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ABSTRACT

AN APPROACH TO A HOLISTIC MINISTRY IN A SEVENTH-DAY
ADVENTIST URBAN CHURCH IN UGANDA

by

Nathaniel Mumbere Walemba

Adviser: Norman Miles, Ph.D

ABSTRACT OF GRADUATE STUDENT RESEARCH

A Project Report

Andrews University

Seventh-day Adventist Theological Seminary

Title: AN APPROACH TO A HOLISTIC MINISTRY IN A SEVENTH-DAY
ADVENTIST URBAN CHURCH IN UGANDA

Name of Researcher: Nathaniel Mumbere Walembe

Name and degree of faculty Adviser: Norman Miles, Ph.D.

Date completed: August 1988

Problem

The SDA church in Uganda started in rural areas among rural people. But the situation has changed. Although the majority of the church membership nationwide is still rural, a large percentage is now urban in the real sense of the word. Moreover, it is estimated that by the year 2000, membership in city churches will have doubled. This urbanised membership requires an urbanized approach to ministry. Furthermore, as in any devolving country, Ugandan urbanites have many needs which can be met only by a holistic approach to ministry. This study is

undertaken to make a contribution toward achieving that goal.

Method

A description of ministry is made to create a better concept of ministry. Also an attempt is made to investigate the current pattern of ministry. Questionnaires were used to help determine the strength and weakness of the present approach. Based on the analysis of these instruments, suggestions are made for possible improvement. These recommendations are informed by the current literature on urban ministry, the researcher's understanding of biblical ministry, and his personal experience as a minister in the country under study.

Results

The study shows that the Bible teaches a holistic approach to the ministry (diakonia) of the church. It is the method Christ used. But there seems to be a deficient concept of biblical ministry, especially as it relates to non-spiritual needs. The needs that exist require creative leadership and total mobilization of all church members. The study reveals that the latter is presently a difficult task. Moreover, there is a possibility that the pastors do not have the skills and tools needed to train and mobilize the lay people for ministry.

Conclusion

Investigation shows that several things must be done to effect a holistic urban ministry in the SDA churches in Uganda. First, there must be a better understanding of ministry. Pastors and members alike must understand that ministry is inclusive of every service that positively affects every aspect of human life. Second, church members (lay people) must be helped to realize that they too have a part to play in the servanthood of the church and to do it. Third, both pastors and lay people must be trained to enable them to play their respective roles in a way that is rewarding to them and beneficial to their community of faith and the larger community around them.

Andrews University
Seventh-day Adventist Theological Seminary

AN APPROACH TO A HOLISTIC MINISTRY IN
A SEVENTH-DAY ADVENTIST URBAN
CHURCH IN UGANDA

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Nathaniel Mumbere Walemba

August 1988

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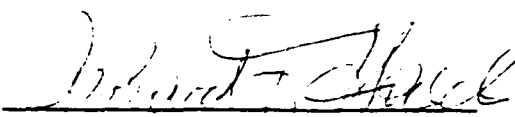
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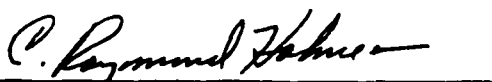
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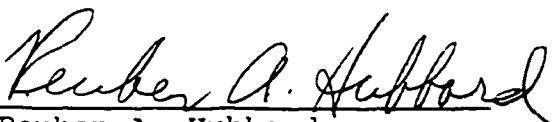
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IN LOVING DEDICATION

In memory of George W. Murphy, who knew me not, yet adopted me as his son and made me feel at home in a foreign land. His unselfish, sacrificial love for me will never be forgotten.

To my loving wife, Ruth, who endured the typing and printing noise while she tried to sleep after working all day in order to support all of us in the family.

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Finally, but not least, pastors and members of Kampala churches who took time to respond to the questionnaire, for without them this study would not have become a reality. To all of them, I am very grateful.

GENERAL INTRODUCTION

Purpose of the Project

The purpose of this project is to initiate a holistic approach to ministry in a Seventh-day Adventist urban church in Uganda. In this study I attempt to suggest an approach to ministry which meets the spiritual as well as economic, ethnic, health, and educational needs of the urban church members. This proposition is based on the assumption that the present approach to ministry does not meet all needs of a growing urban membership in a developing country. This notion is based on my personal experience both as a church member and as minister, and on interviews with some current ministers and members of some churches in Kampala. This probable deficiency presupposes that there is a need to find what areas are weak and to suggest ways toward improvement.

Justification of the Project

Like many cities in the developing countries, Ugandan cities present a special challenge to the SDA Church. Whereas the urban membership comprises some ordinary people, it also consists of some of the elite class in the country. It is therefore necessary to

develop a kind of ministry which reaches all segments of the fast-growing city membership. To do this, a ministry with specific objectives must be developed.

Furthermore, the socio-economic conditions of the country make it desirable for a study of how pastors can help their church members meet their ever increasing socio-economic needs. As church membership continues to grow in developing countries, a minority church membership in the developed countries, especially in North America, which has until now carried a greater percentage of the financial burden of the world church, will no longer be able to do so. Therefore, in order for the church in Uganda to continue to fund its programs, it must devise local ways of generating funds. One such way is to help church members get more so that they can give more. This not only enables the church to continue to carry on its mission but it will also help to improve the socio-economic position of the church members. I believe that any study which has the potential to guide pastors in their attempts to help their church members improve their economic power is justifiable.

Finally, as the study shows in chapter 1, the Church in Uganda started in the rural areas. The people were rural. But the situation has changed. Although the majority of the church membership is still rural, a large percentage is now urban in every sense of the word. Yet

the approach to ministry in the urban churches has remained rural to the detriment of a healthy urban membership.

A healthy membership is a result of spiritual nurture. Yet it is difficult--even impossible--for a pastor who has no means of transportation, except a bicycle, to do effective pastoral work in more than ten churches, some of which are in areas where no public transportation is available. This kind of situation, though not desirable, works more successfully in rural areas where lay persons are more involved in church work than in the city where people are more constrained by time. It is my conviction that a study in which suggestions can be made to improve the urban situation is justifiable.

Description of the Project

This study consists of seven chapters. In the first chapter a brief socio-historical perspective on the conditions under which the Church started in Uganda and the changes which have occurred to warrant a need for a holistic urban ministry is presented.

In chapter 2 the meaning of ministry is discussed. First, I examine the relationship between ministry and the Great Commission, and then discuss the purpose of ministry and the fact that every Christian is called to minister. However, I do make a distinction between the ministry of the ordained minister and that of the rest of the believers. Also in this section, I indicate that the

ministry of the Church is a continuation of the ministry of Christ.

In the third chapter the biblical meanings of "life" and "peace," and their implications for a holistic ministry are presented. Two aspects of "life," physical and spiritual, are discussed. The meaning of "Peace" is explored under the investigation of the Hebrew concept of peace and its usage in the New Testament.

The fourth chapter presents an overview of a Ugandan city. The data from Kampala have been used as it is considered a reliable indicator for other Ugandan cities.

In chapter 5 the data from the questionnaires which were administered to the Executive Director of Central Uganda Field and pastors and members of churches in Kampala are analyzed. This analysis reveals the current patterns of ministry in Kampala churches.

In the the sixth chapter an approach to a holistic and comprehensive ministry is suggested with a view to meeting the needs of a growing urban church membership as revealed by the data analysis and my personal knowledge.

Chapter 7 summarizes and concludes the study with some specific recommendations geared toward an improved ministry.

Limitations of the Project

Whereas every Christian church in Uganda would benefit from a holistic ministry, it should be noted, first, that this study focuses on SDA urban churches. It is my observation that city churches have peculiar challenges and, therefore, they need a particular approach to ministry. Furthermore, what occurs in the city influences what happens in the rural areas. City churches set the pace.

Second, the study is concerned with functions and patterns of ministry within the community of faith. Reference is made to the ministry of the church to the wider community only as it is an outgrowth of the wholesome spiritual experience within the church. A spiritually healthy church has no choice but to share with others the good news of salvation and to exemplify, by its caring deeds, the power of the gospel on humankind.

Expectations from the Project

It is anticipated that an approach will be developed in this study that can be used as a model for ministering holistically to the members of the SDA urban churches in Uganda. Furthermore, the recommendations which are made in this study regarding the training of pastors may, if adopted, improve the quality of their ministries, resulting not only in quantity but also in quality membership. Also as a result of the awareness

this study may create, church administrators might devise a special strategy for city evangelism. It is also possible that the improved per capita giving which might result from implementing the practical suggestions on how to improve the earning power of the disadvantaged members will result in greater financial self-sufficiency of the churches. Although some have already attained such a status, others still have it as their goal.

Finally, this study should help me to be prepared to minister to an urban congregation and to help my fellow ministers who are already in the field, as the need may arise, and those who are in training in the ministerial college.

Methodology

The study is both descriptive and suggestive. It is not an empirical study. However, questionnaires are used for the purpose of collecting information to aid in determining the current patterns of ministry. The main purpose of this study is to suggest an approach to a holistic ministry in the Ugandan SDA urban churches.

CHAPTER I

INTRODUCTION

The Beginning of the SDA Church in Uganda

The first Seventh-day Adventist known to have entered Uganda was E. C. Enns, who is believed to have reached Uganda in 1906.¹ Enns was a German missionary working at Suji in the Pare region of Tanganyika, the present Republic of Tanzania. According to Virgil Robinson, Enns called on Bishop Tucker of the Church Missionary Society during his several weeks stay in the country. He is reported also to have called on the Regent of Buganda and saw two young Christian princes, one of whom was the eleven-year-old Kabaka (king). It is said that the regent urged him to establish a medical mission among his people.²

After he returned to Suji, Enns wrote to the Review and Herald urging Adventist farmers to go and settle in Uganda where "I left fourteen who desired to be rebaptized in the manner that Jesus was and to be taught the Sabbath

¹SDA Encyclopedia, 1976 ed., s.v. "Uganda."

²Virgil Robinson, "The History of Africa," DF 4001-e, p. 277, Ellen G. White Research Center, Andrews University, Berrien Springs, Mich.

and the Adventist truth of the Bible".¹ However, there was no positive response. Twenty years passed before S. G. Maxwell was sent as the first official missionary to Uganda.² No one knows what became of the fourteen people who wanted to be baptized, nor I found anything written as to why Enns did not baptize them.

A Rural Beginning

The SDA Church in Uganda had its beginning in a rural setting. The very first mission station was opened in an abandoned coffee plantation at a place called Nchwanga, 118 miles west of Kampala, which, as it is today, was the largest town in the country.³

In regards to the distance from Kampala, Maxwell wrote: "We would have preferred something nearer the center of the country, but God overruled. By settling at Nchwanga we were able to establish the work before meeting organized opposition."⁴ Whereas it might have been God's plan to begin the work away from the city, the reason given for the rural choice is that there were not many properties available in and around Kampala for the price

³Ibid.

²Robert D. Pifer, "From Small Beginnings," Trans-African Division Outlook, December 15, 1967, 3.

³S.G. Maxwell, I Loved Africa, with a Foreward by W. Duncan Eva (Worttford Hertshire, England: By Stanley Maxwell, 1976), 86.

⁴Ibid.

of 600 pounds sterling which were available for that purpose.¹ However, considering what Ellen G. White said, one wonders if the unavailability of cheap land in Kampala was the only reason why the work was initially based in the village. She stated: "For years I have been given special light that we are not to center our work in the cities."² Although this statement was made in the context of sanitariums, it has some implication for the general work of the church. This view is substantiated by the fact that over the years, Adventists have had a negative attitude toward cities. Oosterwal suggests that this attitude is rooted in the theological understanding of God's revelation in Scripture and in the writings of Ellen White. He states:

This theological understanding clearly condemns the city as evil; as a center of wickedness and immorality, human arrogance and pride; as a demonic threat not only to the Church and to believers' salvation but to civilization at large. This was emphasized in a document called "Country Living", which the General Conference adopted at its Annual Council session of 1978.³

The statement urges believers to stay away from those centers of wickedness, except for the necessity of making

¹Ibid.

²Ellen G. White, Testimonies for the Church, 9 vols. (Mountain View, CA: Pacific Press Publishing House, 1948), 7:84.

³Gottfried Oosterwal, "God Loves the Cities," Adventist Review, February 5, 1987, 8.

a living and doing missionary work.¹ Oosterwal indicates that this approach emphasizes evangelism from "out post" institutions which are away from the cities and their polluting influence.² There is no question, therefore, that to have the center of the work outside the city was in accordance with the belief and practice of the SDA Church in the mission field.

It is interesting that a rural approach to missions was not limited to the SDA pioneer missionaries in Uganda. Monsma indicates that the early Christian missionaries had a rural mentality, and a rural approach was the key to mission work in Africa due to their belief that the city was evil. He observes that even to this day many missionaries do not realize how tremendously the cities have grown. "The pictures they show on deputation and the reports they make to their boards reflect the rural environment in which they work."³ He believes that the "city is evil syndrome" still contributes to the slowness of church leaders to take up the urban challenges in Africa.⁴

¹Ibid.

²Ibid.

³Timonthy Monsma, "Reaching Africa's Growing Cities," quoted in Guidelines for Urban Church Planting, ed. Roger Greenway (Grand Rapids: Baker Book House, 1976), 65.

⁴Ibid., 66.

It is noteworthy that, in 1930,¹ when the mission station was moved from Nchwanga to Kampala the decision was not based on the desire to evangelize the city, but rather on the fact that Nchwanga was "a lone station" which was found to be inadequate to meet the calls which the missionaries were facing. A central location was necessary to facilitate movement.² Moreover, the headquarters were built not in Kampala, but at Kireka, seven miles from the city.

It should be noted here that while the SDA Church leaders preferred to stay out of the city, all other major religions in the country had their headquarters with impressive buildings in the capital. It is my opinion that by staying on the periphery, the church portrayed a retrogressive image to the general public. This kind of image was reinforced by the simplicity of the buildings at the headquarters: the office, the church, and the workers' houses.

Social Structure

McGavran writes: "Innovation and social change, operating in particular structures, play a significant part in determining the direction, speed, and size of the

¹M. Wharrie, "In the Ugandan Protectorate," The Advent Survey, June 1931, 44.

²G. A. Lindsay, "With Our Missionaries: The Advent Message in Uganda," The Advent Survey, August 1931, 62.

move to the Christian religion."¹ Society influences every aspect of what man says, thinks, and does. It is probably for this reason that the Ugandan social system affected the growth of Christianity in the country in one way or another.² Therefore, understanding the social structure of a given population is vital for church planting in new areas. Thus the effective missionary must take the organization of these systems and their authorities into consideration in devising proposals of missionary procedure.³ Needless to say, a critical analysis of the approach used by the Adventist missionaries in Uganda seems to indicate inadequate attention to such procedure.

At the time Christian missionaries reached Uganda, the country had several elaborate social systems which included the "unitary authority system," the "multi-chieftain authority system," and the "age-class system."⁴ As the discussion below shows, each of these systems was different from the other.

¹Donald A. McGavran, Understanding Church Growth (Grand Rapids: William B. Eerdmans Publishing House, 1980), 207.

²Gailyn van Rheenen, Church Planting in Uganda: A Comparative Study, with a foreword by Donald A. McGavran (South Pasadena, CA: William Carey Library, 1974), 38.

³McGavran, 207.

⁴Van Rheenen, 38-42.

The Unitary Authority System

Under unitary authority system, an entire homogeneous grouping looked to one man or group of men for the leadership of the entire society. Within this system two types of authority were recognized: the stratified unitary social system and the centralized unitary social system. In the system, the recognized authority figure was not equally respected by all sectors of society. Although a political leader to all, he was a foreign element to some.¹ An example of this was the Omukama (king) of Toro, who was a political leader to all ethnic groups (Bakonjo, Bamba, Batoro) in his kingdom but never a king to all. The Bakonjo and Bamba, for instance, never fully accepted him as their king.²

However, in the centralized unitary social system, the entire populace looked to one authority figure as the leader of the homogeneous unit.³ The best example of this was the kingdom of Buganda. The Kabaka (king) "was the fountain of authority and justice and his authority was real and felt in every household. . . . Kabaka was

¹Ibid.

²Grace S. K. Ibingira, The Forging of an African Nation: The Political and Constitutional Evolution of Uganda from Colonial Rule to Independence 1894-1962. (New York: Viking Press, 1973), 7.

³Ibid., 40

Sabataka--the head of the clans. Every Muganda was a clan member and proudly owed social allegiance to his clan."¹

The Multi-chieftain Authority

Under the multi-chieftain authority system there was no major authority figure to whom the homogeneous unit looked for guidance and tribal continuity. Rather, within one tribe there were a number of small chiefs who exercised authority only on the local level.² An example of people who practiced this system were the Itesot of Teso. The clans had leaders who were their chiefs. Although they were members of one tribe, they were independent of each other. Even a common enemy of the tribe could not bring the Itesot into a unitary authority system, but gave the clans a spirit of cooperation. Unlike the hereditary kings, the chiefs under this system were appointed by the people.³

The Age-class System

Not all homogeneous units of Uganda were organized around central or local authority figures. There were some tribes without chiefs. These tribes were held

¹Peter M. Gukiina, Uganda: A Case Study in African Political Development (South Bend, IN: University of Notre Dame Press, 1972), 35, 37.

²Van Rheenen, 41.

³Harold Ingrams, Uganda: A Crisis of Nationhood (London: Her Majesty's Stationary Office, 1960), 170.

together by an age-class system which did not depend on the authority of chiefs but rather on the age organization which provided a broader means of social cohesion for the people under such a system.¹ The social organization of the Langi was a good example of this system under which the political community amounted to no more than a cluster of clan sections distributed over a handful of villages.²

The Effects of Social Systems on
the Planting of the Church

In the unitary and the centralized systems, Christianity can best be introduced at the top and allowed to filter down to all levels of the society through the central figure for tribal authority. Van Rheenen believes that this is the easiest type of society to approach because change on the top level can lead to change on the lower levels. But, he observes, "evangelism through tribal leaders and local chiefs may lead to only a nominal adherence to Christianity. Too many accept Christianity for political motives rather than because of an inward faith."³ On the other hand, the multi-chieftains authority system has no major authority figure to whom the homogeneous unit looks for guidance. Van Rheenen says

¹Ibid., 42.

²John Tosh, Clan Leaders and Colonial Chiefs in Lango (Oxford: Clarendon Press, 1978), 36.

³Ibid., 40, 41.

under such a system Christianity almost always is introduced as a rival.¹

It is my belief that the country's social structure affected the initial progress and growth rate of the Adventist Church in Uganda. Unlike the Anglican missionaries who were invited by King Mutesa of Buganda himself,² and subsequently arrived in the country in 1877, and the White Fathers of the Catholic church who reached the country in 1879 and started their missionary activities from the top down,³ the Adventist missionaries began from the bottom up.

As indicated earlier, Nchwanga, the initial center of the church, is a remote area of neither social nor administrative importance. For a long time Adventists were called "Banyanchwanga," the people of Nchwanga,⁴ which was used derogatorily.

In Toro, the Adventist church was considered a low class church, probably for two reasons. First, in 1946,

¹Ibid., 42.

²Sophia Lyons Fahs, Uganda's Whiteman of Work: A Story of Alexander M. Mackay (New York: Missionary Education Movement of The United States and Canada, 1911), 4-5. See also a copy of the second letter Mutesa wrote inviting missionaries to his Kingdom, 71-72.

³David B. Barret, ed., World Christian Encyclopedia (Oxford University Press, 1982), 687.

⁴SDA Encyclopedia, s.v. "Uganda."

when M. E. Lind pioneered the Adventist work in the area,¹ the Anglican and the Catholic churches had been there for more than fifty years. The king himself was an Anglican, having been baptized on March 15, 1896.² Because of the king, the Anglican church was considered prestigious. So was the Catholic church, of which many influential chiefs were members. Their membership put the Catholic church on an equal footing with the Anglican church.

Second, when the Adventist message reached the area, it was embraced by the Bakonjo who the Batoro considered to be of a lower social status.³ To belong to a church with which so many Bakonjo identified was to degrade oneself. Consequently, for a long time the church did not attract many members from the Batoro, who considered themselves to be the elite of the society. Furthermore, unlike the Bakonjo, the Batoro were already members of either the Anglican or Catholic churches.

¹M. E. Lind, "She Heard the Drums of God," Southern African Division Outlook, July 1, 1954, 7.

²Kenneth Ingham, The Kingdom of Toro in Uganda (London: Methuen and Company, 1970), 83.

³Kirsten Alnaes, "Songs of the Rwenzururu Rebellion: The Konzo Revolt Against the Toro in Western Uganda," Tradition and Transition in East Africa: Studies of the Tribal Element in the Modern Era, ed. P. H. Gulliver (Los Angeles: University of California Press, 1969), 243, 244.

Unlike the Anglican and Roman Catholic missionaries, whose approach was through the tribal leaders, the SDA missionaries used a strategy which aimed at individual conversions, church planting, and social transformation through three main actions: evangelism, education, and medicine.¹

As expected, growth during the first period was a struggle against the large Anglican and Catholic establishments. Nevertheless, the Adventists developed a similar emphasis on institutions but were not able to match the Anglicans and Catholics in the number of personnel and finances.²

Beaver observes that Africa was neglected in regards to secondary and college education.³ In the case of Uganda, this observation is not completely true, nor is it entirely false. As is indicated below, missionaries of all major Christian denominations in Uganda did the best they could to help Ugandans to attain an education.

In terms of colleges, however, Beaver's assertion is valid, especially when it applies to the SDA missionary work in Uganda. Whereas missionaries of other

¹van Rheenen, 40.

²Ibid., 114.

³R. Pierce Beaver, "The History of Mission Strategy," in Perspectives on the World Christian Movement: A Reader, ed. Ralph D. Winter and Steven C. Hawthorne (South Pasadena, CA: William Carey Library, 1981), 202.

denominations built many primary and secondary schools and a few colleges, the Adventist missionaries' emphasis was on primary schools. This is evident from the fact that the missionaries started several schools which did not go beyond standard 8 until church members took them over in the 1960s after the missionaries had left. Examples of these schools are those at Katikamu in Bulemezi, central region; Kakoro in Bugisu, eastern region; and Mitandi on the slopes of the Ruwenzori mountains, western region. Moreover, it was not until 1953, twenty six years after the work started, that Bugema, the first and the only secondary school built by missionaries in Uganda, started,¹ and it was not up-graded to a college status until 1971.² It should be noted here that the initial site for the institution was Nchwanga in the southern part of Bunyoro. However, in 1948 the school was transferred to Bugema³ after sixteen years of operating at the initial site.

It should be remembered also that Bugema was an East African Union school; it therefore catered not only to the educational needs of Uganda but also for Kenya and

¹C. J. Hyde, "Bugema Missionary College," Southern African Division Outlook, July 1, 1953, 2.

²James T. Bradfield, "Bugema Adventist College," Trans Africa Division Outlook, May 15, 1971, 9.

³SDA Encyclopedia (1976), s.v. "Bugema Adventist College."

Tanzania which, along with Uganda, comprised the union at that time¹. Kamagambo, one of the primary schools built in Kenya by the same union, was not upgraded to secondary-school status until 1963, fifty years after the school started;² and Ikizu in Tanzania did not attain full secondary-school status until 1965, fifty-three years after it was founded.³

It is, therefore, logical to conclude that the Adventist missionaries to East Africa did not see a need to build secondary schools. Every effort they made was geared toward primary education. For instance, the school at Nchwanga, known as Nchwanga Training School, was built to give a two-year normal training course which led up to the Grade "C" Teachers' Leaving Examination, which at that time was the minimum requirement for the recognized sub-grade vernacular teacher.⁴ Moreover, the trainees were people who had not gone beyond standard four prior to joining the teachers' course. Consequently, after the two years of training, none of the students was fit to "enter

¹Ibid.

²SDA Encyclopedia 1976 ed., s.v. "Kamagambo Secondary School and Teachers' College."

³SDA Encyclopedia 1976 ed., s.v. "Ikizu Secondary School."

⁴E. W. Pedersen, The Advent Survey, June 1938, 7.

the work," but the demand for teachers and evangelists compelled the institution to be satisfied with less.¹

In 1949, one year after the school was moved to Bugema, a two-year post-grade 6 teachers' course was begun. Two years later, a three-year post-grade 6 course was offered. In the same year, 1951, a three-year post-grade 9 teachers' training course was introduced. This was the recognized primary teacher training course.² Although it was the most appropriate course for primary teachers, it was discontinued in 1953 after the first group of students finished their training.³

Evangelism

Evangelism in Uganda was conducted in various ways: public, personal, literature, health, and educational.

Public evangelism

There is evidence that open, public meetings were used to spread the Adventist message, although it was not in big tents to start with. This was especially the case

¹Ibid.

²The SDA Encyclopedia, 1976 ed., s.v. "Bugema Adventist College."

³Interview on February 15, 1988, with Patrick T. Wavomba, one of the graduates of the three-year post-grade 9 teachers' training course at Bugema and later a teacher at the same school.

in Central Uganda.¹ F. H. Muderspach said: "We raise up good companies by holding evangelistic efforts. After a month or six weeks, we often have a group of fifty or more believers."² Because they did not have large tents until some years later, temporary structures were put up in which people sat to listen to the proclamation of the Word. The roofs of the structures were made of poles and grass. The seats were made of reeds or elephant grass laid across short poles driven into the ground. The floor was covered with grass for. There were no walls. The object was merely to shelter the people from the sun.³

From the inferences that could be found, it is probable that the evangelistic message focused on Adventist doctrines rather than experiential relationship with Christ. The following statements substantiate the point: "From Nchwanga we went to Kiryanga, . . . A company of ragged natives clustered around, so Brother Toppenberg thought it an ideal time to give a little information on our doctrines."⁴ ". . . gospel subjects are at first used, but gradually we cover the full doctrines of our

¹J. I. Robinson, "Evangelizing under Difficulties in Uganda," The Advent Survey, February 1939, 5.

²F. H. Muderspach, "Good News from the Upper Nile Union Mission," The Advent Survey, December 1937, 109.

³W. T. Bartlett, "Uganda," The Advent Survey, July 1934, 57.

⁴Wharrie, 45.

church."¹ "Our conversation was largely about the Sabbath and other points of our teaching."² Prominent among the teachings was the doctrine of the Sabbath. There is no question that it was the most important sign that one had accepted the Advent message.³

Personal Evangelism

Despite being ostracized by their relatives, the first converts used personal evangelism very effectively. They courageously continued to share their new found faith. Many of them lost their jobs. Others were expelled from their families, but they stood firm and went forward in faith.⁴ Musa Golola expresses well the role played by Ugandans in witnessing to their fellow Ugandans:

. . . the history of Christianity in Uganda is one of close co-operation between missionary and African enterprise. From the day of inception of Christianity in Uganda during the 1870's Africans became active partners in the spreading of the Christian message. In both the Roman Catholic and Protestant Churches African evangelists and "chiefs" played a very active role in turning Uganda into a Christian country.⁵

¹C. J. Hyde, 4.

²W. T. Bartlett, "Brethren in Uganda," The Advent Survey, July 1935, 55.

³Idem, "Uganda," 67.

⁴V. Rasmussen, "The Nchwanga Mission, Uganda," The Adventist Survey, July 1934, 57.

⁵Musa L. Golola, Notes on the History of the SDA Church in Uganda 1927-1987: A Talk Delivered at the Inauguration of the Uganda Union of the SDA Church at

Seventh-day Adventists were no exception to this tradition. The newly converted Ugandans conducted successful personal evangelism. Among the leading active members were Cranmer Namaswala, Festo Kawesa, Simeon Golola, Yafesi Kyamuhangire, Yekoyada Bamanya,¹ Ashe Musoke, Paulo Kasibante, Yakobo Gesuza, Elia Yobo, Henry Guweddeko,² and Kezekiya Lwanga.³

Right from the beginning, indigenous Africans were involved in the Adventist work in Uganda. When Pastor S. G. Maxwell moved from Kenya to Uganda in the early part of 1928, he was accompanied by "seven specially chosen African workers from Kenya and Tanzania, namely, Petero Risasi, Paulo Nyema, Samson Nyainda, Hezekiel Rewe, Yeremiya Osoro, Abraham Musangi, and Ibrahim Maradufu.⁴ G. A. Lindsay who visited Uganda in 1931 was impressed to say:

It is only fair to state . . . that the missionaries from Europe are not the only ones who have volunteered for service in Uganda. Several evangelists and teachers, together with their families are natives of East Tanganyika or Kavironda. They have done noble service in a field foreign to

Najjanankumbi, Kampala, July 14, 1987, 2.

¹Rasmussen, 56, 57.

²F. H. Muderspach, "The History of Our Work in Uganda," Southern African Division Outlook, June 1, 1955, 4.

³Muderspach, 110.

⁴Muderspach, 6.

them, among a people who speak an altogether different language.¹

Thus the Africans did not sit down and watch expatriate missionaries do the work. They were equal partners in spreading the third angel's message in Uganda. Each group had a necessary role to play and played it well.

Literature Evangelism

Soon after the work started in Uganda, books were sold which resulted in souls.² One of the first books to be sold in Uganda was Bible Readings.³ The importance that the young church attached to colporteur work is revealed by the fact that after the school started at Nchwanga, students were encouraged to go canvassing during their very first vacation.⁴ By 1937, F. H. Muderspach, the Superintendent of the Uganda Mission Field, was able to say, "We have a faithful colporteur staff who in the past two years have sold some 6,000 books and laid good foundations for evangelistic work".⁵ By 1952 there were twenty-eight full-time colporteurs in the country, and

¹Lindsay, 63.

²Bartlett, 67.

³Muderspach, The Advent Survey, 110.

⁴Rasmussen, 50.

⁵Muderspach, The Advent Survey, 108.

that same year Uganda Mission Field led the union in sales.¹

Just two years after the work started in Uganda, E. C. Weeks wrote, "I am satisfied that English books can be sold in Uganda."² During his one-month stay in Uganda he had held an institute for eight days for colporteurs. Ten men attended the training session. After the institute, four men were taken into Kampala where they sold "104 of the Uganda books."³

It is not clear what these books were. Nevertheless, there is evidence that people were converted as a direct result of colporteur evangelism. In 1937 Bartlett wrote: "We have three people keeping the Sabbath as a result of colporteur work. . . In the south-western province of Ankole thirteen Sabbath-keepers have been raised up by the same means."⁴

Although canvassing contributed to the spread of Adventism, it should be observed that at this time there were just a few books in Luganda; the majority of books were in the English language. This meant that only people

¹E. D. Hanson, "Annual Report of the East African Union," Southern African Division Outlook, December 15, 1952, 2.

²C. E. Weeks, "Institute in Uganda," The Advent Survey, August 1929, 16.

³Ibid.

⁴Bartlett, "Uganda," 67.

who could understand the two languages, Luganda and English, could buy and read the books. Therefore, it is my belief that literature evangelism was limited to urban areas--where one could find English speakers--and to the central region--where Luganda is the main language. Furthermore, that area had the highest percentage of literacy in the population, and moreover, the same areas had the people with the means to pay for the books.

Health Evangelism

Medical work was used as an entering wedge. Work expanded wherever a clinic was built. Dispensary work did much to help break down prejudice that some people had against the Adventist church. In some places people would not come to any meeting even if they were invited, but they would come for treatment and, by so doing, they made themselves available to the Adventist influence. Such was the case at Kagorogoro in Toro, western Uganda.¹

Medical institutions not only provided opportunities for witnessing, they also provided means to do evangelistic work. It has been noted that whenever the medical work slackened, the evangelistic work occasionally suffered financially.² In this regard Bartlett wrote: "

¹Mrs. H. E. Kortz, "Dispensary Work at Ruwenzori Mission Station," Southern African Division Outlook, April 15, 1957, 8.

²Weeks, p. 16.

The brethren are under the necessity of giving much time to this medical work. Otherwise they would have insufficient means to carry on with, and their evangelistic work sometimes suffers in consequence."¹

Yet another role was played by these medical institutions; they provided the church with an opportunity to meet not only the spiritual needs of the people but also their health needs. Health evangelism was the only kind of evangelism that had the potential to reach all segments of the population of any given community--the young and the old, the illiterate and the literate, the animist and the atheist, the Muslim and the Christian, the men and the women, the humble and the lofty.

Yet the church did not fully utilize that opportunity. In the entire country only six dispensaries--Nchwanga, Kakoro, Kireka, Kagorogoro, Mitandi, and Katikamu--and one hospital, Ishaka--were established. Moreover, those that existed lacked certain elements of an evangelizing agency in a developing country. None of the dispensaries had a health educator, nor did any have a Bible instructor. With the exception of Kagorogoro, all dispensaries were built either at a mission station or on a school campus, and when the school or station was moved or discontinued, the same happened to the clinic. This

¹W. T. Bartlett, "Uganda," The Advent Survey, July 1937, p. 67.

was the case with the Nchwanga, Kakoro, and Mitandi dispensaries. In the case of Mitandi only the mission station moved, the school did not move. When this happened, the church lost the opportunity of reaching people who could not be reached in any other way.

Educational Evangelism

Educational institutions did and still do play an important role in evangelism in Uganda.¹ First, schools were used as evangelistic centers. Many students who enrolled in these schools came when they knew nothing about the Adventist message, but they left when they were members. Second, schools were used to influence and encourage students to share their faith. It was the responsibility of every student to witness whenever and wherever a chance presented itself.² Third, the students who came to train as ministers were active in evangelism and led many people to Christ.

Recognizing what the students were doing, W. D. Eva had this to say: "There are numbers already attending the Sabbath services at Bugema as a result of the work that the students in the evangelistic course are doing."³ Thus

¹J. Wieland, "Report of the President of Uganda Field," The Advent Survey, November 1, 1951, 4.

²Rusmussen, 50.

³W. D. Eva, "Bugema Missionary College," Southern African Division Outlook, May 15, 1951, 6.

schools were an effective tool for spreading the Advent message. Where there were no schools there was no work. This is the case in the northern parts of the country where the Adventists have no schools until this day.

Opposition

It should be noted that the Adventist message in Uganda was not without opposition. Writing two years after the work started at Nchwanga, Rasmussen stated: "The work in the immediate vicinity of Nchwanga has never looked promising."¹ Opposition and hostility came from many angles. Some of it came from well-established churches, especially the Catholic adherents, including the priests.² As is shown below, tension between denominations was not a new thing in Uganda. The White Fathers of the Catholic church and the representatives of the Church Missionary Society had been rivals³ fifty years before the Adventist missionaries even arrived in the country. By this time one could say that every denomination had some spheres of influence and to introduce another religion in such a territory was a direct provocation. Furthermore, Adventist doctrines discredited some of the teachings of the Catholic and Anglican churches. Since the previously

¹Rasmussen, 56.

²Ibid., 57.

³Roland Oliver, The Missionary Factor in East Africa (New York: Longmans, Green and Company, 1952), 74.

established churches had no biblical defense, they opted for verbal insults and physical intimidation.

But religious bodies were not the only source of opposition to the Adventists. Some of it came from heathens who did not want anything to do with Christianity because it challenged their way of life, especially the Adventist kind of Christianity. Some opposition still came from local chiefs who reacted by jailing the new converts.¹ Some of these chiefs acted under the influence of their respective religious persuasions. Others considered Adventists disruptive of their communities. Some church members were persecuted. Consequently, some lost their jobs, others lost their properties, while others became homeless. Although there were those who gave up the message, many converts remained faithful.²

The Mission of the SDA Church in Uganda

A Definition of Mission

Missions is defined, in the context of this study, as the sending of representatives of a deity for the purpose of conveying a message or carrying out a task. In a larger sense it means the activities of a religious

¹Muderspach, The Advent Survey, 108.

²Bartlett, "Uganda," , 67.

community dedicated to the propagation of its faith in other communities.¹

The term "mission" comes from the Latin missio which means "to send." The concept of mission permeates salvation history from Genesis to Revelation. In the New Testament, the idea is imbedded in the Greek verbs apostello and pempo or their derivatives apostellein and pempein.² Karl H. Rengstorf observes that both verbs may be translated "to send forth." Pempo points in the direction of the sending, as in the transmission of an object, while apostello is more sharply accentuated to the effort of attaining a goal.³

The distinction between the two words cannot always be made. Both verbs appear interchangeably in Luke, while in John a sharp distinction is made between the sending of the Son by the Father (pempein) and the sending of the disciples by the Son (apostellein). However, in spite of these differences, both words have a missiolo- gical character in the sense that both are used to refer to the Father's sending the Son and the Son sending the disciples

¹G. B. Cook, "Missions," Interpreter's Dictionary of the Bible(1962), 3:404

²Orlando E. Costas, The Church and Its Mission: A Shattering Critique from the Third World (Wheaton, IL: Tyndale House Publishers, 1974), 39.

³Karl Heinrich Rengstorf, "Apostello," Theological Dictionary of the New Testament (1969), 1:398.

to fulfill God's redemptive purpose for humanity.¹ Therefore, the Church's calling has a twofold objective: "One, as we have seen, of an ultimate character, and another more transient, because it is limited to the Church's action in history. The first is liturgical; the other, missionary."²

Christ's Example

The mission of the Church must be deduced from the mission of the Son. Christ deliberately and precisely made his mission the model of the Church's mission saying, "As the Father sent me, so send I you".³ Mission is the very reason for the Church's existence. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the Church was established.⁴

The Church is God's agency for the salvation of man. It exists for the redemption of mankind.⁵ Christ,

¹Costas, 39.

²Ibid.

³John 20:21. See also R. W. Stott, Christian Mission in the Modern World (Downers Grove, IL: Intervarsity Press, 1975), 23.

⁴Gottfried Oosterwal, Mission: Possible. The Challenge of Mission Today (Nashville: Southern Publishing Association, 1972), 69.

⁵Robert S. Paul, The Church in Search of Itself (Grand Rapids: Eermans, 1972), 307.

the head of the Church, came into the world to serve.¹ He gave himself in selfless service for others, and his work took a wide variety of forms according to man's needs.² Christ, therefore, supplies us with the perfect model of service and sends his Church into the world to be a servant Church.

The ministry of Christ demonstrates not only the length to which God goes for the redemption of man but also that this redemption, this atonement, is to be sought only by the deepest and most intimate involvement in human life. Also Christ's ministry demonstrates a holistic approach to man's needs. His was a ministry that touched on every need of man. He fed the hungry and healed the sick. In short, he ministered to people according to their individual needs; but to every man he showed the way of salvation. His church can not do less.

The Church's Response

From its earliest beginning, Seventh-day Adventism has been more than a mere religious society. It has been a movement with a message and a sense of mission. Although the belief that Christ was coming soon restricted the early believers' vision a little, they pressed out and

¹Mark 10:45.

²Paul, 24.

broadened their vision accordingly.¹ And as opportunities allowed, they sent out men and women to the utmost parts of the world in fulfilment of the Great Commission. They believed, and still do, that the truth must be proclaimed aggressively to all people and nations and kindreds and tongues. It was their conviction that in a special sense God had set them in the world as watchmen and light-bearers. To them had been entrusted the last warning for a perishing world. They had been given a mission of the most solemn "import," the proclamation of the first, second, and third angels' messages.²

Believing that they were living in the close of this earth's history, Adventists went out like a mighty army to sound a battle cry. Time had come when the message of Christ's soon coming was to sound throughout the world. They had no time to lose.³

Task Continues

Since its founding in 1927, the SDA Church in Uganda has attempted to fulfill the gospel commission. As shown in tables 1 and 2, church membership through evangelistic effort of the church has grown from a handful

¹C. Mervyn Maxwell, Tell It to the World: A Story of Seventh-day Adventists, rev. ed., (Mountain View, CA: Pacific Press Publishing Association, 1982), 152.

²Ellen G. White, Evangelism (Washington, DC: Review and Herald Publishing Association, 1970), 119.

³Ibid., 217.

to fifty thousand in 1987.¹ While the church continues with its God-given task of spreading the good news of salvation, it must remember that the mission of the church does not stop with bringing people into the church. It continues with the church's ministry to them. Trueblood elaborates:

The people of the church need careful teaching to keep them from falling away, under the constant pressures of the adversary, but they need the teachings even more to equip them to become effective witnesses to the outside population. . . . If the members are to be effective ambassadors, they must be taught. . . . The matter of chief importance is the steady continuous ministry of all the members, and the chief function of the pastor is to help people to get ready for the ministry.²

Hodges says it well when he states that the ministry of the Church is three fold. First, it is called to serve God and to worship Him. Second, the church has a ministry to its members. Finally, the Church has a ministry to the world, to present the gospel of Christ.³

It is apparent, therefore, that the mission of the Adventist church in Uganda is not complete. As the church continues its task, it must prepare to face new

¹F. Wangai, Report to African Students, Andrews University, October 3, 1987.

²Elton Trueblood, The Incendiary Fellowship (New York: Harper and Row, 1967, 44, 45, 47.

³Melvin L. Hodges, A Theology of the Church and Its Mission: A Pentecostal Perspective (Springfield, MO: Gospel Publishing House, 1977), 77. See also John 4:23-25; Acts 13:2; 1 Cor 12:12-26; Eph 4:16; Matt 28:19,20; Acts 1:8.

challenges; challenges that the missionaries did not face. One such challenge is the increasing urban population. It is imperative that the church strive to devise methods of reaching the new urbanites with the three angels' messages and to minister holistically to those who are already members. Urban church members have many problems and only a holistic approach to ministry can meet every aspect of their needs. It is my hope that this project will make a contribution toward meeting those needs.

TABLE I
MEMBERSHIP GROWTH 1927-1985¹

Year	Members	Numerical Increase in Five Year Intervals	% Increase in Five Years
1926	0	0	0
1930	27	27	2700.0%
1935	146	119	440.7%
1940	440	294	203.4%
1945	805	365	83.0%
1950	1397	592	73.5%
1955	2414	1017	72.8%
1960	3224	810	33.6%
1965	5700	2476	76.8%
1970	7467	1767	23.7%
1975	10760	3293	44.1%
1980	13010	2240	20.8% ²
1985	26816	13006	106.1%

¹Membership figures are from Seventh-day Adventist Year book (Washington, DC: Review and Herald Pub. Assn., 1927-1987).

²The church was under State ban (July 1977-April 1979).

TABLE 2
MEMBERSHIP GROWTH 1986-1987

Year	Members	Numerical Increase Per Year	%Increase Per Year
1986	31648	4832	18.0%
1987	36229	4581	14.5%

CHAPTER II

A BRIEF OVER-VIEW OF A UGANDAN CITY

Introductory Statement

In order to carry out a successful holistic ministry, the immediate circumstances must be put into consideration in order to determine priorities and the shape of the various programs which are intended to meet the identified needs.¹

This means that the ministry must be contextually relevant. It must be aimed at meeting specific needs of a specific community. Therefore it is necessary that a minister of a Ugandan urban church understand the dynamics of a Ugandan city in order for him or her to design the relevant approach. In an attempt to facilitate such an understanding, a brief over-view of a Ugandan city is presented here.

Definition

National definitions of urban population vary widely from country to country, and sometimes from one

¹C. Norman Kraus, The Community of the Spirit (Grand Rapids: William B. Eerdmans Publishing Company, 1974), 40.

government department to another. Accordingly, the Uganda national definition of urban places is: towns including small trading centres.¹ However, the definition that I have adopted in this study is the one given by the United Nations procedure which defines urban population as the population living in towns of twenty thousand or more inhabitants.² The underlying assumption here is that it is not until a population of twenty thousand is reached that typical characteristics of urban living are likely to appear.³

The Emergence of the City

Historical Antecedents

Urbanization is not a new phenomenon in Africa. It did not originate with the European colonists. What is new, which apparently came with the Europeans in the nineteenth century, are the additional activities that go on in the cities today. The records show clearly that there were cities in both west and east Africa before European colonists arrived at the beginning of the nineteenth century.

¹Collin Rosser, "Urbanization in Tropical Africa: A Demographic Introduction," International Urbanization Survey, 1970, 9.

²Ibid., 12.

³Gerald Breese, Urbanization in Newly Developing Countries, ed. Wilbert E. Moore and Neil Smelser (Englewood Cliffs, NJ: Prentice-Hall, 1966), 20.

In the east such urban centers include the coastal and offshore towns of Kilwa, Zanzibar, and Mombasa, which did not start as social centres, but rather as dynamic trade communities. These commercial, religious, and political centres share durable urban traditions that formed the seedbed for new towns in the interior of Kenya, Tanzania, and other countries along the coast in the nineteenth century.¹

During the later part of the nineteenth century, long distance commercial ties began to link the coast with the far interior; large scale west-east migration injected thousands of free and enslaved laborers into urban life; and alien traders introduced new life styles to inland communities. Beverly and Walter Brown write: "It was a century of rapid change, a time when economic and political development conjoined to release new energies that accelerated the pace of social change and triggered a spade of urban growth." Not only did old coastal villages emerge as prosperous new towns in the nineteenth century, but small up-country settlements developed as major caravan depots and populous polyethnic communities.² In the case of Uganda, cities and towns began as capitals for

¹Beverly Brown and Walter T. Brown, "East African Trade Towns: A Shared Growth," A Century of Change in Eastern Africa, ed. W. Arens (Paris: Mouton Publishers, 1976), 183.

²Ibid.

the various kingdoms in the country. An example of these is Kampala which started as the capital of the Buganda kingdom. Others began as colonial administrative centers of which Entebbe is an example. Still others started as commercial centers. An example of these is Jinja.

The Old and the New Cities

There are two kinds of African cities, the old and the new, both of which are rapidly expanding. Consequently, there are two kinds of urban Africans: "tribesmen," those who have moved to the cities from rural areas seeking better opportunities than those found in the villages or country, and "townsmen," those who were born and reared in the city, who have married and reared their families in the city, who will live their lives and will die and be buried there with their ancestors. As Bascom puts it, the urban "worlds" of these two kinds of Africans are quite different.¹ Therefore African urbanization is to be understood from two perspectives; the demographic sense and the sociological sense. The demographic sense has to do with residence in a large city, and the sociological sense has to do with its effects on the individual's behavior.²

¹Bascom, 81.

²Ibid.

As indicated previously, urban growth is fed by two demographic processes: natural population growth and rural-urban migration.¹ Whereas the Ugandan national population is growing at an annual rate of 3.4 percent,² urban population grows at an annual rate of 8.1 percent.³ The great majority of people move to the city because of economic reasons.⁴ Those who are transient come to the city to earn a specific amount of money which is spent on a particular job or project at home; for example, bridewealth, school fees for a child, or improving a farm.⁵

Migrants have to survive until they find employment. The extent to which not only relatives but also friends provide assistance is impressive, but as time goes by an increasing proportion of migrants have to fend for themselves. If they have not found employment, they are forced to look for casual work. They may accept employment below the legal minimum wage or engage in petty

¹"Urbanization," The Cambridge Encyclopedia of Africa, 1981 ed., 386.

²The 1987 Information Please Almanac, 40th ed. (Boston: Houghton Mifflin Company, 1987), 266.

³The World Almanac and Book of Facts 1987 (New York: World Almanac, 1987), 621.

⁴The Cambridge Encyclopedia of Africa, 1981 ed., s.v. "Uganda."

⁵Aylward Shorter, African Culture and the Christian Church: An Introduction to Social and Pastoral Anthropology (London: Geoffrey Chapman, 1973), 40.

self-employment. Job seekers who seem to survive by these means may be found among street vendors, porters, and domestic aides.¹

Statistical Indicators
of the New Cities

The undeniable evidence is that urbanization in Uganda is appearing not only in larger magnitudes but also in bigger and bigger units; not only is there more urban population but there are also more places which are urban and they are becoming larger and larger. As a heritage of the colonial period, every district has at least one township in which government offices and markets are found.²

In 1980, there were five towns and cities with a population of over 20,000 inhabitants: Kampala, the capital had 458,000; Jinja, 45,100; Masaka, 29,120; Mbale, 28,039; and Mbarara, 23,160: In 1986, populations in these cities along with those in smaller ones accounted for 15 percent of the total population. This means 2,345,700 out of a total population of 15,638,000 were urban dwellers. It is projected that in the year 2000 the national population will be 24,856,400, and 3,750,000

¹Ibid., 388.

²"Uganda," Encyclopedia Britannica, 1987 ed., 17:858.

will be city and town dwellers.¹ Neighbour projects that Kampala alone will have 2,777,000 inhabitants.² It is estimated that 78 percent of the city and town dwellers are under the age of 30, and 30 percent are between the ages of 15 and 20. This is in proportion to a national age breakdown which puts 80 percent of the entire population under the age of 30.³

The Significance of the City

As they are in many developing countries, cities in Uganda are the centers of commerce, the seats of government, the source of new innovations, and the point of contact with the outside world.⁴ The capital is the receptacle of the nation's highest talent as well as the center of the nation's manpower. The city serves as an agency and diffusion point of social change.⁵

The urban people are more powerful than rural people even though only 15 percent of the population is urban while the majority is rural. They legislate,

¹"Uganda," Britannica Book of the Year, 1987 ed., 766.

²Ralph W. Neighbour, Jr., comp., The Future Church (Nashville: Broadman Press, 1980), 11.

³Shorter, 37.

⁴Horace Miner, ed., The City in Modern Africa (New York: Frederick A. Praeger Publishers, 1967), 1.

⁵Breese, 41, 43.

control the economy, direct the thinking, direct education, and, if need be, indoctrinate the masses.¹ Like many African countries, Uganda is ruled by that minority of the population who are urban dwellers.

Social Differentiation

The basis of social differentiation is primarily economic. Many socially differentiated roles are evaluated as being higher or lower by some scale of economic status. Social mobility is possible through the acquisition of economic means, usually through the acquisition of educational qualifications.² The social class one belongs to determines where one will reside. In Kampala, for example, housing is divided into privileged and reserved zones: Bugolobi for civil servants, Kololo for the wealthier, Nakawa for the less wealthy, Rubaga for Catholics, Namirembe for Protestants, and Kibuli for Muslims. The location and quality of housing depends on one's finances and origins. For those who do not have much, little is available.³

¹Labib Kaldas, "Urbanization and the Christian's Role," Facing the New Challenges: The Message of PACLA (Kisumu, Kenya: Evangel Publishing House, 1978), 325.

²Encyclopedia Britannica, 1987 ed., 27:314, 315.

³Benjamin Tanna, A Gospel for the Cities: A Social Theology of Urban Ministry, trans. William E. Jerman (Maryknoll, NY: Orbis Books, 1982), 19.

When a lower class person moves from a rural area into the city, he is confronted with a number of difficult problems of adjustment. He is forced to accept an enormous change in his lifestyle, the rhythm of his work, the nature of his associations, and his place in the neighborhood. He is likely to be almost wholly lacking in organized social contacts. And his sense of isolation is increased by the way he is looked down upon by the established urban groups.

The Ethnicity of the City

Inasmuch as Uganda is comprised of many tribes, the ethnic¹ composition of the town usually takes the form of one major host tribe. Thus in Kampala the host tribe is the Ganda.² Immigrants to the city encapsulate themselves in tight network of friendship and blood relationship. In rural areas people take their tribal affiliation for granted, but in town tribes may even have greater importance. Tribal influences are strong in nearly all decisions taken by townsmen. Benevolent associations are set up on a tribal basis. The menfolk mix with people of other tribes at work and on the way to and from work, but

¹An ethnic group is a set of people who share a sense of common identity, a common language, and informal ways of interaction. Thus ethnicity is a force that shapes urban people groups.

²Shorter, 39.

at their house or lodging they tend to consort with their fellow-tribesmen.¹

City people have diverse backgrounds, points of view, problems, and vocations. Diverse, too, are their affiliations and loyalties. The association of persons, representative of the diversity of the city and of the range of social classes, is vividly seen in the mingling of people in the vehicles of public transportation. But the mingling of persons and social classes on buses or in sidewalk crowds, does not imply a similar mingling across the city. Patterns of neighbourhood segregation and of community barriers within the city enforce the rules of class differentiation.²

It is evident that ethnic consciousness remains with the people who move to the city. Both their occupational specialization and their living habits tend to reinforce this ethnic consciousness. At the same time the various groups know that they must get along with one another. They are dependent on one another for services rendered. They must live in close proximity to one another.³

¹Ibid.

²Walter Kloetzli and Arthur Hillman, Urban Church Planning: The Church discovers Its Community, with a Foreword by H. Conrad Hoyer (Philadelphia: Fortress Press, 1958), 28, 29.

³Timothy Monsma, An Urban Strategy for Africa (South Pasadena, CA: William Carey Library, 1977), 23.

Moreover the concept of "a homogeneous unit"¹ is not limited to an ethnic grouping, but applies also to characteristics that people might have in common. This includes common work, common religion, common lifestyles, common education, common political allegiance, and similar economic positions in society.² Thus the city is a mosaic of ethnic and various other groupings working symbiotically to build their habitat.

The Urban Family

The African urbanite is still an African. When he moves from the country to the city, he does not leave behind the African concept of family and tribal relationships.³ However, under urban conditions, particularly in comparison with rural family arrangements, it is difficult to maintain a large family. Whereas in the village wives and children are considered economic assets because of their ability to work in the field, in the city they may be considered economic liabilities because of the cost of supporting them. The family also finds its hospitality obligations modified from the rural original patterns. It is customary, for

¹MacGavran, 85, defines a "homogeneous unit" as simply a section of society in which all the members have some characteristics in common.

²Ibid., 60.

³Monsma, An Urban Strategy for Africa, 62.

example, for urban families to offer hospitality to any member of a related family who has newly come to the city and is seeking to make his way there. It is expected that the relatives who have preceded him to the city will find a place for him in the family circle, or at least provide food and lodging on a temporary basis until the individual can establish himself.¹ This hospitality may involve a relationship which is mutually necessary for survival in the urban area. The family income of the urban residents may be so low that it is essential to supplement this income by whatever small contributions can be made by the recently arrived rural immigrant to the city. This equivalent of taking in roomers or borders, either with or without compensation, is a difficult undertaking in urban areas where there is barely room for the family itself, let alone additional residents.² The problem is compounded by frequent visitors from the village who come to stay for a night or two before they return home.

Because of the economic advantages involved, it is quite common for a family to take in as borders or roomers strangers who will share the fate of the family itself. These persons may not even have come from the same area or

¹Breese, 86.

²Ibid., 90.

village, thereby introducing potential conflict due to differences in background, dietary practices, and so on.¹

It is noteworthy that the transfer of a family from rural to urban areas does not necessarily lead to a break in family relationships with the rural family. Interestingly, parents send their children to the countryside. This strengthens the ties between the town dwellers and the tribal homeland.² Thus the African urbanite may still be a tribesman in a sense. When he moves to the city, he does not leave behind the African concept of family and tribal relationships. He does not forsake his sense of family loyalty. He is likely to send money to his relatives at home, help younger relatives with school fees, and help them find jobs if they move to the city, and he will show them hospitality if they want to stay with him for a while. And if he must leave the city, his family will show the same care for him in the rural homeland.³ Hence everyone has a role to play to maintain family loyalty.

Class Conflict

At the apex of every city there is a westernized elite. Because many alien middlemen groups have been

¹Ibid.

²Shorter, 37.

³Tomothy M. Monsma, Disciplining the City: Theological Reflections on Urban Mission, ed. Roger S. Greenway (Grand Rapids: Baker Book House, 1979), 167.

eliminated, the emerging social stratification has arisen with new forms of conflicts. On the one hand, there are pressures for social ascent on the new city elite among whom upward mobility depends upon superior education and individual achievement in the occupational and professional world. On the other hand, continued links to less-advantaged kinsmen produce sharing based on reciprocity and the mutual benefit flowing from such relationships, leading to maintenance of rural ways in the city.¹

Class conflict is exasperated when the lesser advantaged kinsman fails to reciprocate. Berry suggests that such conflicts must be seen in a situation in which aspirations have arisen more rapidly than absolute gains in the standard of living. Politicians, drawn from the elite, have tended to portray the benefits of independence in more glowing terms than have been realized, leading to conflict over wage demands by urban workers.² Thus, in the Ugandan situation, class conflict is ultimately caused by economic interests.³

¹Brian J. C. Berry, The Human Consequences of Urbanization: Divergent Paths in Urban Experiences of the Twentieth Century (London: Macmillan Press, 1973), 94.

²Ibid.

³Rene Padilla, "The Class Struggle," The Message of PACLA (Kisumu, Kenya: Evangel Publishing House, 1978), 375.

Challenges Facing City Administrators

Ugandan city administrators are faced with numerous challenges. Every city or town has its share of the problems. Representative of the cities is Kampala the capital and the largest. Following are some of its challenges.

Economic

The rapid urbanization¹ now taking place is occurring at the time of the lowest economic development due to civil wars, tribal animosity, and the corruption of previous governments. Industrialization lags far behind the rate of urbanization. It is important to note that the city is attracting populations partly because of its economic benefits. Yet only a small proportion of recent arrivals are able to enjoy these benefits. Employment is far exceeded by demand.²

¹The New Encyclopedia Britannica, 12:201 defines urbanization as the process by which large numbers of people become permanently concentrated in small areas, forming cities. But Harley C. Schreck, in his article "African Urban Groups," Urban Mission, 4:4 (1987): 42 expands this definition when he suggests that urbanization is the process whereby persons are enmeshed in a new social form where populations are large, social and cultural systems are heterogeneous, subsistence is based on non-agricultural forms of production, and administrative and political systems are geographically centralized. It is the combination of these two definitions that is applicable to urbanization in Uganda.

²Schreck, 45.

It is true that economic development is one of the highest priorities of the government but the road to full economic recovery is long and with many obstacles.

Unemployment

Because of today's economic crisis, many urban people, especially the young, are unemployed. Some are unemployed because of lack of skills, but others are unemployed because there are no jobs. The city dwellers fight an uphill battle against inflation, high cost of food, house rent and taxes. Consequently, many do not know how to spend their days and too often they fill their lives with evil and malice.¹

In every city there is a westernized elite which Berry calls the reference group for the aspiring masses. Beneath is an ethnically heterogeneous population in which, out of competition for jobs, ethnic rivalry has become more pronounced and tribalism has increased.²

Rosser has observed that the flood tides of ruralurban migration have long exceeded the capacity of cities to provide productive employment. Part of this excessive unemployment is due to lack of vocational skills on the part of the unemployed, insufficient industries, and an absence of an agricultural revolution in the

¹Simalike Mwantila, "Urban Mission in Tanzania East Africa," Urban Mission 2 (1985):44.

²Berry, 83.

countryside. Moreover, for the most part, the unemployed are the unmarried male migrants in the normally economically active age group who are needed in the country-side to create, and staff the agricultural revolution.¹

Housing

Like most cities of the developing countries, urban growth in Ugandan cities is concentrated in the so-called transitional squatters or uncontrolled peripheral settlements, that are divided into three economic levels.

The first is what Breese calls the low-income bridgeheads. These units are populated by recent arrivals, with few marketable skills whose dominant need is to get a job and hold it. To them, modern standards have low priorities. Their housing is poor and lacks essential services.

The second level is for the low income consolidators. Although stability of a permanent income is achieved, conventional housing is still out of reach. Nevertheless, family orientation begins to dominate in what Berry calls "slums of hope." Many such settlements are planned and highly organized, and upgraded in quality through self-help efforts over the years, providing

¹Rosser, 52.

shelter and security without imposing middle-class priorities for housing on the residents.

The third group is the middle-income status seekers. Those with economic security may seek social status through choice of location. The upgrading of housing, quality of city services, and education for children assume priority.

But the government seems to stereotype all transitional settlements as social aberrations. In many cases, they have responded the expulsion of squatters and the costly and disruptive clearance of slum areas, resulting in a net reduction of housing available to low-income groups.¹

Students of housing in newly developing countries conclude that there exists a housing deficit of astonishing proportions. The problem is compounded by over-using the existing housing supply, and the low level of repair that characterises urban housing. These accelerate housing deterioration and removal from use. Overuse is caused by overcrowding beyond capacity due to the traditional obligation to take in relatives who are new arrivals.²

¹Berry, 48, 49.

²Breese, 126.

Cultural

Migrants descend upon the city with their culture which they carry to the city no matter how much they want to reject it. They come to the city with a rural tribal tradition and established ways of doing things, loyalty and obligation patterns, economic arrangements, and systems of constraints which do not readily die in urban context. "In fact, these customs are strongly supported by the kind of environment into which a migrant is likely to move."¹

It has been observed that a mere physical presence in an urban area does not necessarily mean an individual's participation in urban life. A migrant may well be in a city but not of that city, that is, he may not be actually involved socially. The universe of contacts of a migrant may be extremely limited, especially in the early stages of his residence in the urban area. This arises because of his unfamiliarity with the urban way of life. Furthermore, his experience or lack of it, his dress, his language, and his customs may cut him off from most of the urban society into which he moves. He tends to seek "his own kind" but the urban area still restricts him. This may lead to partly self-imposed segregation that derives from the fact that many people around him have come from

¹Ibid., 86.

different tribes, different geographical area, or different cultures of which he is innately suspicious.¹

However, resocialization of the rural migrant is required for adaptation to what is essentially a new way of life. The migrant may, for instance, accept modern pecuniary relationships but retain the use of tribal medicine men. Conflicts between and among these differences in the acceptability of urban practices and customs may lead to strain, discontinuities, and conflicts for the migrant.²

Rivalry

There is some kind of rivalry that exists in the country. This unbecoming competition has spread to the cities. Rivalry in the Ugandan cities could be divided into two major kinds, religious and ethnic.

Religious Rivalry

The influence of religious groups has been enormous in Uganda since 1888. This influence was institutionalized and structured upon the advent of formal British overrule in 1893. The imprint of religious consciousness was visible in Uganda up to the time of independence in 1962, and beyond independence to the

¹Ibid.

²Ibid.

present day.¹ The politics of Uganda at independence was sectarian. Political parties (DP, UPC, KY)² represented rival groups. DP mainly for Catholics, UPC mainly for Protestants outside Buganda, and KY for Protestants in Buganda.³

In the forefront of religious conflict are the Anglicans and the Catholics. Missionaries of both groups led the way in introducing education to the Africans. They built schools in every district and kingdom for a long period of time without government assistance. During the colonial period and until independence, the best schools in Uganda were mission schools: Kings College Budo (Protestant), and St. Mary's College, Kisubi (Roman Catholic), stand out as excellent examples of this.⁴

The missionaries of these two denominations took the trouble to visit the illiterate parents of a child, baptize him, then take the child to school. So effective were their efforts that by the end of the Second World War an overwhelming proportion of the educated Africans were either Protestant or Roman Catholic. In this search for

¹Ibingira, 70.

²DP stands for "Democratic Party", UPC for "Uganda Peoples Congress", and KY for "Kabaka Yeka" (the king alone).

³ Yoweri Museveni, Yoweri Museveni: Selected Articles on the Uganda Resistance War, with a Foreword by Samson Kisekka (Kampala: NRM Publications, 1985), 52.

⁴Ibid., 72.

more converts to Christianity several errors were committed by the missionaries; from the very beginning the French Roman Catholic priest and the English clergyman developed damaging rivalry , as each group wanted to get more converts than the other.¹

The English Protestant clergyman and the French Roman Catholic priest attempted, each in turn, to convert the ruler or elder of the tribe in order to use him not only for the promotion of his faith but also for the suppression of the other. The Africans also divided to follow their spiritual leaders, and for the first time the African population, first in Buganda and later in other regions, was badly divided on grounds of religion. Indeed, the conflict between the Protestants and the Catholics in 1893 led to an armed clash in Buganda between the two groups with a loss of many lives.²

Ibingira indicates that the struggle was not limited to church matters; it penetrated the entire range of human activity. If the Protestants happened to be in control of a local administration, it was normal to expect that if a Protestant was competing for a post with a Roman Catholic, preference would go to the former. Where the Roman Catholics were in the majority they, too, practised the same discrimination. To these two groups belonged the

¹Ibid.

²Ibid.

country's African educated elite on whom fell the responsibility of building a united country.¹ Political parties became identified with different religious alignments, and when politics and religion reinforced one another, the bitterness that was distilled was of great intensity.² Thus the prevalent appeal to religious feelings for political support is a continuation of an old practice.

The third religious group of consequence are the Muslims. The influence of Islam had penetrated the East African hinterland long before the Advent of Christian missionaries. Muslims were also at one time engaged in the struggle for converts, but by the beginning of the twentieth century they had settled down to accept a minority role.³ However, today Islam is one of the rival religions in the country with the city as the center of rivalry.

The conflict between Muslims and Christians reached its climax during the presidency of Idi Amin, who sought to promote Muslim interests to the extent of making Islam a state religion even though Muslims make up only 5.6

¹Ibid., 73.

²M. Louise Pirouet, Black Evangelists: The Spread of Christianity in Uganda 1891-1914 (London: Rex Collings, 1978), 3.

³Ibid., 74.

percent of the population.¹ Although they were not pleased with the special status accorded the Muslims, Christians dared not speak out. Those who did lost their lives at the hand of Amin.

Ethnic Rivalry

Uganda is an ethnically plural society and ethnic factors continue to be very strong.² Although in certain cities one ethnic group predominates, any one city will have people from various groups living in it.³ When these people get into the city, they tend to affiliate and remain affiliated with the group of their ethnic origin. This tendency creates a transplant of rural culture into the urban context, producing what Breese calls a "private cocoon society inside another society." Some of the migrants come to the city with hostile feelings about some other groups and the city only provides an environment for the transfer of their animosity.⁴

According to the 1959 census, the indigenous

¹David Gwyn, Idi Amin: Death--Light of Africa with an Afterword by Ali Mazrui (Boston: Little, Brown and Company, 1977), 111, 112.

²Ibid., 118.

³Monsma, An Urban Strategy, 22.

⁴Breese, 92.

population is comprised of thirty-one ethnic groups.¹ However, David Gwyn believes that a more accurate number would be between thirty-five and forty.² Whatever their number, there are people of each tribe in the large cities, especially Kampala. These tribes are divided into four main language groups: the Bantu, Nilotic, Nilo-Hamitic, and Sudanic. The fifteen Bantu-speaking tribes constitute by far the largest tribal group, with 66 per cent of Uganda's indigenous population. Buganda is the largest tribal unit among the Bantu, and indeed, in Uganda, with 16 percent of the total indigenous population. Five tribes comprise the Nilotic group and account for 15 percent of the total African population. The Nilo-Hamitic group of eight distinct tribes makes up 16.5 percent of the population; and the Sudanic tribes make up 5 percent.³ These language groups present cultural differences which affect the possibility of maximum integration in the cities.

Differences in traditional socio-political structures have also proved divisive factors in Uganda. As indicated earlier, Ugandans were organized under different socio-political systems. In terms of indigenous

¹Audrey I. Richards, The Multicultural States of East Africa, with a Foreword by Irving Brecher (Montreal: McGill-Queens's University Press, 1969), 7.

²Gwyn, 127.

³Ibid., 126, 127.

values, with an exception of a few, the southern tribes (Bantus) especially the Baganda, had a highly complex monarchical system operating on the basis of relatively centralized power. On the other hand, northerners (Nilotics, Sudanics) operated on a decentralized system. They had advisory elders rather than governors in their traditional systems.¹

But the British colonial policy forced the ethnic groups that had neither social nor administrative unity into a political union. By doing this, they created a situation which has contributed to the ethnic conflicts which have made it difficult for Ugandans to achieve long-lasting national unity.²

¹Ali A. Mazrui and Omari H. Kokole, "Ethnicity and the North-South Divide in Ugandan Politics," 1987 Britannica Book of the Year, 441.

²Gukiina, 74.

CHAPTER III

TOWARD AN UNDERSTANDING OF THE MINISTRY OF THE CHURCH

It is generally agreed that the mission of the Church is accomplished under three major functions: proclamation of the gospel (kerygma), fellowship (koinonia), and service or ministry (diakonia). My concern in this chapter is to show the theological meaning of the latter, with the hope that a proper understanding of the term will lead to a holistic approach to the service of the church to its members and to the people in the community around the church.

The Meaning of Ministry: Etymological Considerations

The New Testament employs a variety of terms in connection with differing types and functions of ministry, both general and particular. Although each term has its own special shade of meaning, there is considerable overlapping in usage that any number of these terms may be used to designate a particular ministration.¹

¹R. A. Bodey, "Ministry," The Zondervan Pictorial Encyclopedia of the Bible (Grand Rapids: Zondervan Publishing House, 1978), 4:233.

The most common New Testament term for ministry is diakonia from the verb diakoneo, which in secular Greek means to wait at table; but in more general terms it means to provide or care for.¹ The second noun derived from diakoneo is diakonos which denotes the person carrying out the ministry or service. Thus the apostles and their coworkers are diakonai of God.²

The difference between diakonos and doulos (slave) is important for the understanding of diakonos. Hess observes that doulos stresses almost exclusively the Christian's complete subjection to the Lord; on the other hand, diakonos is concerned with his service for the church, his brothers and fellow-men, for the fellowship, whether this is done by serving at table, with the word, or in some other way. The diakonos is always one who serves on Christ's behalf and continues Christ's service for the outer and inner man; he is concerned with the salvation of men.³ Hence, Paul could see himself as a faithful servant of the gospel,⁴ a servant through whom the Christians in Corinth had come to faith,⁵ a servant of

¹Herman W. Beyer, "Diakoneo, Diakonia, Diakonos," Theological Dictionary of the New Testament ed. Gerhard Kittel (Grand Rapids: Eerdmans Publishing House, 1983), 2:82.

²Bodey, 235.

³Klaus Hess, "Serve," NIDNT (1986), 3:548.

⁴Eph 3:11; Col 1:23.

⁵1 Cor 3:5.

Jesus Christ,¹ and finally, a servant of the church of God.²

Diakonia is the only word adequate to describe the total service of the Church because its meaning applies to all parts of ministry including the proclamation (kerygma) of the word, the celebration of the sacraments, and the rendering of temporal help.³ It is the word that is used for the ministry of Jesus, the Holy Spirit, Paul, Timothy, and Epaphras. All offices in the Church are forms of diakonia. The term, in biblical usage, cannot properly be used in opposition to preaching or worship.⁴

From the testimony of Jesus to his disciples, it is justifiable to say that the term diakonia describes the whole range of Jesus' Messianic activities. Note his words: "For the Son of man also came not to be served (diakonathanai) but to serve (diakonasai), and to give his

¹2 Cor 11:23.

²Col 1:25.

³Diakonia is used in a general sense for loving service in 1 Cor 16:15 and Rev 2:19; for loving service through the making of a collection in Acts 11:29; 12:25; Rom 15:31; 2 Cor 8:4; 9:1, 12 f.; for the proclamation of the word and the Christian mission in 2 Tim 4:11; Acts 6:4; 20:24; 21:13; 2 Cor 11:8, etc.; for all services in the Christian community in Eph 4:12; for service by angels in Heb 1:14; for charismatic office in Acts 1:17; Rom 11:13; 2 Cor 3:7 f., etc.

⁴Avery Dulles, Models of the Church (Garden City, NY: Double-day & Company, 1978), 105.

life as a ransom for many."¹ The ministry of Jesus included teaching (didache), various types of miracles, including healing the sick and raising the dead, forgiveness of sins, feeding the hungry, etc.²

In Acts³ Paul uses the term for the proclamation of the word (kerygma) and the Christian mission. This is an insightful usage because a study of kerygma in the NT reveals that the term can refer to both content⁴ and event or act of proclamation.⁵ The apostle Paul expanded the concept of diakonia even further. He saw the whole of salvation as God's diakonia in Christ for and among men, expressed in the diakonia of the apostles.⁶

Everyone should serve with the gift God has given him. The call to service becomes binding because behind it stands the sacrifice of Jesus, who came not to be served but to serve, and to give his life as a ransom for many. Likewise, the diakonos of the gospel serves because he is a diakonos to God who has sent him.⁷ Every believer

¹Mark 10:45.

²Bodey, 235.

³Acts 6:4.

⁴Matt 12:41.

⁵Matt 3:1, 3; Mark 1:3; Luke 3:4; 2 Tim 4:17.

⁶2 Cor 3:7-9; 5:18 ff.

⁷Paul, 299.

is, in a general sense, a diakonos of God.¹ This understanding needs to be emphasized to the members of the church.

Based on the preceding observations, it is logical to conclude that diakonia is the total service of the total Christian community, whether in relation to its own members or to other people outside that community of faith.²

Christ and Ministry

The servanthood of Christians in all of its modes and manifestations must be traced ultimately to the ministry of Christ. His whole service on behalf of sinful and suffering humanity is telescoped in his sacrificial death. This perfect example of humble, self-denying service must become, in turn, the norm and pattern for all of Christ's followers.³

Discipleship is service.⁴ As the Father sent the Son into the world to minister to the world, so the Son sends his followers into the same world to minister to the

¹Heb 6:10. This and all subsequent Bible references are from the RSV unless otherwise stated.

²Fred Holland, "For Ministers Only: Training for and in Ministry," Discipling Through Theological Education by Extension, ed. Virgil Gerber (Chicago: Moody Press, 1980), 138.

³Bodey, 234.

⁴John 12:26; cf. Acts 20:18-35; Rom 12:1; 2 Cor 3-7.

world.¹ Christ's ministry on earth did not end with his resurrection and ascension. It continues through his body, the Church, in which he is permanently present in the Person of the Holy Spirit.²

The Church is a living organism created by the Spirit for Christ's use in carrying out his redemptive purpose in the world. Just as his physical body was fashioned by the Spirit for his ministry during the earthly period, so is the Church. All Christian ministry at its source and in its manifold expressions is a continuation of the ministry of Jesus "across the agelong sweep of history."³ The Church has no independent ministry of its own, but one which in every respect is derivative. R. A. Bodey confirms this:

The Church has received its ministry from Christ. It earns its ministry from Christ. It discharges its ministry in the name of Christ and His behalf. Whether it is the preaching of the word, the administration of the sacraments, the relief of human distress, or the exercise of discipline, it is the personal, determinative action of Jesus Christ which lies behind and assumes tangible expression in the ministry of the Church.⁴

The Church ministers because of what Christ has

¹John 17:18; 20:21.

²Bodey, 235; John 14:15ff; 1 Cor 12:4ff; Eph 1:22,23; 4:1-6; cf. Matt 28:18-20.

³Bodey, 235.

⁴Ibid.

done for it; but in another sense, its ministry is the continuation of Christ's ministry,¹ and this was characterized by the theme of service. Jesus came as the Servant of the Lord in fulfillment of the prophecies found in the Servant songs of Isaiah.² He also made it clear that the same pattern of service was to characterize the ministry of his followers. Using his own ministry as an example, Christ instructed his disciples that ministry does not consist in domination, but in service.³ In contrast to the world rulers who lord it over their subjects, Christ said, "But it shall not be so among you; but whosoever will be great among you, let him be your minister" (diakonos) "and whoever will be chief among you, let him be your servant" (doulos).⁴ In rendering its service to the world the church demonstrates its obedience to the command of its Lord.

As is shown in another section, all Christians are called to participate in this ministry. Not all, however, perform the same role. The ministry is diverse. It requires varied talents and abilities. God gives the

¹Robert L. Saucy, The Church in God's Program (Chicago: Moody Press, 1967), 129.

²Isa 42:1-4; 49:1-6; 50:5-7; 52:13-52:12.

³Saucy, 130.

⁴Matt 20:26, KJV.

diverse gifts for ministry.¹ The apostle Paul wrote:

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, . . .²

Alongside the fact that all Christians are called to servanthood as is demonstrated below, is the biblical recognition that some are called to ministry in a special sense beyond the call common to all God's people.³ This latter group is comprised of those who are chosen by God and subsequently ordained by the church to full-time ministry. Thus, there is, within the Church, an office of an ordained ministry and a general ministry.

The Call to Ordained Ministry

In his first letter to the Corinthians, Paul introduced himself as a "called apostle" (kletos apostolos) and addressed the Corinthians "called saints" (kletois hagiois).⁴ Both Paul and the Corinthians were called, but God calls ministers in a sense not common to all his people. Both Bible and continuing experience

¹E. Glenn Hinson, "The Church and Its Ministry," Formation for Christian Ministry, ed Anne Davis and Wade Rowatt, Jr. (Louisville: Review and Expositor, 1981), 11.

²Eph 4:11-12.

³Frank Stagg, "Understanding Call to Ministry," Formation for Ministry, ed. Anne Davis and Wade Rowatt, Jr. (Louisville: Review and Expositor, 1981), 23.

⁴1 Cor 1:1-2; cf. Gal 1:1, Rom 1:1.

attest to this. God called Moses¹ in a sense in which he did not call the thousands in Israel, even though all were his people by calling. Likewise, God called Deborah, Isaiah, Huldah, Jeremiah, Elijah, John the Baptist, the Twelve, Paul,² and countless others in a sense that he has not called his people generally.³

The distinction and relationship between calling to ministry in its general and special sense is explicit in Paul's letter to the Ephesians. According to him, the church as a whole, is the ministering body of Christ. However, Paul recognizes a special ministry to and through the church.⁴ This special ministry is the service of those whom God calls to the office of the ordained ministry. While this is so, it is important to remember that all Christians share in the divine call to discipleship. Yet he who summons all believers into the life of servant-community calls ordained ministers to bear a peculiar ministry in the service of Christ.⁵

¹Exodus 3:1-12.

²Judg 4-5; Isa 6:1-5; 2 Kgs 22:14; Jer 1:5; Elijah--1 Kgs 17:16; 18:1; 21:28; 2 Kgs 1:15; the Baptist, Luke 1:5-17; 3:2-17; Mark 1:1-8; Matt 3:1-12; John 1:6-8, 19-28; the Twelve--Matt 10:1-14; Mark 3:13-19; Luke 6:12-19; Paul--Acts 9:1-19, 22:1-21, 26:1-23.

³Stagg, 26.

⁴Ibid., 27.

⁵Ronald Osborn, In Christ's Place: Christian Ministry in Today's World (St. Louis Missouri: Bethany Press, 1967), 67.

As we seek a proper understanding of the ordained ministry and its relationship to the servanthood of all people of God, it is important to understand that in the Protestant tradition an ordained ministry is a part of the structure of the Church. It is given by God for the sake of order, and it is necessary for the mission of the Church. Without it, the mission of the Church would be seriously impaired.¹ Ronald E. Osborn observes:

Both the will of Christ for his body the Church and its effectiveness as servant people in the world demand within the Church an order of ministers. Our mission depends on this company of servants who in response to the will of Christ and the need of mankind offer themselves for the service of the gospel.²

The Authority of Ordained Ministry

The authority of the pastor comes from God himself. Pastors are God's appointed agents for the salvation of men, and their ministry is God's gift to the Church. Paul's testimony to the Colossians makes this clear:

. . . I became a minister according to the divine office which was given to me for you, to make the word of God fully known, the mystery hidden for ages and generations but now made manifest to his saints.³

¹Glenn E. Whitlock, From Call to Service: The Making of a Minister (Philadelphia: Westminster Press, 1968), 21.

²Osborn, 61.

³Col 1:24-26.

The opening verses of Paul's letter to the Romans spotlight the fact that as an apostle he was called and set apart for the gospel of God to bring about obedience to the faith for the sake of God's name among all the nations, including those who are called to belong to Jesus Christ.¹ There was no question in Paul's mind that he was called and set apart for the ministry.² Therefore it behooves God's people to respect ministers, knowing that they have been called and set apart for a special ministry which Mrs. White calls the noblest and greatest work in which man can engage.³ The apostle Paul admonished the Thessalonian believers to esteem in love those who were their spiritual leaders, and to obey and submit to those who watched for their souls.⁴

Those, then, who are called to lead in God's church, must be respected with the knowledge that they are God's appointed agents for the salvation of men and women. Their authority ought to be clearly recognized as having divine origin. Responsively, the ministers must remember

¹Rom 1:1-7.

²Gal 1:15.

³Ellen G. White, Gospel Workers (Washington D C: Review and Herald Publishing House, 1916), 18.

⁴1 Thess 5:12, 13; Heb 13:7, 17.

that their authority is not an assumed one. It must stem from Jesus Christ whose authority during his public ministry stemmed from his Father. When he spoke, it was recognized to have the ring of truth and the authority of God. When he healed or performed miracles, it was recognized that this was the finger of God. When he prayed, it was clear that he had a uniquely intimate relationship with God. Yet his ministry was one of sacrificial service and humility. This kind of authority should be the pattern for the authority of the pastor in the church.¹

A Word About Ordination

There is an office of ministry and ordination is the way in which a person who is called to be a minister is inducted into that office. One is set apart for Christian ministry by way of ordination which is, among other things, the church's confirmation of the divine call of the individual to serve as a minister of Jesus Christ. One is called of God to the office; one does not simply choose to be a minister as one would choose to enter a profession.²

There is biblical evidence that seems to suggest

¹Julian Charley, "Agreement on Authority," Grove Booklet No. 48, 1977, 17; quoted in Watson, 262.

²Paul K. Jewett, The Ordination of Women: An Essay on the Office of Christian Ministry (Grand Rapids: William B. Eerdmans Publishing Company, 1982 ed.), 13, 14.

that the ordinand receives special power at the time of ordination to enable the individual to carry on the God-given task. This seems to be the implication of Paul's message to Timothy when he wrote: "Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you."¹ Paul gave similar counsel in his second letter to Timothy when he wrote: "Hence I remind you to rekindle the gift of God that is within you through the laying on of my hands; . . ."² It should be noted, however, that ordination or the laying on of hands does not confer any special gift upon the individual.³

According to Victor De Waal, ordination is first a prayer that God will endorse the choice by enabling the ordinand to fulfil and persevere in the functions allotted to him, and second, the church authorizes and commissions the ordinand to exercise ministry on its behalf.⁴

The ministry of the NT Church was made possible by the gifts of the Spirit. These gifts were intended for all believers as "a legacy of the risen Lord." They were

¹Tim 4:14; 2 Tim 1:6. See also Donald Guthrie, Tyndale New Testament Commentaries (Grand Rapids: William B. Eerdmans Publishing Company, 1986), 14:98.

²2 Tim 1:6.

³SDA Bible Commentary, 1980 ed. 7:307.

⁴Victor De Waal, "What Is Ordination?" The Sacred Ministry, ed. G. R. Dunstan (London: S. P. C. K., 1970), 86.

dispensed by the Spirit for the common good of the church. But certain persons with "gifts" appear to have been chosen, set apart by the church, and recognized by the community of faith from the very start as an ordered ministry, worthy of the community's esteem, submission, and financial support.¹

It should be remembered, however, that the gifts of the Spirit are available to all God's people, making them a "royal priesthood" to "declare and demonstrate" the goodness of God before the universe. This same royal priesthood, God's own possession, is used of God to choose specifically gifted and dedicated ones to constitute an ordained ministry.²

The Role of the Ordained Minister
in the Ministry of the Church

Grubbs indicates that pastors have been called of God and set aside by the Church to enable, equip, encourage, and guide the Church in its ministry.³ Beach and Beach expand the pastors' role by affirming that it is a minister's task to preach, prophesy, teach, comfort,

¹Walter Raymond Beach and Bert Beverly Beach, Pattern for Progress: The Role and Function of Church Organization (Washington, DC: Review and Herald Publishing House, 1985), 42, 43. See also Acts 2:38; 1 Cor 9:6-14; 16:15-18; 12:7, 11; Luke 10:7; Acts 6:3; 14:20-28; Gal 6:6; 1 Thess 5:12.

²Beach and Beach, 43. See also 1 Pet 2:5, 9.

³Bruce Grubbs, "Foundations for Shared Ministry," Church Administration, January 1987, 9.

administer, perfect the saints, build up the body of Christ, and ensure the work of the ministry until God's new humanity attains the measure of the stature of the fullness of Christ.¹ Pastoral ministers have a special service which is directed at helping the Church to serve. Effective pastoral ministry helps the Church to serve better.²

But the pastor is also the spiritual leader and adviser of God's people in any given community of faith. "The minister, with the assistance of the elders, is expected to plan for and lead in all spiritual services of the church."³ Mrs. White puts it this way:

In some respect the pastor occupies a position similar to that of the foreman of a gang of laboring men or the captain of a ship's crew. They are expected to see that the men over whom they are set, do the work assigned to them correctly and promptly, and only in case of emergency are they to excute in detail.⁴

She indicates that the best help ministers can give the members of their churches is not sermonizing, but planning work for them. Every minister is to see that as receivers of the grace of Christ church members are under obligation

¹Beach and Beach, 43. See also Eph 4:8-14.

²Grubbs, 9.

³Seventh-day Adventist Church Manual (Washington, DC: General Conference of Seventh-day Adventists, 1981, 184.

⁴E. G. White, Gospel Workers, 197.

to work for him.¹ Thus the pastor is the administrator of the church. Administration is a direction-giving ministry which is necessary for the smooth running and coordination of church programs. One person must be the responsible leader if the church is to accomplish its mission. This is the pastor's duty and responsibility.²

Another important responsibility of the pastor is to attend to the spiritual needs of God's people. Ministers are the spiritual guardians of the people entrusted to their care. "Chosen of God, sealed with the blood of consecration, they are to rescue men and women from impending destruction." The minister stands as God's mouthpiece to the people, and in word, in thought, in act, he is to represent the Lord.³ Paul calls a pastor an ambassador, one who represents God's interests to the people.⁴ Pastors are the stewards or guardians of the mysteries of God.⁵ As stewards, they must have prudence and wisdom in handling their master's affairs. He must have discernment and be able to act instantly when the occasion calls for it.

¹Idiem, Testimonies for the Church (1948), 9:82.

²James Harris, "Pastor and Staff Leading the Church in Its Mission," Church Administration, June 1985, 14.

³E. G. White, Gospel Workers, 13f.

⁴2 Cor 5:20.

⁵1 Cor 4:1.

The ordained ministry of the Church qualifies in a specific group sense, as the continuation of the ministry of Christ. Christ described himself as one sent by the Father. Whoever received him, received the Father who sent him. Like-wise, those who received the disciples whom he sent received Jesus himself. And so it is with the ministers today, those who receive them receive him who sent them. The underlying thought is that divine authority rested upon the chosen ministry, and so it does today.¹

All Are Called to Discipleship

As has been alluded to earlier, all of God's people are called to discipleship. Both the pastor and the members of the church have roles to play in the task of the church. Jesus' commission to the disciples was to go and make disciples of all nations. The apostle Paul understood God's plan to call and redeem a new Israel. He wrote to Titus that Jesus Christ "gave himself for us to call and redeem us from all iniquity and to purify for himself a people (laos) of his own who are zealous for good deeds."²

Snyder notes that Scriptural Greek uses the word

¹Beach and Beach, 43. Also see Mark 9:37; Matt 10:40; 11:1-5.

²Titus 2:14.

laos in referring to the church as people.¹ The word occurs more than two thousand times in the Septuagint, usually translating the Hebrew word am, the word commonly used to designate Israel as God's people. In the NT laos occurs some 140 times.² Both Paul and Peter use it to describe the church as a people. Paul writes that in the laos "Gentiles and Jews" are created "a single new humanity."³ This laos provides the vehicle for God's mission of proclamation, service, and fellowship in the world. The laos constitutes individuals who have become children of God. God's laos, of course, embraces the totality of God's people including the ordained ministry.

Beach and Beach indicate, however, that several European languages, including English, unfortunately "offer the vehicle for theological aberration." They indicate that the English word "laity" derives from the Greek word laos. "Thus, on the basis of a grave misinterpretation, official Christendom has divided the church into "laity" and "clergy." In the Old and New Testaments, the distinction between laity and clergy exists only in the nature of one's ministry: it is a distinction of function, not of class or fundamental

¹Howard A. Snyder, "The People of God: Implications for Church Structure," Christianity Today, October 27, 1972, 6-11.

²Strathmann, "Laos," TDNT (1983), 4:32, 50.

³Eph 2:14-16, NEB.

character. "All whom God has called out of darkness into His light are claimed by God for His own to proclaim His glory. All who accept Christ are called by God to work for the salvation of their fellowmen.¹

In his epistles to the Romans and Corinthians, Paul indicated that each member of the Church has a gift of some kind. And each is to consider soberly or sensibly that particular gift which God has given him to put it to the best use possible.² The point to be noted is that there is a variety of ministries for the edification of the body, the Church. Hence the Church has a responsibility to minister to its own members, and the members are to exercise their gifts to edify one another and to show loving concern for other people.³

The Church should be a redemptive fellowship, challenging men to lives of service and faith.⁴ As Christ took the way to the cross, he made it clear that service was to be the hallmark of Christian ministry. The pattern Jesus set was the pattern of sacrificial service, and for him this was no idle euphemism. He was supremely and in everything the Servant of the Lord. That was his glory,

¹Beach and Beach, 20, 21. See also 1 Pet 2:9, NEB.

²Rom 12:3-8; 1 Cor 12:4-11.

³Hodges, 10. 1 Cor 2:12-27; Eph 4:16; 1 Peter 4:10, 11.

⁴Charles Kemp, Pastoral Care With the Poor (Nashville: Abingdon Press, 1972), 19.

and so it must be with any ministry which claims to be truly Christian.¹ Jesus said, "If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him."²

While president of the Republic of Tanzania, Mwalimu Julius Nyerere had this to say:

With regard to the interminable argument between people who are apparently only concerned with religious things and those who devote all their energy to temporal welfare, I find it very regrettable that some members of the first group consider the second group evil and communist simply because it is so concerned about temporal welfare. How can anyone who believes in the Bible blame the others because they are striving to improve the social situation of their neighbours? Even if they do not read the Bible their actions are good. We should judge deeds according to their worth, not according to the religion of the doer. The Church has a new opportunity in Africa but she could let the opportunity pass her by . . . As a believer, I place my hope in the Church.³

What Nyerere calls for here is a multiple approach to the service of the church. This was Christ's approach. In his first sermon in Nazareth he described his mission as including preaching the gospel to the poor, healing the broken-hearted, announcing freedom to the captives, providing deliverance to the oppressed, and giving sight

¹Michael Green, Freed to Serve (London: Hodder and Stoughton, 1983), 17.

²John 12:26.

³Buhlmann, 126.

to the blind.¹ From this statement of Christ, it is deducible that Christ's ministry was holistic. That is to say that he attended to every human need.

When John the Baptist queried whether Jesus was the Messiah, the Lord gave as a sign of his authenticity the miracles he was performing which were not only in the spiritual realm but in the physical realm as well.² Christ's activities do not reveal that there existed in his mind the modern dichotomy between evangelism and action in the social realm.³ What is revealed is that Jesus used a holistic approach to ministry. He ministered to the whole person. His was a balanced ministry and his Church cannot afford to do less.

The ministry of the Church should serve a dual purpose among people. To the unbelieving world, Christian ministry must seek to present the gospel of Jesus Christ.⁴ It must seek to expand the body of Christ until its human composition is complete.⁵ Within the Church, ministry is didactic and pastoral, seeking to develop believers into mature disciples, "who as robust, healthy, and vigorous

¹Luke 4:18,19.

²Matt 11:5; Luke 7:18-35; 4:18,19.

³Charles H. Troutman, "Evangelism and Social Action in Biblical Perspective," Evangelical Missions Quarterly 9:2 (1986): 108.

⁴Matt 28:19,20; Acts 1:8.

⁵Troutman, 108.

members of the body of Christ render it a more effective instrument for His service."¹ However, both forms of ministry converge on a common goal: the upbuilding of the body of Christ, the church--in one case, by the accession of new members, and in the other by advancing and enriching the lives of present members.² But this enhancement of life should not be limited to the spiritual, it should include the physical, the social, and the intellectual aspects of life.

The Nature and Purpose of Ministry

The ministry of the Church is given to it for the perfecting of saints. What is done for the saints, and by the saints, is for the edifying of the body of Christ, the Church.³ The ministry of the Church is concerned with the salvation of every person and with provision for the person's temporal needs. Paul, a servant (diakonos) of Christ,⁴ and a minister (diakonos) of the Church,⁵ was concerned with the collection for the poor,⁶ and the

¹Ibid.

²Bodey, 237.

³Eph 4:12. See also Francis Foulkes, Tyndale New Testament Commentaries: Ephesians, ed. R. V. G. Tasker (Grand Rapids: William Eerdmans Publishing Company, 1983), 120.

⁴2 Cor 11:23.

⁵Col 1:25.

⁶2 Cor 8:4; 9:1, 12 ff.

proclamation of the gospel. He was concerned with body as well as spirit. Proclamation and help through actions complement one another.¹

Christian preaching (kerygma) is the public proclamation of the good news, i.e., of the gospel, to the non-Christian world. A Christian preacher is one who personally believes in the good news he announces to others.² The good news, of course, is that Jesus Christ has provided salvation for all people and that he is coming again to put an end to sin and suffering. All who know this good news are under moral obligation to tell others about it. But there is an even stronger obligation, the direct command of Jesus Christ himself when he said, "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."³

In its broader meaning, evangelism is the total impact of the Church upon the world. Woolsey asks, "What does the world think of your church? Is your church known simply by the fact that your members worship on Saturday? Does the world even know your church is there? Or are you known by your burning love for souls and the desire to see

¹Hess, 3:548.

²P. H. Moud, "Preaching," Interpreter's Dictionary of the Bible (Nashville: Abingdon Press, 1981), 3:868.

³Matt 28:19, KJV.

people won to Christ?"¹ Woolsey stresses that in its specialized meaning, evangelism is the concentration of effort designed to bring about personal encounters with Jesus Christ. To tell some stranger that Jesus died for him is not enough. "But when you love that stranger and he knows it, and you help him to see his own need, and then you help him find fulfillment of the need in Christ, that is evangelism."²

Evangelism, then, means more than preaching into the air. It means more than adding Church members. "Evangelism is the winning of men to acknowledge Christ as their Savior and King, so that they may give themselves to his service in the fellowship of his Church."³ Thus service and evangelism go hand in hand. The Church cannot do one and leave the other undone. As Orley Berg indicates, the work of the Church is twofold: it is a soul-winning and a soul-building agency. Within the Church a people is to be prepared for the Second Coming of Jesus, and through the Church others are to be warned and won for Christ.⁴ But winning them is only a beginning of a ministry to them.

¹Raymond H. Woolsey, Evangelism Handbook (Washington, DC: Review and Herald Pub. Ass., 1972), 11.

²Ibid.

³Ibid.

⁴Orley Berg, The Work of the Pastor (Nashville: Southern Publishing Association, 1966), 14.

Ministry and the Great Commission

Speaking to the eleven, Jesus said:

All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo I am with you always, to the close of the age.¹

What was it that the Lord commissioned his people to do? The cumulative emphasis in Matthew and Mark seems clear. It is placed on preaching, witnessing, and making disciples. John Stott observes that many deduce from this that the mission of the Church is exclusively a preaching, converting, and teaching one.² But Jesus meant much more than just preaching, converting, and teaching. To understand what the great commission means we must understand what Jesus meant when he said, "As the Father has sent me, even so I send you."³

Why did the Father send the Son? Pertinent to this study is that the Son came not to be served (diakonathanai) but to serve (diakonasai). Christ gave himself in selfless service for others, and his service took a wide variety of forms according to men's needs. Certainly he preached, proclaiming the good news of the kingdom of God. He taught people instructing them how to

¹Matt 28: 18-20.

²Stott, 23.

³John 20:21.

live based on the interpretation and declaration of God's will.¹ And as the Bible indicates, Jesus converted many people.²

But Jesus' did more than proclaim the Word. He fed the hungry³ and healed the sick.⁴ He comforted the sad and even restored the dead to life.⁵ By so doing Jesus indicated that ministry is to the whole person. Thus Christ set us an example that a Christian disciple should strive to minister to the whole person. Certainly a minister should tend a person's spiritual needs and bring spiritual restoration to him, but this does not mean that the person's physical, social, and mental needs should be neglected.⁶

Our mission, like Christ's, should be one of holistic service. He has provided us with a perfect model and sends us into the world to be a ministering Church.⁷ Both the gospel commission, and the consequences of the

¹K. Wegenast, "Teach," International Dictionary of New Testament Theology (1986), 3:763.

²John 4:39-42, etc.

³Matt 14:14.

⁴Matt 14:14; etc.

⁵John 11:38-44.

⁶Craig W. Ellison, "Cities, Needs, and Christians" The Urban Mission (Grand Rapids: Eerdmans Publishing Company, 1974), 18.

⁷Ibid.

commission, are best understood as including social, physical, as well as evangelistic, responsibility.¹ As Robert Paul indicates, the redemption of mankind is the goal of the Church's mission, and its various ministries are the means of achieving that goal.² These ministries are not in the spiritual realm only, but in all realms of life that affect human existence.

According to the great commission, the Church is endowed with power and authority to extend the ministry (diakonia) of Jesus in the world. Mark's version of the commission calls for preaching the gospel to every creature.³ Matthew's record of the commission is more elaborate. It contains three helping verbs (participles): poreuo "to go"; baptizo "to baptize or immerse"; didasko "to teach or indoctrinate," and one action verb, matheteuo "to make a disciple or follower."⁴

The participles are helping verbs with the emphasis on the imperative, "to make disciples." "The commission is not to go or baptize or teach, but to make disciples". But in order to make a disciple it is necessary to go,

¹Ibid.

²Paul, 307.

³Mark 16:15.

⁴This section is based on a lecture by Dr. Reuben A. Hubbard in the course CHMN 735 Growth Strategies For the SDA Church, SDA Theological Seminary, Andrews University, July 1986.

teach, and baptize. Thus the purpose of going, teaching, and baptizing is to make disciples.¹ "A disciple is one who accepts and assists in spreading the doctrines of another; a convinced adherent of an individual".² Christians are Christ's disciples, therefore, we have a responsibility to continue the servanthood (diakonia) of Jesus Christ.

Jesus told his disciples, "I am among you as one who serves" (diakoneo).³ Earlier, in the upper room, he had told them that the Son of man came not to be ministered unto (diakonathanai) but to minister (diakonasai).⁴ As Hubbard says, "The gospel commission forms the very cornerstone of Biblical ministry"⁵ which is ministry based on the biblical concept of the whole person: body, soul (mind), and spirit.⁶

¹Reuben A. Hubbard, Masterplanning for Church Growth (Berrien Springs, MI.: By the Author, 1985), 19.

²Webster's New Collegiate Dictionary, 1977 ed., s.v. "disciple."

³Luke 22:27.

⁴Mark 10:45.

⁵Hubbard, 15.

⁶1 Thess 5:23.

CHAPTER IV

TWO BIBLICAL CONCEPTS IMPLICIT FOR HOLISTIC MINISTRY

Introductory Statement

The Bible is replete with evidences that God is interested in the well-being of the whole¹ individual. Hence those who minister to his people must minister to the whole person. In this chapter I examine two biblical concepts: the concept of "life" and the concept of "peace." In my opinion, these two concepts cover all aspects of human need. It is for this reason that I submit them as the biblical basis for a holistic ministry.

Life (Zoe)

In John 10:10b Jesus said, "I am come that they might have life, and that they might have it more abundantly."² What life did Jesus mean--life in this age, life in the age to come, or both? The answer to this

¹Whole and its derivatives in this context, and in all other usages in this study, means all aspects of life that affect people's well-being, viz: spiritual, physical, social, mental, and economic conditions. Hence, holistic ministry is inclusive and comprehensive.

²KJV.

question is crucial to the understanding of what Jesus meant, and to understand that, this question is considered under two sub-headings, physical life and spiritual life.

Physical Life

Commenting on the text above, the SDA Bible Commentary suggests that life (zoe) is used here in its theological sense and is equivalent to eternal life. It is the kind of life that Adam and Eve had, but lost when they sinned.¹ Abundant life includes physical, intellectual, and spiritual well-being.

Physical life is regarded as abundant when the body is full of vigor and in perfect health. Jesus' miracles of physical healing gave abundant physical life to those whose life forces were ebbing.² In the healing of the paralytic, the spiritual healing was followed by physical restoration.³ During his ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of his words, that he came not to destroy, but to save.⁴ When Jesus sent the Twelve on their first mission of mercy, he commissioned them to

¹"Life," John 10:10, SDA Bible Commentary (1980), 5:1005.

²Ibid.

³Ellen G. White, Desire of Ages (Mountain View, CA: Pacific Press Publishing Association, 1940), 242.

⁴Idem, The Ministry of Healing (Mountain View, CA.: Pacific Press Publishing Association, 1942), 19.

preach the kingdom of God and to heal the sick.¹ They were to heal the sick, cleanse the lepers, raise the dead, and cast out devils: freely they had received, freely they were to give.² In their work of teaching and healing, the disciples followed the example of their master teacher who ministered to both soul and body. The gospel which he taught was a message of spiritual life and physical restoration. Deliverance from sin and the healing of disease were linked together.³

But physical restoration was by no means the complete fulfillment of Jesus' mission. An individual also has intellectual life which must also be made alive and abundant. Mrs. White says that if the nobler powers of the mind are not cultivated, individuals fail to act with integrity, even in obligations relating to this life.⁴ The more the intellect is cultivated, the more effectively it can be used in the service of God, if it is placed under the control of His Spirit.⁵

It is noteworthy that Jesus' concern was not only with physical well-being but also with soundness of the

¹Luke 9:2.

²Matt 10:7,8.

³Ellen C. White, Counsels to Parents and Teachers (Mountain View, CA: Pacific Press Publishing Association, 1943), 465.

⁴Ibid., 237.

⁵Ibid., 426.

mind. When he healed the demoniac boy whom the disciples could not heal, he restored him to health of mind and body,¹ for "it cannot be to the glory of God for his children to have sickly bodies and dwarfed minds."² Eternal life is the central theme of the book of John, and it was the purpose of Jesus' coming into the world that people might enjoy that life. Moreover, there are inferences in the book of John, which lay emphasis upon eternal life as a present experience.³

The gospel is the good news of the kingdom, of the reign of God which transforms and renews this world-order of sin, decay, and death. The New Testament makes it quite plain that this transformation is total in its scope. There is no level of human existence, and indeed no level of natural and cosmic existence that is not affected by the act of God in Jesus Christ and upon which its redemptive and restorative power is not to be brought to bear.⁴

In the Old Testament, "life" is not exclusively immortality or life after death; it includes complete

¹Idem, 227-227; see also 314-315.

²Idem, 3:486.

³George Ladd, A Theology of the NT (Grand Rapids: Eerdmans Publishing Co., 1982), 254

⁴John A. T. Robinson, On Being the Church in the World (Oxford, England: A. R. Mowbray and Company, 1977), 146-147.

well-being in earthly existance. Needless to say, this sound earthly well-being is not viewed as an end in itself, but as God's gift. To enjoy life means to enjoy the fullness of God's blessings and gifts, which include length of days,¹ family blessings,² prosperity,³ and fellowship with God.⁴

It is noteworthy that while eternal life is eschatological, the central emphasis of the fourth gospel is not to show men the way of life in the age to come, but to bring to them a present experience of the life to come. The life of the age to come is already imparted to the believer. Jesus' mission brought human beings a present experience of the future life.⁵

Spiritual Life

Although physical and intellectual aspects of a well rounded life are important, no life is complete unless the spiritual life is nurtured,⁶ for man does not live by bread alone but by every word that proceeds out of

¹Ps 91:16.

²Eccl 9:9.

³Deut 28:19.

⁴Ps 16:11; 36:9; Deut 8:3; Jer 2:13.

⁵Ladd, 257.

⁶Ibid., 244.

the mouth of the Lord.¹ Jesus Christ came down from heaven to give life to the world² and to satisfy the world's hunger and thirst.³ Thus God has imparted his life to people through the incarnation of the eternal "Word of life." A knowledge of God, therefore, is essential for one's spiritual life.⁴ Spiritual life is maintained by spiritual growth. This growth, Mrs. White says, is attained through cooperation with divine agencies. She points out that as the plant takes root in the soil, so we are to take root in Christ. She counsels that as the plant receives sunshine, the dew, and the rain, so are we to receive the Holy Spirit.⁵ It is, therefore, only through the life from God that spiritual life is begotten in the lives of men and women. Unless a person is "born from above," he cannot become a partaker of the life which Christ came to give.⁶ This was essentially the message that Jesus conveyed to Nicodemus.⁷

¹Deut 8:3.

²John 6:33.

³John 6:35.

⁴John 17:3.

⁵Ellen G. White, Education (Mountain View, CA: Pacific Press Publishing Association, 1952), 106.

⁶Ellen G. White, Steps to Christ (Washington, DC: Review and Herald Publishing Association, 1975), 44.

⁷1 John 3:1-15.

He told him that no-one can experience the reign of God, no matter what his race or degree of piety may be, apart from the experience of new birth. Neither racial privilege nor the punctilious observance of religious practices can efface the sin that is inherent in every child of Adam.

To be born again, and to be willing to receive the gifts that God offers, involves the abandonment of every attempt to become righteous by anything a man may do for himself, and the willing acceptance of the free gift of grace. Tasker rightly observes that such a complete reorientation is an experience that can well be likened to physical birth, for it is an emergence from darkness into light.¹ Mrs. White indicates that it is not theoretical knowledge that one needs so much as spiritual regeneration. One must receive a new life from above before one can appreciate heavenly things.²

Life: A Summary

From the above discussion, it is clear, first, that Jesus' statement, "I have come that they may have life and have it more abundantly," has both an eschatological meaning as well as present implications. While eternal

¹R. V. G. Tasker, The Gospel According to John, Tyndale New Testament Commentaries (Grand Rapids: Eerdmans Publishing Company, 1986), 67.

²White, Desire of Ages, 1971.

life is eschatological, Jesus wants people to have a present experience of that life here and now. The life of the age to come is already imparted to the believer through Jesus Christ.

Second, an examination of Jesus's ministry reveals that he sought to meet the physical, the spiritual, and the intellectual needs of the people he ministered to, and by so doing, he set an example for those he calls to carry on his ministry. His ministry ought to be the blueprint of the church's ministry today.

Third, Jesus' desire for his people to have abundant life covers the totality of life. Ministers ought to pay attention to every aspect of life that affects human existence. However, whatever they do must not be viewed as an end in itself; but rather as a means to the ultimate goal of preparing men and women for the kingdom of heaven.

Fourth, abundant life is a gift from God. It is because the good Shepherd lays down His life for the sheep that abundant life is made available for them. It is not anything that one does that earns abundant life. It is entirely dependent on the grace of God.

Fifth, abundant life does not necessarily mean extension of physical life nor an increase of material possessions, but the possibility of a life lived at a higher level in obedience to God's will and reflecting his

glory.¹ This simply means that a minister of the gospel cannot neglect the aspect of service to God's people that has the potential to improve their standard of living to a level that brings honor and glory to their creator.

Peace

The prophet Ezekiel recorded, "I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will bless them and multiply them, and will set my sanctuary in the midst of them for evermore."² It is my conviction that while this message concerned ancient Israel and Judah, it has significant implications for spiritual Israel today. It is appropriate, therefore, that we understand the meaning of "peace" in order to ascertain its relevance to the ministry of the Church today.

The Hebrew Concept of Peace

In the Old Testament, "peace" is a powerful theological term. According to Scriptural view, its nature is deeply rooted in relationships and humanity's deepest needs.³

Etymological background

¹Tasker, 130.

²Ezek 37:26 RSV.

³Lawrence O. Richards, "peace," Expository Dictionary of the Bible (Grand Rapids: Zondervan Publishing House, 1985), 479.

Peace comes from the Hebrew word shalom. It is derived from a root that conveys the image of wholeness, unity, and harmony, something that is complete and sound. Thus the concept of shalom takes up all those dimensions of existence which make for wholeness or harmony. Shalom points to the interrelational character of wholeness. But we can only experience our own wholeness as we seek that of others.¹ The personal experience of shalom also includes wholeness of relationship to God. Such relationship would include acknowledgement of God's sovereignty and desire to serve the divine will in obedience.²

Although shalom is essentially a relational concept in the OT, it also conveys the idea of prosperity, health, and fulfillment.³ The OT writers often used the term to describe material prosperity which for them was associated with God's covenantal promise or with projections of his presence.⁴ Shalom means a condition in which nothing is lacking.⁵ This implies that a person who has nothing to

¹Bruce C. Birch and Larry L. Rasmussen, The Predicament of the Prosperous (Philadelphia: Westminster Press, 1978), 147.

²Ibid., 148.

³Richards, 479.

⁴Merrill C. Tenny, "Peace," The Zondervan Pictorial Encyclopedia of the Bible (1975), 4:666.

⁵John L. Mckenzie, "Shalom," Dictionary of the Bible (Milwaukee: Bruce Publishing Company, 1965), 651.

eat, a house to sleep in, or clothes to wear, does not have peace (shalom).

Old Testament usage

The term shalom occurs over 250 times in 213 separate verses in the OT. In approximately 50 to 60 usages, it refers to the absence of war.¹ But shalom is far more than peace as the absence of war or conflict. In its widest dimension shalom points to cosmic wholeness. It refers to the intended order and harmony of creation itself, all of nature as well as humanity. We are created for harmonious relationship to God, to other human beings, and to the rest of nature.²

Shalom in the OT also points to corporate and individual wholeness in the human community. It does describe the condition of being whole within one's self. But shalom is not simply self-fulfillment in the narrow sense of our modern concept. As already indicated, the personal experience of shalom also includes wholeness of relationship to God. Enlightening also are the corporate and social dimensions of shalom in the OT. Israel consistently proclaimed that no individual fulfillment was possible if individuals did not seek the welfare of the

¹Lloyd G. Garr, "Shalom," Theological Workbook of the OT, ed. R. Laird Harris (Chicago: Moody Press, 1981), 2:931. An example of its usage in reference to the absence of war is found in 1 Kings 4:25.

²Birch and Rasmussen, 147.

whole community.¹ This is why Jeremiah advised the exiles that even in the midst of their enemies they should "seek the shalom of the city where they had been sent into exile, and pray to the Lord on its behalf, for in its shalom they would find their shalom."² It is noteworthy that the exiles were admonished to pray for their enemies in order for them (exiles) to have shalom.

Shalom is a vision of harmony in the social order as well as in the created order. Whatever establishes wholeness and harmony in the social, political community works for shalom. This means that shalom is closely related to the Biblical concepts of righteousness and justice. Shalom is the goal of God's creative work, but it is also the goal of God's work as deliverer and covenant maker.³

Shalom is not only a spiritual condition, but the condition of well-being intended by God for all creatures. For humans this includes food, health, security from danger, means of livelihood, shelter, clothing, family, community, and relationship to God. Thus, the vision of shalom as well-being forces attention to concrete dimensions of wholeness in day-to-day life. If the faithful community is to take up its task of embodying

¹Ibid., 148.

²Jer 29:7 KJV.

³Birch and Rasmussen, 149.

shalom, it must be deeply involved in the effort to ensure this fullness of life for all.¹

About twenty-five times in the OT shalom is used as a greeting or farewell.² To wish one shalom implies a blessing, and to withhold shalom implies a curse.³ In modern Hebrew shalom is used for hello and good-bye.⁴ It is the extension of a blessing, a wish for the recipient's welfare.⁵

While most of the uses of shalom in the narrative books of the Old Testament focus on inter-personal harmony, the concept does expand to refer to an individual's or nation's welfare. For example, when the prophet Elisha saw a close friend hurrying to him, he sent his servant to greet her with a series of questions: "Are you all right (shalom)? Is your husband all right (shalom)? etc."⁶ This healthy personal fulfillment and personal prosperity are included in the concept of peace.⁷ The root meaning of soundness, completeness, and well-being is obvious in over two dozen passages where only

¹Ibid., 150.

²For examples see Judg 19:20 and 1 Sam 25:6, 35.

³For examples see 2 Sam 15:27 and 1 Kgs 2:6.

⁴Garr, 931.

⁵Richards, 479.

⁶2 Kgs 4:26.

⁷Richards, 479.

only general health and prosperity are discussed or described. Joseph, for example, inquired after the welfare (peace) of his brothers,¹ and Moses asked about the welfare (peace) of his father-in-law when they were exchanging greetings.² In some places the reference is limited clearly to the physical safety of the individual³ or to his health.⁴ The psalmist is particularly clear in this respect when he says, "There is no soundness (peace) in my flesh . . . no health (peace) in my bones."⁵

In the Psalms and prophets, shalom takes on strong theological overtones. There shalom is found by the individual and the nation through the presence of God. Fellowship with God and a life lived in his presence brings material blessings and the cessation of war. Because God's goal for humanity has always been to experience fellowship with him and in that fellowship to develop every human potential, shalom also speaks of health, completeness, and fulfillment. Thus the New Testament links peace directly to Jesus Christ. God, the God of peace who alone brings peace, has acted in Jesus

¹Gen 43:27.

²Exod 18:7.

³Job 5:23.

⁴Isa 38:17.

⁵ps 38:3.

Christ to bring the blessings of shalom to man.¹

It is noteworthy, that throughout the OT, some two thirds of the uses of this term express the fulfillment that comes to human beings when they experience God's presence.² Shalom is a result of God's activity. The state of fulfillment that shalom describes in two-thirds of its occurrences in the OT is the result of God's presence. He is the one who will speak peace to his people. The classic statement of this concept is the Aaronic benediction³ which identifies the man to whom God has given shalom as the one who is blessed (barak), guarded (shamar), and treated graciously (hanan) by Yahweh. This is fulfillment through the divine gift.⁴

New Testament usage

The NT equivalent of peace (shalom) is the Greek word eirene. The NT follows the OT in displaying a range of uses for the word peace (eirene). The term could be a greeting as in the letters of Paul, a means of wishing someone well, or even a farewell.⁵ Even in these salutary situations in normal life, it is often suggested in the

¹Richards, 481.

²Ibid. For an example of this use of the word see Ps 119:165.

³Num 6:24-26.

⁴Garr, 931.

⁵Examples of these are found in Luke 10:5 and 11:25.

context that this harmony or peace is in accordance with the divine pleasure. It is typical of the NT to relate the concept of peace to the notion of the salvation of the whole man, which is one of the significant similarities to the eschatological emphasis in the OT. Various NT leaders declared that the God of peace brings salvation to the whole individual: body, soul, and spirit, and equips the person with everything good to do the will of God.¹

Peace (eirene) is found ninety times in the NT, twenty-four of which are in the gospels. Both in form and in content it stands firmly in the Septuagint and the Hebrew OT traditions.² The word can describe both the content and the goal of all Christian preaching, the message itself being called the gospel of peace.³

Soteriologically, peace is grounded in God's work of redemption. Eschatologically, it is a sign of God's new creation which has already begun. Thus we read of the expected salvation in the song of Zacharias⁴ and in the song of the angels at the birth of Christ, the Prince of peace.⁵ These songs indicate that salvation had already

¹Garr, 931.

²H. Beck and C. Brown, "Peace," The New International Dictionary of New Testament Theology (1986), 2:780.

³Ibid. See also Eph 2:17; 6:15; Acts 10:36.

⁴Luke 1:79.

⁵Luke 2:14.

come as a historical event through Jesus Christ.¹ Teleologically, it will be fully realized when the work of new creation is complete.² The wide-ranging scope of salvation is shown by the fact that peace is linked with love (agape),³ and with grace (charis), especially in the introductions to the epistles.⁴ Christ is the mediator of peace. Indeed, he himself is peace⁵ as is Yahweh in the OT.

While the Gospel of John stresses Christ's gift of peace to his disciples,⁶ Christ's missionary discourses make the point that his commissioned followers are to pass it on to others.⁷ Thus in the NT eirene is described as the peace of Christ⁸ and as the gift of the Father and the Son.⁹ It is both obtained and maintained through communion with Christ.¹⁰ There is no room for false

¹Werner Foerster, "Eirene," Theological Dictionary of the NT (1983), 2:412.

²Beck and Brown, 780.

³2 Cor 13:11.

⁴Rom 1:7; 1 Cor 1:3; 2 Cor 1:2; Gal 1:3; Eph 1:2; Etc.

⁵Eph 2:14-18.

⁶John 14:27.

⁷Beck and Brown, 781.

⁸Col 3:15.

⁹Rom 1:7; 1 Cor 1:3.

¹⁰John 16:33; Phil 4:7; 1 Pet 5:14.

peace. By its very nature, peace is grounded in the righteousness wholeness which God gives to man for the sake of Christ and his merits.¹

It is evident that in its widest sense, peace implies the "healthy" or normal state of all things which correspond to the will of God, but which is not limited to the soul or even to the individual person. It extends to the universe as a whole.²

Secular Peace

According to the preceding discussion, peace is not dichotomous. There is no distinction between secular peace and religious peace. Any attempt to distinguish the two is to force a false dichotomy on Scripture. In the OT peace of any kind is a wholeness determined and given by God. What is here called secular peace is the wholeness of individual persons in their social relations and individual existence.³ An aspect of what is considered secular peace is individual peace which principally involves health and the life. It is protected by God's favorable promise⁴ or by someone who cares for

¹Beck and Brown, 781.

²Foerster, 412.

³E. M. Good, "Peace in the OT," The Interpreter's Dictionary of the Bible, ed. G. A. Buttrick (Nashville: Abingdon Press, 1981), 3:705.

⁴Judg 18:6.

one's needs.¹ Restoration to health is restoration to peace.² The individual's peace is synonymous with his good life, for it involves his healthful sleep,³ length of life,⁴ posterity,⁵ and tranquil death after a full life.⁶

Another aspect of what is considered secular peace is communal peace. But God says just as the peace of the individual is his health and safety, the peace of a nation or of a family is its prosperity and security.

Peace is often economic prosperity.⁷ Political security is also peace.⁸ Peace may be simply the absence of war.⁹

As has been discussed, the word peace (shalom) is derived from a root which, according to its usage, designates the fact of finding oneself intact, complete,¹⁰

¹Judg 19:20.

²Isa 38:17; RSV "welfare".

³Ps 4:8-9.

⁴Prov 3:2, RSV.

⁵Ps 37:37.

⁶Gen 15:15; Judg 6:23.

⁷1 Chr 4:40; 22:9; Ps 37:11; 147:14; Isa 54:13; 66:12; Zech 8:12.

⁸2 Kgs 20:19; Isa 30:19; Hag 2:9.

⁹Judg 21:13; 1 Sam 16:4-5; etc.

¹⁰Job 9:4.

such as, for example, completing a house¹ or the act of reestablishing things in their integrity into their original state.² It designates the well-being of everyday life, the state of that man who lives in harmony with nature, with himself, with God. Consequently, it means blessing, rest, glory, riches, salvation, life.³

Seeking Peace

Peace is both vertical and horizontal. It stands for right relationship with God and right relationship on earth among people who are learning to walk in step with one another. It means peace with God through Jesus Christ, the Prince of peace, and peace among men.⁴

The mission of the Church is to live and proclaim peace, performing both in the context of a world that is out of step with God and out of step with itself. Thus God's people are to be agents of shalom in the midst of the city.⁵ To carry out this mission they must understand the following implications of the shalom they are called to establish.

¹1 Kgs 9:25.

²Exod 21:24.

³Costas, 62.

⁴Roger S. Greenway, Apostles to the City: Biblical Strategies for Urban Mission (Grand Rapids: Baker Book House, 1978), 35.

⁵Ibid.

First, shalom creates community. Loneliness which results from a lack of community is an indication that life is failing. Where shalom exists, each person is important, each plays a part, and each knows that there is meaning and purpose to life.

Second, shalom in the city means concern about the material and physical prosperity of its citizens. The presence of poverty, slum housing, and unemployment is evidence that life has gone wrong in the city, and shalom has been violated. Christians often fail to realize that God expects them to be concerned about poverty, suffering, and injustice. Such neglect of the horizontal dimensions of life in favor of exclusive concern with the vertical is not Biblical Christianity. God's shalom is to seek the shalom of the city, and that includes the physical and material well-being of its citizens.¹

Third, shalom means trust, confidence, and mutual concern between neighbors. Where there is deceit and treachery, concern only for for one's self and family without concern for neighbors and fellow citizens, shalom is violated and community life disrupted. Almost in every place in the OT where shalom appears, the emphasis falls on the interpersonal nature of human life. The NT describes the shalom-life in terms of a life of love. It is loving your neighbor as you love yourself. At every

¹Ibid.

level, family, tribe, city, and nation, Israel was to live out the implications of shalom, and its influence was meant to permeate all areas of Hebrew life.¹

Fourth, shalom has reference to righteousness, in the sense of "just" and "fair" relationship between people. Without righteousness there cannot be shalom. The righteousness in society to which shalom refers is not defined by public opinion or the mores of a given community, but by divinely established standards of right and wrong, of truth and falsehood. Nor is righteousness the same as what is legal, for there are immoral acts which human courts declare legal.²

Fifth, shalom, above all else, means peace with God and reconciliation with the maker and ruler of the universe. It means right relationship both vertically (with God) and horizontally (with fellowmen).³ In its widest sense Peace implies the salvation of men and women in an ultimate eschatological sense. It implies the healthy or normal state of things which corresponds to the will of God but which is not to be limited to the soul or even to human beings. It extends basically to the universe as a whole.

¹Ibid., 36.

²Ibid., 37.

³Ibid., 38.

Conclusion

The purpose of this chapter was to establish a biblical basis for a holistic ministry. The investigation of the biblical concepts of "life" (zoe) and "peace" (shalom) has shown that ministry (diakonia) must address the spiritual, the physical, the social, and the intellectual needs of the church members. Moreover, an examination of Jesus' ministry reveals that he ministered to the total person. If we are to take his ministry as the pattern of our ministry, which we must do, we have no choice but to feed the hungry and care for the homeless. We must endeavour to heal the sick and relieve those who are suffering. We must teach people how they can provide for themselves by using their hands. Our ministry should not only elevate the spiritual lives of the parishoners, it should also seek to improve their general conditions of life.

It is my hope that this chapter has demonstrated that ministering to the whole person is not an option for the minister, but rather an obligation. It is for this reason that the following section is devoted to investigating patterns of ministry in the SDA urban churches in Uganda, with an aim to point out areas of weakness and to suggest ways of improvement.

CHAPTER V

A LOOK AT THE CURRENT URBAN MINISTRY

Analysis of Questionnaires

Design of the Instrument

The method used to gather the data for this study was personal interviews with Ugandans at Andrews University, Michigan State University, and Oakwood College, and in Denver and Washington, DC; and three written questionnaires to three groups of people: the Executive Director of Central Uganda Field, in whose territory are located most of the urban churches in the country, seven pastors of churches in Kampala, and some members of Kampala churches. All questionnaires were in the English language.

After the questionnaires were approved by the Institute of Church Ministry at the Seminary, I used the Ugandans at Andrews University, Michigan State University, and Oakwood College, and in Denver and Washington, DC to test the validity of the instruments.

After the pilot study was evaluated, I sent the questionnaires to the Education Director of Uganda Union who had volunteered to administer them on my behalf.

Rationale

The questionnaires were designed to get information that would help me to understand the current patterns of ministry in SDA city churches in Uganda. They solicited the following information:

1. What percentage of church membership in Central Uganda Field is actually urban?

2. What challenges, if any, does the city present to the church and how has the church responded?

3. What is the average academic standing of the city church pastors, and how does it compare with that of their parishoners?

4. Do city church pastors feel adequately prepared professionally and theologically for an urban pastorate?

5. What kind of minister do city church members appreciate?

6. How holistic is the church's ministry to its members?

7. To what extent do urban churches involve themselves in community-related programs?

8. How active are city church members in personal witnessing?

9. What percentage of urban church membership is unemployed, and what does the church do to help those who are not employed?

10. What is the average size of the urban church district, and how does it affect the pastor's ministry?

11. What kind of ministry do urban church members consider to be important to them?

12. What do urban church pastors consider to be their greatest task?

13. What are the perceived needs of the urban church congregations, and how do they compare with their felt needs?

The Population

Members

The questionnaire to the members was dispatched to four main churches and their subsidiaries with a total membership of 3,500. Table 3 indicates the distribution and returns. The number of questionnaires dispatched to a church depended on the size of the membership, with hope that the larger the membership, the greater would be the number of members who understood English. All together 500 questionnaires were given out to the churches. Of those, 125 were returned.

Of those which were returned, five were not fully answered and, consequently were discarded. Hence the analysis is based on 125 responses. It is difficult to determine what percentage of members who understand English responded, since that number is unknown. However, there were responses from each of the four churches and their subsidiaries. The responses reveal, also, that each segment of the population was represented.

TABLE 3
DISPATCH AND RETURNS OF QUESTIONNAIRE
TO MEMBERS

Name of Church	Copies Sent	Copies Returned
Kireka & branches	40	15
Makerere & branches	260	54
Najjanankumbi & branches	160	26
Seeta-Mukono	40	30
Total	500	125

It is obvious that the sample is a small percentage of the population. Hence, there is a possibility that the responses do not reflect the thinking of everyone. However, being personally acquainted with the situation under study, I am confident that small as it may be, the sample represents the thinking and feeling of the majority of the population. Furthermore, the data analysis indicates that the sample is representative of every segment of church membership. Presumably, there should have been more responses, but owing to peoples' attitude toward such instruments, four months of waiting did not increase the number of returns. Under these circumstances, it was decided that the work should be completed with the data received.

Pastors

The instrument was sent to all seven pastors assigned to Kampala churches. All seven responded. The

seven included four senior pastors and three associate pastors.

Questionnaire to the Executive Director

Questions 1-7: Basic Facts

The Executive Director's responses in this section show that as of April 1988, there were twenty-five churches and companies in Central Uganda Field¹ that are considered urban. However, the questionnaire was sent only to the churches in Kampala, whose combined membership is 3,500 members. According to the information received from the Director, this is about 13.5 percent of the total field membership which, at the time the questionnaire was answered, stood at 26,020.

There are 500 churches and companies in the field with sixty-three pastors comprising the field-work force. Thirty of these pastors are assigned to urban churches, leaving thirty-three to man the churches in rural areas. Of the thirty pastors assigned to urban churches, ten are assigned to the Kampala area churches.

Question 8

Question 8 was intended to find out what criteria the field administration uses to determine who should be a city pastor. Using a scale of 1-5, the respondent was

¹A field is a united organized body of churches in a state, province, or territory. SDA Church Manual, 54.

asked to rank ten choices from the most important to the least important. Table 4 indicates the criteria that leaders use. Items are listed in order of importance.

TABLE 4

FIELD ADMINISTRATION'S CRITERIA
FOR CHOOSING A CITY PASTOR

Rank	Item	Score
1	The pastor's spiritual life	5
	Ability to deal with the modern mind	5
2	Academic education	4
	Ability to manage church finances	4
	Success in evangelism	4
3	Long pastoral experience	3
	Administrative and leadership skills	3
	Individual's attitude toward the city	3
	Individual's public image	3
	Individual's family size	3

As the table reveals, priority is placed on the pastor's spiritual life and on his ability to deal with the modern mind. Whereas the former is expected, the latter is perceptive. The information in this table reveals that the field leadership is aware that the city needs a pastor who can relate to the sophisticated urban population. The leaders seem to recognize the influence of secular society on church members.

Academic education, ability to manage church finances, and success in evangelism take the second place.

It is interesting that long pastoral experience is not one of the most important criteria. This is probably due to the possibility that those who have that experience may not have the education necessary for an urban pastorate. Another possibility is that the long experienced pastor may be quite old, whereas the majority of city church membership is young, though this is not unique to the city.

Another interesting observation is the importance the leadership attaches to finance management, while pastors and members do not consider it one of the priority skills. Obviously, there must be a reason why the field leadership places so much significance on financial management. It could be that city churches generate more funds so that a city pastor is also a financial manager in addition to his more pastoral responsibilities. Or it could be that the cost of living in the city is so high that unless the pastor knows how to manage his salary he will be tempted to use church money. Also the the Director may just believe that finance management is a good skill for a pastor to have. Whatever the reason, the respondent was consistent in his response about that particular area of knowledge.

Question 9

Question nine was aimed at learning from the Director areas where pastors were dissatisfied in their

respondent was asked to rate them using a scale of 1-5, with 5 representing areas about which pastors complain most frequently. Table 5 shows the results.

TABLE 5
AREAS OF PASTORS' DISSATISFACTION

Rank	Area	Score
1	Worldliness of the youth	5
2	Receiving too little pay; lukewarmness of church members; church members not willing to give Bible studies	4
3	Too many churches for one pastor; too many demands from the field office	3
4	Lack of funds to finance church programs; members weakness in returning tithe; lack of support by field office	2

As table 5 shows, pastors are concerned about the youth in their churches. This is a genuine concern because, as the pastors' responses show, more than 60 percent of the church members are categorized as youth. This would mean that the majority of the membership is worldly.

Another area that is seen to be of concern to pastors is the small salaries that they get. This is a legitimate concern which ought to be addressed. It is my conviction that pastors themselves can do something about the problem, and this issue is discussed below.

Questions 10-13

This section (questions 10-13) was intended to find the retention rate of the new converts, and the reasons why those who disassociate themselves with the church leave.

According to the Director's information, the retention rate field-wide, calculated after two years of baptism, was found to be 75 percent. This rate is said to be higher than that of city churches alone. However, the reasons for "backsliding" are perceived to be the same, fieldwide.

In question 12 the respondent was given a list of twelve possible reasons why people leave the church, and was asked to rank those reasons that apply using a scale of 1-5, where 5 represents the most frequent reason and 1 the statement given least often (or never) as reason for backsliding. Table 6 shows the results arranged with the most frequently cited reasons first.

However, the frequency of one reason, "baptizing before thorough instruction," could not be determined because it was written in the blank space which had been provided. Nevertheless, due to the emphasis with which this reason was written, it is possible that it is one of the reasons given most frequently. The validity of this possibility is strengthened by the fact that it comes out also in the members' questionnaires.

TABLE 6

REASONS WHY PEOPLE LEAVE THE CHURCH

Reason	Score
Sabbath problem on the job	3
Social pressure from friends and relatives	3
Reasons not known	3
Marital problem	2
Schism	2
Unfriendliness of church members	2
Pastor's lack of concern for the individual	2
Materialistic attitude	2
Unmeaningful worship experience	1
Political persecution	1

As the table shows, those who leave the church frequently cite sabbath problems on the job and social pressure from friends and relatives. Other reasons, listed in order of occurrence, include marital problems, schism, unfriendliness of church members, pastor's lack of concern for the individual, materialistic attitude, and lack of meaningful participation in church activities. It would seem that there is no one major reason given because the scores are all very low. Nevertheless, we would do well to take note.

Question 14

In question 14 the respondent was given a list of possible areas of study to improve skills in ministry and was asked to use a scale of 1-5 to rank the courses in order of importance. Rank in this case simply means the degree of importance, so that areas of study listed under

rank 1 are considered more necessary than those listed under rank 2 and so on.

TABLE 7

NECESSARY COURSES FOR CITY PASTORS AS
DESIRED BY THE FIELD ADMINISTRATION

(Very necessary)	(Necessary)	
Rank 1	Rank 2	Rank 3
Church finance management	Pastoral counselling	Demography
Public evangelism	Motivating the laity	A course in a vocational trade
Pastoral nurture	Homiletics	
Urban ministry	Church administration	
	Sociology	
	Psychology	

Courses that were considered very necessary (receiving a score of 5) for a city pastor are, church finance management, public evangelism, pastoral nurture, and urban ministry. Second in importance (receiving a score of 4) are pastoral counselling, how to motivate the laity, homiletics, church administration, sociology, and psychology.

The third category (receiving the score of 3) comprises a course in a vocational trade, demography, and communication. The response to this question reveals some consistence regarding the Director's desire to see pastors of city churches develop finance management skills. Apparently, as is shown below, there are areas of need

that are pointed out here that coincide with those revealed in the pastors' responses.

Questionnaire to the Pastors

The questionnaire to the pastors consisted of four sections. The first section concerned general information about the pastor; the second was about the pastor's ministry; the third was about statistical information about his pastorate, and the fourth concerned the ministry of the church to its community of faith, and the larger community around it.

In this section, tables are used selectively only for responses that reveal outstanding patterns of ministry. However, an attempt is made to comment on every answer of significance.

Section A: Personal Information

The responses in section A revealed that the majority of pastors in Kampala are young. Of the seven respondents, one was between twenty and thirty years of age, three were between thirty-one and forty years of age, one was between forty-one and fifty. Only two were between the ages of fifty-one and sixty. See table 8.

These statistics reveal a new trend in the country. Whereas in the past most pastors were old men, today there are more young men than there are old men in pastoral ministry.

TABLE 8

AGE GROUPS OF PASTORS OF KAMPALA
CHURCHES WHO RESPONDED

	Ages Groups			
	20-30	31-40	41-50	51-60
Number of pastors	1	3	1	2

Five pastors have bachelor degrees, one has a two-year professional ministerial diploma, and one has completed ten years of formal education. Five are ordained. One of the unordained men has been pastoring for nine months, while the other has been pastoring for four years. Based on the fact that those who are ordained worked for an average of 4.25 years before they were ordained, one can assume that the one who has served four years might be ordained in the near future.

Section B: The Pastor's Ministry

The information in this section revealed that four of the seven pastors consider themselves professionally prepared to pastor a city church, although the curriculum of the school where they received their training does not indicate such preparation.²

Considering that one of those who make this assumption has had no professional training, we would

²See Appendix D.

conclude his claim is based on life experience rather than on formal professional training. One of the seven indicated that he was prepared for a village pastorate, another feels he was trained to pastor both village and city churches; and the seventh did not respond.

The respondents were given a list of challenges city pastors are likely to meet and asked to rate them on a scale of 1-5. Responses to this question show that pastors regard motivating church members for ministry their most challenging task.

The second most challenging task, as they perceive it, is to preach sermons that can reach all groups of people in the church: the educated, the uneducated, the poor, the rich, etc.

Lack of adequate facilities to support church activities was ranked third; reaching the secular mind was ranked fourth, and poverty of church members due to lack of vocational skills was ranked fifth. This last one is an important concern because unless members have money, they cannot support the church financially. Consequently, the church will not have funds to run its programs. Three of the seven respondents chose reaching the minority groups in the city with the gospel as an important challenge. This signals the possibility of "people blindness" which is discussed below.

The respondents were asked to rank fourteen areas

of their personal ministry in which they feel the greatest need of improvement. The following list (ranked ranked on a scale of 1-5) shows what they would like to develop, starting from the area of greatest need.

1. Motivating church members for ministry
2. Training volunteers
3. Urban ministry in general
4. T.V. and radio evangelism
5. Public evangelism; preparing good sermons
6. Giving personal Bible studies
7. Dealing with backsliders
8. Church-finance management
9. Pastoral counselling
10. Church administration, public relations, and conducting small group-seminars
11. Conflict management

Section C: Information About the Pastorate

As indicated above, one section dealt with statistical information about the pastors' pastorates. Responses in this section indicate that each pastor has an average of 9.5 churches and an average of 600 members.

Six pastors responded to question 14 which requested male percentages of the membership. Two pastors indicated that more than 50 percent of their members are male, an equal number put male membership of their churches between 41 and 50 percent, while the other two

put percentages of male membership in their churches between 31 and 40 percent. One pastor did not respond.

Question 15 in this section asked for youth membership, those who are thirty years and younger. Six pastors indicated that youth membership of their churches is more than 60 percent. The seventh did not respond.

Responses to question 16 reveal that both Luganda and English are used during preaching on Sabbath morning. When the preacher uses Luganda, the interpreter uses English, and vice versa.

Question 17 concerned literacy of members. Responses indicate that the number of those who cannot read or write is negligible.

Question 18 was about unemployment in the church. Six pastors responded. Three reported only 1-10 percent unemployment in their churches, one reported 11-20 percent unemployment in his church, two reported 21-30 percent, while one reported over 40 percent unemployment. According to this information, unemployment is a serious problem for the church and should be addressed because it affects not only the unemployed individuals but also the church, especially its finances.

Section D: Ministry by the Church

The ministry by the church section concerned the members and the community around the church. Whereas responses to the questions in this section reveal that

there is a strong ministry to meet the spiritual and recreational needs of church members, there is very little indication that the churches do anything meaningful to meet the material needs of their members. This might be part of the reason why unemployment is very high.

Answers to the question about members' participation in church activities indicate that the most active group is the youth, followed by the men. Women as a group come in third. It should be noted here that the youth include young men and young women.

Questionnaire to Church Members

The questionnaire to members consisted of three sections. Section A dealt with general information about the respondent; section B, with information about the respondent's pastor and his ministry; and section C with information about the respondent's local church.

Section A: Personal Information

Responses to question 1 indicate that 64 percent of the respondents are male while only 36 percent are female. There are several possible reasons for this.

First, as already indicated, the instrument was in English. It is possible that there are more men than women who understand the English language.

Second, there is a possibility that men feel more confident in responding to questionnaires.

Third, it is possible that the majority of the church members are men (although my personal knowlege of the situation does not support this).

Fourth, there is a possibility that questionnaires were given to more men than women.

Fifth, 52 percent of the respondents are officers in their local churches. It is likely that there are more officers who are men than there are women, in which case there had to be more men respondents.

Question 2 asked the respondents to circle their age group. Table 9 shows the results.

TABLE 9
RESPONDENTS IN AGE GROUPS

Age Group	Number of Respondents	Percentage of Respondents
10-20	14	11.2
21-30	58	48.0
31-40	31	25.5
41-50	4	3.1
51-60	7	5.5
Over 60	6	4.7
Totals	120	100.0

These responses reveal that 11.2 percent are between the ages of 10-20; 48 percent are between the age of 21-30; 25.6 percent are between the age 31-40; 3.2 percent are between the age of 41-50; 5.6 percent are

This means that 59.2 percent of the respondents are below the age of 30, and 84.8 percent are below 40. This shows that the church in Kampala is a youthful church. (It is believed that the same is true for the rural membership.)

Question 3 asked the respondents to indicate their marital status. As the table 10 indicates, 52 percent of the respondents have never married, 44 percent are married, and only 3.2 percent are divorced. It is probable that those who have never married are not yet of marriageable age. As is shown below, a good number of respondents are students. The number of divorces is surprisingly low.

TABLE 10
MARITAL STATUS OF RESPONDENTS

Classification	Number	Percentage
Never married	62	52
Married	53	44
Divorced	4	3.2
Totals	119	99.2

In regards to formal education, the information given indicates that 74.3 percent of the respondents finished twelve or more years of school. Those who completed twelve years are the majority, making 39.5 percent of the total, followed by 12.3 percent of those who finished fourteen years of education, and 8.8 percent

of those who hold a bachelor degree. Those who did post-graduate work comprise only about 2 percent. The respondents who hold professional diplomas make up 12.3 percent. Table 11 gives a clearer picture of the educational status of the respondents.

TABLE 11

ACADEMIC EDUCATION OF THE RESPONDENTS

Standard Completed	Number of Respondents	Percentage of Respondents
Std.7 but below		
Std.12	28	24
Standard 12	45	37.5
Advanced Level (14 yrs)	14	12
BA Degree	10	8.3
MA Degree	2	1.7
Professional Diplomas	14	11.7
Totals	113	92.2

The question about occupations revealed a wide spectrum. Altogether twenty five different professions were listed. However, table 12 shows only those occupations which were listed by more than one respondent. Those who indicated that they are still students have been included as a group. The business/self-employed category includes those who have their own business: shops, beauty saloon, etc. Only two persons indicated that they are not employed, yet the pastors' responses show a high rate of unemployment. This simply means that there is a high probability that those who are not employed do not

probability that those who are not employed do not understand English well enough to answer the questionnaire. Should this be the case, there is a possibility that their lack of employment is due to lack of skills which are generally acquired in school.

TABLE 12
OCCUPATIONS OF RESPONDENTS

Occupation	Number of Respondents	Percentage of Respondents
Students	27	22.5
Business/Self-employed	22	18.3
Unemployed/Undeclared	20	16.7
Teacher	16	13.3
Other	14	11.7
Nurse	4	3.3
Electrical Technician	3	2.5
Secretary	3	2.5
Carpenter	3	2.5
Accountant	3	2.5
Driver	2	1.5
Painter	2	1.7
Totals	119	99.2

Responses to a question asking whether the respondent was a church officer indicate that sixty two respondents (52%) are officers.

In question seven respondents were asked to indicate how long they have been Seventh-day Adventists. Table 13 shows the responses.

TABLE 13

YEARS RESPONDENTS HAVE BEEN SDAs

Years Respondents	Number of Respondents	Percentage of Respondents
1-5	31	25.8
6-10	26	22.5
11-15	12	10
16-20	13	10.8
21-25	14	11.7
26-30	9	7.5
31 or more	15	12.5
Totals	120	100.0

If this sample represents the majority of the population, there is no question that the church in Kampala is relatively young. Young in a sense that more than 48 percent of the respondents have been Adventists for less than ten years.

In question 8 the respondents were asked how often they share their faith with non-Adventist. Fifty-six percent said they do often, 40 percent do it occasionally, and 3.2 percent never share their faith. But in question 9 when they were asked how many people each respondent has been wholly or partly responsible for bringing into the church, 52 percent said they were not aware of any, 40 percent said they had been wholly or partly responsible for bringing one to five people into the church, 4 percent had been responsible for six to ten people, and 5.6 percent had been responsible for more than ten people. The

information revealed by the responses in these two questions are not encouraging in terms of numbers. They seem to confirm what the pastors said--members need to be more motivated for ministry.

Section B: Information about the Pastor

In this section respondents were asked to evaluate their pastors in several areas: his education, preaching, leading worship, leadership, spiritual outlook, building congregational community, professional responsibility, service to community, continued study, and collegiality. This section also included a question on the importance of certain qualities to a city pastor.

Education

Question 10 asked the respondent to compare their pastors' education with that of their church members. Sixteen percent said their pastor was less educated than his parishoners, 54 percent said their pastor was as educated as his parishoners, and 19.2 percent said their pastor was better educated than his parishoners. Thus 73.2 percent respondents are satisfied with their pastors' education.

Preaching

When, in question 11, the respondents were asked which group their pastor's sermons appeal to most, 3.2 percent said they appeal to the more educated group, 11.2

percent think they appeal to the less educated group, and 77.6 percent said their pastors' sermons appeal to all members of the church.

Question 12 which asked whether the pastors' sermons give evidence of continued study of Scripture had 87.3 percent responses in the affirmative, 8.3 percent were not sure, and 4.6 percent disagreed.

When asked in question 13 whether the pastor preaches and teaches from a broad base of information, 41.3 percent of the respondents strongly agreed; 46 percent agreed; 8.3 percent were uncertain, and 3 percent disagreed. This means 89 percent agreed while only 11.3 percent disagreed.

Question 14 asked whether the sermons reflect an awareness of current affairs reported in newspapers and periodicals. Only 11 percent strongly agreed, 25 percent agreed, 29.4 percent were not certain, 20 percent disagreed, and 14 percent strongly disagreed. This shows that the pastors do not take time to know what is going on in the country and in the world at large. In my opinion, this area needs improvement. City people keep abreast with what is going on in the world, and their pastor ought not know less.

In response to question 15 which asked whether the pastor's sermons stimulate people within the church to clarify their religious beliefs, 33.9 percent strongly

agreed, 35.8 percent agreed, 21 percent were uncertain, 5.5 percent disagreed, and 3.7 percent strongly disagreed.

Question 16 asked the respondents whether they are conscious of Jesus Christ when the pastor is through preaching. Forty-four percent strongly agreed, 43 percent agreed, 9.2 percent were uncertain, while 6.4 percent disagreed.

Respondents were then asked in question 17 if the pastor preaches a Christ-centered gospel; and 45 percent strongly agreed, 42 percent agreed, 8.2 percent were uncertain, and only 5.5 percent disagreed.

Question 18 asked whether the sermons are understandable to the modern mind. In response to this, 37.6 percent strongly agreed, 41.3 percent agreed, 10.2 percent were uncertain, 14.7 percent disagreed.

Question 19 asked whether the pastor preaches sermons that awaken listeners to their sinfulness and need for a Saviour. To this, 50.4 percent strongly agreed, 35.8 percent agreed, 7.3 percent were uncertain, and 6.2 percent disagreed.

Worship

The first question (20) in this section asked if the pastor shows sensitivity and skill in leading worship. 73.4 percent of the respondents agreed, 17.4 percent were uncertain, and 9.2 percent disagreed.

Question 21 asked if the pastor leads worship in a

way that people feel the closeness of God. Seventy-seven percent agreed, 7.3 percent were uncertain, and 13.8 percent disagreed.

Question 22 asked if the pastor leads the congregation to experience worship as the celebration of the community of faith. 62.2 percent agreed, 19.3 percent were uncertain, and 14.6 percent disagreed.

Leadership

There were six questions (23-28) in this section. The first question (23) asked if the pastor takes actions that will likely build a strong sense of community within the congregation. To this question, 67 percent of the respondents said yes, 21.1 percent were uncertain, and 10.1 percent disagreed.

The next question (24) asked if the pastor handles administrative responsibilities with understanding, efficiency, and careful planning. Here 63.2 percent of the respondents agreed, 28.4 percent were not sure, and 11.9 percent disagreed.

The respondents were then asked (question 25) if their pastor shares leadership with lay leaders chosen by the congregation. 78.9 percent said yes, 7.3 percent were uncertain, but 13 percent disagreed.

Question 26 asked if the pastor possesses the personal maturity to relate easily and effectively with people of diverse backgrounds, personalities, social

status, and religious orientation, and 62.4 percent said yes, 20.2 percent were not sure, and 13.7 percent disagreed.

Another question (27) asked if the pastor exercises administrative responsibilities for the business life of the church in ways that are consistent with sound management principles. To this 56.9 percent agreed, 10.1 percent were uncertain, and 22.9 percent disagreed. In addition, 16.1 percent of the thirty-one people who wrote comments at the end of the questionnaire said that some pastors lack a sense of direction in terms of management.

The last question (28) in this section asked whether the pastor does not dominate others in exercise of leadership. It seems that 56.8 percent of the respondents said he does not, 13.6 percent were uncertain, but 25.7 percent disagreed. Furthermore, in the space provided for comments, 16.1 percent of those who made comments said that pastors were dictators. While these are people's perceptions, we cannot ignore them. There is a message that is being communicated here to church leaders.

Spiritual outlook

The first question (29) in this section asked if the pastor seeks to know God's will through the ministry of others. On this 56.9 percent of the respondents agreed, 24 percent were uncertain, and 16.6 percent disagreed.

The next question (30) asked if the pastor sets a Christian example which people in the community respect. 77.6 percent agreed, 11 percent were not sure, and 10.1 percent disagreed.

Next, question 31 asked whether the pastor behaves morally in a way that is above reproach. Here 62.3 percent of those who answered agreed, 18.3 percent were not sure, and 29.3 percent disagreed.

The respondents were then asked (question 32) if the pastor uses Scripture as a source of spiritual nourishment. To this 90.8 percent of the respondents agreed, 6.4 percent were uncertain, and only 2.7 percent disagreed.

The next question (33) was whether the pastor sustains a personal discipline of spiritual formation which includes prayer, meditation, and dependence upon God's grace and forgiveness. On this, most respondents, 83.4 percent said he does, 10.8 percent were not certain, and only 4.2 percent disagreed.

The last question (34) in this section asked if the pastor offers a spiritually sensitive ministry that awakens a sense of forgiveness, freedom, and renewal in the congregation; 73.3 percent of the respondents agreed, 13.3 percent were not sure, only 10.8 percent disagreed.

Building congregational community

The first question in this section (35) asked if

the pastor takes time to know his parishoners well, and 59.1 percent of the respondents agreed, 18.3 percent were not sure, while 18.2 percent think that their pastor does not take time to know his parishoners. Also 16 percent of the people who made comments in the space provided complained that they never see their pastor. This is understandable. Given the number of churches one pastor has under his cre, it is almost impossible to visit all members satisfactorily.

The next question (36) asked whether the pastor develops a feeling of trust and confidence between himself and his members. Here 74 percent of the respondents answered yes, 12.5 percent were not sure, 11.7 percent said he did not.

Question 37 asked if the pastor evaluates the programs of the church to see if they are meeting peoples' needs, and 55.8 percent of the respondents felt their pastor did, 22.5 percent were uncertain, 19.2 percent disagreed. The pastors need to strengthen this area.

Next, question 38 asked whether the pastor causes people to feel they are needed in the ongoing work of the church. To this 82.5 percent of the repondents said yes, 12.5 percent were uncertain, and 6.6 percent disagreed.

The last question in the section (39) asked if the pastor devolops a congregational sense of being a family of God; and 83.3 percent of the respondents said he does,

7.5 percent were not sure, and 8.3 percent disagreed.

Professional responsibility

When asked if the pastor exemplifies personal discipline, initiative, maturity, and integrity in all professional responsibilities, 70.9 percent of the respondents agreed, 17.5 percent were not sure, and 8.3 percent disagreed.

The next question (41) asked if the pastor informs and shapes the practice of ministry at all levels by broadly based knowledge and disciplined reflection. To this 61.7 percent of the respondents agreed, 20 percent were uncertain, and 16.4 percent disagreed.

When respondents were asked if the pastor assists lay persons to become confident teachers of their faith within and outside the congregation (question 42), 65 percent of the respondents were positive about the statement, 15 percent were not sure, while 18.3 percent disagreed with the statement.

Next, question 43 asked whether the pastor exercises pastoral care with respect, sympathy, and professional competence. In this, 77.5 percent of the respondents agreed with the statement, 13.3 percent were uncertain, and 7.5 percent disagreed.

Related to the immediate question above was question 44 which asked whether the pastor maintains a ministry of caring for all people in need, and 60.7

percent of the responses agreed with the statement, 24.1 percent were uncertain, and 12.4 percent disagreed.

The last question in this section (45) asked if the pastor encourages the congregation to translate its commitment to the gospel into acts of loving concern for people of all classes and needs. Here 66.6 percent of the respondents agreed, 18.3 percent were uncertain, and 13 percent disagreed.

Service to community

There were six (46-50) statements in this section to which respondents were asked to react. The first question (46) asked if the pastor actively participates in social programs to improve the community, and to this 62.4 percent of the respondents said he does, 14.1 percent were uncertain, 21.6 percent said he does not.

The follow-up question (47) asked if he participates in community causes as a private citizen. Responses to this question were not as positive. Only 30 percent of the respondents said he does, 37.5% were uncertain, and 24.1 percent said he does not. This, so far, has been the pastors' weakest area.

The next question (48) asked if the pastor helps his congregation to understand community needs and the means of addressing them. Here again the responses were not very positive. Only 46.5 percent said he does, 26.6 percent were uncertain, and 23.3 percent said he does not.

A similar question (49) asked whether he conceives ministry as including personal involvement in the life, concerns, and life of the community. Here also the responses were less affirmative. Again 46.6 percent of the respondents think that he does, 25.8 percent were not sure, while 25.7 percent feel that he does not.

According to this information, the pastors' concept of servanthood seems to be limited to serving the community of faith. It is my view that the church would reap more "fruits" if it encouraged its congregations to get involved into programs that benefit the communities in which their churches are located.

Question 50 asked if the pastor provides community leadership in ways that waken trust. Here the responses were a little more positive; 59.9 percent agreed, 17.5 percent were not sure, and 15.8 percent disagreed.

Continued study

This section (questions 51 and 52) was intended to find out if the pastor increases his own theological competence through research and study. According to the respondents, 45.5 percent think their pastor does, 29.1 percent were uncertain, and 24.1 percent said he does not. This also is a deficient area which is discussed below.

Collegiality

This section (question 53 and 54) was intended to

professions as colleagues. To question 53, 49.2 percent of the respondents think he does, 23.3 percent were uncertain, 9.2 percent think he does not, and 15 percent did not answer.

A follow-up question (54) asked whether he relates warmly and nondefensively to ministers who are either his predecessors or successors. To this 62.5 percent think he does, 29.2 percent are uncertain, only 5 percent disagree.

General question

Using a scale of 1-5, 5 being the most important, the respondents were asked to indicate the importance of certain qualities to a city pastor. Table 14 shows the results.

TABLE 12

IMPORTANCE OF CERTAIN QUALITIES TO A CITY
PASTOR AS PERCEIVED BY THE RESPONDENTS

Quality	Least Important			Most Important	
	1	2	3	4	5
Bible knowledge	%	0.8%	1.7%	10.0%	81.7%
Fluent in English	3.3	10.0	15.8	34.1	34.1
Good preaching	1.6	2.5	3.3	35.0	55.0
General knowledge	2.5	0.8	24.2	38.8	32.5
Church administration	5.8	6.6	24.1	25.8	35.0
Interpersonal relation	5.0	5.8	15.8	39.1	32.5
Financial management	9.1	10.8	24.1	29.1	23.3
Counselling skills	0.8	7.5	25.8	27.5	36.7

If one takes the percentages in the last column, the order of importance that emerges is

Bible knowledge
 Good preaching
 Counselling
 Church administration
 Fluent in the English language
 General knowledge and interpersonal relations
 Financial management

The percentages in the last two columns give the following order:

Bible knowledge
 Good preaching
 Interpersonal relations
 General knowledge
 Fluent in the English language
 Counselling skills
 Church administration
 Financial management

The percentage totals of the last three columns give a slightly different picture:

General knowledge
 Bible knowledge
 Good preaching
 Counselling skills
 Interpersonal relations
 Church administration
 Fluent in the English language
 Financial management

Section C: Information about the Respondents' Church

The information received in this section revealed that people choose to attend a particular church for four reasons: First (given by 81 percent of the respondents) is the friendliness of the church. The second is the use of a language which the person understands (indicated by 69 percent of the respondents). Third (given by 68.3

percent of the respondents) is the closeness of the church to one's residence. Fourth, is the quality of preaching which received 53.3 percent of the responses.

In the last question the respondents were given a list of a list of suggestions as to how they would improve their church if given the opportunity. In response, 72 percent of the respondents said they would change the monopoly a few people have in the control of the church. This is interesting in view of the fact that 52 percent of the respondents indicated that they are officers in the church.

Another area that some respondents think needs improvement is church members' attitudes to one another. Here 54.2 percent indicated that the unfriendly attitude to one another should change. The third area chosen for improvement is the size of the church buildings-- 52 percent felt the churches are too small.

The fourth area for improvement is the length of church services; 50 percent feel that services are too long. (Further investigation confirms this problem.)

Another area chosen for improvement is Sabbath schools where 47 percent they are disorganized and boring.

In the last area, 41 percent mentioned a need to improve the pastors' sermons which they say do not appeal to them.

Whereas most of these responses are perceptions

which are difficult to measure, they should not be taken lightly; some of them are discussed in chapter 6.

Conclusion

Generally speaking, the information received in these instruments reveals that:

1. The leaders of the SDA church in Central Uganda Field are desirous of seeing that pastors who are assigned to city churches are those who are able to handle the sophisticated urban people. This implies that they recognize that an urban pastorate is more challenging than a rural one.

2. Pastors have a desire to improve certain areas of their ministry. This calls for theological education by extension since the majority of them cannot go to school full time.

3. The majority of pastors would like to know how to motivate their church members for ministry. This is an area of great concern.

4. Pastors are not satisfied with the size of their salaries.

5. The majority of church members are satisfied with the education of their pastors.

5. The majority of church members are not very active in personal evangelism.

6. A large number of church members does not appreciate some pastors' leadership styles.

7. The church in Kampala is a youthful one. This calls for a strong youth ministry.

8. The churches in Kampala do not do much to meet the non-spiritual needs of their members.

9. There is high unemployment in the churches in Kampala.

10. The churches do not do much in terms of community development. There is a feeling that pastoral leadership in this area is lacking.

11. There is a need for pastors to keep abreast with what goes on in the world in order to inform their ministry and preach to the times. This calls for extra biblical reading.

12. The majority of Kampala church members are not excited about long church services. In fact they wish they had the power to shorten them.

It is evident from some of the pastors' and the Executive Director's responses that their concept of ministry is rather limited. It is my feeling that this limitation is due to a deficient ministerial orientation in the seminary and lack of analytical study of biblical ministry, especially the ministry of Jesus Christ. It is my hope that this study will contribute to a better understanding of biblical ministry.

It should be noted that many of the responses in the questionnaires are based on some peoples' perceptions

which are difficult to measure. Nevertheless, they deserve careful attention. It is for this reason that some of these concerns are addressed in chapter 6.

CHAPTER VI

A SUGGESTED MODEL FOR A HOLISTIC URBAN MINISTRY

Dealing with the Modern Mind¹

In 1985, the SDA church at its highest administrative level took an action to create a committee on contemporary issues.² This action underscores the seriousness with which the church should deal with contemporary mentality.

Roger Greenway believes that the church must move quickly to make its impact on the city or the city will soon have shaped the church. He believes that if the city shapes the church, we can be sure that the church will no longer be the servant of God with redeeming power for the salvation of people, but will have become a slave to the secular thinking and lifestyles of urban society. It is thus commendable that the leaders of Central Uganda Field have made an attempt to send to Kampala churches, pastors who can understand the secular mentality of the city and

¹The word modern in this context is used synonymously with contemporary.

²Gottfried Oosterwal, "The SDA Church and Mission in a Secularized World," All Nations Church Fall Lecture Series, October 10, 1987, Berrien Springs, Michigan.

and be able to deal with the influence it has on the church.¹

The cities need modern pastors who have a particular burden for city people. As the urban population increases, the church must learn what it means to minister to its urban membership, and to advance the gospel among city people.

Worldliness² of the Youth

One of the concerns that is expressed through the responses to the questionnaire is the perceived worldliness of the youth. This is a legitimate concern that needs to be addressed. A serious study should be done to find out the cause of the problem, and how it can be brought under control. This is especially necessary when one realizes that more than 65 percent of the church membership is classified as youth. A strong youth ministry might be part of the solution. It must be impressed upon the minds of the young people that faith is more than just religiosity. Oosterwal advises: "We would do well to notice the difference here between faith and religion." Whereas religion is an accumulation of beliefs

¹Greenway, Apostles to the City, 12.

²Worldliness in this study refers to the youth's activities which are not convertible with the Adventist traditional life style. Such activities would include attending movies, styles of dress, hair styles, attending parties that have no spiritual tone, et cetera. It does not mean not attending church or religious activities.

and practice, faith is a different matter. "Faith is a perception of reality, a conviction, an attitude, a commitment that is rooted in a relationship of trust and utter dependance upon God."¹

On the other hand, youth today live in a unique place in the history of Ugandan society; they live among people whose character and ways of perceiving life were formed in very different ways from their own. Pastors need to be sensitive to what is going on in the lives of young people. Jon Paulien suggests that the proclamation of the gospel must always be carried out in the context of a careful study of the prevailing culture.² An effective ministry to the youth might begin with a desire to understand why young people are behaving the way they do. "We are living in a time of massive trends that threaten to tear apart the very fabric of society. But these trends including secularization are not all evil."³

While these trends are particularly prevalent in the industrialized countries of the West, they are attitudes that are associated with the process of industrialization and urbanization which is increasing in

¹Oosterwal, Meeting the Secular Mind, 47.

²Jon K. Paulien, "The Gospel in a Secular World," Meeting the Secular Mind: Some Adventist Perspectives, ed. Humberto M. Rasi and Fritz Guy (Berrien Springs, MI: Andrews University Press, 1985), 25.

³Ibid., 41.

Uganda as it is in many developing countries of the "third" world. Moreover, there is an intensification of contact between Ugandans and the countries of the world, and this has increased attitudes similar to those in the West. As Oosterwal observes, a whole new challenge to Adventist mission is offered in the developing nations, where the sudden change from a group-oriented, close-knit rural community to an industrial urban society with its impersonal technical order, complexity and pluralism is destroying people's traditional ways of life, values, and certainties.¹ Such is the reality of what a city pastor is likely face in Uganda today and more so tomorrow. And as he suggests, the church should be aware of these changes so that we are not taken by surprise.

A Need For Qualified Clergy

In chapter 3, it was established that a pastor has many responsibilities among which are spiritual leadership of the church, equipping the saints for ministry, and coordinating the activities of the church. It is the researcher's contention that in order to carry out these responsibilities, a pastor must be prepared theologically as well as professionally.

Theological Preparation

Fred Holland observes that a Christian community

¹Ibid., 60.

which is not adequately taught is a great threat to Christianity in Africa today. He rightly believes that pastors must be trained to shepherd believers to guard against heresy.¹ Unfortunately, many urban pastors have not received adequate training. Thus theological institutions in Africa have a vital role to play in developing trained spiritual leaders who will ensure that Christians are trained and stimulated to remain vitally committed to Christ, and to be responsible to the conscious leadership of the Holy Spirit. Achievement of this goal presupposes the existence of curriculum designed to provide the theological students with theological grounds and contextualized professional know-how that will equip them to bring biblical insights to bear on the spiritual, emotional, and social needs of their parishoners within the cultural milieu.² This means that the trained theologian must be able to faithfully translate the meaning of biblical faith into the language of a particular age and particular people.³

¹Fred Holland, Teaching through Theological Education By Extension (Kisumu, Kenya: Evangel Publishing House, 1975), 7.

²Osadolor Imasogi, "The Church and Theological Ferment in Africa. " Review and Expositor 82(1985):233.

³Sidney H. Roy, "Theological Education for Urban Mission," Discipling the City: Theological Reflections on Urban Mission, ed. Roger S. Greenway (Grand Rapids: Baker Book House, 1979), 193.

Theological education is not an end in itself in the way in which the study of religion or physics or mathematics might be. The end of theological education is to prepare the church for its ministry in the world. As Nyblade points out, the ultimate test of the viability of theological education is the extent to which it contributes to this ministry of the church in the world.¹

Just as any educational process needs to involve a broadening of one's knowledge, theological education, in terms of its content, also needs to focus on the development of skills. For example, the students need to know something about what the Bible says; but equally important is the development of hermeneutical and exegetical skills in dealing with texts, a process of learning how to learn through continued study of scripture.²

Ministers in theological preparation need to know something about the history of the church and its relation to general history; but equally important, they need to develop skills in interpreting history and skills in evaluating and making historical judgments. They also need to know the contents of Christian faith, but equally important they need to develop skills in reflecting on

¹Orville Nyblade, "Some Issues in Theological Education in East Africa," Africa Theological Journal 9: 2 (1980): 13.

²Ibid.

their own faith and its context and in communicating this faith to others. In other words, basic to theological education is the student's learning how to learn so that he may continue to be a student in his ministry long after he has completed his formal theological studies.¹

Therefore, one of the fundamental tasks of theological schools is to teach church leaders to do theology; that is, to understand the events of contemporary history in the light of a biblical faith, to recognize the claims both of a prophetic and a servant ministry in the concrete occasions of their own time and place.²

In reference to place, Welde observes that seminary curriculums around the world are generally elaborated in imitation of the courses of study in the European or United States seminaries from which the professors have come. Little attempt has been made to determine what a pastor in the local situation needs to know.³ Certainly this is the case in the institutions that train ministers for the Ugandan pastorate. The obvious result is that pastors trained in such schools are not equipped to render

¹Ibid., 21.

²George W. Webber, The Congregation in Mission: Emerging Structures for the Church in Urban Society (Nashville: Abingdon Press, 1964), 162.

³Wayne C. Welde, The World Directory of Theological Education by Extension (South Pasadena, CA: William Carey Library, 1973), 19.

effective ministry to the people under their care. Curriculums are not developed in a vacuum. They are aimed at equipping students to meet specific needs in a particular cultural environment. Therefore, to achieve the desired aim, it is essential that the curriculum be a product of an adequate knowledge of the self-understanding of a given community within its world view.¹ Hence, an effort should be made to include in the curriculum of African theological schools, African-oriented courses which are relevant to the African situation. Courses such as African church history, African traditional religions, African Christian theology, Independent African Church Movements, Islam, and African Church music might be helpful in helping the African pastor to devise a relevant approach to ministry.²

For instance, the current theological training does not provide for dealing with the fear of the nefarious spiritual forces in whose grips a majority of Africans live. The absence of this opportunity is understood because in the western worldview such fears are considered irrational, fit only to be treated by professional psychiatrists. In the African context, however, it is a commonly recognized spiritual problem which needs a

¹Imasogi, 82: 233.

²John Bessem, "A Critical Assessment of Theological Education in East Africa--Academic Aspects, Africa Theological Journal 6: 1 (1977): 37.

spiritual solution. Consequently, when an African pastor is confronted with such a problem, he is unprepared to minister effectively because current training does not expose students to that area of human experience. Thus, a theological institution is under obligation to devise a curriculum that makes provisions for a comprehensive examination of the African situation and the sufficiency of Christ to meet any and every eventuality. Theological institutions should make sure that those who have responded to the call of God into the spiritual leadership of the Church are adequately trained to lead. There is no other institution that is designed and equipped to meet this need.¹

Underlying this discussion is the assumption that the church needs an educated leadership that is on an educational level with the community that it serves. Every church needs a leadership that is able to deal theologically with the issues and problems posed by that society. As the educational level of any given society rises, the educational level of the ordained ministers of the church needs to rise. The church needs leaders who are doing theology at the intellectual cutting edge of society.²

As Amayo points out, while university degrees by

¹Ibid., 235.

²Ibid.

themselves cannot be the criteria for the success in preaching of the gospel of Jesus Christ in Africa, advanced education cannot be overlooked in view of the rapid changes in Africa today.¹ The need for well-educated clergy is particularly critical in the cities where the highest number of educated men and women are found. Therefore, an adequate program of theological education must provide the training of ministers who will be able to lead the rapidly growing number of urban Christians on to maturity and responsible membership.² This is a challenge that the seminary must accept.

Professional Preparation

The pastoral ministry in urban areas takes many forms that are not considered in the villages. There are ministries that have changed according to the needs of the suburb, the inner city, the university community, or the hospital community. Each of these special situations require a specialized form of ministry.³ Therefore it is necessary that seminaries give more attention to the type of preparation that enables the minister to deal with the numerous roles of his profession. Practical courses

¹Gershom N. Amayo, "Theological Education for Modern Africa," Africa Theological Journal 6:1 (1977): 49.

²Wayne C. Welde, "Extension Education Seen as Meetings of Churches," Evangelical Missions Quarterly, January 1974, 48.

³Whitlock, 80.

should be offered to give the pastor practical skills in areas that are inescapable to an urban church pastor.

This can be done when the student is in residency, or through participation in a continuing-education program when the pastor is already in the field.¹ In any case, the curricula of the seminaries must be functionally related to the tasks for which men and women are being trained. Those who are responsible for the training of ministers must be prepared and willing to define the ministry (diakonia) of the Church in functional terms instead of defining it in terms of structure and authority.² What is necessary here is an intentional curriculum, structured with specific goals in mind.

It is not an overstatement to say that pastors' responsibilities vary from place to place. Nevertheless, research has shown that there are some general functions that every pastor has to perform. A few of these are preaching, organizing, administering, pastoring, and teaching.³ Courses in these areas are generally offered. But it would be helpful if pertinent

¹Donald P. Smith, Clergy in the Cross Fire: Coping with Role Conflict in the Ministry (Philadelphia: Westminster Press, 1974), 120.

²John V. Taylor, "Preparing the Ordinand for Mission," International Review of Missions 56(1967):147.

³Benjamin D. Schoun, Helping People Cope: A Psycho-social Support System (Berrien Springs, MI: Andrews University Press, 1982), 26.

courses were offered according to the special needs in one's pastorate. Those who are going to pastor city churches should be exposed to courses related to urban ministry. Courses such as urban ministry, urban sociology, and ethnodemographics would be helpful.¹ If it is not possible for such courses to be included in the seminary curriculum, they should be offered in a continuing-education program.

Continuing Education

Whereas the gospel of Jesus Christ does not change, the method of presenting it ought to change with time and from place to place. Men are changing, and we need new ways by which to serve them.² It is important, therefore, that those who are engaged in Christian ministry keep abreast of the changes and conduct themselves accordingly; and the only way they can sharpen their skills while on the job is through continued education or in-service education--as it is called by others.³

¹Roger Greenway, "Cities, Seminaries and Christian Colleges," Urban Mission 3:1 (September 1985): 3.

²Josiah M. Kibira, Church, Clan, and the World (Uppsala: Almqvist and Wikseel, 1974), 115.

³Bernard M. Lall and Geeta R. Lall, Dynamic Leadership (Mountain View, CA: Pacific Press Publishing Association, 1979), 159.

This is necessary because

New knowledge is constantly brought forth in all fields. One must keep abreast of this knowledge to implement it in his work situation. Often supervisors detect gaps left by the pre-service program. In such cases in-service education is provided as a remedial measure. . . Finally, in-service education is intended to increase efficiency and productivity.¹

The on the job training should be taken seriously, especially when it is an established fact that the best learning takes place when the learner is actively involved as a participant in the learning process. While we remember 10 percent of what we hear and 30 percent of what we see, we remember 90 percent of what we do. Thus an in-service training has a better retention because the student makes conclusions based on experiential evidence.²

Another factor to consider is that the first ordained African ministers were also among the best educated Africans of their day. But the situation has changed. The standard of the old ministers has become lower in comparison with the general standard of the people around them.³ If the urban church minister is to

¹Ibid.

²Kenneth Mulholland, Adventures in Training the Ministry with a Foreword by F. Ross Kinsler (Presbyterian and Reformed Publishing Company, 1976), 45.

³F. G. Welch, Towards an African Church (Nairobi: Christian Council of Kenya, 1962), 23.

be an effective instrument of God's work among all sections of the city community and not only among the less educated, he needs to have access to a program which can help him to improve his education academically and professionally.

Furthermore, in today's urban society, a wide range of specific patterns of ministry is emerging, many demanding the presence of seminary trained men and women. But as Webber says, the tools and training for the specific work to be done can hardly be acquired in a seminary. They must be learned on the job or in relation to the very specific demands of that ministry. No seminary can do much in the way of teaching professional skills in the face of such pluralism. It is clear, therefore, that on-the-job training must be the locus in which pastors develop the skills for their particular work. It would be helpful to remember that the seminary only begins a lifelong process of continuing education. Moreover, with the rapid change in mission and ministry, the clergy must accept the normative character of continuing education. The pastor needs to work continuously on the skills his specific work requires, to find the time for reflection that provides perspective, and to attain collegiality with his peers that force him to honest appraisal of his performance.¹

¹Webber, 165.

Need for the Union's Participation

There is a need for the leaders of the union¹ to work together with the seminary which trains its workers in order to develop a relevant curriculum that can facilitate the impartation of skills and provide tools which the ministerial students can use to meet the needs of their parishioners. The purpose of the education of the clergy ought to take into account the fundamental missionary purpose of the church, the reality of contemporary society, and the tasks the profession calls for.

To some degree the clergy are not equipped personally and professionally for effective ministry in the contemporary world. Sometimes they apply old models to a situation where these are largely irrelevant. A relevant curriculum should be aimed at equipping ministerial students to meet specific needs in a particular cultural environment. To achieve this goal, it is essential that the curriculum be a product of an adequate knowledge of the selfunderstanding of a given community within its world view. Those who are assigned to teach in the seminary should not only be conversant with book knowledge, but also with the local environment, and the problems which the trainee is likely to face.

¹A Union is a united body of fields within a large territory. For example, the whole country of Uganda is one field, comprising several fields within the same country.

Urban Church Pastor: Other Factors to Consider

Size of the Pastor's Family

The size of the family of the candidate for pastor of a Ugandan city church is a factor that should be considered seriously. It is expensive to maintain a large family in the city, unless one has an extra income. A person with a large family is likely to be frustrated by the sense of failure to provide for one's dependants. This frustration has the potential to affect, negatively, one's ministry.

As has already been revealed above, gospel ministers are not paid large salaries. This is particularly so in the Third World.¹ Welch puts it this way:

The payment given to ministers, when set against the service which is expected of them, the standard they are expected to maintain, and the importance of their task, is utterly disgraceful and there is no excuse for the Christian communities who allow it to continue to be so poor.²

Welch suggests that part of the reason for the poor payment of African ministers is historical and is related to the whole wage structure for Africans when they were first introduced to a cash economy. It was assumed that the the African clergyman would continue to own a piece of

¹Bruce R. Reichenbach, "The Captivity of the Third World Churches," Evangelical Missions Quarterly 18:1 (1982): 169.

²Welch, 27.

land, raise crops, and keep cattle. It was assumed that when he wanted a new house he would build himself one in temporary materials and that many of his day-to-day needs would be similarly supplied--in short, that he would continue the ordinary existence of an peasant. Any pay given to him would be a kind of pocket-money, so that he could supply himself with a few books or imported goods the peasant economy could not produce.¹

If this system worked then, it certainly cannot work today, even in the villages. For one thing, in those days every African was a peasant, but this is no longer the case. Even if it were still true in the villages, it would not work in the city because a city pastor owns no land. Even those who have land in the country-side do not have time to make use of it, making it necessary for the pastor to depend on his meager salary entirely. It is, therefore, impossible for a man with a big family to serve in the city without experiencing financial difficulties.

It is my position, therefore, that until the pastor's salary is commensurate with the cost of living in the city, care should be taken not to post ministers with large families to city pastorates. Yet this is not an easy challenge in-as-much-as African families generally are larrge, and even those pastors who may not have many children of their own have relative to support.

¹Ibid.

Pastor's Public Relations

As any African city, Ugandan cities are centers of government, education, transportation, the media, and the arts. It is in the cities that the country's elite are found. Therefore, as the local church's official representative, a city pastor should be one who does not find it difficult to relate to people in the community who are not members of the Adventist church. Many times the city pastor will be called upon to represent his church at certain civic functions of government along with his colleagues of other denominations, and the way he conducts himself has a positive or negative impact on his pastorate and on the church at large. The Ugandan city is home to people of influence who make things happen. Thus a pastor who is assigned to work among such people should be one who projects a good public image and one who maintains good public-relations.

Urban Church District: Factors to Consider

In the organization of the SDA church, a district is a united organized body of local churches, and a group of districts comprise a local conference or a mission field. A district is a nonadministrative sub-unit of a local conference. Normally each district has a district leader who is answerable to the local conference. The size of a district varies from place to place, depending on the availability of workers and the funds to pay them.

In the case of Uganda, all of the above apply. However, it is my suggestion that in spite of that, a city pastor should not be given a large district. While demarcating a district in the city, several factors should be considered.

Population Density

The pastor is to the Christian community what the shepherd is to the sheep. He needs to care for people as individuals, to find out their needs and help them towards fulfilling those needs. A pastor's work takes him to the prison and the hospital. It also causes him to visit regularly the homes of all the members of his church, finding out their needs and ministering to them in their needs. These responsibilities, along with other numerous tasks consume a lot of his time.¹ This means that in demarcating a district in the city, the decision should not be based on the size of a geographical territory, but rather on population density. If this suggestion is followed, there is a possibility of having a pastor or even two for every church depending on the size of the membership.

It should be remembered that the situation in the city is deferent from that in the village. Whereas in a village members are scattered over a large geographical

¹Welch, 32.

area, members in the city live in close proximity, thus a district need not be big geographically to have many members

Lay Participation

One of the differences between members of a village church and those of an urban one is the extent to which members participate in the ministry of the church. Those in the village seem to be more involved in church activities than those in urban churches. This presupposes that a city pastor does not have much help from the elders of the church as he would if he were in the village. Thus there is a danger that members do not receive the nurture they need. Discussing a similar problem in the Catholic church, Hastings said this.

Year after year we rejoice at the very rapid increase of Catholics in Africa: . . . There is no virtue in numbers alone if the quality is lacking. There are many reasons why people do not practise their faith, but a basic one is lack of priests. If priests are lacking, the people, especially people still new to Christianity, are almost bound to fall away. To baptize thousands, but not to provide them afterwards with pastoral care . . . is inevitably to create nominal Catholics.¹

It is my observation that the above situation is not unique to the Catholic church. One of the greatest barriers to effective pastoral work in the SDA church is

¹Adrian Hastings, Church and Mission in Modern Africa (Bronx, New York: Fordham University Press, 1967), 204.

the impossible size of the districts, both geographically and numerically.

Transportation

One of the problems faced by a city pastor is the lack of transportation. Public transportation is irregular and expensive; and the travelling allowance each month can hardly take one through a week. Yet very few pastors can afford their own means of transportation. Consequently, the pastor finds it difficult to carry out an effective visiting program. Yet both the members and the conference officers expect him to visit every member regularly. Since there is not enough money to increase the pastor's pay, the only feasible alternative is to assign the pastor a territory which he can handle with minimum difficulty.

Pastor's Involvement in Extra-church-related Activities

City churches are normally the center of the corporate church activities in the area. This is especially the case in Kampala. Whenever there is a function of the Field or Union, it is the churches in town that host them. Whenever this happens, the pastor of the host church spends time preparing for the event--and this is not part of his job description. He does this at the expense of his pastoral responsibilities to his parishioners. Yet the field office does not consider

these activities as time consuming when city districts are being demarcated. It is my observation that since these activities are essential functions of the church, the field office should recognize that a city pastor cannot host them on a regular basis and at the same time pastor a large church district. If a pastor is to do a good pastoral job, he should be given a church which he can handle along with these extra-church activities without doing them at the expense of his other pastoral responsibilities.

Civic Responsibilities

As indicated above, cities in Africa are the centers of political and civic activities. Pastors are considered community leaders who are supposed to take part in community-related activities--sometimes at the invitation of community or government leaders or at their own initiative to create good public relations. Although these activities are not part of the pastor's job description, they are nevertheless necessary in a country like Uganda where unity and cooperation are now encouraged from the highest level of government leadership. A pastor, has a role to play in the achievement of national goals that are in conformity with his beliefs, both as an individual citizen as well as a representative of his church. Yet it is unrealistic to expect a pastor to ministers to a large congregation and still fulfil these

unavoidable civic responsibilities, and as the responses to the questionnaires indicated above, there is no involvement in community programs.

Apostasy: Contributing Factors

Some responses to the questionnaire in the previous chapter bring out some of the reasons why people leave the church. These include baptism before thorough instruction, unfriendliness of church members, pastor's lack of concern for the individual, social pressure from friends and relatives, and Sabbath problems on the job.

Baptism before Thorough Instruction

The SDA church official position is that thorough instruction in the fundamental teachings and related practices of the church should be given to every candidate for church membership before he is baptized and received into church fellowship.¹ Whereas this position is intended to ascertain that people know and understand what they believe before they are baptized, it also seems to suggest that people leave the church because of insufficient indoctrination.

However, lack of thorough instruction before baptism may not be the problem. Personal testimony of some of the pastors who have been involved in some of the evangelistic crusades believe that lack of follow-up work

¹SDA Church Manual, 1981 ed., 56.

after the crusade is more responsible for most of the backsliding that takes place after the new convert's baptism.¹ It would seem, therefore, that the main problem is assimilation and not indoctrination. It is understandably difficult and biblically indefensible to deny a person baptism on the basis of indoctrination when he asks for it based on his belief.

As Woolsey says, baptism is not tantamount to sinless perfection. One dare not wait until he is perfect to be baptized nor should the minister wait for perfection before he administers baptism. Baptism is the doorway to the church, not the doorway to heaven. It is within the fellowship of the church, God's body, that our characters are perfected and we are fitted for heaven. Baptism marks the renunciation of the world and a turning to God.²

It goes without say that follow-up work must be part of the initial planning that takes place before the meetings are held. After baptism it is mandatory that instructions continue. It might be necessary, if conditions allow, to have the new converts in a congregation of their own where the entire church programs would be geared toward securing them in the truth. Sweazey was right when he said:

¹Interview with John Kakembo, former pastor of Najjanankumbi church, March 15, 1988.

²Woolsey, p. 245.

New members require much which they will not get in the regular program of a church for all its members. Pastors who believe that their sermons will serve as communicants' instruction are not very realistic. New members have a great deal of catching up to do which must be done in a direct, intensive way. They do not have the feel or the knowledge or the attitudes which healthy participation requires. Unless they are given some sort of special treatment, they are likely to assume that their immature state is normal for Church members, and so they never will grow out of it.¹

Southard has observed that the initial stages of adult conversion are often unstable because the power of a new affection for Christ is confronting the egocentric configurations of a life time. Strong emotion may accompany the battle to test and reorient some assumptions of unregenerate living. The challenge is to channel this emotion toward Christian maturity.²

After baptism, the pastor and evangelist must not relax their efforts for the new member. The devil certainly will not relax, nor should God's undershepherds.³ It is necessary that after the evangelistic effort is over, the pastor should continue public meetings several times a week. This provides continued instruction for the new members. It also gives

¹George E. Sweazey, Effective Evangelism: The Greatest Work in the World (New York: Harper and Brothers Publishers, 1953), p. 211.

²Samuel Southard, Pastoral Evangelism, rev. ed. (Atlanta: John Knox Press, 1973), p. 112.

³Woolsey, 259.

the new members something to invite their friends to, thus providing an early opportunity for early witnessing. It is Woolsey's experience that such meetings also help to bring to a decision those not baptized in the main campaign.¹

Unfriendliness of Old Church Members

Members who are likely to leave the church because of unfriendliness of church members are those who have not been in the church for a long time and, therefore, have no fellowship groups. Church-growth specialists suggest that as much as possible, new members should be put in a new church where there are no existing old friendship cliques which are sometimes difficult to penetrate.²

But this should not be the norm. The old church members should never be allowed to view this as a sign of approval of their unchristian behavior. Rather the pastor should prepare the church to work with him to welcome the new converts with love and acceptance. Unless the pastor prepares the church to receive the new members, it may work against him. Some members do not want new people to come in and threaten the status quo.³

¹Ibid., 260.

²Clarence Gruesbeck, Lecture on Techniques in Church Planting, Winter Quarter, 1985, Andrews University, Berrien Springs Michigan.

³Woolsey, 58.

Pastor's Lack of Concern for the Individual

It is not common that a pastor can deliberately neglect his parishioners to the extent they leave the church. Neglect usually results when the pastor has more members than he can satisfactorily visit. In a situation like that, there are two options to the solution of the problem. The first option is to limit the size of the pastorate to what one can manage to everyone's satisfaction. According to the data received, the current situation is less than satisfactory. It indicates that each pastor has an average of 600 members in several churches distributed over a wide geographical area. It is not humanly possible to minister satisfactorily to all these people, especially when there is no means of transportation, as is the case with all ministers in the country.

The second option is for the pastor to use the elders and other officers of the church to make pastoral visits. Although some members are not satisfied unless the pastor himself visits them, majority the majority are satisfied, especially if the arrangement is backed by some education from the pulpit. However, there is a problem in city churches where people tend to be busier than those in the villages. Very few meet their assignments. Furthermore, as already indicated, members are not as enthusiastic about church activities of that nature.

Social Pressure from Friends and Relatives

Whether or not the new member was previously a Christian, the greatest changes he experiences are in his social life. His former friends may avoid him. His own family may disown him. In many cases, the same recreation and amusement enjoyed before can no longer be indulged. His religious outlook has changed, but it is in his daily living that he realizes the greatest change. If a man ever needed a friend, it is at such a time. If there is no social support from the church, the member may falter and leave his new-found faith. Woolsey indicates that a church which does not take care for its new members is already a dead church. He believes that the church that does not provide wholesome recreation for its members has no right to decry the recreation of the world.¹

There should be an active endeavor on the part of the church members to help the new members feel at home in the church community. This means more than greeting them warmly when they come to church. It includes seeing that forming friendships all week long with church members. The church should prepare a definite social program for its members to which the new members especially are invited. This might be games on Saturday night, a social outing on Sunday, occasional church picnics, etc.

¹Ibid., 262.

Woolsey believes that the "sponsor" or "guardian" plan is one of the best ways to ensure that new members become adjusted to their new life. The church board or a special committee designated by the board assigns spiritually mature members of the church to care for and take a special interest in each respective new member. This should be on a basis of similar age and social status as much as possible.

The guardians should be carefully instructed in their responsibilities. They should not monopolize the new member or make it seem he is a constant shadow that can not be shaken loose. The guardian should not feel slighted if the new member forms a close friendship with another member. In fact, that is the guardian's purpose to help the new member find lasting and abiding companionship in his new church.¹

Sabbath Problem on the Job

As indicated in chapter 5, one of the reasons why new members leave church is fear of loosing their job. There is little the church can do to stop the employer from terminating the new convert's employment. But the church can give moral support by staying close to the individual in the hour of need. This close relationship should start before the problem arises, otherwise the

¹Ibid., 264.

church may not even know what is happening. Churches should always be prepared for this problem. It should never be a surprise. The church should help the person look for a job where the Sabbath is not a problem. Not every employer dismisses employees who do not work on Saturday. While the search goes on, the church should help the person as member of the family who needs help.

Second, the unemployed member should be trained to join colporteur ministry. Also, it might be possible to encourage the person to run his or her own business and, if necessary, the church should help in establishing a small amount of capital for the individual to start with. Also there are other church members who have their own businesses who should be encouraged to employ such individuals. Whatever the circumstances, the church should maintain a close relationship with the individual until he/she can stand on his/her own.

Motivating Church Members for Ministry

It was indicated earlier that the word laity from the Greek laos means the people of God, the entire believing community, and not just a select group within the body. The people (laos) of God is the entire Church, composed of all people, pastors and church members, chosen

by Christ and called to servanthood.¹ The apostle affirms: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light."²

The people of God are under an unchanging mandate to bring to men everywhere the saving gospel of Jesus Christ. All God's people must be mobilized for this task. Broun observes that "the successful expansion of any movement is in direct proportion to its success in mobilizing and occupying its total membership in constant propagation of its belief."³ This dictum underscores the importance of motivating church members for service to their creator and to their fellow men and women.

The Meaning of Motivation

The meaning of motivation can be viewed from several perspectives. One is that every person has certain inborn drives noted in the basic physiological structure and function of the human body. Two of the strongest of these drives are said to be hunger and sex. Boyle further contends that much of our behavior is

¹Neil Braun, Laity Mobilized: Reflections on Church Growth in Japan and Other Lands (Grand Rapids: William B. Eerdmans Publishing Company, 1971), 105.

²1 Pet 2:9.

³Braun, 127.

related to these two and other physiological forces within us.¹

Some feel motivation refers primarily to the inner and hidden strivings, urges, and desires we have about which we are often unaware. Still others interpret motivation largely in terms of the factors in the person's environment which influence or pull him in certain paths of behavior. Demands, pressures, expectations of others, and rewards (both negative and positive) are examples of these. "Motivation then," says Boyle, "can be defined as the sum total of various goals directed at the strivings of the individual experiences either consciously or unconsciously. These strivings seem to be aimed at helping the person survive and maintain himself as a physical, emotional, and social being."²

To motivate a person to action is not to manipulate him. Rather, it is to create a climate of relationship in which he can feel that the desired action on his part will contribute to his enrichment as a person. Such enrichment comes as certain needs of the individual are met. Church leaders need to keep these needs in mind as they choose methods to motivate volunteers.³

¹John H. Boyle, "Motivating the Volunteer Worker," Church Administration (July 1966): 22.

²Ibid., 23.

³Ibid.

How does one Motivate Volunteers?

How are people motivated and inspired to get the job done? Is the source of motivation intrinsic? Is this motivation something a person just naturally has? James answers no. He believes that even if we claim to be motivated by love, we love because He first loved us. God gives the talents, but the real motivation for action comes by way of others.¹ Helping to motivate people for service is the responsibility of the pastor and other key leaders. They can do this in several ways.

Training

Before they volunteer, people need to understand clearly the task before them. They need to realize not only the need, but they need to know what to do. Many times people have a desire to serve but are lacking in knowledge of the particular job before them.² Christ instructed the Twelve before sending them out to do the work of God. He told them where to go, to whom they should go, what to take, what to expect, what to do, and what their status would be for following him.³

Mrs. White says ministers, physicians, and teachers are not only to minister to people but to teach them to

¹Mike James, "Motivating Saints for Service," Church Administration 28 (January 1986): 11.

²Ibid., 12.

³Matt 10.

minister. They should not only give instruction in right principles, but educate their hearers to impart these principles. She indicates that many would be willing to work if they were taught how to begin. She advises that every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath School classes.¹ People have had too much sermonizing, "but have they been taught to labor for those for whom Christ died?" she asked.² According to her, churches are withering up because they have failed to use their talents in diffusing light. She advised that those who have the oversight of the churches should select members of ability and place them under responsibilities, at the same time giving them instructions as to how they may best serve and bless others.³

Training can no longer be offered cafeteria style, it needs to be actively promoted as essential if not required for some jobs. It needs to be planned carefully to foster growth of wider interests to and concern. Since the volunteer cannot be rewarded with salary increments and formal professional promotion, it is imperative that everything possible be done to guarantee satisfaction from

¹White, Ministry of Healing, 148, 149.

²Idem, Testimonies 6:431.

³Ibid.

a good work experience and meaningful adequate recognition. The worker must have help on the job and appropriate education opportunities to develop his talents and skills.¹

Encouragement

We have discussed educating or training. To go beyond this, however, we need to answer another question. Why do people not serve after they learn the why and how of serving? There are many reasons, and according to James, they all seem to be rooted in the fear of failure. Pastors are called not only to rebuke with authority but first of all to exhort. This exhortation should be done through encouragement. We need to help others build self-confidence to accompany their God given talents.²

According to Will Beal, pastors can attempt to encourage people in three ways: scare them, reward them, inspire them. Few pastors would admit to scaring people into Christian service. Yet this is done without trying to harm them. This would fail to produce positive motivation to volunteers. As we study Christ's method of enlisting workers, we learn that he did not use scare or guilt tactics. Persons enlisted under this method may get

¹Harriet H. Naylor, Volunteers Today--Finding, Training, and Working with Them (New York: Association Press, 1967), 16.

²James, 12.

discouraged quickly or they may resign later.¹ Beal offers the following suggestions in regards to encouraging volunteers:

1. Treat people as adults.
2. Help workers see themselves as part of a family.
3. Use open communication to disarm possible conflict.
4. Use little over-under management.
5. Offer resources with responsibility.
6. Have structures that enhance action.
7. Keep goals and their achievement before workers.²

Example

Another essential method for helping motivate is by example. We can teach others so that they are the most qualified, and we can encourage them so that no other person is more confident, but unless they see us living the example, both education and encouragement may have been in vain. The apostle Paul declared, "Be ye followers of me."³ The apostle was not saying this in opposition to Christ, but rather follow me as I follow Christ.

¹Will Beal, "How Much Can You Expect a Volunteer to Do?" Church Administration (July 1986): 19.

²Ibid.

³1 Cor 4:16.

This is what pastors and other church leaders need to say to their people.¹

Most people would agree that congregations seem to take on the characteristics of their pastor. If the pastor is lazy one expects to have a lazy congregation. If pastors are enthusiastic and committed, they have a right to look for those qualities in others. Pastors are not called to convict sinners of sin; this work belongs to the Holy Spirit. Neither are we called to save souls; only Christ can change men. But pastors are called to lead people to Christ and to continue leading them toward Christian maturity.² Pastors are not called as lords, but as examples to the flock.³ Mrs. White writes: "There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."⁴ A pastor should exemplify what he wants his members to be.

Love of God

Hodgetts believes that it is easier to motivate church volunteers than paid subordinates. The paid

¹James, 13.

²Ibid.

³1Pet 5:3.

⁴White, Ministry of Healing, 148-149.

employee works for money and other considerations. Church volunteers work because of their love for God.¹ Scripture always speaks to church volunteers when church leaders speak to spiritual needs. When pastors discover needs, they must translate them into tasks and expose them to the people.² McGavran and Hunter summarise elements upon which motivation should rest.

1. Gratitude to Christ
2. Obedience to the Great Commission
3. Love for our neighbour
4. Conviction that God is working with us.³

Maybe the love of God should be enough to motivate the church volunteer and probably is for many, possibly most. However, there is little doubt that the church volunteer could be motivated to greater productivity if the church leader understood more about motivation and used it.⁴ Church leaders are enablers of their congregations, as such they should do everything possible to acquire the knowledge they need to motivate their church members to action.

¹James Hodgetts, "Motivating the Volunteer," Church Administration 57 (January 1981): 6.

²Dan McKee, "Motivating Church Volunteers," Church Administration, July 1986, 9.

³Donald McGavran and George G. Hunter, III, Church Growth: Strategies That Work (Nashville: Abingdon, 1980), 72, 73.

⁴Hodgetts, 6.

Factors Which Increase Motivation

The following is a summary of factors which increase the likelihood of motivation and participation of volunteers.¹

1. There has to be confidence in the skills and motives of the leader. If the leader presents himself as a competent pastor-organizer with definite plans and directives, people usually follow. There is nothing worse than a wandering sheep following a wandering shepherd.

2. The program goals must be those with which the people can identify. The pastor-organizer has to do more than just believe the idea will work. He has to convince others that it will work.

3. The pastor should be seen as a colaborer. Very few people are going to do volunteer work while the leader sits and watches. Jesus did not have the disciples do something he did not do.

4. The leader must encourage enthusiasm and excitement. Enthusiasm is contagious, so the pastor must get it and spread it.

5. It is up to the pastor to furnish proper reinforcement and praise. A person who is praised and

¹Benjamin S. Baker, Shepherding the Sheep: Pastoral Care in the Black Tradition (Nashville: Broadman Press, 1983), pp. 31, 32. See also Benjamin Schoun, Syllabus, CHMN 727 Leadership in Church Organization, Summer Quarter, 1986, Andrews University, Berrien Springs, Michigan, 131.

shown the consequences of a job well-done is more likely to become involved than someone who is asked to do something without any consideration or reward for their efforts.

6. The leader-organizer must effectively communicate what is being asked, how it is to be done, why it is being done, who will help, and the time and effort involved to complete the task. Nothing turns a person off quicker than asking him/her to do something that is not clear. The leader should anticipate the questions before they are asked, and give solutions and directions before the problem presents itself.

7. Inclusive language is most valuable. One who learns to say, "We are going to do" rather than "I want you to do," lets the potential volunteer know that others will help, and that they are not being asked something no one else will do.

Along with these goals the pastor needs to

8. Harmonize satisfaction of personal needs with the satisfaction of church needs--attractive program and service opportunities.

9. Establish achievable goals.

10. Use participatory (public) processes in planning and decision making.

11. Recognize and apply individual gifts.

12. Convey clear expectations--job description.

13. Provide adequate training--sense of competence.
14. Be willing to trust volunteers with responsibility and power.
15. Maintain effective management ties and adequate support.
16. Ensure the communication and reporting of progress and results.
17. Evaluate the program.

Popular Motivation Theories

Need Theory.

This theory states that different people are motivated to greater productivity by different needs and wants. Ministers and administrators should understand the need structure and determine what subordinates are motivated by the various types of needs.¹ This theory propagates Maslow's hierarchy of needs according to which a person's needs are divided: physiological needs, safety needs, belongingness and love needs, esteem needs, and self-actualization needs.² This means that if pastors or church leaders want to get the most from volunteers in the church, they must do everything in their power to see to it that the volunteers' jobs in the church satisfy their

¹Hodgetts, 6.

²Abraham H. Maslow, "A Theory of Human Motivation," Psychological Review 50 (1953): 370-375.

needs. Physiological needs are the obvious ones, including air, water, food, clothing, and shelter. Without the fulfillment of these needs people die physically. Although the volunteer takes care of these, at least for the most part, the church leader must not overlook them.

Once physiological needs are satisfied, safety needs follow. These include the need that you will survive and that your physical needs will continue to be met. It is unlikely that people who have no security will be motivated enough to do volunteer church work. Church leaders should be certain that volunteers know that they are needed and continue to be needed.

The social needs include the need for friendship, love, affection, affiliation, and acceptance. Volunteers must know that they are loved and accepted by fellow volunteers (church members). The pastor must be sure that all volunteers believe they are part of the advancement of the church.

The esteem needs include social esteem and self-esteem. Social esteem needs, including prestige, status, and appreciation, can be satisfied by job titles, recognition, and status symbols such as a carpeted office. Esteem needs can be satisfied through job competence.¹

¹Wanda Freeman and others, Business Fundamentals (Boston: Allyn and Bacon, 1987), 120-121.

Self-actualization includes the drive for achievement, creativity, and development of personal attributes. This is a level of those who have satisfied the lower four levels. Generally speaking, the minister does not have to motivate them. Pastors need to find at which level of the volunteer's needs can be satisfied by his or her job in church.¹

Expectancy Theory

Expectancy theory is explained by some general observations based on the following assumptions:

1. Performance--outcome expectancy. The individual expects that if he or she behaves a certain way, certain rewards result. If the organist plays well, he or she will be complemented.

2. Valence (value, worth, attractiveness). What happens as a result of what a person does has a valence to the individual. This is because of individual needs and perception, which differ from person to person. The minister should try to understand what each worker values and then give that to him or her.

3. Effort--performance expectancy. Every worker has a certain expectancy of success and a concept of how hard it is to accomplish the task.

According to these assumptions, the motivation to behave in a certain manner is greatest when (1) the worker

¹Hodgetts, 6.

believes that the manner in which he or she behaves will lead to a proper outcome, (2) the worker believes that the outcome will have positive results, (3) the worker believes he or she can perform at the desired level. Hodgetts suggests that the individual will choose the method of conduct which has the greatest motivational force associated with it. If church leaders wish to get the desired results, they must understand the factors which influence a person to volunteer, to work hard, and to work well.¹

Motivation-Maintenance Theory

The motivation/maintenance theory, developed by Herzberg, maintains that the traditional motivation factors such as security, salary, and working conditions does not motivate people. If they are taken away, they become demotivators, but they do not motivate people to greater productivity. According to Herzberg, these and similar others are maintenance factors. To him, motivation factors include (1) achievement, (2) recognition, (3) advancement, (4) the work itself, and (5) responsibility. Hence the administrator should examine this concept, and if he or she agrees with it, should try to supply volunteers with a maximum number of motivation factors.²

¹Ibid.

²Ibid., 8.

Rewards

Volunteers should be rewarded appropriately for their service. The hope of receiving a reward should not be one's reason for serving, however, but the Bible does speak of rewards given for faithful service.¹ The value of rewards should be commensurate to the task performed by and appropriate to the individual. Rewards can be awarded both publicly and privately. The leader should encourage and affirm volunteers, take a personal interest in their places of service, show them care, and make appropriate recognition of volunteers' contributions both in private and in public.²

It should be remembered, however, that rewarding people for service carries a liability. To serve for reward is negative motivation. Inappropriate praise is a form of bribery, while false promises or incomplete information is an attempt to manipulate volunteers. This should be avoided as feelings of having been manipulated soon turn into resentment.³ The leader must be careful not to do things which might cause undesired results.

Fellowship. Fellowship is the glue that holds volunteers together. Some important conditions develop when people experience fellowship:

¹Num 18:31. See also Matt 16:27.

²McKee, 9.

³Beal, 19.

1. Each individual develops a strong commitment.
2. People work together as a team.
3. People share common values and beliefs.
4. People generate tremendous energy.
5. People engage in healthy competition and play.
6. People believe in and trust one another.
7. People influence one another.¹

The fellowship that Chandler speaks about is that fellowship which is a partnership in a cause that prompts complete, enthusiastic commitment. It transcends good relations, good times, and good will. Fellowship is a shared treasure--Jesus Christ. Fellowship is unity among individuals who are being led into oneness by the Holy Spirit. Persons experiencing that kind of fellowship retain their individuality while merging their gifts, abilities, and personalities into common efforts. While that fellowship allows and encourages individuality, it flourishes on interdependency.²

Stacker believes that the kind of fellowship required for volunteers can be accomplished by a retreat. He observes that Jesus himself called the twelve disciples to his presence on a mountain. The retreat pattern continues during the three years of Jesus' earthly

¹John R. Chandler, "The Fellowship of Volunteer Leaders," Church Administration, July 1986, 14.

²Ibid.

ministry. Luke's records indicate that the Lord saw the importance of retreating. He knew the value of taking time off from the rush and demand of daily living. He used retreats to regroup, to learn, and to find inspiration. A retreat gives the added dimension of a journey toward togetherness.¹ Cook has said, "Coming together is beginning, staying together is progress, working together is success."²

Planning

Every program must begin with a plan. Marlene Wilson suggests that the first step in planning, in the context of this discussion, is to appoint a task force or steering committee. This group would oversee the organization, implementation, promotion, and evaluation of the program designed to meet the specific needs of the congregation.³

The size of the committee should vary depending on the size of the congregation. Its members should be chosen carefully. Not only should they be knowledgeable about the

¹Joe R. Stacker, "A Shared Ministry Staff Retreat," Church Administration, July 1986, 20. For references about Jesus and retreats, see Luke 9:1, 10, 18, 28; Mark 8:27; 10:32-34.

²Garry Cook, quoted by Joe R. Stacker, "A Shared Ministry Staff Retreat," Church Administration (July 1986): 20.

³Marlene Wilson, How to Mobilize Church Volunteers (Minneapolis: Augsburg Publishing House, 1983), 68.

church and its members, but also committed to a fuller utilization of the gifts of all members. This task force should be responsible to the board of elders.

The second step is for the task force to set goals, objectives, and action plans for the year. This step is best accomplished in a mission statement for the church. A mission statement expresses the reason for the church's being. The statement needs to be broad and visionary.¹ Dudley and Cummings suggest that such a statement should be a brief but comprehensive formulation of what the church believes to be its unique purpose for existence.²

Dean Hubbard proposes that the mission statement should have as its basis: (1) Biblical images and concepts, (2) theological and doctrinal concepts of church, (3) denominational tradition, (4) the needs of the world and contemporary society, (5) the local scene, and (6) the presence of the Holy Spirit. He proposes that the mission statement must:

1. Clearly identify the overall purpose of the church: whom we will minister to, how we will minister to them, and the results of our ministry.

2. Clearly indicate the general direction the church endeavors to move.

¹See Appendix D for an example.

²Roger L. Dudley and Des Cummings, Jr., Adventures in Church Growth (Washington, DC: Review and Herald Publishing Association, 1983), 70.

3. Clearly furnish a frame of reference for the relevancy of the church's goals.

4. Clearly set forth the emphasis, scope, and character of the church's programs.¹

It is recommended that in preparation of the mission statement the membership first of all must receive some training in the composition of such documents. After the training those who are willing to participate may divide into small groups of four to six members and write trial drafts. All of the drafts become the basic building material for the task force committee, which prepares the final statement which is presented to the board, and subsequently to the full church membership for approval.²

Wilson indicates that there are some basic questions that one must answer in any planning:³

1. Where are we now (baseline assessment)?
2. Where do we want to go (goals and objectives)?
3. How will we get there (action plans and strategy)?
4. How long will it take (time line)?
5. How will we know when we get there (evaluation)?

¹Dean Hubbard, quoted by Roger Dudley and Des Cummings, Jr., Adventures in Church Growth, 70.

²Dudley and Cummings, Jr., 70.

³Wilson, How to Mobilize, 49.

To answer these questions, it is necessary to go through three steps: These are goals, objectives, and action plans.¹

Goals

The broad statement of mission or purpose that defines the why of an organization or group is its goal. It is usually global enough to encompass all that is done by that organization (i.e., wipe out poverty; provide educational opportunities for adults; etc.) An example of a goal for a congregation might be: "The mission of this congregation shall be to glorify God and to help in the extension of God's kingdom by living and sharing the Christian faith as expressed in the doctrine and practice of the church."²

Objectives

The specific, measurable, achievable steps that help the congregation to move toward meeting its goals are its objectives. How, exactly do we plan to share our faith? To whom will we reach out? When? Dudley and Cummings, Jr., elaborate: "While goals and objectives may seem to be similar, the difference is basically one of detail. Objectives break down the overall goal into more manageable portions that one can evaluate more easily.

¹Ibid.

²Ibid.

The larger goal may include many outcomes, but the objective has one outcome.¹

Action plan

According to Wilson, every objective must have an action plan that answers four crucial questions: who, how, when, and budget required.

Organizing

After a congregation has completed its planning for the year, then it is time to organize the work that needs to be done into sensible, feasible jobs, or, as Wilson prefers to call them, volunteer opportunities.²

Staffing

Staffing is finding the right person for the right job. The matching process is an important key to success in working with volunteers. The staffing process has three components to it: recruiting, interviewing, and placing.³

Recruiting

Defining jobs well will solve nothing unless you can find members interested in filling them. That is where recruiting comes in.

¹Dudley and Cummings, Jr., 74-75.

²Wilson, 51.

³Ibid., 53.

Interviewing

After people indicate an interest in a particular type of ministry, it is essential that someone follow up with them. This is where the interview comes in. An interview is simply "a conversation with a purpose," and the purpose in this case is to allow members to tell someone about their interests, skills, and feelings about involvement. Members should be allowed to express what they are good at, what they are tired of doing, what they do not like to do, and what they want to learn. An interview has two essential ingredients: (1) asking appropriate, open-ended questions, those that allow the other person to talk about themselves, and (2) active listening.¹

Placement

Placement of volunteers must be based on their interest and desire. Some volunteers might want to use in their church work the skills they use in their secular occupations. For example, an accountant may enjoy serving as the church treasurer. But not all Christians enjoy church work that parallels their secular work. Some church members want their service to be a change from the work they do during the week. It is profitable, therefore, that individuals be given freedom to choose. Using the example above, the accountant may want a break

¹Ibid., 56.

from numbers and figures. He may prefer to serve as a church usher.¹

Answering the question, "What if the wrong person volunteers for a job?" Wilson believes that the person is not wrong, the job is wrong for that person. The right person should be matched to the right job. Recommitment should not be viewed as taking the first hand that is raised. If there is a mismatch, the person in charge needs either to train the person, transfer them to a more appropriate job, or change the job.²

Therefore, to avoid any mismatch, every job should have a clear written job description, including the gifts and characteristics of the person needed to fill it. These descriptions ought to be the basis for the nominating process. The committee should seek out those in the congregation with the gifts needed and nominate them for the appropriate office. Recruiting before designing jobs is trying to dance before the music begins. The possibility of ending up out of step is very good.³

Directing

This function assures that the leader does not just place people in jobs and then forget about them. It is

¹Idem, How to Motivate Church Volunteers (Minneapolis: Augsburg Publishing House, 1983), 88.

²Ibid., 89.

³Ibid., 51.

essential to provide both supervision and training if volunteers are to feel equipped and supported. Supervision means more than "checking up" on people. It means providing leadership, information, time, and caring.¹ The pastor's leadership style greatly impacts both how he trains and supervises those who work with him.

The Training Process

The following helps clarify the things one needs to keep in mind when training volunteers.

1. Identify expectations by using job descriptions.
2. Assess learning needs. Ask persons who have done the job what they needed to know. Find out where the learners are. The gap between what they know and what they need to know is the need.
3. Determine objectives. Decide which of the needs can be dealt with through training.
4. Develop program content. Decide what skills, knowledge, attitude the learners need.
5. Design the learning experience. Select methods and material. Decide what approaches are effective.
6. Obtain instructional resources. Arrange for persons, media, equipment, materials, and place.
7. Conduct training. Create and maintain a

¹Ibid., 58.

learning environment. Present information. Direct and monitor activities. Plan for and manage individual participation.¹

Evaluate the Plan

Evaluation is simply sifting through the embers from a completed project to lift out the good. "When you isolate those things that didn't work, then you can eliminate them from your next planing of a similar project."² According to Ridlehoover, evaluation is the reflective follow up and follow through which ensures that the last stone has been turned and the last lesson has been learned from efforts expended. It is that backward look which prepares us for a more productive forward look.³

Purpose of Evaluation

The purpose of evaluation is to

1. Review present and past performance to improve future performance.
2. Check short and long-range plans and goals to ensure on-target achievement of desired objectives.

¹Adopted from Marlene Wilson, How to Mobilize Church Volunteers, 60.

²Howard B. Foshee, "The Church Council Evaluates Program Achievement," Church Administration, June 1966, 28.

³Jack Ridlehoover, "Leadership Through Evaluation" Church Administration (July 1, 1986): 17.

3. See more clearly what has been successful and why it was successful.

4. Assess present and future needs in light of present action.

5. Affirm strengths and utilize those strengths to the best advantage.

6. Give significance to what volunteers do. It raises the importance of the task and instills accountability.

Prerequisite for evaluation

One must know where to go before one can adequately evaluate whether one has been there. An objective, a long-range plan, a definite goal, some clearly defined aims and deadlines are all prerequisites for good evaluation. Evaluation is a reviewing process in light of previously accepted and agreed on dreams, desires, and dedications.¹

Another prerequisite for evaluation is openness. A closed mind does not see the need or challenge involved in evaluation. A willingness to learn, grow, change, and increase our level of personal or collective excellence is a priority to good evaluation.²

¹Ibid.

²Ibid., 26.

Permanence of evaluation

Evaluation is a continuous process. It should take place before, after, and in between. It should also be done at dated and stated times, and be part of daily analyzing, reviewing, and thinking about where we are and where we want to go. He who stops evaluating stops making progress toward his potential,¹ and pastors ought to maximise their potential.

How to Make Evaluation More Effective

To make evaluation more effective, Foshee suggests the following strategy:²

1. Involve those who did the planning and conducting in your evaluation session. These persons know the total background of earlier discussions. They have a better focus on what results were expected. To ask others to evaluate is like asking the school principal to fill out the sixth-grade card.

2. Evaluate soon after the project is completed when events are still fresh and persons are anxious.

3. Evaluate the project rather than the personalities involved. Avoid, "What did Joe do wrong?" Be objective. Objectivity is an acquired skill.

4. Blast at improvement. Do not just chip away at

¹Ibid.

²Foshee, 26.

it. Help reduce killer phrases such as, "But we've always done it this way."

Evaluation should answer the following questions:¹

1. What were we seeking to accomplish? Examine the goals that were set. Evaluation is difficult if prior planning did not establish what was to have been accomplished.

2. Did we attain our standard of performance?

A person needs to know how well he is expected to perform his work. What were the strong and weak points in the performance?

3. Study all factual data about the project. Use the records that were kept. Evaluate by actual facts rather than supposition or opinion. Make judgements after careful study of what was done.

4. Isolate strong and weak points. Analyze why weak points developed.

5. Build strong points back into future planning. The process of evaluation is to enable the strong points to be built back into plans for the future.

Monopolizing Leadership

The analysis of the responses in the previous chapter indicate that 72 percent of the respondents feel that pastors are autocratic. They, along with small

¹Ibid., 28.

cliques of a few favored individuals, make decisions without input from or consultation with the general membership. Perhaps we need to consider what Lindgen says about good church administration. He writes:

Purposeful church administration is the involvement of the church in the discovery of her nature and mission and in moving in a coherent and comprehensive manner toward providing such experiences as will enable the church to utilize all her resources and personnel in the fulfillment of her mission of making known God's love for all men.¹

One of the elements within this definition of church administration is that good administration involves all members of the church in administrative responsibilities. Administration is not the concern only of the pastor and a few "key" laymen. The whole congregation must understand the nature and mission of the church and must be involved individually as well as corporately in making known God's love.²

Knowledge of Demographic Composition of the
Local Church and the Community

G. Willis Bennett observes that Church and community interrelate. The church cannot help but be influenced by what happens in the community. The way a church ministers in any given area is influenced by the

¹Alvin J. Lindgren, Foundations of Purposeful Church Administration (Nashville: Abingdon Press, 1983), 60.

²Ibid., 61.

needs of that area.¹ This means that in order to effect a successful holistic ministry, the pastor should have some knowledge of the demographic composition of the church and the community in which the church is located.

Avoid People Blindness

Different people are reached in different ways. The city pastor must make sure that he is not blind to any group to avoid insensitivity to the needs of any group. He must understand the religious background of his members in order to know how to relate to them doctrinally. He must know their economic needs in order for the church to help them economically. He must know who the single parents are in order to be of assistance to them. Unless special effort is made toward this goal, there is likely to be people blindness which deprives them of their pastor's attention to their special needs. Being able to see the church as a mosaic of different groups of people enables the church to reach out to each segment of the congregation, rather than trying to force everyone into the mold of the majority.²

In the context of this study, an understanding of the following components of a community is helpful.

¹G. Willis Bennett, Effective Urban Church Ministry (Nashville: Broadman Press, 1983), 66.

²Kent R. Hunter, Foundations for Church Growth (New Haven, MO: Leader Publishing Company, 1983), 116.

Homogeneous Units

The Ugandan urban population is heterogeneous but can be subdivided into homogeneous units. Men and women consider themselves joined to and separated from people because of their sex, income, lifestyle, skin color, social status, political allegiance, religion, or language. It is necessary to identify the needs of these units in order to create a ministry that is holistic and relevant to those needs.¹

Ethnic/Linguistic Units

As indicated above, a Ugandan city is comprised of many ethnic groups. Although most urbanites in Uganda are one race and have much in common, one is impressed by the diversity of languages spoken within one city. Each language expresses a unique way of looking at the world. Each language represents a distinct culture. An awareness of this cultural diversity is vital if the church is to reach and minister to each individual meaningfully.² To fail to recognize the cultural differences is to be blind to people's needs.

Although there may be an urban culture that is embraced by every urbanite, Ugandans tend to affiliate and remain affiliated with their respective cultural groups so

¹Monsma, Disciplining the City, 151.

²Ibid.

that one could say that a Ugandan urbanite has two ways of life, both of which have a strong influence on the individual.¹ Monsma suggests that African cities are a criss-cross of tribe and class. It can also be said that African cities are a criss-cross of Western and African cultures. An African's place of work may be Western-oriented, while his home may be African-oriented.² Thus it is necessary to minister to the individual in all of his two worlds. Yet this cannot be done without a thorough knowledge of the situation. Ministry must be situationally purposeful.

Socio-Economic Units

Cross-cutting ethnic lines are those distinctions based upon socio-economic class. Men and women who belong to the same social class, usually the middle and upper-class who attain their status through education, tend to congregate together regardless of ethnic origin. Middle and upper-class persons congregate in residential clusters which are multi-ethnic.³

As Shreck observes, effective ministry must be done in the context of the social relationships and culture of

¹Breese, 92.

²Monsma, An Urban Strategy for Africa, 35.

³Harley C. Schreck, "African Urban People Groups," Urban Mission 4:4 (1987): 48.

the people with whom a pastor is working.¹ Persons know how to interact with one another in a way that recognizes when they are alike and when they are unlike. They know which persons share their concerns and ways of looking at the world. This seems to imply that a minister who cannot identify himself with the people may not be very successful in his ministry. It also suggests that to reach a certain class of people with the gospel, the minister should deal with them at their level.

Educational Levels of Church Members

According to the information received from the questionnaire, the SDA urban church membership, especially in Kampala, is comprised of people from all walks of life—the least educated and the most educated that can be found anywhere in society. A holistic ministry requires that the pastor know the educational levels of his members. This helps him to be sensitive to the needs of his members at various levels. Lack of this knowledge may result in ministering to one level at the neglect of the other groups.

Age Groups of Church Members

Not only is the urban church comprised of the educated and the uneducated, it also consists of young and old people. In order for the pastor to make his ministry

¹Ibid., 49.

relevant, he must know the age break-down of his church membership. As the questionnaire reveals, 60 of the members in the city churches are young people below the age of thirty. An effective minister must know this in order to make his ministry relevant to his members. It is observable, however, that it is not an easy task to reach all age groups without a special effort to do so.

Material Needs

As has already been mentioned, the problem of small salaries for ministers is not unique to Uganda. Reichenbach has indicated that it is a problem in the entire Third World countries. Many promising young pastors have left the ministry because they could not live on a minister's salary.¹ The question one needs to ask is whether the church has money to pay ministers adequately. It does not seem so at present. This, however, does not excuse the church from facing the reality of the situation.

The old saying that one's pay is in heaven does not help much. There is nothing in heaven that is reserved for ministers alone. Even if there were, ministers have to live and take care of their God-given responsibilities here and now. Sometimes older ministers tell the young ones, "When we first started this work, we

¹Reichenbach, 169.

used to get much less than you are getting now and yet we did more than you are doing without complaining." Such statements do not help except to infuriate the younger pastors. One must realize that things have changed. Thus the church should commit itself to the resolution of its financial problems through the utilization of various means. Some possible alternatives are suggested here.

Tentmaking Ministry

The problem of the church in Uganda is a compound one. On the one hand, the urban church needs more pastors; on the other hand, no strong financial base is available to support even the few there are. Yet the work of God must go on. This means that the church must find a way of carrying out the gospel mandate at minimal cost. One way to do this is to encourage a tent making-ministry. This simply means that the church should enlist the ministry of lay people who have their own means of survival and, therefore, can support themselves financially.

The greatest prototype of a self-supporting ministry was that of tentmaker Paul. When he and Barnabas were sent out from the church in Antioch as missionaries, they paid their own way.¹ Paul described his self-

¹J. Christy Wilson, Jr., Today's Tentmakers--Self-support: An Alternative Model for Worldwide Witness (Wheaton, IL: Tyndale House Publishers, 1979), 16. See also Acts 18:1-5.

supporting ministry to the Ephesian elders with these words:

I have not coveted anyone's silver or gold or clothing. You yourselves know that these hands of mine have supplied my own needs and the needs of my companions. In everything I did, I showed you that by this kind of work we must help the weak, remembering the words the Lord himself said: It is more blessed to give than to receive.¹

Paul's primary purpose, however, was the spreading of the good news about Jesus Christ; his tentmaking was simply a supporting role.²

The tentmaking ministry suggested here is different from the current lay involvement in the service of the church, but it does not replace it. It is different, however, in that the tentmaker is a fully fledged minister with a possibility of ordination. The only difference is that he supports himself financially.

Evangelize Middle Class Income People

The SDA church in Uganda has a very small middle- and upper-class of people among its members. Coetzee suggests that the only solution for the church is to train people at university level who can enter the higher echelons of the job market and become middle and upper-class laymen. He believes that if the church can train

¹Acts 20:33-35, NIV.

²Wilson, Jr., 21.

and evangelize a strong middle class, it will make a strong investment which will later pay great dividends.¹ He suggests that while the church takes seriously the training of the ministers, it should also begin thinking about the education of the the membership in general.

Educating Members

The economic concerns of the people are vitally related to a healthy community. By his teaching, writing, and even preaching, the pastor should encourage members of his congregation to build a stable economy. Those who do not know how should be taught. The pastor should enlist the help of the professionals in his congregation to teach those who need help in the same congregation. If he cannot get help in his church, he might do so in the larger community where his church is located.

Small business management

One way to help church members increase their income is to encourage them to engage in small businesses. If need be, the church should help them get started. This could be accomplished by establishing some kind of revolving fund from which loans could be taken by interested persons. The church should hold small business

¹Arthur Coetzee, "Africa's Challenges: An Educator's Perceptives," Bulletin of African Professionals, North American Chapter 1:1 (October/November, 1987): 11-12.

seminars to orientate members and continue to assist them with management skills until they are well established. The treasury department should be able to assist in this kind of undertaking.

Credit union

To provide for an alternative for both investment and borrowing, especially to free members from resorting to unwise loans, the church should encourage church members to establish a credit union. This should be done according to government laws. It should operate through a board of directors and maintain strict rules and audits as required by law. Someone knowledgeable should be consulted to set up the whole undertaking.¹

Vocational skills

It was brought out in the questionnaire that some church members are poor because of lack of vocational skills. Many things can be done the church to encourage its members in this area. Alternatives include carpentry, brick-making, automechanics, masonry, etc. Again the church should take the initiative to help.

According to the questionnaire, unemployment in some churches is up to 40 percent. This is high enough to cause major concern. Perhaps pastors should make some

¹G. Willis Bennett, Effective Urban Church Ministry (Nashville: Broadman Press, 1983), 97.

regular effort to learn of some job opportunities and to post these on the bulletin boards, insert them in the sabbath bulletin, or announce them from the pulpit. Letters and even telephone calls should be made to potential employers in the community on behalf of worthy persons. Also other members should be involved in this job-searching exercise. All one body.

Community Involvement

The church is the only institution in society that exists to serve those who have not yet become its members. Obviously the church has to minister to its peoples' needs if it is to be a truly ministering church. However, it should not limit its ministry to its members. The service of the church should be extended to the larger community in which its influence is felt. Pastors should encourage their church members to be involved in community-related programs. The pastor himself, as an individual citizen, has a role to play in the community where he lives, not only as a minister of religion but as an exemplary citizen. Church members and pastors ought not to go to the communities only when engaged in Harvest ingathering or when inviting people to evangelistic meetings. People must know that we care not only for their eternal salvation but also for their daily survival. Woolsey's question is worth repeating: "What does the community think of your church? Is your church known simply by the

fact that your members worship on Saturday? Does the community even know your church is there? Or are you known for your burning love for souls and the desire to see people won to Christ?"¹

As Woolsey indicates, in its specialized meaning, evangelism is the concentration of effort designed to bring about personal encounters with Jesus Christ. To tell some stranger that Jesus died for him is not enough. But when one loves a stranger, and helps him to realize his need, then one can help him to find the fulfillment of the need in Christ. That is true evangelism. Or as he says it in other words, "Evangelism is one beggar telling another beggar where to get food."²

Club Mentality

The concept of the church as a private club taking care of its own members needs to be challenged. A lot of people have turned away from Christianity and Jesus Christ because of their experience with the institutional church. They do not even consider becoming a disciple of Jesus Christ an option because of what they see of the people of God.² The church must be involved and identified with the lives and struggles of the people around its doors. It must be loving to the point of

¹Woolsey, 11.

²Ibid.

suffering. It must be apostolic--sent forth into the heart of the city in which it is placed.¹ Unfortunately, as Leslie indicates, most churches today are more like clubs where members get together and pay a certain amount of money to see that their needs are met. They are not interested in people outside the club membership. The church, on the other hand, is supposed to be a vehicle through which Christ can mediate his message and minister to needy people throughout the world.²

Social/Recreation Activities

The church should plan periodic social/recreation activities that can maximize participation, fellowship, and emotional support among and between all segments of the congregatin. Activities should be planned for special-needs groups, such as singles, youth, and the elderly. These activities ought not be limited to church members. Community members equally appreciate them, and such activities can be used as entering wedges for evangelism.

¹Paul Moore, Jr., The Church Reclaims the City, with a Foreward by Mashall L. Scott (New York: Seabury Press, 1964), 89.

²William Leslie, "The Ministering Church," Metro Ministry : Ways and Means for the Urban church, ed. David Frenchak and Sarrel Keyes (Elgin, IL: David C. Cook Publishing Company, 1979), 127.

Health Programs

Community involvement can also be achieved through conducting health-related programs. In this endeavor, the community has resources which the church can utilize to increase its own growth potential. It can sponsor the Red Cross First Aid classes, Heart Association and Cancer Society programs, and films. These could be augmented by some other health-related activities conducted by the professionals in the church. Some of the easiest and cheapest seminars include proper nutritional classes, blood-pressure screening, heart-check, and stress management. These are just a few of the numerous programs the church can sponsor for the benefit of its members and the community at large. To ascertain the needs, a survey should be conducted to find out what the felt needs of the community are so that whatever is done is relevant to those needs.

Other Activities

There are other activities that can make the church create a positive impact on the community. The questionnaire reveals a high number of young people being in secondary school. Many of these would benefit from a tutorial program sponsored by the church. The tutoring can be done by their fellow students or by some teachers in the congregation. Also a good number of respondents are engaged in their own business. A seminar on small-

business management would be appreciated by both the church members and people from the community. It is not an over emphasis to say that the church is in the community to serve people. This community extends beyond the community of faith. A spiritually healthy church cannot help but minister to its members and the members of the community in which they live. Hubbard says it well when he states:

The harvest is predicted on meeting the needs of the people in the community through healing their physical hurts, teaching for their intellectual and emotional growth, and preaching the gospel of the kingdom. It is a complete ministry, not an unbalanced program that emphasizes one aspect of ministry above the other.¹

¹Hubbard, 71.

CHAPTER VII

SUMMARY AND CONCLUSIONS

The preceding chapters have given a brief historical background of the beginning of the SDA Church in Uganda. I have indicated that the SDA church started in Uganda when the entire country was still rural, but that the conditions have changed since 1927 when the church started. Today there is a need for a new approach to ministry in urban centers which did not exist when the church started.

I have established that the ministry of the church is a continuation of the ministry of Christ, and that a proper understanding of this ministry calls for a holistic approach. The biblical evidence that has been presented underscores the fact that God desires the Church to minister holistically to his people.

It is clear, also, that the life Jesus came to impart, according to John 10:10, was both the present physical life and the future eternal life which begins with the present spiritual life. A study of Christ's earthly ministry has confirmed this understanding. Accordingly, those who carry on the ministry of Jesus must

attend not only the spiritual needs of God's people but also their other needs.

Furthermore, the biblical concept of peace demonstrates that God is interested not only in the spiritual soundness of his people but also in their physical, social, economic, and intellectual welfare. He is interested in their political justice. God delights in the total well-being of everyone. There is no doubt that when he calls anyone to minister, he calls that individual to a comprehensive ministry; a ministry that is concerned with every aspect of life. As has been established, peace has a corporate dimension. Israel consistently proclaimed that no individual fulfillment was possible, apart from seeking the welfare of the whole community. No member of the body of Christ, the Church, should find fulfillment unless all members of the body can find fulfillment. Therefore, the Church has a corporate responsibility to cater for its members in all of their needs: spiritual, physical, social, intellectual, economic, etc. Every human concern is a concern of God and ought to be a concern for his Church. Peace is not only a spiritual condition, but the condition of well-being intended by God for all creatures. For humans, this includes food, health, security from danger, means of livelihood, shelter, clothing, community, and relationship to God. If the Church is to take up its task of embodying

peace, it must be deeply involved in the efforts to ensure this fullness of life for all, especially its members.

The NT clearly indicates that Christ is the Prince of Peace. This means that there can be no genuine peace without a healthy relationship with him. Real peace is the result of righteousness which only Christ can impart.

Regarding patterns of the current ministry in Uganda, the study reveals that it is an overriding concern of pastors to get their church members involved more actively in personal witnessing. Consequently, the majority of pastors have a desire to improve their skills in how to motivate lay people for ministry. The lack of motivation on the part of lay people seems to suggest a lack of spiritual fervor. It is also possible that this weakness is reflected in an over zealousness about the length of church services on Sabbath, which 50 percent of the respondents feel are too long. Yet an interview with one of the pastors does not verify that services are long to the extend of causing the kind of feelings which he himself admits do exist. The problem seems to be the impingement of the services on the members' time for non-church-related activities.

The study reveals that members of Kampala churches expect their pastors to be competent in many areas. The most important are: Bible knowledgge, preaching, and general knowledge. This means that the pastor has to be a

student, not only of the Bible but also of other disciplines. It means that the pastor must be abreast with the current events. He must read widely. This might mean that the pastor has to subscribe to both professional and non-professional periodicals. Those who are financially unable to subscribe to periodicals should find time to visit public or school libraries in their area regularly where they can find some literature to read.

A careful look at the responses also reveals that church members have a desire for their pastors to be more democratic in their leadership styles. There seems to be widespread autocratic tendencies. Seventy-two percent of the respondents expressed disapproval of the way pastors with a few individuals monopolize the leadership of the church. This is unfortunate. It must tell us something. Although this is a perception that cannot be measured, it should not be dismissed without due consideration, especially since 52 percent of the respondents are church officers.

A pleasing surprise was the fact that the majority of respondents are happy with the formal education of their pastors. It is encouraging that of the seven pastors interviewed, only two do not have college degrees. However, the pastors' responses indicate a desire on their part to improve their professional skills. This is a healthy aspiration. It is my strong recommendation that

the Union begin a continuing education program for the pastors--especially those in the city. Theological Education by Extension is a viable option which the union and the seminary should plan together.

Finally, the questionnaire reveals a weakness on the part of the clergy to participate in community life programs. I think there is a need to revise our attitude toward the community. There are many opportunities to witness for Christ that we miss by not getting involved in community life. We can get involved in many ways without compromising what we stand for as a church. As the preceding chapter indicates, there are many things we can do for the benefit of our church members and the community at large. Every congregation is a light that God has set in each community. We must let it shine.

APPENDICES

APPENDIX A
CORRESPONDENCE

8875 Kephart
Berrien Springs
Michigan 49103

October 30, 1987.

Mr. Hudson Kibuuka
Education Director
Uganda Union of SDA
P. O. Box 6434
Kampala

Dear Mr. Kibuuka:

I am writing to thank you for your voluntary assistance to administer my questionnaire on my behalf as per our telephone conversation last week.

As I said on the telephone, the questionnaires for the pastors will be sent to Pastor Kyambadde. You will handle only the one to the members. I am also requesting that you write a cover letter to introduce me to them and to what I am trying to do.

Again thank you for your excellent spirit of cooperation and willingness to help.

Sincerely yours,

Nathaniel M. Walembe

8875 Kephart Lane
 Berrien Springs, MI 49103
 November 24, 1987

Mr. Hudson E. Kibuuka
 Education Director
 Uganda Union of SDA
 P.O. Box 6434
 Kampala

Dear Mr. Kibuuka:

I am sorry that my questionnaire has not reached you yet. This is because my major professor is away and I cannot send it before he approves it. Nevertheless, he will be back by the end of November. That means I will not be able to send the questionnaire until after the first week of December.

Meanwhile, I need some demographic information from the Kampala City Council and from the Ministry of Urban Planning and Development. I am therefore requesting that you get me that information and send it to me as soon as it is convenient for you to do so. Following is a list of what I need.

From the City Council:

1. the population of Kampala
2. the annual growth rate of the city population
3. the estimated population by the year 2000
4. the ethnic groups (tribes) represented in the city
5. literacy percentage of the city population
6. breakdown of population into groups, viz: men, women, youth, etc., in the city.
7. percentage of unemployment in the city

From the Ministry:

1. a list of towns with a population of 20,000 or more
2. their annual population growth rate.

I hope that this information is available in pamphlet form which you can pick and send to me. If not, just write what you find and send it to me.

I cannot thank you enough for your help which is so vital for the completion of my dissertation. May God continue to bless you and your service.

Sincerely,

Nathaniel M. Walembe

8875 Kephart Lane
Berrien Springs, MI 49103
November 25, 1987

Elder S. B. Kyambadde
Executive Director
Central Uganda Field of SDA
P.O. Box 22, Kampala

Dear Elder Kyambadde:

I bring you greetings from my wife and my fellow Ugandans who are here with me, namely: Priscilla and Daniel Serunjogi, John Chris Bukenya, and Elder Bazarra's daughter, Mrs. Ruth Obegi. Also Mr. and Mrs. Kigeza.

The purpose of this letter is to request you to help me in the writing of my dissertation. I am writing on the topic:

"An Approach to a Holistic Ministry in a Seventh-day Adventist Urban Church in Uganda". This topic requires that I get information from you as the Executive Director of Central Uganda Field, and the pastors and some members of Kampala churches.

As a way of getting this information, I have constructed three different questionnaires: one for you, one for the pastors, and one for the members. As soon as they have been approved by the dissertation committee, I will send them to you.

Since I do not know who the city pastors are and how many they are, I will send you about fifteen copies for them. I am requesting that when they arrive, you send a copy to every city pastor and encourage him to complete it and return it to you. You will then send them to me by air-mail. I have requested Pastor Bageni to provide you with money for postage when it is time.

I am very grateful to you and to Mr. Kibuuka, our education director, who has accepted to help me by handling the questionnaire for the members.

Yours Sincerely,

Nathaniel m. Walembe

8875 Kephart Lane
Berrien Springs
Michigan 49103.

December 22, 1987.

Dear Elder Kyambadde:

Enclosed are the questionnaires I wrote to you about. One for you and the other for the pastors. As I said in my previous letter, I have advised the pastors to return them to you after they are through with them. I have been in touch with Pastor Bageni and he has consented to give you money the postage costs.

Let me repeat that I can never thank you enough.

Yours very sincerely,

Nathaniel M. Walemba

8875 Kephart
Berrien Springs
Michigan 49103

November 25, 1987.

Dear pastor

My name is Nathaniel M. Walemba, a Ugandan student at Andrews university. I have finished my class work toward a Doctor of Ministry degree, and have started writing my dissertation. But I need some information from you to be able to complete it. For this reason I will send you a questionnaire which I ask you to fill for me. I will send the questionnaire through Elder Kyambadde.

Let me thank you in advance for your help.

Your very faithfully,

Nathaniel M. Walemba

8875 Kephart Lane
Berrien Springs
Michigan 49103

December 22, 1987.

Dear Pastor:

Attached is the questionnaire I spoke about in my letter of November 25, 1987.

I want to thank you for answering this questionnaire. The information you are giving is vital for the completion of my dissertation. I have also sent a different questionnaire for the church members to answer. I have sent it to Mr. Hudson Kibuuka who has accepted the task to administer it on my behalf. I request that you encourage the members of your church to cooperate with him.

Please return the questionnaire to Elder Kyambadde when you have finished answering the questions.

Once again thank you for your help. May God continue to richly bless you and your ministry. I look forward to joining you soon.

Yours very sincerely,

Nathaniel M. Walembe.

8875 Kephart Lane
Berrien Springs,
MI 49103

March 10, 1988.

Dear Pastor

In December last year I wrote a letter to you and other pastors in Kampala and sent, it along with a questionnaire, through Elder Kyambadde's office. Unfortunately I have just been informed that he has never received those items.

The purpose of this letter, therefore, is to request your assistance. I am required to write a dissertation as part of the requirements for the Doctor of Ministry degree, which I am working on. The project I am working on requires some information from ministers who pastor city churches. That is why I have sent this questionnaire to you. I kindly request that you help me by filling it out as soon as you can and then give it to Mr. H. Kibuuka who will express mail it to me along with those from other pastors.

I am very grateful for your help. I hope that the information can reach me in time so that I can process it to graduate in June. I look forward to joining you soon. Pray for me so that I may complete this last phase of my studies successfully.

Yours very sincerely,

Nathaniel M. Walembe
Ugandan student, Andrews University.

8875 Kephart Lane
Berrien Springs MI 49103

March 10, 1988.

Elder Kyambadde
Executive Director
Central Uaganda Field of SDA
P. O. Box 22
Kampala

Dear Elder Kyambadde:

In November last year I wrote to you about my dissertation and the fact that I would be sending a questionnaire to you. In December last year I sent the questionnaire but I have learned from Mr. Kibuuka that the questionnaire has not reached you yet. Due to the fact that I am already behind schedule, I have decided to send another one. I kindly request that you fill it as soon as possible and then give it either to Pastor Bageni or Mr. H. Kibuuka, who will send it to express mail. Thank you very much for your help.

I would have graduated in June if I had received the information I need in time, but now I am not sure although there is still hope. Pray for me so that every thing goes well.

Pastor Kakembo sends his best regards.

Yours very sincerely,

Nathaniel M. Walembe

March 10, 1988.

Dear Mr. Kibuuka:

After our telephone conversation I decided to send another set of questionnaires: one for the Executive Director, Elder Kyambadde and the other for the pastors. Because of the expense of sending the items express mail, I suggest that only the following pastors be asked for assistance:

Pastor Sendawula
Pastor Kayongo
Pastor Kaggya
Pastor Senteza Kajubi
Pastor Sonko, Entebe
Elder Mubiru, Luzira
Pastor Waiswa
Pastor Awuye

I hope that they can respond in time. I am very worried that I may not get the information in time for June graduation, but there is still hope. Please note that I have also sent Pastor Kyambadde's through you. I have asked him to return it to you or Pr. Bageni when he is done.

Once again thank you. I don't know what I would have done without your assistance. Please remember me to your wife.

Your very sincerely,

Nathaniel M. Walembe

8875 Kephart Lane
Berrien Springs, MI 49103
November 16, 1987

The Academic Dean
Solusi College
P.B. T-5399
Bulawayo, Zimbabwe

Dear Sir,

I am a Ugandan doctoral student at the SDA Theological Seminary, Andrews University. I am writing a dissertation in which a chapter calls for an examination of the training which ministers in East Africa receive before they go into the field. I am therefore requesting that you send me a copy of the curriculum for the B.A. in theology. I am also in touch with other institutions with which Solusi shares responsibility of training ministers.

I will very much appreciate your assistance in this endeavour.

Yours sincerely,

Nathaniel M. Walembe

8875 Kephart Lane
Berrien Springs, MI 49103
November 16, 1987

The Academic Dean
University of Eastern Africa
P.O. Box 2500
Eldoret, Kenya

Dear Sir,

I am a Ugandan doctoral student at the SDA Theological Seminary, Andrews University. I am writing a dissertation in which a chapter calls for an examination of the training which ministers in East Africa receive before they go into the field. I am therefore requesting that you send me a copy of the curriculum for the B.A. in theology. I am also in touch with other institutions with which UEA shares responsibility of training ministers.

I will very much appreciate your assistance in this endeavour.

Yours sincerely,

Nathaniel M. Walemba

8875 Kephart Lane
Berrien Springs, MI 49103
November 16, 1987

The Principal
Bugema Adventist College
P. O. Box 6529
Kampala, Uganda

Dear Sir,

I am a Ugandan doctoral student at the SDA Theological Seminary, Andrews University. I am writing a dissertation in which a chapter calls for an examination of the training which ministers in East Africa receive before they go into the field. I am therefore requesting that you send me a copy of the curriculum for the B.A. in theology. I am also in touch with other institutions with which Bugema shares responsibility of training ministers.

I will very much appreciate your assistance in this endeavour.

Yours sincerely,

Nathaniel M. Walembe

February 3, 1988

Dear Brother/Sister:

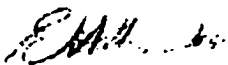
RE: Research on the Ministry in Kampala Churches

A research is being carried out on the above subjects. The intention of the research is to make some recommendations to the church administration as to how ministry in Kampala churches and elsewhere can be improved.

Enclosed or attached is a questionnaire which you are kindly requested to fill out and return to Hudson E. Kibuuka, Education Director of the Uganda Union. You are requested not to post the completed questionnaire, but to send it by hand to the Uganda Union office in the Uganda House or to the Maranatha Printing Press where they can easily be picked up. It is hoped that the questionnaire can be completed in one sitting -- one evening. I am sure you will answer all questions as truthfully as possible. You don't need to write your name on the questionnaire.

Please try to help your church improve by participating in this simple research.

Yours sincerely,



Hudson E. Kibuuka
Education Director
Uganda Union

db

S.D.A. CHURCH - UGANDA UNION
P. O. BOX 4531, KAMPALA.



SEVENTH-DAY ADVENTIST CHURCH UGANDA UNION

P.O. BOX 6434 KAMPALA, UGANDA, FLOOR 10, UGANDA HOUSE,
KAMPALA ROAD - TELEPHONES 255078, 255013, TELEX 62281 SDA - UG.

6th February, 1988

The Church Elder,

..... Church

Dear Brother,

Greetings from Uganda Union.

I am writing this note to request you for assistance.

Enclosed in here is a questionnaire, which I would like to be completed by nature lay church members (i.e. above 18 years) in your church, who understand the English language.

I would like to request you to supply them out for me and request the members to bring them back to you the following sabbath. I have enclosed copies of the questionnaire. Please return any surplus. The instructions for completing the questionnaire are on the attached letter. You are only requested to supply them.

I will -be very grateful to receive this assistance from you.

Yours sincerely,

Hudson E. Kibuuka,
EDUCATION DIRECTOR.

S.D.A. CHURCH, UGANDA UNION
P. O. BOX 6434, KAMPALA.

March 7, 1988

The Church Elder

_____ Church

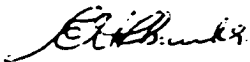
Dear Brother:

Greetings once again from the Uganda Union. I am writing to you in connection with my letter to you of 6th February regarding questionnaires. I have received some from some churches, but some have not yet returned them.

Because they are so urgently needed, I am writing to request you to hasten the exercise by reminding the recipients to return the questionnaires not later than 14th March.

I wish, once again, to thank you for your cooperation and assistance in this matter.

Yours sincerely,



Hudson E. Kibuuka

SEVENTH-DAY ADVENTIST CHURCH UGANDA UNION



P.O. BOX 6434 KAMPALA, UGANDA. FLOOR 10, UGANDA HOUSE,
KAMPALA ROAD - TELEPHONES 255078, 255013, TELEX 62281 SDA-UG.

30th March, 1988

The Church Elder

Dear Brethren,

Re: QUESTIONNAIRE TO CHURCH MEMBERS

Greetings from Uganda Union.

I am writing to request you to send the above questionnaire back to my office during the next week, 3rd to 8th April. You may return all that you have collected complete or incomplete because they are now already late.

Thank you again for your assistance.

Yours sincerely,

A handwritten signature in cursive script, appearing to read 'Hudson E. Kibuuka'.

Hudson E. Kibuuka,
EDUCATION DIRECTOR.

Bugema Adventist College

Office of:

UGANDA UNION
P.O. Box 6529 KAMPALA
UGANDA.

January 7, 1988

Mr. Nathaniel M. Walemba
8875 Kephart
Berrien Springs, Michigan 49103

Dear Brother Walemba:

Greetings from Bugema. We are all looking forward to joining us soon.

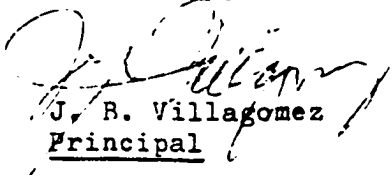
Enclosed are the curriculums of the BTh and Ministerial programs at Bugema. I hope you will find them useful in your research.

The house allocated for you, like the other staff houses, is not furnished, but you can buy now in Kampala house appliances like refrigerators, cookers and furniture. If you are planning to ship some stuff, then bring all the things that you can not get along without because everything is expensive in Uganda (unless you have dollars). It has proved helpful for us for example to bring our clothes, shoes and even canned goods good for three years. Buy enough big sizes of clothes and shoes for the growing children. Bring kitchen things, sheets, towels, bed spreads. In short bring everything that you can afford to bring anticipating there is nothing you can find here. You will not regret and you can save a lot.

Our two-month furlough is due in July this year and we plan to be with our children in California for a few weeks. We hope we can communicate with you when we get there.

Let us know if there is anything else we can do for you. Uganda has improved a lot since we first came here in 1975 and it is very peaceful now. We pray the Lord will continue to bless Uganda with peace and security.

Sincerely yours,


J. B. Villagomez
Principal

100/6-



SOLUSI COLLEGE

A SEVENTH DAY ADVENTIST COLLEGE AND SEMINARY
AN EXTENSION CAMPUS OF ANDREWS UNIVERSITY, BERRIEN SPRINGS, MICHIGAN

Telephone: Figtree 0-1723
Telegrams: SOLUSI Bulawayo

OFFICE OF THE REGISTRAR
PRIVATE BAG T 5399
BULAWAYO
ZIMBABWE

1 December 1987

Nathaniel M. Walembe
8875 Kephart Lane
Berrien Springs, MI 49103
Michigan
U.S.A.

Dear Brother Walembe

Enclosed is a copy of our Theology Program.

This past summer we taught an elective class in church growth. Those who took the class all feel that it should be a required class so we are seriously considering incorporating it into our program.

We wish you the best with your doctoral studies.

Sincerely

Harold E. Peters (Ph.D.)
ACADEMIC DEAN

HEP/jtm



UNIVERSITY OF EASTERN AFRICA
P.O. BOX 2500 ELDORET, KENYA, EAST AFRICA

TELEPHONE KAPSABET 032311 2018

TELEX 35068 RAYMOND

4 December 1987

Mr Nathaniel M Walembe
8875 Kephart Lane
Berrien Springs, MI 49103
U. S. A.

Dear Mr Walembe:

Please find enclosed a copy of the curriculum for the B.A. in Theology per your request on November 16, 1987. We trust that this will help you in your data gathering for your dissertation.

May the Lord grant you success in your pursuit of the doctoral degree.

Merry Christmas!

Yours sincerely,

JDDial

Jose D Dial, EdD
Academic Dean

Enc.

JDD:eg ✓

APPENDIX B
QUESTIONNAIRES

MINISTRY IN A SEVENTH DAY ADVENTIST URBAN CHURCH IN UGANDA

Questionnaire for the Executive Director of Central Uganda Field

Instructions: Kindly answer all questions. There are no wrong answers. Feel free to share any other information which you think might be helpful for this study. Let us begin.

1. How long have you been the Executive Director? _____
2. How many churches are in the Central Uganda Field? _____
3. How many churches in the field are considered urban or city churches? _____
4. What is the total membership of the field? _____
5. What is the total membership of urban or city churches? _____
6. How many pastors and evangelists are employed by the field?

7. How many of these pastors are assigned to city churches?

8. Which of the following do you use as criteria to determine who should be a city pastor? Rate every statement that applies by circling the number which expresses your feelings.

	Not Important		Extremely Important		
a) long pastoral experience	1	2	3	4	5
b) pastor's attitude toward the city	1	2	3	4	5
c) pastor's education	1	2	3	4	5
d) pastor's administrative and leadership skills	1	2	3	4	5
e) pastor's public image	1	2	3	4	5
f) pastor's good financial management	1	2	3	4	5
g) pastor's success in evangelism	1	2	3	4	5
h) pastor's ability to deal with the modern mind	1	2	3	4	5

- | | | | | | |
|----------------------------|---|---|---|---|---|
| i) pastor's spiritual life | 1 | 2 | 3 | 4 | 5 |
| j) pastor's family size | 1 | 2 | 3 | 4 | 5 |

9. To what extent do city pastors complain about the following?
Circle the number which expresses your observation.

1 stands for frequently

2 stands for usually

3 stands for sometimes

4 stands for seldom

5 stands for never

- | | | | | | |
|--|---|---|---|---|---|
| a) little pay | 1 | 2 | 3 | 4 | 5 |
| b) too many members/churches
for one pastor | 1 | 2 | 3 | 4 | 5 |
| c) lukewarmness of church members | 1 | 2 | 3 | 4 | 5 |
| d) lack of funds to finance church
programmes | 1 | 2 | 3 | 4 | 5 |
| e) too many demands from the field
office | 1 | 2 | 3 | 4 | 5 |
| f) church members not willing to
give Bible studies | 1 | 2 | 3 | 4 | 5 |
| g) church members' weakness in
returning tithe | 1 | 2 | 3 | 4 | 5 |
| h) lack of support by field office | 1 | 2 | 3 | 4 | 5 |
| l) worldliness of the youth | 1 | 2 | 3 | 4 | 5 |

10. What is the retention rate of new converts fieldwide? In other words, for a given number of people, say 100, who join the church how many remain in the church after the first two years? _____

11. How does this compare with the retention in city churches?
Circle one .

1. lower
2. same
3. higher
4. don't know

12. Which of the following seem to be the reasons why people leave the church fieldwide? Rate what applies by circling the number of your choice.

	Never			Frequently	
a) Sabbath problem on the job	1	2	3	4	5
b) marital problem	1	2	3	4	5
c) schism	1	2	3	4	5
d) unfriendliness of church members	1	2	3	4	5
e) social pressure from friends and relatives	1	2	3	4	5
f) unmeaningful worship experience	1	2	3	4	5
g) pastor's lack of concern for the individual	1	2	3	4	5
h) political persecution	1	2	3	4	5
i) materialistic attitude	1	2	3	4	5
j) lack of meaningful participation in church activities	1	2	3	4	5
k) reasons not known	1	2	3	4	5
l) other (specify) _____					

13. Are any of the above reasons more common in the city than they are in the country side? If so please use the space below to indicate which ones.

14. If you were to write a curriculum for ministerial students who are going to pastor city churches which of the following courses would you include? Circle the number which expresses the importance of the course that you would include.

	Not Necessary		Very Necessary		
a) pastoral counselling	1	2	3	4	5
b) church finance management	1	2	3	4	5
c) how to motivate the laity	1	2	3	4	5
d) public evangelism	1	2	3	4	5
e) pastoral nurture	1	2	3	4	5
f) ministry in the city	1	2	3	4	5
g) homiletics	1	2	3	4	5
h) church administration	1	2	3	4	5
i) a course in a vocational trade	1	2	3	4	5
j) demography	1	2	3	4	5
k) sociology	1	2	3	4	5
l) psychology	1	2	3	4	5
m) communication	1	2	3	4	5

15. Please write anything else that you think might be helpful in understanding ministry in our city churches. The space below is provided for that purpose. Thank you very much.

MINISTRY IN A SEVENTH-DAY ADVENTIST URBAN CHURCH IN
UGANDA

Questionnaire for pastors of SDA churches in Kampala

Note: All answers are anonymous and completely confidential.

Instructions: Please answer all questions. When a question gives you a choice of answers, circle the number or letter attached to the answer you agree with most. Feel free to write any additional comments you wish to throughout the questionnaire.

A. Information about you.

Circle the appropriate answer. Example, "Are you a Seventh-day Adventist?"

1. yes

2. no

The appropriate answer is yes so you would circle 1.

1. What is your sex?

1. male

2. female

2. What is your age?

1. 20-30

2. 31-40

3. 41-50

4. 51-60

5. Over 60

3. What is your marital status?

1. never married

2. married

3. divorced

4. widowed

4. What is the highest level of schooling you have completed? Write in the blank. _____

5. Are you ordained?

1. yes

2. no

6. If ordained, how long did you work as a pastor before you were ordained? _____
7. If not ordained, how long have you been working as a pastor? _____

B. Information about your ministry.

8. If you were to evaluate yourself according to your professional training, which of the following churches do you feel you were more prepared to pastor?
1. city church
 2. small town church
 3. village church

9. There are certain challenges which city pastors face. Ten of them are given below. Please rate them by circling the number that most expresses your feelings

	Least challenging	Most chal- lenging			
	1	2	3	4	5
a. poverty of church members due to lack of skills	1	2	3	4	5
b. poverty of skilled church members due to unemployment	1	2	3	4	5
c. meeting the needs of the more educated class	1	2	3	4	5
d. motivating members for ministry	1	2	3	4	5
e. preaching sermons which can reach all groups in the church: the educated, the uneducated, the poor, the rich, etc.	1	2	3	4	5
f. lack of funds	1	2	3	4	5
g. reaching the ethnic minorities in the city (ie those who don't speak Luganda) with the gospel	1	2	3	4	5
h. ministering to singles	1	2	3	4	5
i. ministering to the youth	1	2	3	4	5
j. reaching the secular mind	1	2	3	4	5
k. lack of adequate facilities	1	2	3	4	5

10. What area/areas of your ministry would you like to improve? Rate the areas of need by circling the number which expresses your feelings.

	Least need			Greatest need	
a. church administration	1	2	3	4	5
b. preparing good sermons	1	2	3	4	5
c. church finance management	1	2	3	4	5
d. dealing with back-sliders	1	2	3	4	5
e. motivating members for ministry	1	2	3	4	5
f. conflict management	1	2	3	4	5
g. public relations	1	2	3	4	5
h. giving Bible studies	1	2	3	4	5
i. public evangelism	1	2	3	4	5
j. conducting small group seminars	1	2	3	4	5
k. training volunteers	1	2	3	4	5
l. radio/TV evangelism	1	2	3	4	5
m. counselling	1	2	3	4	5
n. urban ministry in general	1	2	3	4	5
o. other _____	1	2	3	4	5

C. Information about your church.

11. How many churches do you pastor? _____
12. How many associate pastors do you have? _____
13. What is the combined membership of your church/churches? _____
14. What percentage of your church membership is male? To get this percentage, take the number of your male members and divide it by the total number of your church members then multiply what you get by 100.

1. 10-20%
2. 21-30%
3. 31-40%
4. 41-50%
5. more than 50%

15. What percentage of your church is youth, those below the age of 30? Again divide the number of youth by the total membership and multiply the answer by 100 to get the percentage.

1. 20-30%
2. 31-40%
3. 41-50%
4. 51-60%
5. more than 60%

16. What do you do in your Sabbath morning sermons to reach members who do not understand Luganda? Circle the number attached to what you do.

1. I preach in English and someone translates into Luganda from the pulpit
2. I preach in Luganda and someone translates into English from the pulpit
3. I preach in Luganda and have someone sit with those who don't understand to give them a summary of what I say
4. I make no provisions for them
5. All members understand Luganda
6. All members understand English

Note: Use the same formula for calculating percentages to answer the following questions:

17. What percentage of your church members can not read or write?

1. 0%
2. 1-10%

- 3. 11-20%
- 4. 21-30%
- 5. over 30%

18. What percentage of your church members are neither employed nor have their own businesses?

- 1. 1-10%
- 2. 11-20%
- 3. 21-30%
- 4. 31-40%
- 5. over 40%

C. Information about your church's ministry.

19. Which of the following does your church do for the benefit of the community in which it is located? Circle 1 for every statement that applies and 2 every one that doesn't.

	Yes	No
a. conducts adult literacy classes	1	2
b. checks blood pressure	1	2
c. conducts classes on nutrition and general hygiene	1	2
d. conducts seminars on how to stop smoking	1	2
e. conducts seminars on financial management	1	2
f. conducts evening classes for slow learners in school	1	2
g. conducts seminars on dangers of alcoholism	1	2
h. conducts seminars on small business management	1	2
i. participates in programs to rebuild the country after the civil war	1	2
j. other _____		

20. Which of the following does your church do to meet the spiritual needs of its members? Circle 1 for of every statement that applies and 2 for every one that doesn't.

	Yes	No
a. encourages individual Bible study	1	2
b. conducts revival meetings	1	2
c. organizes Bible study groups	1	2
d. organizes spiritual retreats	1	2
e. relies on Sabbath sermons and mid-week prayer	1	2
f. organizes Sabbath afternoon symposiums and plays	1	2
g. organizes special prayer seasons	1	2
h. relies on weeks of prayer	1	2
i. relies on campmeetings	1	2
j. other a) _____		
b) _____		

21. Which of these does your church do to meet the physical needs of its members? Yes No

a. organizes sports: football, volleyball, netball, etc.	1	2
b. encourages exercise: walking, running, etc.	1	2
c. conducts seminars on proper diet	1	2
d. organizes health check-ups	1	2
e. stresses adherence to rules of health	1	2
d. other _____		

22. Which of the following does your church do to help its members with their educational needs? Yes No

a. conducts seminars in areas of interest	1	2
---	---	---

- | | | | |
|--|--|-----|----|
| b. | helps children of poor members to go to school | 1 | 2 |
| c. | runs a library for members | 1 | 2 |
| d. | organizes educational trips | 1 | 2 |
| e. | shows educational films | 1 | 2 |
| f. | other _____ | | |
| 23. What does your church do to help its members <u>socially</u> ? | | | |
| | | Yes | No |
| a. | organizes potlucks | 1 | 2 |
| b. | organizes fellowship meetings | 1 | 2 |
| c. | sponsors social events | 1 | 2 |
| d. | other _____ | | |
| 24. Indicate what your church does to help its members <u>economically</u> . | | | |
| | | 1 | 2 |
| a. | lends them money to start small businesses | 1 | 2 |
| b. | conducts seminars on small business management | 1 | 2 |
| c. | conducts vocational skills workshops | 1 | 2 |
| d. | encourages members to farm | 1 | 2 |
| e. | conducts seminars on financial management | 1 | 2 |
| f. | encourages them to form business partnerships | 1 | 2 |
| g. | other _____ | | |
| 25. Which of the following does your church do to help members who have no source of income? | | | |
| | | Yes | No |
| a. | prays for them | 1 | 2 |
| b. | helps them look for a job | 1 | 2 |
| c. | trains them for simple jobs | 1 | 2 |

- | | | |
|---|---|---|
| d. lends them money to begin small businesses | 1 | 2 |
| e. pays part of their rent | 1 | 2 |
| f. gives them food | 1 | 2 |
| g. encourages them to go back to the village and farm | 1 | 2 |

26. Using a scale of 1-5, 1 being the least active and 5 being the most active, how involved in church activities and programmes are your church members? Circle the number which expresses your view.

- | | | | | | |
|-------|---|---|---|---|---|
| men | 1 | 2 | 3 | 4 | 5 |
| women | 1 | 2 | 3 | 4 | 5 |
| youth | 1 | 2 | 3 | 4 | 5 |

27. How often do you hold workshops to equip your church members for witnessing?
1. once a year
 2. twice a year
 3. thrice a year
 4. quarterly
 5. other _____

28. Please write any comments in the space below. Continue on the back if necessary. Write in Luganda if you so wish. Thank you very much.

MINISTRY IN SDA CHURCHES IN KAMPALA

Questionnaire for members of the SDA churches in Kampala

Note: All answers are anonymous and completely confidential.

Instructions: Please answer all questions by circling the letter or number attached to the answer with which you agree most closely. When answers require written responses and you wish to respond in Luganda, please feel free to do so. Feel free also to write any additional comments you wish to throughout the questionnaire. If any question does not apply to you, write DNA (does not apply) and proceed to the next.

A. INFORMATION ABOUT YOU

1. Are you male or female?
 1. male
 2. female

2. Please circle the number attached to your age group
 1. 10-20
 2. 21-30
 3. 31-40
 4. 41-50
 5. 51-60
 6. over 60

3. What is your marital status?
 1. never married
 2. married
 3. divorced
 4. widowed

4. Please write the highest standard you completed in school in the space provided _____

5. Are you an officer in the church?
 1. yes
 2. no

6. Please write your occupation in the space provided _____
7. How many years have you been a Seventh day Adventist?
1. 1-5
 2. 6-10
 3. 11-15
 4. 16-20
 5. 21-25
 6. 26-30
 7. 31 or more
8. How regularly do you share your faith with non-adventists?
1. often
 2. occasionally
 3. never
9. How many people have you been wholly or partly responsible for bringing into the church in the last two years?
1. not aware of any
 2. 1-5
 3. 6-10
 4. more than ten

B. INFORMATION ABOUT YOUR PASTOR

Education

10. Generally speaking, which of these is true of your pastor? Please circle the number attached to the statement that applies.
1. He is less educated than most of his members
 2. He is as educated as most of his church members

3. He is more educated than most of his church members

Preaching

11. Which group in your church do your pastor's sermons appeal to most? Circle the number attached to the statement that applies.
- 1. The more educated
 - 2. The less educated
 - 3. All member
 - 4. They do not appeal to any group

How strongly do you agree / disagree with the following Statements? Please mark each of them according to this scale:

SA=STRONGLY AGREE
 A=AGREE
 U=UNCERTAIN
 D=DISAGREE
 SD=STONGLY DISAGREE

- 12. The pastor's sermons give evidence of continued and thorough study of Scripture SA A U D SD
- 13. The pastor teaches and preaches from a broad base of information SA A U D SD
- 14. The sermons reflect an awareness of current affairs reported in newspapers and periodicals SA A U D SD
- 15. The sermons stimulate people within the church to clarify their religious beliefs SA A U D SD
- 16. When the pastor is through preaching, you are conscious of Jesus Christ SA A U D SD
- 17. He preaches a Christ-centred gospel SA A U D SD
- 18. His sermons are understandable to the modern mind SA A U D SD
- 19. He preaches sermons that awaken listeners to their sinfulness and need for a Saviour SA A U D SD

Worship

20. He shows sensitivity and skill in leading worship SA A U D SD
21. He leads worship in a way that people feel the closeness of God SA A U D SD
22. He leads the congregation to experience worship as the celebration of the community of faith SA A U D SD

Leadership

23. He takes actions that will likely build a strong sense of community within the congregation SA A U D SD
24. He handles administrative responsibilities with understanding, efficiency, and careful planning SA A U D SD
25. He shares leadership with lay leaders chosen by the congregation SA A U D SD
26. He possesses the personal maturity to relate easily and effectively with people of diverse backgrounds, personalities, social status, and religious orientation SA A U D SD
27. He exercises administrative responsibilities for the business life of the church in ways that are consistent with sound management principles SA A U D SD
28. He does not dominate others in exercise of leadership SA A U D SD

Spiritual Outlook

29. He seeks to know God's will through the ministry of others SA A U D SD
30. He sets a Christian example that people in the community respect SA A U D SD

31. He behaves morally in a way that is above reproach SA A U D SD
32. He uses Scripture as a source of spiritual nourishment SA A U D SD
33. He sustains a personal discipline of spiritual formation which includes prayer, meditation, and dependence upon God's grace and forgiveness SA A U D SD
34. He offers a spiritually sensitive ministry that awakens a sense of forgiveness, freedom, and renewal in the congregation SA A U D SD

Building Congregational Community

35. He takes time to know his parishoners well SA A U D SD
36. He develops a feeling of trust and confidence between self and members SA A U D SD
37. He evaluates how well church programmes are meeting people's needs SA A U D SD
38. He causes people to feel they are needed in the ongoing work of the church SA A U D SD
39. He develops a congregational sense of being a family of God SA A U D SD

Professional Responsibility

40. He exemplifies personal discipline, initiative, maturity, and integrity in all professional responsibilities SA A U D SD
41. He informs and shapes the practice of ministry at all levels by broadly based knowledge and disciplined reflection SA A U D SD
42. He assists lay persons to become confident teachers of their faith within and outside the congregation SA A U D SD

43. He exercises pastoral care with respect, sympathy, and professional competence SA A U D SD
44. He maintains a ministry of caring for all people in need SA A U D SD
45. He encourages the congregation to translate its commitment to the gospel into acts of loving concern for people of all classes and needs SA A U D SD

Service to Community

46. He actively participates in social programmes to improve the community SA A U D SD
47. He participates in community causes as a private citizen SA A U D SD
48. He actively supports the laity in their understanding of community needs and the means of effectively addressing them SA A U D SD
49. He conceives ministry as including personal involvement in the life, concerns, and needs of the community SA A U D SD
50. He provides community leadership in ways that waken trust SA A U D SD

Continued study

51. He increases his own theological competence through research and study SA A U D SD
52. He works at further development of pastoral skills SA A U D SD

Collegiality

53. Works with members of other professions as colleagues SA A U D SD

54. He relates warmly and non-defensively to ministers who are either predecessors or successors SA A U D SD

General Question

55. On a scale of 1-5, 5 being the most important, how important are the following qualities to a city pastor? For each statement, circle one number which expresses the importance of the statement.

- | | | | | | |
|-----------------------------------|---|---|---|---|---|
| a. Bible knowledge | 1 | 2 | 3 | 4 | 5 |
| b. fluent in the English language | 1 | 2 | 3 | 4 | 5 |
| c. good preaching | 1 | 2 | 3 | 4 | 5 |
| d. general knowlegde | 1 | 2 | 3 | 4 | 5 |
| e. church administration | 1 | 2 | 3 | 4 | 5 |
| f. interpersonal relations | 1 | 2 | 3 | 4 | 5 |
| g. financial management | 1 | 2 | 3 | 4 | 5 |
| h. counselling skills | 1 | 2 | 3 | 4 | 5 |

C. INFORMATION ABOUT YOUR CHURCH

56. How far do you live from your church? _____

57. Why do you attend this church? Using numbers 1-5, 5 being the most important, rate the reasons that apply.

- | | | | | | |
|---|---|---|---|---|---|
| a. It is closer to me than any other church in the area | 1 | 2 | 3 | 4 | 5 |
| b. My friends go there | 1 | 2 | 3 | 4 | 5 |
| c. I like the pastor's preaching | 1 | 2 | 3 | 4 | 5 |

- | | | | | | |
|---|---|---|---|---|---|
| d. It is a small church which I like | 1 | 2 | 3 | 4 | 5 |
| e. It is a big church and I like big churches | 1 | 2 | 3 | 4 | 5 |
| f. It is a friendly church | 1 | 2 | 3 | 4 | 5 |
| g. It uses the language I understand | 1 | 2 | 3 | 4 | 5 |

58. If you had an opportunity to improve things in your church, which of the following would you include? Using numbers 1-5, 5 being the most important, indicate the order of importance by circling the number which expresses your feelings about the statement.
- | | 1 | 2 | 3 | 4 | 5 | most
important |
|---|---|---|---|---|---|-------------------|
| a. peoples' attitude to one another; they are unfriendly. | 1 | 2 | 3 | 4 | 5 | |
| b. pastor's sermons; they don't appeal to me. | 1 | 2 | 3 | 4 | 5 | |
| c. church size; it is too small | 1 | 2 | 3 | 4 | 5 | |
| d. church size; it is too big | 1 | 2 | 3 | 4 | 5 | |
| e. church service; it is too long | 1 | 2 | 3 | 4 | 5 | |
| f. monopoly; only a few people control the church | 1 | 2 | 3 | 4 | 5 | |
| g. Sabbath school; it is disorganized and boring. | 1 | 2 | 3 | 4 | 5 | |

Please write any comments you might have in the space below.

Thank you very much.

APPENDIX C
MINISTERIAL CURRICULUMS OFFERED
BY THREE COLLEGES

DEPARTMENT OF RELIGION AND BIBLICAL LANGUAGES

P. W. Naesheim, Chairman
 J. N. Karanja
 S. O. Omulo
 A. Stijnman

The Department of Religion aims to train ministers and teachers to serve the Seventh-day Adventist Church, to train secondary school teachers with Religion as one of their teaching fields, and to provide classes in religion for students majoring in other disciplines.

The Department aims to impart biblically oriented theological knowledge, to teach professional skills, and to enhance the spiritual life of its students. The Bible is accepted as the revealed word of God and a responsible use of linguistic, historical, and theological tools in the study of the Scriptures is encouraged. The Department is guided by the conviction that biblical truth is essential to man's temporal and eternal existence and that Christian principles should permeate all of life.

The religion classes offer an opportunity for open and objective evaluation and creative development of personal faith and a deepening of Christian commitment.

Major in Religion (Bachelor of Arts)

The B.A. in Religion is designed for students planning to be teachers in the secondary school with religion as a major teaching area. Such students must also meet the applicable requirements listed under the Department of Education and Psychology in the Bulletin.

Religion Requirements (45 credits)

RELB 214 Law and Writings of the Old Testament	4
RELB 220 Life and Teachings of Jesus	5
RELB 304 Studies in Daniel	4
RELB 305 Studies in Revelation	4
RELB 374 Prophets of Israel - Early Prophets	
or	
RELB 375 Prophets of Israel - Late Prophets	4
RELB 424 Doctrines of the Christian Church	4
RELB 425 Doctrines of the Christian Church	4
RELB 434 Acts and Epistles I	
or	
RELB 435 Acts and Epistles II	4
RELB 355 Introduction to Christian Ethics	4
RELB 426 Writings & Philosophy of E. G. White	4

Electives (Upper division RELB or RELT courses) 4

Required Cognates (8 credits)

RELB 414 History of the Christian Church I	4
RELB 415 History of the Christian Church II	4

Concentration in Theology (Bachelor of Arts)

The B.A. in Theology is designed to prepare the student for the ministry of the Church. The program also meets the requirements for graduate studies in theology.

Concentration Requirements (90-93 credits)

RELB211 Law & Writings of the Old Testament	4
RELB220 Life and Teachings of Jesus	5
RELB304 Studies in Daniel	4
RELB305 Studies in Revelation	4
RELB354 Introduction to Biblical Hermeneutics	4
RELB374 Prophets of Israel--Early Prophets	4
RELB375 Prophets of Israel--Late Prophets	4
RELB421 Doctrines of the Christian Church	4
RELB425 Doctrines of the Christian Church	4
RELB434 Acts and Epistles I	4
RELB435 Acts and Epistles II	4
RELB714 History of the Christian Church	4
RELB315 History of the Christian Church	4
RELB320 History of the Church in Africa	4
RELP321 Homiletics	4
RELP322 Homiletics	4
RELP407 Public Evangelism	3-5
RELP410 Introduction to Pastoral Ministry	4
RELP451, 452, 453 Ministerial Practicum	3
RELT210 Biblical Backgrounds	4
RELT221 Introduction to the History of the Bible	4
RELT425 Writings & Philosophy of E. G. White	4
RELT430 African Theological Thought	4

Required Cognates (6-8 credits)

ENGL438 Expository Writing	4	
or		
ENGL467 Creative Writing	3	3-4
SOCI119 Principles of Sociology	4	
or		
SOCI120 Marriage Dynamics & Growth	3	3-4

Minor in Religion (30 credits)

RELB205, 206 Christian Beliefs I, II	8	8
OR: RELB424, 425 Doctrines of the Christian Church	8	
Additional courses from Biblical Studies (a total of 15 credits of RELB courses required)		7
Remaining credits to be chosen from Biblical Studies (RELB), Studies in Religion and Theology (RELT), or RELP230		15

The minor in Religion requires a minimum of 12 credits in upper division courses.

B. General Requirements for Bachelor of Arts Degree— Concentration in Theology

Religion

The requirement is covered in the Concentration in Theology

Behavioral and Social Sciences (8 credits*)

- | | |
|---|---|
| 1. PSYC101 Introduction to Psychology | 4 |
| 2. ECON225 Macroeconomics OR
HIST300 Modern African History OR
HIST440 A History of Political Thought | 4 |

Fine Arts (4 credits)

- | | |
|-----------------------------------|---|
| GCAS205 Introduction to Fine Arts | 4 |
|-----------------------------------|---|

Humanities (16 credits)

- | | |
|---|---|
| 1. HIST104,105 History of Civilization I & II | 8 |
| 2. Any literature course | 4 |
| 3. EDUC454 Philosophy for Education | 4 |

Language and Communications (34 credits)

- | | |
|------------------------------------|----|
| 1. Communication: | |
| COMM104 Communication Skills | 3 |
| COMM306 Oral Communication Seminar | 1 |
| 2. Composition: | |
| ENGL111,112, English Composition | 6 |
| ENGL306 Writing Seminar | 3 |
| 3. Language: | |
| BIOL201,202,203 Greek | 12 |
| BIOL301,302,303 Greek | 9 |

Health and physical education (2 credits)

- | | |
|---|---|
| 1. HLED110 Health Principles | 2 |
| 2. Participation in organized physical activity for two quarters, no credit | 0 |

Mathematics (4 credits)

- | | |
|-------------------------------------|---|
| MATH151 Precalculus (or equivalent) | 4 |
|-------------------------------------|---|

Natural Sciences (14 credits)

The 14 credits must include courses from two of the following areas:

- | | |
|--------------|----|
| 1. Biology | |
| 2. Chemistry | 14 |
| 3. Physics | |

Vocational (3 credits)

- | | |
|---|---|
| Elective to be chosen from approved courses | 3 |
|---|---|

*Note: 4 credits covered in cognates

Bachelor of Arts--Theology/Religion (four years--minimum of 190 credits)

	THEOLOGY	RELIGION
Concentration/Major	90 credits	45 credits
Minor (for religion major only)		30-32 credits
General Education Courses	102-77 credits	102-56 credits
Electives	0-23 credits	13-57 credits*
	-----	-----
TOTAL	192-190 credits	190 credits

*Religion majors are urged to include in their electives all the concentration courses required of theology students.

General Education Courses

Religion: RELB205,206 [3,3]	6 credits
Behavioral/Social Sciences	12-7 credits
One course required from each group	
1. EDPC101 or PSYC101 [3 or 4]	
2. SOCI119, SOCI120, or HMEC456 [3 or 4]	
3. PLSC315, HIST418, ECON225, or HMEC250 [4]	
Fine Arts: GCAS200 or GCAS205 [4]	4 credits
Humanities	15-11 credits
1. HIST104,105 or HIST256,257 [4,4]	
2. ENGL470 or any other literature course [4]	
3. EDUC315 [3]	
Language & Communication:	
English	16-13 credits
1. COMM104 and COMM306 [3,1]	
2. ENGL110 (unless waived) [3]	
3. ENGL111,112 [3,3]	
4. ENGL306 [3]	
Modern or Biblical Language	21-0 credits
1. BIBL201-203 and BIBL301-303 [4,4,4,3,3,3]	
2. Religion majors may elect one of the following:	
a. 0-level credit in a modern language, or	
b. Proficiency exam in a modern language, or	
c. Course work equivalent to intermediate level in a modern language.	
Health & Physical Education	4-3 credits
1. PEAC165 [2]	
2. PEAC___ (activity courses) [1,1]	
Mathematics	4-0 credits
1. 0-level credit, or	
2. Proficiency exam, or	
3. MATH157 [4]	
Computer Science: COSC107 [2]	2 credits
Natural Sciences	16-8 credits
1. BIOL125,126, and PHYS105,106 [4,4]	
2. PHYS105,106 (or approved substitute) [4,4]	
Vocational	3-2 credits
SECR100 [2] is strongly recommended.	

TOTAL	128-71 credits

Note: In some instances the general education requirements may be reduced for students who have achieved an 0-level credit with the grade of B or better in a related subject.

Theology Concentration (90 credits)**Required Religion Courses (77 credits)**

RELB214	4	Law & Writings of the Old Testament
RELB220	4	Life & Teachings of Jesus
RELB304	4	Studies in Daniel
RELB305	4	Studies in Revelation
RELB374, 375	8	Prophets of Israel
RELB424, 425	8	Doct of Christian Church (Prereq. RELB205, 206)
RELB434, 435	8	Acts & Epistles
RELH314, 315	8	History of the Christian Church
RELP321, 322	8	Homiletics
RELP407	4	Public Evangelism
RELP435	4	Pastoral Counselling
RELP440	3	Intro to Pastoral Ministry
RELP465	3	Ministerial Practicum (3 quarters)
RELT355	4	Intro to Christian Ethics
RELT426	3	Writings & Philosophy of E.G.White

Required Cognate Courses

FDNT274	3	Nutrition (May substitute FDNT270 (4))
HIST404	4	History of the S.D.A. Church
HLED215	3	Community & Home Health Care
HLED420	3	Ministry of Healing

Religion Major**Required Religion Courses (45 credits)**

RELB214	4	Law & Writings of the Old Testament
RELB220	4	Life & Teachings of Jesus
RELB304	4	Studies in Daniel
RELB305	4	Studies in Revelation
RELB374 or 375	4	Prophets of Israel
RELB424 or 425	4	Doct of Christian Church (Prereq. RELB205, 206)
RELB434 or 435	4	Acts & Epistles
RELT355	4	Intro to Christian Ethics
RELT426	3	Writings & Philosophy of E.G.White

History Minor for Religion Majors (32 credits)**Required History Courses (20 credits):**

HIST104, 105	8	History of Civilization
HIST205	4	History of the U.S. II
HIST404	4	History of the SDA Church
HIST413	4	Europe Since 1919

History Electives (12 credits):

RELH314, 315	8	History of the Christian Church
HIST357	4	African History II
HIST330	4	Modern African History

May substitute up to 8 credits for HIST404, HIST413, or the History Electives from the following courses:

HIST336	4	African History I
HIST390	var	Individualized Reading Program
HIST410	4	History of Europe 1789-1919
HIST425	4	Topics in African History
HIST430	4	History of the USSR
HIST456	4	Twentieth-Century America
HIST486	4	Faith & History

BUGEMA ADVENTIST COLLEGE

BACHELOR OF THEOLOGY

<u>General Education Requirements</u>	Credit Hours
Anatomy and Physiology 1 & 11	8
Communication Skills	4
Cocepts of physical Science	4
English Composition 1 & 11	6
Health Principles	2
History of Civilization 1 & 11	8
Introduction to Fine Arts	4
Introduction to Psychology	4
Literature of English Bible	4
Philosophy of Education	4
Physical Education 1,11 & 111	2
Precalculas	4
Typewriting 1 & 11	4
Writing Seminar	3
	<hr/> 61
<u>Electives</u>	
Agriculture	2
Carpentry	2
Family Relations	2
Music	2
	<hr/> 8
<u>Theology Major</u>	
Acts & Epistles 1 & 11	8
African Theological Thought	2
Biblical Backgrounds	4
Christian Witnessing	3
Comparitive Religions	5
Daniel & Revelation 1 & 11	8
Doc. of Chr. Church 1 & 11	8
History of S.D.A	2
Hist. of Chr. Church 1 & 11	8
Hist of the Church in Africa	4
Homiletics 1 & 11	8
Introduction to Christian Ethics	2
Life & Teachings of Jesus	4
Ministerial Practicum 1, 11 & 111	3
Pastoral Ministry	4
Prophets of Israel 1 & 11	8
Public Evangelism	4
Sanctuary & Atonement	4
Writings of E.G. White	2

<u>Cognates</u>	90
Creative Writing	3
Denominational Accounting 1 & 11	6
New Testament Greek 1 & 11	18
Principles of Socioligy	4
	31

TWO-YEAR MINISTERIAL COURSE

<u>GENERAL EDUCATION</u>	CREDIT HOURS
Communication Skills	4
English Composition 1 &2	6
Health Principals	2
History of Civilization 1	4
Introduction to Psychology	4
Philosophy of Education	4
Typewriting 1 or 11	2
Writing Seminar	3
	29

MINISTERIAL

Acts and Epistles 1 & 11	8
Christain Witnessing	3
Daniel and REvelation 1 & 11	8
Doctrines of the Christian Church 1 &11	6
History of SDA Church	2
Homiletics 1 &11	8
Life and Teaching of Jesus	4
Ministerial Practicum	2
Pastoral Ministry	4
Public Evangelism	4
Sanctuary and Atonement	4
Writings of E. G. White	2
	57

ELECTIVES

Carpentry	2
Family Relations	2
Physical Education 1&11	1
Music	2
Denominational Accounting	2
	10

Total Quarter Hours

190

APPENDIX D

Statement of Mission

Statement of mission for the _____ church. It is the purpose and mission of this church to witness to Jesus Christ our Lord and Savior; as a Christian church in our community to continue to find ways to share with our community the special message entrusted to us as Seventh-day Adventists; and to win as many to Christ and His message as God shall enable us to do.

It is our purpose that this church shall be a transforming fellowship in which members can go on to maturity in Christ, and shall equip them for Christian service according to their gifts and abilities.

Because our church is part of a world movement, it shall be our purpose to reach out to the world, and to support our world mission through the organizations and institutions of the denomination of which we are a part.

Our Mission

We, the members of the _____ Seventh-day Adventist church, as part of the World Seventh-day Adventist organization, acknowledge our responsibility in fulfilling the commission given us by Christ to prepare the way for His second coming. To accomplish this, our mission is as follows:

1. To grow closer to Christ through personal Bible study, prayer, and individual commitment.

2. To uphold Christ before all within the church--adults, youth, and children--through worship, instruction, fellowship, and personal concern.

3. To present Christ to the people of _____ and the surrounding areas through community service and personal witness.

4. To carry Christ to the world through prayer, financial contribution, and personal service.¹

¹Adapted from Dudley and Cummings, Jr., p.71.

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