between two missionary speaker in an effort in my district fighting in the open air because one of them told the other to repeat the statement as he was translating, an issue that made me summoned by my church board. Afterward, we solved and after effort one of them became the president of the field and after that’s how things fell on my dismissal (P8).

They forced me to write a resignation letter. When I presented it to my wife she did not understand me how can I leave the ministry. They then responded to that letter accepting my resignation but did not include the reason for that. I have never told my children because they might hate the church but I told my wife (P12).

Therefore it was not by termination in large percent the pastors left the ministry, but by choice, as the findings indicate. However, it implies if handling of the situation was done properly the story would be different today. Perhaps many would have chosen to stay than leave. Moreover the exited pastors maintain that they were not given a listening ear by the conference administration.

Theme Three: Way Forward

The aim of this theme was to guide the participants to give suggestions that will improve God’s work and especially make fewer and fewer pastors exit the ministry. It was the last item to be asked to the participants by the researcher. The finding shows that all 15 participants still love the church family, they are still committed to God, and they love the growth of the church regardless of being outside the formal way of ministry. In this theme, there emerged four subthemes namely, administration, members, exited pastors and pastors.

Subtheme #1: Administration

This is the most detailed section of findings, where the exited pastors contended that there needs to be a good relationship between leadership and pastors and that if the pastor is alleged of anything, let him be approached using Matthew 18; and that, there must be extra careful in dealing with pastors because they are weak as the members of administration. So it must be seen as a ministry of weak towards the weak. The bible calls it a ministry of carrying each other's burdens. When this is done, many pastors will be bound to stay in the ministry. On this matter P7 noted;

They should discover that here on earth each one has his gifts and should not block others' gifts even if they are not learned. They should try to assist others to develop their gifts. They should not prevent ordination because of personal interest. In short, they should not be envious of others' progress.

While giving a suggestion to administration P1 said;

Let the senior leadership be motivating and friendly to the district pastors; since they are much occupied by works and roles in their districts, they should be closely related, this will create openness to leaders and they will what is going on at district level. I would admire that the ministerial secretary to be the side of all pastors; he should take care of pastors' images by visiting them and calling for confidential meetings and thereby helping the pastor as far as the matter is concerned. And finally new pastors should not be taken to places where there are crises; they should be taken where there is peace and harmony and also there are elders who are mature enough to guide him. Conference leadership should provide a clear and smart schedule to pastors; this will enable them to do and conduct what is mandated for them smoothly without interference of other programs and also burdening the church members.

In the same vein, P3 emphasized the following;

They should be having good relation with pastors in the districts so as to get the relevant information. Also, they are consulting with them any matter reported to them since they choose them to be in the districts on their behalf.

Therefore the running thread in these quotes is that there needs to a good relationship between pastors and administration. And that the administration needed to be objective and balanced anytime an accusation is reported about a particular pastor (Hicks, 2010; Stone, 2010; Townsend, 2007).

Subtheme #2: Members

It was clear from the findings that the pastors are not respected by members, as it was seen from the finding, that some members were said to ‘cook sexual scandals’ in order to taint the image of pastors; in another incidence, if they were admonished, and did not like the lesson, they went ‘straight’ to the conference leadership to destroy the personality of pastors. And they were ‘listened.’ Moreover it is seen from the findings that the members perceive pastors ‘as angels, or sinless beings,’ while they need prayers and encouragement. P10 said, *“To respect their pastor who is serving them and take them as Gods sent servant.”* Almost using the same words P8 added, *“They should pray and encourage and respect them.”*

Therefore based on views members ought to remember that everything said against the minister of the gospel shall be brought in to the Day of Judgment. Moreover, if it is established beyond reasonable doubt, a member ‘cooked a scandal for a minister,’ that person should receive church discipline (Hicks, 2010; Stone, 2010; Townsend, 2007).

Subtheme #3: In-Ministry Pastors

It is noteworthy to discover that the exited pastors still love their previous ‘formal colleagues.’ They advise them to love God, teach the truth, be ethical and never should they give up in God’s work. The good wishes are documented below; P4 said, *let them consecrate themselves to be more spiritual respecting their moral ethics.* On a similar note, P11 added, *“the pastors need to teach according to the word of God.”* Last but not least P4 concluded, *the pastors need to stick to their teachings and ethics and refuse to give up in the ministry.*

In summary, the exited pastors have shown that they still love the pastors in ministry and that they indicated that they supported every good work they are doing in their respective districts.

Subtheme #4: Out of Ministry Pastors

The finding shows the participants are still holding their faith to God, as they still love to see that they do not cease working for God, even outside of formal employment, and that they are eager to support their fellow pastors. The pastors had this to say, P9 shared this, the pastors *should not fear but continue with the ministry in other dimensions irrespective of the condition of their termination*. On a similar vein, P15 emphasized, *“We need to join hand together with those in the ministry to spearhead the ministry.”* In conclusion, P6 said, *“We should trust in God and always do the right thing.”*

The views of exited pastors to administration, members, fellow pastors in ministry and out of ministry are heart-warming. The views show that these pastors are still having the call to God’s work and they are actually busy working for the Lord. The study contends that the exited pastors are still valuable for God’s work, and they should not be viewed suspiciously (Hicks, 2010; Stone, 2010; Townsend, 2007).

Chapter Summary

In this chapter, the reader has been introduced to the biographical information of the participants in order to place into context the discussion of the empirical findings using content analysis.

In presenting the biographical information and demographic data of participants, the following was highlighted: the 19 pastors, but out of which 15 were focal to the study. The latter group is already of ministry but has worked between 1 to

28 years. The group of 4 pastors was invited to give supplementary information by the virtue of their position which is being Ministerial Directors within STUM.

Following the biographical information, the reader was presented with the themes and subthemes based on the participants' responses. Five themes were individually discussed with their respective subthemes, including the supporting storylines of the participants, and subjected to a literature control.

The first theme was called vision, which showed all participants agreed that they were called into the ministry, and they are still implementing God's vision even as they are outside formal church employment.

The second theme provided the reader with an understanding of the reasons for exiting the ministry. This theme was foundational to the study. It brought forth four subthemes namely congregational conflict, administrative conflict, sexual allegations, and termination. All these subthemes have been given treatment which is supported by literature.

The last theme is called way forward, where participants were given the opportunity to suggest ideas in order to reduce the number of pastors vacating the ministry. The views were categorized into four sections namely, administration, members, in-ministry pastors and out of-ministry pastors. Chapter five focuses on the conclusions and recommendations of the study, based on the themes as discussed in this chapter.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATION

Summary of Findings

The aim of this study is to explore the reasons which influence Seventh-day Adventist pastors to leave the ministry. This study used a case study research design by using semi-structured interviews that addressed the three research questions. The study participants were made of 15 pastors who have left ministry between 2000-2018. Moreover, 4 ministerial directors were added in order to clarify the findings of the participants.

Data were analyzed by using content analysis where coding was done, themes were generated and there was a constant comparison within the clusters of meaning within themes. The analysis was presented using a summary of overall findings, as supported by verbatim quotes from respondents, later scholarly literature was consulted to add validation value.

The findings showed the pastors who were out of the ministry were called by God and are still active in fulfilling God's vision for evangelism. Moreover, the pastors left the ministry for reasons which have been categorized into four themes, namely congregational conflict, which involved issues like church funds, women ministry, and false teachings. The second category involved administrative conflicts, which involved issues such as church funds, transfers, and reconciliation approach which appeared not to follow Matthew 18 ethic. The other themes related to sexual allegations and termination.

In climaxing the study, the respondents gave advice to the church on how to minimize the trend of pastors leaving the ministry. The advice was directed particularly to church administrations on the importance of good relations, to church members on the importance of respecting pastors, to in-ministry pastors, on refusing to give up and finally to pastors out of ministry, to continue working for God regardless of their current setting.

Conclusion

The aim of this research was to find out the reasons which trigger the movement for pastors to leave the ministry. It has been therefore established that the exodus is not caused by strictly an individual pastor, it is holistic. It involves first and foremost the pastor himself, but with equal importance the church administration and church members also play a pivotal role. It is these two groups conflicts emerge towards the pastor and are solved in most cases without using Matthew 18 ethic.

Implications for Practice

The main aim of this study was to address the almost total lack of research evidence in Seventh-day Adventist literature on reasons for exiting the ministry especially in sub-Saharan Africa. As established in the findings, there has been a un-written myth that prevents people from studying the reasons which attribute pastors to leave the ministry. This study has attacked the myth and has revealed that it is important to talk and solicit ideas to pastors who were once in the ministry officially.

The practical implication for this study is directed to conference administration that they should not put full blame to the pastors who have left the ministry; they need to be aware sometimes there are human errors on the part of the administration. Therefore it is deeply necessary when dealing with the issues of pastors intending to leave the ministry, there needs to usage of natural justice

following Matthew 18 ethic, if necessary, let the church members be fully involved. Or if church members are not directly part of the matter, let a *neutral* committee of pastors be involved in the matter instead of depending on board of *available* administrative members as it was seen in the official letters.

The second implication is derived from the GC working policy which states:

Where practical the organization involved shall provide a professional program of counseling and career guidance for the minister and family to assist them in transition (L 60 30 Counseling and Career Guidance).

As the study findings are evident, there no clear indication that there has been a professional program of counseling and career guidance for the minister and his family after leaving the ministry. This is a challenge that the church administration at SHC and STUM at large needs to embark in order to be in harmony with established and globally accepted church guidelines.

The last implication herein is that institutions of higher learning could be more focused on quality not quantity in terms of student eligibility for accreditation into pastoral ministry. It is one thing to be under economic pressure in the colleges to accept students for studies, but there is no economic pressure to accept them into Pastoral ministry once they have completed the course and earned their academic qualification (Pierce, 1998).

Recommendations

The recommendations suggested in the study relate to various participants in the levels; Church Administration, Church Members, In-Ministry Pastors and Out of –Ministry Pastors.

Church Administration

It is advised that the church administration encourages good relations with pastors, this will enable them to love the ministry and minimize chances of vacating

the ministry. It is further encouraged that the administration may make all efforts to discourage the pastors in leaving the ministry by involving the local church as well as having a neutral committee to help the pastor. In addition to that let at no time, a single administrator, or available members committee pass a sensitive decision of terminating the pastor from ministry or allowing the requested termination from the ministry. It is further advised that the GC working policy may adhere when dealing with the issue of pastors exiting the ministry.

Church Members

It is advised that members need to have respect for pastors by giving them due respect as gospel workers. Also the church members need to abstain from false accusations that lead pastors to leave the ministry. However, since pastors are humans, who are liable to err like any ministers in the bible if that happens let Matthew 18 ethic be followed.

In-Ministry Pastors

It is advised that pastors who are in ministry need to sympathize with pastors who have gone out of ministry, by praying for them and working with them in furthering God's work. They need to view them in most cases like John Mark who left the ministry and not as Judas Iscariot (1 Corinthians 9:6). The pastors, who are in ministry, need to teach and live ethically. But also they need to be reminded that none has a guarantee to remain in the ministry, as the study has shown that pastors who leave from the ministry may either be from conference offices or from district, or from secondary schools working as chaplains. This reality will keep them alert by depending on God, in increasing time for personal devotion and bible study; by being close to their spouses and also by being committed to the work of the ministry.

Out of Ministry Pastors

This special group is advised to continue working for God. If they truly fell morally, then they need to correct their ways like David (Psalms 51). If they were unfairly treated by either administration or church members, they need to forgive and continue participating in spreading the Third Angel's Message. They need to know that, God is the rightful judge and in due time, he will vindicate them.

Suggestion for Future Research

Further research needs to be carried out on a large population and sample size to increase the generalizability of the findings. More factors that contribute or influence a successful and healthy marriage must be included in order to obtain more comprehensive understanding factors that influence marital health. The result of this study indicates that there is a need to determine other more factors that spouses may care about as these factors are likely to have effect on their marriage life.

APPENDICES

APPENDIX A

CORRESPONDENCE

INVITATION LETTER TO PARTICIPATE IN THE RESEARCH

My name is JERICO KASIBA, I work as a Ministerial Director at Southern Highlands Conference (SHC). My role is to ensure that pastors are well treated and working well.

I am currently registered as a Master's Degree student in Leadership at the Adventist University of Africa (AUA). In fulfillment of requirements for a Master's degree, I have to undertake a research project and have subsequently decided to *focus on reasons which cause pastors to leave the ministry*.

Right at the onset of this letter, I want to give you the assurance that all participants will remain anonymous and all information will be handled confidentially. You have been selected to participate in this research as you are informed about this topic. I, therefore, approach you with the request to participate willingly in this study. I'm going to give you information regarding the study to understand more about this project, as well as information about your role in this study. You will furthermore be informed about the risks and benefits of this study. As participant you will be enlightened about your rights.

This research project is the result of very low scholarly data or reasons which attribute to pastors leaving the ministry, in Southern Highlands Conference (SHC), Southern Tanzania Union Mission (STUM) and the entire African continent at large.

Your choice to avail yourself to this study is appreciated. You may decline participation or withdraw at any stage of the study. Your personal ideas and all your contributions to this study are very valuable and will be respected.

After your permission, the interviews will be audio-taped, the recorded interviews will be transcribed word for word, the audio-taped interviews and the transcribed version will be kept safe, and strictly confidential. The transcripts, without any identification, will be forwarded to my supervisor and independent coder for more assistance on my research after it will be destroyed. They will sign a treaty to ensure confidentiality of all the information from the transcripts. The audiotapes/videotapes and the transcripts of the interviews will be destroyed upon the completion of the study. Identifying information will be deleted or disguised in any subsequent publication and /or presentation of the research findings.

As the researcher, I also have the right to dismiss you from the study without regard to your consent if you fail to follow the instructions or if the information you have to divulge is emotionally sensitive and upset you to such an extent that hinders you from functioning physically and emotionally in a proper manner. Furthermore if participating in the study at any time jeopardizes your safety in any way, you will be dismissed. Should I include that the information you have shared left you feeling emotionally upset or perturbed, I am obliged to refer you to a counselor for debriefing or counseling (should you agree).

You have the right to ask questions concerning the study at any time. Should you have any question or concern about the study, contact these numbers +255625003832 and +255763959395

Based upon all information provided to you above, and being aware of your rights, you are asked to give your consent should you want to participate in this research study by signing and dating the information and consent form provided herewith and initialing each section to indicate that you understand and agree to conditions.

Thank you for your participation

Jerico Kasiba

APPENDIX B

INTERVIEW SCHEDULE

Name (Will not Appear in the Report):.....

Section A: Demographic Data

1. Number of Years in Denominational Work.....

2. Call

Did you ever feel that you were called at any point of the ministry?

- a) Yes
 - b) No
3. Highest Position during exodus
- a) District pastor
 - b) School Chaplain
 - c) Conference Director
 - d) Other (Specify)

4. Age
- a) 5 years and Below
 - b) 6-10
 - c) 11 and Above

5. Education Level
Please check the highest degree you have receive

- a) BA Theology
- b) BA Religion
- c) Masters
- d) Doctorate
- e) Other (Specify).....

6. Marital Status

- a) Single
- b) Married
- c) Divorced
- d) Remarried
- e) Widowed

If married, for how long have you been married to your current spouse?

_____ years

If you have children, how many of them are now living with you?

_____ children live with me

_____ I have no children

7. Ordination

Were you ever ordained (credentialed) as a minister?

- a) Yes
- b) No

8. How spiritual do you consider yourself to be at the time of exodus? (Circle the appropriate number)

- a) (Totally low)
 - b) (Somewhat low)
 - c) (Low)
 - d) (Spiritual)
 - e) (Highly Spiritual)
9. Work Output

How many hours per week do you work at the job indicated above?
 _____ hours per week

How many hours per week do you spend with family and personal hobbies?
 _____ hours per week

How long have you been at your present job?
 _____ years

How long have you been employed for this general type of work?
 _____ years

How many congregations have you pastored?
 _____ congregations.

How many times have you moved, from one district to another'?'
 _____ times.

Section B. Reasons for Exiting from Ministry (Do not read to the respondent)

1. Do you remember to have a severe conflict in congregation or district? What was it? How did you solve it? Do you think the solution was amicable?
2. Do you remember to have Conflicted with denominational officials; disillusioned with denomination .What was it? How did you solve it? Do you think the solution was amicable?
3. Before exiting, did you have visions of other better ministry? What was that?
4. Have you been assailed to allegations of sexual misconduct? If so how did you handle it with your spouse and church administration? Have you ever fallen into sexual misconduct? How did you read your bible at that time?
5. Were you forced out of denominational work, or it was voluntary. If you were forced, what was the issue and how was it addressed by church administration.

Section C: Way Forward

1. Advice to administration
2. Advice to Church members
3. Advice to pastoral families in exodus
4. Advice to pastoral families in the ministry

APPENDIX C

INTERVIEW TRANSCRIPT SAMPLE

Section B. Reasons for Exiting from Ministry (Do not read to the respondent)

1. Do you remember to have a severe conflict in congregation or district. What was it? How did you solve it? Do you think the solution was amicable?

Answer

It wasn't there

So you did your duties well?

Yes

a. Do you think for you being a pastor and there is no any conflict as pastor, do you think is in order for you rebuke people sin and telling them to give tithes, is being smooth and silent without conflict do you think is good?

Aah members tend to understand that this is a mistaking and this is not so where I offence they say and where I do accordingly they say it's appropriate they come clear.

b. So you see having no conflict was appropriate?

Yea it was appropriate

2. Do you remember to have Conflict with denominational officials; disillusioned with denomination .What was it? How did you solve it? Do you think the solution was amicable?

Saying the truth slightly there wanted to be a dissent between I and my colleague pastor who is late now...he barred me not to say the problem which was coming from the field to me and I wanted to inquire the source of the predicament so I went to the executive secretary of that field and inquired about that question surprisingly it emanates from that pastor the youth director of that field and lo he is the cause of the problem and he is there questioning me so when I interviewed with that secretary it appeared that it wasn't precise the things being taken there that pastor came to rebuke me why was i revealing the secret that he had warned me not to say and so he was the one who was taking those problems there

a) So before then you did not know whether he was the one who was the source of the predicament?

I told him if it's that you are doing wrong better you could have told me, explained to me then us start being responsible but what you said there isn't the truth

b) After knowing that he was the behind that ordeal and that he was not doing justice which step did you take?

We forgave each other

c) So do you think that the solution that you took was right?

Is because we are in the line of service so there was need to forgive each other

d) Were you comfortable with that decision or do you think that solution was right that you reached with the youth ministry director who was charging you with matter that you were not involved?

We saw that it was right because we forgave each other.

3. Do you remember seasons of Burned out; sense of inadequacy. What caused that situation? How did you work it out?

Yes we confronted with the Lutheran service, they wrote a bad letter to the district commissioner that Adventist Church is breaking marriages and interfering with the development of the community I was troubled and I went the field pastor to ask the way forward, he asked me who is that who is making those accusation I said is a pastor so I was told to go ad account for it, so I went wrote a letter in response to the Lutheran pastors letter, I first gave it to one of my church members to go through and he said that it was so harsh, I sat with no answers, knelt and prayed God to help me in this issue. An idea came that I should write the mission of the church in spreading the gospel, I again took it back to the member and echoed it then I spread the copies of the letter to all the churches within that area, to the bishop of Lutheran, to the district detective, to the provincial commissioner and to the district commissioner himself, some pastors came and said that whatever have wrote is good then where is the conflict coming from and I say I have responded exactly the way he wrote to me.the detective said that this people can kill you anytime why is it that this issues is not understood? Why is it that this person has written to the district commissioner only? He said that he matter was not promising so he took it to the police commander. The commander brought his detectives, he took me and the new convert who was wife of a tutor. This made the Lutheran pastor to panic, he went took the in-laws of the tutor and tried to solve the matter at home. The commander took them and went to interrogate them, was also called and issued the copy of the letter that I had written to the commander because the police in attendance had misplaced the first copy. It was read in their presence, the commander asked is this marriage intact, they said yes. The commander said that this people are envious just go and do your work in faith and so I was set free.

Do you think that step which you had taken was correct?

Yea it was okay

4. Before exiting, did you have visions of other better ministry? What was that?

Yes building the church, uniting the small groups to be one, and conducting efforts every time

Now that you changed your work how have you fulfilled your visions?

I have been ailing and so it has been a struggle, it was my eager to continue with evangelism because even my wife was an evangelist, I was to serve lord in that area

5. Have you been assailed to allegations of sexual misconduct? If so how did you handle it with your spouse and church administration? Have you ever fallen into sexual misconduct? How did you read your bible at that time?

No.

6. Were you forced out of denominational work, or it was voluntary. If you were forced, what was the issue and how was it addressed by church administration.

They did not force me nor did I force myself they told me that I have consulted witchdoctor they advised me to go to the hospital so that after healing I could go back to the ministry only to come and find that my senior had been transferred and the one who replaced him took me easily. The ministerial director advised me to go back to the service but was not assisting me in any way. Whenever I went to the office I was being told to wait. Then came executive secretary and inquired where was I all this time, he said he was the boss but I did not understand him on that. He said I should not be a pastor because I went to a witch doctor because that how the records were written by the previous secretary. I the requested for my retirement benefit but he said my years of service where less than 10.

Where you issued with a letter of termination?

No but I was issued with one requesting me to go back to the ministry and is the one I presented to kajula.

So after you came from hospital you received that letter?

Yea so the one who was minding about me was transferred and so I lacked support. I was discouraged but kyenga encouraged me that we should not leave Christ because even himself was demoted we then prayed together.

Did it come a time when leaders came and explained to members that you service have been terminated?

No.

Section C: Way Forward

2. Advice to administration

Caring for ministers' welfare is very vital

3. Advice to Church members

The Adventist Church requires discipline and high standards

4. Advice to pastoral families in exodus

Don't lose hope this is the church of Christ.

Which support can you give to the pastor serving you now?

Encourage him and give him support and cooperation

5. Advice to pastoral families in the ministry

Consecrate themselves to be more spiritual respecting their moral ethics.

How do you tell our today's pastors

To teach according to the word of God.

APPENDIX D

DATA ANALYSIS SAMPLE

RESEARCH QUESTION # 1 CONGREGATIONAL CONFLICT

Theme	Sub-theme	Quotations	Findings	References
Congregational Conflict			There was a unanimous agreement which shows that conflict with members were minimal and are not core reasons for pastors to exit the ministry. All interviewed pastors initially said there was no conflict, but after probing, the indicated that conflicts existed but were not directly ministry-threatening	
	Church Funds	<p>The new district that I went I found an elder who was the leader of that church who had eaten church's tithes and offering. He was recording the receipt without carbon paper and so I told him that you have to pay because you have done this knowing. The elder was so influential so he took some members on his side and they started fighting me back they even plotted to burn my motorcycle because they said that I was proud of it that's why I was not begging to them. I even thought that they had witchcraft powers because as I was preaching one day my breath lost but I prayed God and received new strength and that day I preached with power. However, due to this I was not ordained</p>	The results show that some participants were involved in a conflict with their congregation in relation to church funds. The funds were either misused under the pastors leadership being involved directly or indirectly. Although the participants refused to take responsibility of the same.	<p>P2</p> <p>P5</p>

		<p>Yes. There were some church funds of a certain group that had been used by certain leaders after giving them enough time to come up with the solution they didn't and that's where I intervened and those well-known leaders saw as if I were condemning them and they created some kind of enmity and influenced some members.</p>		
	Women Ministry	<p>I was leading twelve churches and forty eight groups but from those three churches the number of members was very low, whereby they didn't like the women ministries department , hence they hated me very much ,and they also tried to influence others to follow them so that they cannot follow what I taught them , that the women ministries department ,is a department to be accepted and is a tool to use to spread the gospel</p> <p>Because in my heart I intended to do the right thing putting away women opposition but they thought otherwise. I expect that the executive secretary would have called the meeting since he had not consulted me either. Secondly he did call me to attend a meeting that I was claimed still to be the opposer to this department. Here I felt being my time to be fired, for it was my</p>	<p>The finding shows women ministry is not only a world church issue, it affects also pastors in their congregations whether they support it or not. In areas where the pastor ardently supports women ministry may have problems with local congregation. Likewise where the pastor may not be supporting it, the problem remains with sections of the congregation which are pro-women ministry. These conflicts stemming from women ministry needs a closer look because they may be triggers to make pastors leave the ministry</p>	<p>P7</p> <p>P15</p>

		<p>second time to be summoned.</p> <p>Mwambeta rescued me when he said the department has got problems all over this made a division between those who attended the meeting. By being told am opposing this department, it was one of depreciating my pastoral calling and this really affected me psychologically for a while. Having bad relation with my senior was an issue that made me to take a break and relax but about the leaders in that one church wasn't a big a problem.</p>		
	False Teaching	<p>Yes, I meet with an offshoot group which had new teachings called new life with support from one of the pastors who had been terminated from the field. It really challenged me. That time as was not experienced, as a pastor so I involved the field director by then who advised me and also I tried to convince them but it was hard since they had support from the terminated pastor</p> <p>I warned them but because they had their teachings which were against the policy and the bible.</p> <p>Some choir members also left the church when I stood against dancing in church so they went out and started their own groups.</p>	<p>Another source of congregational conflict which exited pastors reports to have faced is related to false teaching in relation to dancing, new life* and other related areas. The pastors worked ardently to ensure that the members walk in harmony with the bible and church working policies, but in vain the conflicts persisted. The study argues, one may not estimate the emotional energy spent in these confrontations, and perhaps lack of skills in conflict management made these pastors finally to leave the ministry</p>	<p>P4</p> <p>P11</p>

APPENDIX E
 CONSENT FORM

INFORMATION AND INFORMED CONSENT DOCUMENT
 REASONS WHICH CAUSE PASTORS TO LEAVE THE MINISTRY

Reference number

PRINCIPAL INVESTIGATOR/ RESEARCHER: JERICO KASIBA

<p>DECLARATION BY OR ON BEHALF OF THE PARTICIPANT THE UNDERSIGNED (name) [IDNo:] the participant or in my capacity as of the participant [ID No.....] of(address)</p> <p>A. HEREBY CONFIRM AS FOLLOWS:</p> <p>1. I/The participant was invited to participate in the above research project which is being undertaken by JERICO KASIBA of the department of Leadership at AUA</p>	<p>Initial</p>
<p>2. The following aspects have been explained to me/the participant: 2.1 Aim: The Investigator(s) researchers(s) are studying The information will be used to/for </p>	<p>Initial</p>
<p>2.2I understand that</p>	<p>Initial</p>

2.3Risks	Initial
Possible benefits: As a result of my participation in this study	Initial
Confidentiality: my identity will not be revealed in any discussion Disruption or scientific publications by the investigators/researcher	Initial
Access to findings: Any new information/benefit that develops during the course of the study will be shares with me.	Initial
Voluntary participation/refusal/discontinuation: My participation is voluntary. My decision whether or not to participate will in no way affect me now or in future.	Initial
3 The information above was explained to me /the participant by.....(name of relevant Person) in /English/Swahili/Other..... And I am in command of this language/it was translated to me satisfactorily by.....(name of the translator) I was given the opportunity to ask questions all these questions were answered satisfactorily	Initial
4. No pressure was exerted on me to consent to participate and I understand I may withdraw at any stage from the study without any penalty	Initial
5. Participation in this study will not result in any additional cost to me	Initial
B. I HEREBY CONSENT VOLUNTARILY TO PARTICIPATE IN THE ABOVE PROJECT Signed/confirmed at on.....20..... Signature or right thumb print of participant Signature of witness	

APPENDIX F

RESEARCH AUTHORIZATION LETTER



SEVENTH-DAY
ADVENTIST
CHURCH

SOUTHERN HIGHLANDS
CONFERENCE

EXECUTIVE SECRETARY

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Location: Iganzo Area, Mbeya, Tanzania

07 Novemba, 2018

KWA YEYOTE ANAYEHUSIKA

YAH: KUKAMILISHA UTAFITI

Kichwa cha habari hapo juu chahusika.

Ndugu Jeriko Juma Kasiba ni Mwanafunzi wa Chuo Kikuu cha Kiadventista cha Afrika (AUA), kwa kuwa moja ya matakwa ya kukamilisha degrii yake ya pili ni kufanya Utafiti; Hivyo namtambulisha kwako na tunamuruhusu kufanya kazi hiyo katika Jimbo hili la SHC na katika Union ya STUM. Kazi yake ni – Tittle: FACTORS INFLUENCING PASTORS TO LEAVE MINISTRY. THE CASE OF SOUTHERN HIGHLANDS CONFERENCE – TANZANIA. Naomba mpatie ushirikiano wowote wa anachohitaji, kwani mahojiano yote yatakuwa siri kati ya yeye na wewe. Toa mawazo yako bila hofu.

Mwisho natanguliza shukrani zangu za dhati.

Mungu akubariki.

Wako,

Pr. Richard G. Khaniki
KATIBU MKUU, SHC



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VITA

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1. Education Achievement

University of Arusha with Bachelor of Arts. Theology major.

2. Present position:

Sabbath school/Personal Ministries and Ministerial Secretary - Director.

3. The Summary of my CV.

Year	Place	Job
2016 – Current	Southern Highlands Conference	Sabbath School Personal Ministries, Ministerial Secretary Director
2012 – 2015	Njombe District	District Pastor
2007 – 2011	University of Arusha	Student for B.A. in Theology
2006	Makete	District Pastor
2005	Arusha University	Ministerial course studies
2003 – 2004	Makete	District Pastor
2002	Kibidula	Evangelism Course
1986 – 1989	Iyunga Secondary School	Studying Secondary School Education
1979 – 1985	Ilengo Primary School	Studying Primary Education