The Ministerial Leadership Development Program At Lakeview Adventist College In Malawi

Earnest Samuel Harry Khonje

This research is a product of the graduate program in Doctor of Ministry DMin at Andrews University. Find out more about the program.
ABSTRACT

THE MINISTERIAL LEADERSHIP DEVELOPMENT PROGRAM
AT LAKEVIEW ADVENTIST COLLEGE IN MALAWI:
ASSESSMENT AND IMPLEMENTATION

by

Earnest Samuel Harry Khonje

Adviser: Walton A Williams
Title: THE MINISTERIAL LEADERSHIP DEVELOPMENT PROGRAM AT LAKEVIEW ADVENTIST COLLEGE IN MALAWI: ASSESSMENT AND IMPLEMENTATION

Name of researcher: Earnest Samuel Harry Khonje

Name and degree of faculty adviser: Walton A. Williams, DMin

Date completed: January 2011

Problem

The Ministerial Leadership Training program at Lakeview Adventist College has operated for over 28 years. Since the late 1990s, there has been little in the curriculum that prepared leadership to meet challenges in the field, especially in management and administration. The period 1997-2006 has seen the exit of more ministers than during the years 1980-1996.

Method

This study used surveys, interviews and questionnaires. Survey questions were formed to be answered by pastors in training as well as by those who have already
completed training. Therefore, focus groups were organized for those at the College and for those serving as pastors. Interviews were conducted with two pastor-administrators, two non-pastor administrators, five shepherdesses and three retired ministers. Each focus group consisted of four to seven persons of the 18 and older. Population groups that participated were comprised of young adults (18-34), middle-aged adults (35-54), and older adults (55+).

Results

Differences were found in studying the two groups of ministers (the group from 1981-1996, compared to the group from 1997-2006). The first group lived during a time when technology was not advanced, nor were democratic and human rights issues what they are today. The second group had the advantage of more leadership training and many young adults attracted to and entering ministry. Also, women are becoming more accepted to be district pastors. Lastly, essential leadership skills have now been introduced into the theological curriculum.

Conclusion

The leadership curriculum, if constantly reviewed and evaluated, will produce new ideas and increased skills in handling modern pastoral work. Young people who want to become ministers should be more academically and spiritually qualified. Fields should provide bursaries for leadership training, with recruitment and selection based on an individual’s call and qualification to ministry. Ministers should be provided with better facilities, and should implement and use management principles to help them face
contemporary challenges encountered in ministry leadership. However, little was found in the current curriculum to explain the exit of ministers from service.
Andrews University
Seventh-day Adventist Theological Seminary

THE MINISTERIAL LEADERSHIP DEVELOPMENT PROGRAM
AT LAKEVIEW ADVENTIST COLLEGE IN MALAWI:
ASSESSMENT AND IMPLEMENTATION

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

by
Earnest Samuel Harry Khonje
January 2011
3. REVIEW OF THE RELEVANT LITERATURE ON THE UNDERSTANDING OF LEADERSHIP TRAINING, MANAGEMENT SKILLS, AND CURRICULUM DEVELOPMENT .............................................. 43
   Process of Curriculum for Leadership Development ................................. 43
   Implementation of Leadership Skills in Ministerial Training .......................... 46
   Challenges of Pastoral Leadership in the 21st Century ................................. 54
   Management Principles for Pastoral Leadership ............................................. 64
   Conclusion ...................................................................................................... 73

4. RESEARCH METHODOLOGY AND IMPLEMENTATION .................................. 74
   Type of Research ............................................................................................. 74
   Subject of the Study .......................................................................................... 74
   Research Objectives ......................................................................................... 74
   Variables of Interest ......................................................................................... 75
      Characterization of the Population Selected and Selection of Sample ............. 75
   Instrumentation ............................................................................................... 77
   Data Collection Procedures ............................................................................ 82
   Data Analysis .................................................................................................... 84
   Summary ............................................................................................................ 84

5. PRESENTATION, ANALYSIS, AND INTERPRETATION OF DATA ....................... 85
   Question by Question Outcomes of Data ..................................................... 85
      Survey Questions ............................................................................................ 85
      Focus Groups ................................................................................................. 87
      Interviews ....................................................................................................... 90
      Questionnaire .................................................................................................. 98
   Data Analysis and Interpretation ................................................................... 100
   Conclusion ........................................................................................................ 112

6. SUMMARY, EVALUATION, RECOMMENDATIONS AND CONCLUSIONS .......... 114
   Summary of Findings ....................................................................................... 114
      Perceptions of Respondents About Leadership Skills ................................... 114
      Leadership Curriculum .................................................................................. 115
      Instructors/Teachers ...................................................................................... 115
      Qualifications and Selection Criteria ............................................................ 116
      Women Pastors ............................................................................................... 116
      Factors Affecting Leadership Training .......................................................... 117
      Reasons for the Exit of Some Ministers ......................................................... 118
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Differences of Pastors in the Past Years and Today</td>
<td>118</td>
</tr>
<tr>
<td>Management Principles for Pastoral Leadership</td>
<td>119</td>
</tr>
<tr>
<td>Implementation of Leadership Skills</td>
<td>119</td>
</tr>
<tr>
<td>Challenges of Pastoral Leadership in the 21st Century</td>
<td>120</td>
</tr>
<tr>
<td>Evaluation</td>
<td>121</td>
</tr>
<tr>
<td>Recommendations</td>
<td>123</td>
</tr>
<tr>
<td>Conclusion</td>
<td>125</td>
</tr>
</tbody>
</table>

Appendix

A. PHILOSOPHY, VISION, MISSION, MAJOR OBJECTIVES, SPECIFIC GOALS FOR MINISTERIAL TRAINING | 129
B. EXPECTATIONS FOR AREAS OF TRAINING FOCUS                                    | 134
C. SURVEY                                                                     | 145
D. CONTEXTUAL ANALYSIS FOR MINISTRY                                            | 150
REFERENCE LIST                                                               | 153
VITA                                                                         | 158
LIST OF FIGURES

1. Ministerial Student Representation ............................................. 105
2. Marital Status for Ministers ......................................................... 106
3. Ministers Location Community ..................................................... 107
4. Demographics of Ministers Profile 2000-2005 Trained at L.V.S. at Malawi 108
5. Trends in Ministerial Training ......................................................... 109

LIST OF TABLES

1. Leadership Skills ................................................................. 98
2. Profile of Participants ............................................................ 101
3. Age Groups ............................................................................. 101
4. Reasons for Joining Pastoral Ministry in the SDA Church ............ 102
5. Influenced Ministers Most to Join the Seminary ......................... 103
6. Basic Factors Affecting Ministerial Leadership in the Local Districts 104
7. Curriculum for Leadership Training ............................................ 110
8. Additional Ministerial Courses in Leadership Curriculum .......... 111
9. Strengths and Weaknesses ....................................................... 150
10. Opportunities and Threats ...................................................... 151
11. Ministerial Courses on Leadership ........................................... 151
12. Additional Courses ............................................................... 152
ACKNOWLEDGMENTS

My deepest expressions of appreciation go to the following individuals, institutions, groups, and administrators:

1. God, for giving me life and strength to do this research exercise without getting ill;

2. My dear wife Elizabeth Khonje, and our three children, Vivian, Vize and Virginia, for understanding my busyness and depriving them time to be with me;

3. The Southern Africa Indian Ocean Division and the Malawi Union for their financial support to engage in their program;

4. Professor Walton Williams, my Advisor and Dr Tankiso Letseli, my second reader, for working hard on my documents in the research project and their encouragement;

5. Professor Skip Bell, our lead coordinator in the Doctor of Ministry program, for his encouraging remarks never to give up this challenging level of study;

6. Malawi Adventist University, Lakeview College Campus administrators, for understanding my request to have extra time to work on my research;

7. The Executive Dean, Mr. M. S. J. Kadyakapita and Vice Chancellor Professor J. B. Kuthemba Mwale for providing some reliable information in this study;

8. Alfred Kabambe and Gift Mlelemba for assisting me with computer assistance;
9. Fellow participants Baxter Chilunga and Elphes Luwani for their encouragement in group work activities;

10. South Malawi Field President Pastor Felix Namakhuwa and Union Ministerial Secretary Pastor Innocent Chikomo in providing vital information for my research;

11. Pastors and Shepherdesses in Malawi who took part to supply data collected for my research.

12. My Lakeview College students for being an understanding and helpful group during the period of study and research.
CHAPTER 1

INTRODUCTION

Personal History

Ministerial leadership needs adequate training for pastors to perform well. Basically, for the past 16 years, my ministry had been in the area of training ministers/pastors and their wives (shepherdesses) by providing knowledge and instructions in pastoral leadership and ministry. The expectation was that these pastors-in-training would apply their knowledge in ministerial leadership in working with many people in various places and circumstances throughout Malawi and elsewhere. These ministers were my immediate congregation. This congregation comprised those currently going through training, as well as those already trained and serving in various districts in Malawi. My work involved instruction, supervision, and coaching of ministers-in-training during their ministerial program so they could acquire leadership skills needed to manage the districts they would lead. My other responsibility concerned monitoring and evaluating the ministerial leadership program and fostering ministers’ spiritual formation as they underwent leadership training. This work involved mentoring adult learners toward courage and commitment in empowering the laity, realizing that ministry is not only for pastors alone.
Purpose of the Project

This project was intended to assess the actual and perceived effectiveness of the Ministerial Leadership Training Program curriculum at Diploma and Degree levels at Lakeview Adventist College in Malawi. The ultimate goal was to develop a new curriculum that more adequately addressed current pastoral leadership challenges and enhanced the teaching methodology and process for future ministers. The project would also evaluate and report leadership skills based on the current performance of ministers trained during the years 1997-2006, and make recommendations regarding improving the existing curriculum.

Statement of the Problem

The Ministerial Leadership Training Program has operated at Lakeview Seminary in Malawi since 1980. However, since the late 1990s, serious questions have arisen regarding the quality of ministerial training. During this period, little in the curriculum addressed current leadership challenges in the field, especially in the area of management and administration. It was hypothesized that this had negatively affected the performance of ministers trained between 1997 and 2006. During these years, nineteen ministers left the ministry, compared to five who exited ministry during the years 1980-1996.

Justification for the Project

For the past 25 years, there has been a noted difference in the effectiveness of pastors following their leadership training at Lakeview Adventist College. One group entered the academic training program with some ministry experience, while another group finished high school and joined the ministerial training program without any
experience at all. A final group did not receive any leadership training and these ministers are currently working as district pastors. Differences in these groups needed to be investigated to determine, if possible, cause and effect.

There was a vital need to improve and evaluate the leadership training curriculum in the light of leadership essentials, principles, and skills, which may have negatively affected the performance and endurance capacity of ministers in the years between 1997 and 2006. There was a need to find out what was causing some ministers to leave the ministry and then find a solution to reduce this exit trend.

**Expectations From This Project**

This Project will help to develop a more effective ministerial leadership program at Lakeview Adventist College. This program will emphasize quality of the training ministers go through, and, in turn, foster an effective communication between the minister and the members he/she will serve in various districts in Malawi.

The Project will help me as an instructor strengthen my leadership and equipping skills as a trainer of pastors at Lakeview Adventist College. Ministerial students going through leadership training will be helped to know how to communicate theological knowledge more effectively and demonstrate and impart essential leadership skills.

The Project will provide potential strategies for pastors already serving in the two fields and one conference in Malawi and improve their leadership skills. Emphasis will focus on evaluation of the strategies that will be put in place, and on following through their leadership practice.

Finally, this Project will help the Malawi Union and the two fields help pastors acquire essential leadership skills after their training at Lakeview Adventist College.
Limitations

This research did not focus on pastors-in-training who attended Lakeview Seminary between 1980 and 1996, since what mattered most to this study were ministers who attended between 1997 and 2006. The study was limited to this specific group, and centered on the quality of ministry training during this period.

This study excludes the current process of developing a new ministerial leadership curriculum, which needed only a few adjustments for it to address ministerial leadership training in the context of present realities. Furthermore, in connection with the issue of adequate preparation of ministers, this study did not focus so much on the past experiences, but rather on what is going on currently. It also did not include a detailed study on the methodology or the teaching style for the ministers-in-training in the College. In addition, this study placed emphasis and focus on four leadership essentials and skills in developing its theological reflection.

Another limitation had to do with the schedule or timetable for doing this research. Certain conditions had to be met at the beginning, such as having the proposal approved and signed off by my advisor. My proposal had to go through some major revisions with guidance from my advisor/supervisor. This delayed its project launch and completion as planned. Another delay that negatively impacted important data collection from the sample population was slowness in a few respondents' replies. Finally, my limited budget made travel restriction necessary for interviews with some pastors, especially those who lived far away and could not be easily reached. This affected the data collection exercise and the budget, of which 90 percent were funds provided by the Malawi Union.
Delimitations

This study included a few untrained pastors serving in various districts, five shepherdesses, three retired pastors, and two non-pastor administrators who worked in the College as leaders. Pastors included in this study were graduates from 1997-2006. A few of these pastors were upgrading to a degree program in ministerial leadership training.

The research included study of the curriculum, mostly in connection with a view to improving it, so that it adequately addressed challenges ministers currently face in their ministry leadership. The study also included a focus on what teachers/instructors were teaching in their leadership curriculum. Writing this report continued until July 2010, instead of December 2009 as proposed, because of some delays and unforeseen circumstances.

Definition of Terms

*Age-gap*: different range in number of years.

*Agenda*: list of items to be considered at a meeting or things to be done.

*Apostasy*: renunciation of a belief or faith, abandoning of principles.

*Apostle*: any of the twelve men sent out by Christ to preach the gospel; also considered a leader.

*Appendix*: addition to a book, document etc.

*Armor*: a protective covering or protective metal covering for humans animals etc.

*Autocracy*: dictatorship or absolute ruling.

*Burnout*: to suffer exhaustion caused by overstress physically, emotionally, and mentally.
Coachee: the one being coached, instructed, or trained.

Comprehensive: including all or nearly all, inclusive.

Congregation: a gathering or an assembly of which a pastor is in charge.

Curriculum: subjects included in a course of study.

CV: an abbreviation for Curriculum Vitae; a brief account of one’s education, career etc.

Data: known facts used for inference or reckoning.

Democratic: practicing or favoring social equality; classless and tolerant ruling.

Demography: the study of population or statistics of births, deaths, disease, etc.

DIS: an abbreviation for Demographic Information Survey.

Enhancement: to intensify or improve something already good.

Fraud: a criminal deception, a dishonest artifice or trick.

Hypothesis: a proposition or supposition made as the basis for reasoning or investigation.


Laissez faire: a policy of non-interference.

Litigation: go to law or contest a point of law/lawsuit.

Mentoring: giving counsels or advising or guiding a learner by an experienced adviser.

Modeling: form a thing in imitation/exemplary living of a person or thing.

PIS: an abbreviation for Psychographic Information Survey.

Plethora: over-abundance or fullness.

New blood: refers to the young people who have recently joined ministry.
Novice: a beginner, a learner, a disciple or a new convert or church member.

Random: made or done without method or conscious choice.

Range: a region between limits of variation especially scope of effective operation.

Respondents: those who answer or reply in word or action.

Sample: a specimen, or a small representative or portion to show the quality of the whole.

Variable: changeable, adaptable, and able to assume different numerical values.

Trend: a prevailing or general direction and tendency.

Methodology

This Project focused first on theological reflection with emphasis on four leadership essentials and skills: emphasizing quality, evaluation, follow through, and effective communication. Reflection on these leadership essentials and skills was done in the context of the ministry of Jesus, the Book of Acts, and the Pauline epistles.

A survey of selected current literature included books, magazines, journals and other articles from Christian and secular sources in the context of essential leadership principles and skills, and their function in the academic curriculum.

The Project made use of available data on the progress of developing competencies within the Ministerial Leadership Training Program. This information was collected from the office of the Academic Registrar and Executive Dean of Lakeview Adventist College, Ministerial Department of Malawi Union and its three fields.

There was an evaluation of current leadership growth program and hindrance factors in the Ministerial Leadership Training Program at Lakeview Adventist College.
and in the church districts. Survey instruments, questionnaires and interviews were administered and summarized.

The Project involved a study of two identified groups of pastors/graduates from the Ministerial Leadership Program in order to assess the development of leadership skills acquired by alumni from 1997-2006. Recommendations were made to facilitate the development of leadership skills in the curriculum, recruitment process, and administrative practices in the training at Lakeview Adventist College.

A report was prepared to share with church administrators and fellow ministers in the Malawi Union in order to provide better understanding of Ministerial Leadership Training Program being conducted at Lakeview Adventist College.
CHAPTER 2

THEOLOGICAL UNDERSTANDING OF THE DEVELOPMENT OF LEADERSHIP

The purpose of this chapter is to build a theological foundation on which to develop ministerial leadership training at Lakeview Adventist College. Theological reflection will center on the purpose of training, a personal call, spiritual needs, spiritual giftedness, leadership skills, the discipline of shaping ministers, and a church/ministry understanding.

The Purpose of Ministerial Leadership Training

In Matt 4:19, Jesus explained that He would make His disciples “fishers of men.” This idea is what Jesus aimed at developing in His ministry through His disciples. He demanded no less than a selfless service of His disciples and ministers in ministerial training. He wanted ministers to serve, not to be served (Matt 20:27). In this regard, the ministerial leadership training exists for the purpose of (1) providing theological knowledge that is both culturally and contextually grounded in the Christian African reality; (2) providing adequate content knowledge to enhance the student’s effectiveness as a servant in the chosen field; (3) equipping students with practical skills through practicum, evangelistic and outreach activities; (4) exposing students to the study of Scripture through commonly accepted exegetical methods; (5) promoting engagement and participation in religious activities that are intended to deepen the minister’s spiritual
The Personal Call and Spiritual Needs

Effective Christian leaders, following Jesus, will seek to enable others in experiencing life in its fullness, to reach “to the measure of the stature of the fullness of Jesus Christ” (Eph 4:13). Pastors in training need to experience the call to ministry in a special way. By experiencing the call, ministers will also accept God as the one who calls everyone. Ministers should experience God while going through their leadership training which Blackaby and King (1998) suggest to be very important and helpful in understanding a personal call. In order to experience God fully and accept His call, ministers should take note of certain realities, especially pastors. God wants to involve ministers by inviting them to be involved with Him. God reveals Himself, His purposes, His ways, and requires ministers in training to make major adjustments and obey whatever He requires. Many ministers are not willing to make such adjustments in for fear of becoming unpopular; however they are willing to become His ministers. It is not possible to join ministry without making necessary adjustments. Obedience comes first, then adjustments for the one expecting to be used by God.

Ministers need to know that God is always at work to bring about redemption through Jesus Christ. There are times when ministers forget that God is there with them, and consequently struggle with worldly challenges alone—ultimately concluding that they should resign from ministry. However, God is always with us and will continue to be with us in future, enabling us to do His work through Jesus Christ in fulfilling His will. In reviewing Jesus' life, ministers will find a Life that was interested in, and had compassion, for people. As pastors-in-training, learning skills on how to treat people as
persons will help them meet their own needs as they contribute to the achievement of organizational goals. Learning good leadership skills will greatly help in serving the needs of the group (people).

Whenever Jesus sent His disciples to work, He expected them to give reports. Following through what the disciples did was important for Jesus in order for them to realize success (Luke 10:1-11, 17). In soul winning, Jesus said and did the work of evangelism, either by explaining a spiritual truth or by revealing to them how they should deal with people. He merely took advantage of those situations that seemed perfectly realistic. His manner in regard to teaching the disciples to pray and to use the Bible was only an example of how careful He was to prepare His followers for service. Our ministers should be trained to become “fishers of men” (Matt 4:19). After assigning His disciples work, Jesus would evaluate them, and in this way He was always building them up to the time when those disciples would take over His work, and go out into the world with the redeeming Gospel (Matt 10, cf. Luke 10). Our ministers-in-training should be given enough opportunity to do ministerial leadership practicum, and a mechanism for follow through and evaluation should be set up. Perhaps they should be given greater responsibility during their practical experience of leadership in designated churches.

Ministers need to know that God created us to be obedient, and He wants us always to love Him with our total being so that He can entrust an assignment to us. Ministers’ assignment is to do God’s agenda. When they train, they will not do their work, but God’s work. This leaves us with a challenge that our ministers should take the call very seriously. If they are not sure of the call, it is better for them to decide to quit before the church spends too much money in training them to become leaders in ministry.
So the call goes together with obedience. Jeremiah received a call to become God's prophet and minister although he thought he was only a child or too young. However, the seriousness of the call required him to obey what God wanted him to do (Jer 1:5-8, 17-19). Isaiah also experienced God's call (Isa 6:8). Jesus called His disciples in different ways and manners, and they obeyed the call (Matt 4:18-22; 9:9). Paul also received a special call while on the road to Damascus to persecute God's people, and he obeyed it although he had a different agenda than did God. Without obedience, it will be difficult for God to entrust His ministers with any assignment for His work in the ministry. Doing an assignment for God is the most blessed thing one can do. This should be a personal goal for every ministerial student who is training to become a leader.

Ministers should know that God takes the initiative all way through Scripture and He wants the ministers' involvement in His work. God does this on His timetable, not on the minister's, and He is already at work in our world, so He wants His ministers to join Him. In his writing to Timothy, Paul affirms and thanks Christ Jesus our Lord for giving him strength and appointing him to His service (I Tim 1:12). Paul continues to say that we are God's chosen people, holy and dearly loved (Col 3:12), affirming the fact that God is the one who initiates the call and expects His people to respond obediently. In addition to this, these chosen people (ministers) should be provided with ample opportunity to train in ministerial leadership. If these ministers are not well trained, the quality of ministerial leadership will deteriorate. Our aim should be to put forth our best for God's work. Many ministers have entered into ministry without understanding that the response they gave to God was because of His initiative. Our Father God is the One
who draws us to Himself and He will teach us how to perform His work (John 6:44, NIV).

The Father God has been speaking to His people in a variety of ways, but today He speaks to us by the Holy Spirit through His Son Jesus (Heb 1:1-3). He has revealed His purposes and His ways so that ministers can take advantage of this privilege to accomplish His work in a way that Jesus Christ gets all the glory. Sometimes ministers attribute success to themselves forgetting that it is God who deserves it. Ministers should let the Holy Spirit guide and take control of their lives and never put out the fire of the Spirit (1 Thess 5:19). In the book of Acts, the Apostles, who were the ministers of Christ, were guided by the Holy Spirit in all their ministerial work. There is much evidence of the Holy Spirit’s leading in the affairs of the apostles and the church in Acts. Perhaps this could be the reason why the book is referred to as “the acts of the Holy Spirit.” If we follow through these acts, it can be seen that the Holy Spirit was fully involved in the success of the apostles’ ministry. Once the Holy Spirit is in control of everything a minister does, then that ministry will be very successful.

In communicating effectively, God is continuing to speak to His ministers through His Word—through prayer, through circumstances and through the church. Ministers work with churches and they need to communicate and encourage Bible readings in the homes and prayer houses; they, too, also need to understand God’s Word through His Spirit as they go through their leadership training. In emphasizing this, Paul advised Timothy not to be ashamed of handling the word of truth (2 Tim 2:15). Ministers should know that they are invited by God to join the ministry just like the apostles and others. God’s invitation leads to a crisis of belief requiring us to make major adjustments in
order to join Him. Ministers should be told that to participate in ministry, they need to exercise total obedience, if God is to accomplish His work through them. This is where the crisis is found because many ministers think they can join ministry regardless of the requirement of total obedience to His will. Ministry does not belong to them. It is first and foremost His. We are only invited to join Him (God) in His ministry so that God can use us to get the desired results. The moment the minister feels that ministry belongs to him/her, the tendency to do it selfishly will be the result. So ministers will not be able to accomplish God’s work through Him if they become self-centered.

Enhancement of Spiritual Life

The spiritual life for pastors who are training to become leaders must be above those they will serve in ministry. In emphasizing quality of God’s work to be done, Paul recruited young Timothy to go along with him in missionary work (Acts 16:3). Thus, he prepared him by circumcising Timothy although it was not necessary, but because of the Jews who lived in that area. We are not told that Paul took Timothy to a seminary for ministerial leadership training, but as Timothy went along with Paul, he received the practical experience of ministry. Later in his life, Timothy became a bishop of Ephesus, and Paul wrote him letters of advice/instructions, warning and encouraging in respect to the pastoral work in which he was involved (1 Tim 1:3). Paul mentored Timothy in pastoral leadership he became engaged in. Paul gave Timothy a great deal of advice regarding the handling of church matters and he (Timothy) became encouraged, competent, and spiritual. Paul also mentored Titus to complete unfinished work in Crete where he was sent to pastor (Titus 1:5). Following these examples, our ministers, who have not had any formal ministerial leadership training, should be provided with the
training to help them improve their ministry. The training would help them acquire those leadership skills needed for quality ministry, and develop a better spiritual life while doing the training.

In the Minister’s Manual of the Seventh-day Adventist Church (1992, p. 21), the minister is reminded that a call to ministry is first a call to personal spirituality which must have a private dimension before it can have a public influence. It is a response to God’s initiative, not something ministers initiate. Real power in ministry springs from spirituality that comes from a personal encounter with Christ.

The advice of Paul to the Ephesians to put on the armor of God (Eph 6:10-20) is worthwhile emulating. Paul says that it is important for every believer “to put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand” (Eph 6:13). The spiritual lives of ministers should be improved daily if their ministry is to succeed. They need to evaluate their own lives to see if their ministry is getting a spiritual blessing from God (Eph 1:3) or not. The people these ministers-in-training will work with and for will expect a lot from their leadership after they graduate from their ministerial studies.

Apart from evaluating their ministry, ministers should also follow through these issues that relate to their calling to God’s work and their spirituality:

1. Recruitment into Ministry—get those who are willing and sincere to do ministry after further consultations and recommendations from the local churches and fields. A number of persons have gone into ministry ‘through the backdoor’, and have later become failures in the work, bringing shame on God’s work. Ministers should be educated and examined before entering this sacred work. White states, “No less caution
should be used in the examination of ministers; those who are about to enter upon the sacred work of teaching Bible truth to the world should be carefully examined by faithful, experienced persons” (White, 1948, vol. 4, p. 406). The call to preach the gospel is seen in the example and work of the minister in his/her training.

2. Relationships in the Pastoral Family—White (1952, p. 354) explains that the real character of the minister is revealed at home. The minister’s wife, his children, and those who are employed as helpers in his family are best qualified to judge his piety. A good minister will be a blessing to his household. Wife, children, and helpers will all be the better for his religion. White (1943, p. 204) says that the spiritual welfare of the minister’s family should come first. Nothing can excuse the minister for neglecting the inner circle for the larger circle outside. She also states that if a person does not care for his/her family, showing them kindly consideration, love, tenderness, gentleness, true courtesy, noble forbearance, but only wants to make a success of winning souls to Christ, that person will not be fit into becoming an effective minister of God (White, 1948, vol. 3, p. 556).

3. Relationships with Others—White (1948d, p. 535) explains that as ministers, we must not build a wall between ourselves and the world. A minister should be of a pure, clean heart and an understanding mind. It is not good to engage in battle with other denominations. It is not good for ministers to denounce other denominations to show that we are more spiritual than our friends. White (1948d) says,

When some who lack the Spirit and power of God enter a new field, they commence denouncing other denominations, thinking that they can convince the people of the truth by presenting the inconsistencies of the popular churches. It may seem necessary on some occasions to speak of these things, but in general it only creates prejudice against our work and closes the ears many who might otherwise have listened to the truth (p. 535).
The minister's work is to convince, not to condemn. We must pray for and with ministers of other denominations because if these ministers are truly converted to our message, they will be powerful instruments in the work of God.

4. Confessing our Own Mistakes—White (1944, p. 102) points out that, as ministers who profess to be servants of the living God, we must be willing to be servants of all, instead of being exalted above the brethren, and we must possess a kind, courteous spirit. If ministers err, they should be ready to confess thoroughly. A minister of Christ should be pure in conversation and in actions. Ministers should not be careless with words of inspiration, or words of a holy God.

5. Personal and Public Evangelism—The ministers we train are taught the primary importance of reaching people with our message. Some visit non-members, some conduct Bible studies, others just make friends in soul winning work. We should win people by exalting Jesus and hiding ourselves. Using Christ's methods, we shall attract large crowds. White (1946, p. 102) states, “When the truth in its practical character is urged upon the people because you love them, souls will be convicted, because the Holy Spirit of God will impress their hearts.”

6. Small Group Evangelism—A minister should hold Bible readings for families and their neighbors. After studying the Bible together, he should pray with the families and friends invited. Small group interaction is important for improvement of one's life spiritually if there is an opportunity to study the Bible and hold prayers frequently.

7. Prayer Meetings—White (1956, p. 98) explains that encouraging prayer meetings will help ministers to adopt a prayerful attitude in their lives. Prayer meetings should not be dull, spiritless, and unattractive. Prayers should keep the communion
between Jesus and the minister's own soul. Effective prayer meetings will result in improvement of the people's spiritual lives, and the minister's life, too. God wants His ministers to spend time in worship, praise, and thanksgiving, and allow the Holy Spirit to direct our praying according to the Father's will.

8. Preaching—If the minister preaches the Word of God effectively, he/she will also feel that Christ is speaking to him/her through the Holy Spirit who prepares the hearts to receive the Word. The sanctifying power of the message preached should draw the minister closer to God than ever before after presenting the word to others.

9. Ministerial Training—Ministers entering training have an advantage in the fact that they can combine study in school with personal spiritual growth. This is the scriptural method of ministerial training. People should enter heartily into this sacred work, to see that their spiritual lives will change for better while going through ministerial training. Ministers going through training should aim at becoming effective ministers of righteousness. The Word of God should make them more spiritual as they are being taught in classroom. Furthermore, there should be self-evaluation in ministry. In this case ministers should also develop a healthy self-image and a positive "I-can-win" or "I can do" attitude with the help of Jesus Christ (Phil 4:13). Our desire is to train ministers who will have power to reconstruct their self-image and enjoy the full success God intends them to have. In their evaluation, ministerial leadership training should help them to think through the following reflections: (a) I am a person of value to God; (b) God has made me His child, a member of His special family (Rom 8:17); (c) Jesus calls me His friend (John 15:15); (d) Jesus affirms my value by calling me to work with Him, making Him partner; (e) Jesus has chosen me to bear much fruit (John 15:15); (f) no
matter how difficult the circumstances, Jesus Christ is always with us (Matt 28:20); (g) God has given every pastor abilities to use these gifts and skills for His glory and the good of others (1 Cor 12:11); (h) recognize the gifts God has given; (i) be able to develop these gifts; and (j) learn to take risks in using these gifts by setting higher goals and by achieving them.

**Spiritual Giftedness and Leadership: Essential Skills**

**Spiritual Gifts**

Now concerning the spiritual gifts, the Bible (1 Cor 12:5-11 and Eph 4:8-11) presents a variety of gifts of the Holy Spirit. In our ministerial training, we will endeavor to teach the students to know their gifts and how to use them. They, too, will be expected to sensitize the people they serve to be able to discover their gifts and how to make use of them. The way God uses these ministers according to their respective gifts. God is always at work with those who are ready to be used by Him. God invites these student ministers to become involved with Him in His work. It is important to be aware of the fact that, without the use of these gifts, these ministers in training may not be fully equipped for ministry. According to Eph 4:11-13, these ministers may have the gift of being an apostle, an evangelist, a pastor, a prophet, or a teacher. All these are gifts given by God to prepare His people for works of service so that the body of Christ may be built up until unity is reached in faith and in the knowledge of the Son of God. As soon as they have become aware of their gifts, ministers are expected to make use of them instantly.

The times we are living in today demand an intelligent, educated ministry. Therefore, ministers could make use of these gifts in their leadership roles in ministry as seen in such examples as (a) an apostle; like Barnabas and Saul of Tarsus, they could be
sent out on a mission to preach the Gospel in various fields (Acts 13:1-3); (b) an evangelist; like Philip the Evangelist, they could go to evangelize and preach in many places (Acts 8); (c) a pastor like Peter, who was commissioned by Jesus (“Feed my Sheep”) (John 21:15-18); the pastor is to take care of God’s flock by visiting the members, counseling with them, and provide comfort to the bereaved; (d) a prophet like Isaiah and Jeremiah, who used to warn and rebuke all wrongs (Isa 59:1-4 and Jer 44:1-7). They should not be afraid to rebuke; and (e) a teacher; like in the Church at Antioch, there were prophets and teachers (Acts 13:1). The greatest teacher, Jesus Christ Himself, was also addressed as “Rabbi.” Ministers could teach the Bible effectively if they made use of this gift. In Matt 28:19, 20, Jesus states that ministers should go and make disciples of all nations as an act of making learners. The one who does this is a teacher. A disciple is a learner or follower of Jesus’ teaching. A good pastor is also a teacher. In fact, Jesus had all these gifts Himself. No person could match Him.

There is a great need to emphasize the importance of modeling our ministry on Jesus. His ministry was never a failure at all. According to the Gospel account, Jesus succeeded in all that He did: He healed, He served food, He preached, He taught many things in parables, and He did miracles in many places. Thus, this is the rationale for an emphasis on spiritual gifts in the training of ministers—to be more like Him. According to Phil 2:5-8, Jesus Christ gave us the best model of servanthood and, as a servant minister, we must be humble and obedient, moldable and remain available for the Master’s use. This is what we should endeavor to integrate in teaching our ministers.

Spiritual gifts certify that the person is called of God to serve the functions specifically mentioned in Eph 4. It is a call to serve when it is apparent that the gift has
been given by the Holy Spirit. Thus, the minister's call is a spiritual call. The purpose for teaching spiritual gifts to our ministers is to make them aware of how to use these gifts “for the perfecting of the saints, for the work of the ministry to be facilitated, to edify the body of Christ, to bring unity among the believers, and for bringing every believer to maturity in the faith” (Eph 4:12, 13).

Leadership Styles and Skills in Ministry

There are basically three major leadership styles that have been effectively used in ministerial leadership (Anthony, 1994, pp. 133, 134). These different ways to lead people are found in the model of Jesus' pastoral leadership throughout the Gospels. These styles are:

1. Democratic—the most popular today both with individuals, churches and governments. Ministers should learn that in this style decisions take longer and are usually done by majority agreement of the whole body. It is effective when people are educated, motivated, and communicative. However, it requires too much time to make it effective; one needs to call a committee, and the undisciplined cannot fit well. One can still manage change well using the decision by majority agreement, and many can participate in decision-making in this style of leadership. The minister exercises solid integrity and has to have moral leadership to get support from the majority. If the minister's record is questionable, there is a likelihood of losing support from the people being led.

2. Autocratic—one person initiates an action, dominates policy making, dictates the work technique and activity, controls future rewards, penalties, and controls, and evaluates his subordinates. This style is necessary in ministry in times of crisis or
emergency. Sometimes it may promote tribalism. This style should not be used very much, and only on rare occasions. However, the leader can use this style to confront issues and manage conflict effectively if the minister knows how to handle people well. A good autocrat should be able to share the vision for the organization and demonstrate faith and hope in whatever is being planned and done.

3. Laissez-Faire—a “hands off” type of leadership with maximum individual freedom. If the minister is leading, he/she only leads with minimum direction. The leader recedes into the background. By refusing to discuss or appraise, he/she creates a permissive atmosphere; being non-directive may be worse than no leadership at all. However, if a minister can build effective teams from people with expertise, he/she will be able to manage resources responsibly. In this type of leadership, a minister can be committed to empowering the laity who are gifted in various branches of ministry using their expertise. If the minister discovers that he/she is leading an intellectual group of persons, let him/her allow them to put their abundant knowledge to use to improve things. Intellectual leadership is transformative and should help the minister to manage resources responsibly in the ministry.

The leadership styles discussed above are determined by the task of the organization or ministry, the phase of the life of the organization, and the needs at the moment. Biblical kings like David and Solomon used an autocratic style more than the democratic methods of today. Peter and John, as leaders of the church in the book of Acts, also used these styles. Jesus was very successful in administering these leadership patterns and styles. The way He dealt with His twelve disciples reveals this as evidenced in the Gospels. The church in Jerusalem at the Council session (Acts 15), under the
leadership of James, used both democratic and autocratic ways. Autocratic, because there were some, that is, those of the circumcision party, who still insisted on circumcision of new believers. A decision was made and communicated to the churches through letters and personal representation (Acts 15: 22-30). A better way of leading and managing people is to help them strive for excellence, get them involved as individuals, provide for self-evaluation of the person’s performance, and implement the “accountability factor” which produces a proper motivation for action. These issues should be dealt with in training ministers as they go through the leadership program. Furthermore, these styles of leading may be useful at a certain time, so they should be studied and used carefully in ministry to avoid conflicts. Sometimes ministers may need to use every style of leadership in dealing with a certain situation.

In addition to studying leadership as a process D’Souza (1999, pp. 29-31) points out that there are two major types: task-oriented and relationship-oriented. There are also five typical patterns of leadership, as mentioned below, that need to be studied:

(1) telling—leaders identify problems, consider options, choose one solution, and tell their followers; (2) persuading—leaders make decisions and try to persuade group members to accept them; (3) consulting—leaders present problems and relevant background information, and invite the group to suggest alternative actions, then select the most promising solution; (4) participating—leaders participate as members in the discussion and agree in advance to carry out whatever decision the group makes;

(5) delegating—leaders define the boundaries within which to solve problems or accomplish tasks and then turn it over to the group to work out solutions or to implement the tasks. These patterns were also used in the book of Acts by the apostles in leading the
church. The circumstances that prompted the choosing of the seven deacons are one case-in-point (Acts 6:1-6). These patterns should be taught to ministers doing leadership training to put emphasis on a quality leadership program.

Leaders' styles change from group to group and from situation to situation. D'Souza (1999) mentions four important factors to be considered in studying leadership which influence leadership styles; these are (1) the personality of the leader—his/her value system, confidence, and leadership inclination; (2) the personality of the group members—which include their skills, desire for responsibility, and need for dependence; (3) the nature of the task—its importance and complexity, and its urgency; and (4) the nature of the environment—that is, the structure of the organization and outside pressures which are social, economic, and political.

A minister cannot be called by God if he/she is not spiritual. Spiritual leadership requires a spiritual call. God must be in the person or the minister should not engage in it. The Minister's Manual (1992, p. 103), says, “Pastors may be many things, but one thing they must be: spiritual leaders.” Peter describes the pastors as shepherds of God’s flock and not lords (1 Pet 5:2, 3). It also says the Jesus' model shows that, whereas worldly rulers are over those they lead, Christian leaders are to be among those they lead. The Gospels speak of Christian leadership as servant leadership. In addition, it must be known that all spiritual occupations are calls from God, but that only the minister has a spiritual call. Leaders were chosen from among God’s people for a special function. Ministers should be taught that there are four calls before one is fully ordained to the Gospel ministry. The first is the call to be a Christian—this is an individual call. The second is the secret call by the Holy Spirit—which is the call to ministry, not necessarily to pastoral
work. The third is the providential call which requires talents and skills. This is the 
evidence of the providence of God in the life of the person. The fourth is the 
ecclesiastical call which is recognized by both the local church and the brethren and then, 
affirmed by the church. Finally, there is the ordination itself, which comes for life. This is 
what our ministers should know and expect to go through. This call is a journey to 
become a full Gospel Minister.

The Bible has some major examples of persons who were called: Abraham (Gen 
12:1); Moses (Exod 3:10); Isaiah (Isa 6:1-9); Jeremiah (Jer 1:5); Paul (Acts 9:15); and the 
Disciples (Mark 3:13-19), whom He also designated as Apostles. In the work of 
leadership, two factors are involved: the internal desire and the external situation. The 
personal drive to become a leader and an inner need is the internal desire; the external 
situation is a crisis or need which arises for someone to lead the group or community. 
Our ministers should be encouraged to develop leadership qualities which are good, and 
these qualities can be learned. They should learn the meaning of priorities; how to use 
leisure time; how to take advantage of momentum; to have a desire and ability to grow; 
how to handle discouragements and impossible situations. They are also to be motivated 
by love that is given over to service. White (1947, p. 109) describes that Christ’s 
followers have been redeemed for service. Our Lord teaches that the true object of life is 
ministry. Christ Himself was a worker, and to all His followers He gave the law of 
service, service to God, and service to fellow men. In raising the level of their motivation 
during leadership training, ministers will (1) improve the quality of their learning; (2) 
develop teamwork and morale; (3) further self-development; (4) become ready to accept 
change; and (5) increase communication.
Ministers are Christian leaders who should be characterized by selfless dedication and courage as well as being decisive, persuasive, humble, and competent. Christian leaders have certain functions to fulfill in interacting with people. The function often determines the kind of person needed. There are the symbolic, the problem solving, decision making, advising and initiating functions that require good leadership styles, which achieve positive results.

**Ministry in the Context of Jesus, His Apostles, and Paul**

The ministry of Jesus should be understood in the light of the incarnation. To understand incarnational ministry, there is a need to do theology of the Godhead. We cannot discuss theology without God’s being at the center of it. The Father, Son, and the Holy Spirit are one in nature, in function and in purpose. Jesus said that you cannot go to the Father without Him, because, He said, “I and the Father are one,” (John 10:30). Ministers should understand that the ministry we are part of belongs to God the Father through Jesus Christ His Son and with the fellowship of the Holy Spirit. We cannot separate the Father and the Son. Anderson (1979, chap. 8) says a theology for the church in the ministry and the context of Jesus can be formed with the following ideas: (1) Jesus’ ministry to the Father on behalf of the world; (2) Jesus’ ministry in the Spirit for the sake of the church; (3) the Church’s ministry to the world on behalf of Jesus.

Ministers should know that any ministry that puts Jesus at the center is most likely to succeed in this world of theological controversies. To understand Jesus, we should read His Word, which was revealed to us in many various ways. God’s servants, the prophets, are His spokesmen. His created works testify that God is in control of all things in the universe. Ministers of the gospel preach and teach about Jesus. Here is a
Concerning Jesus' ministry to the Father on behalf of the world, Jesus had to go through the process of kenosis. Jesus emptied Himself (Phil 2:6-8) to become like we are to indicate to us both the depth and length of God's love of humankind. Anderson (1979, chap. 8) states that Jesus had to go through self-emptying to reach the world with divine love and as a transcendent act of ministry which is given to the world. This kenotic theory helps us understand Jesus' role with the world. Whitehouse, as cited in Anderson (1979, chap. 7), points out that the particular service which Christ rendered to the world is scandalous to the self-esteem of the world, but perfectly consistent with the character of divine love.

The self-emptying suggests that a minister will have to become a servant leader just as Jesus became in this process of kenosis. The minister's role will be to serve not to be served as a leader as Jesus became one (Mark 10:43-45). It requires that mentality of becoming poor for a leader to become Christ-like in servitude. Jesus' process in becoming a servant leader led Him to become poor for our sake (Isa 53). It is this servant leadership that should be emphasized in the leadership curriculum during ministerial training.

Anderson (1979) carries forward this kenotic solidarity in the sense of Christ's transcendent presence and power, and the continuation of His own ministry of solidarity with the world for the sake of its reconciliation to the Father. Christ became our Savior to reconcile us to His Father. There is no ministry without the process of reconciliation.

Ministers should follow this philosophy of Jesus in doing ministry to win former and inactive members. Wise efforts should be made to prevent straying and to bring back
those who have strayed. White (1948b, p. 218) points out that in His narration of a parable of the Lost Sheep, Jesus said that the sheep owner left the 99 to pursue the lost sheep to rescue it from the dangers of the wilderness. The whole 99 were left in the wilderness to care for themselves, exposed to dangers; yet the lone sheep, separated from the flock, was in greater danger, and to secure that one, the ninety and nine were left. This is work that ministers as leaders have as a humble duty to search and pursue those who are lost, as Jesus did, and bring them back to God. (Luke 15:3-7 cf. Luke 19:10). White (1948f, p. 401) says that there is an assurance that many who have strayed will come back to follow the great Shepherd. The people of God will draw together and present a united front to the enemy. This is the work of reconciliation that ministers must be trained to do together in order to confront and defeat the devil. White (1948b, p. 506) explains that if some ministers, surrounded by backsliders and sinners, feel no burden for these souls and yet profess to be called by God, they are manifesting an indifference with regard to their work and salvation. They are not considering themselves as spiritual physicians who are required to have skill in ministering to souls diseased with sin. Their work of warning sinners, weeping over them and pleading with them, will be neglected in this respect. They are like those who are so nearly asleep that they seem to have no sense of the work of bringing souls to Christ as gospel ministers. Jesus wants His ministers to draw many souls to Him through the work of searching and pursuing the backsliders and sinners. A good minister knows how to present the truth in such a manner that the lost soul will be convicted. Ministers should visit their flock to know their condition and what truths to set before them, or what may be appropriate to their case.

As regards Jesus' ministry in the Holy Spirit for the sake of the church, Karl Barth
(as cited in Anderson, 1979, chap. 9) explains the existence and growth of the Church in the life of Christ Himself. He says that the Church as a community takes its power and operation from the Holy Spirit, and the community then grows both extensively and intensively. Jesus said that it was necessary for Him to go away to heaven so that the Counselor, who is the Holy Spirit, should come to convict the world of guilt in regard to sin and righteousness and judgment (John 16:5-11). The Holy Spirit was going to come into full operation and give power to the disciples to minister unto the world, but first starting with the church in Jerusalem. The Spirit of truth was going to confirm to the church what Jesus had already revealed about God the Father and Himself. The apostles of Jesus were to take power from the Holy Spirit and make known to the Church and the world community the will of God concerning humanity. The church’s duty was to take this task of theology in its ministry, enriched by the Holy Spirit, to the community. However, what is important in this setting is to understand the fact that the ministry of Christ is continuing through the power of the Holy Spirit in the life and witness of the Church. The apostles and ministers are simply agents used by the Spirit to fulfill the role that Jesus had described. Anderson (1979, Chap.1) says there is only one ministry, and all ministry is God’s ministry. The apostles were trained leaders in the ministry and Jesus had entrusted them this ministry to bring about desired results. These results were not going to come without the enabling power of the Holy Spirit. That is why they waited for this power in order to demonstrate the faith and hope they had in the ministry of Jesus. They were expected to exercise solid integrity and commitment to this ministry. The ministry of Christ in the Holy Spirit for the sake of the church is the most important ministry. The ministry of Christ is continuing, through the power of the Holy Spirit, in
the life and witness of the Church. All other ministry is rooted in this ministry of Christ and is a continuation of this ministry through the Church, in the power of the Spirit and on behalf of the world.

Jesus explained to His disciples that the Holy Spirit would prepare the way for their ministry. He would give them utterance to speak (Matt 10:19, 20, cf. Mark 13:11; Luke 12:12). Jesus said that the work that He did was in cooperation with the Holy Spirit, and He (the Holy Spirit) would give illumination of truth that men might know the Lord (Matt 22:43, cf. Mark 13:11).

Regarding the Church’s Ministry to the world on behalf of Jesus, the Church has a ministry of taking up the task of both theology and ministry. The Church cannot sit idle in the world that is burdened with evil desires and sinful tendencies. The Church, through ministerial leadership, has a duty to do in planning and strategizing its outreach activities smoothly. White (1946, pp. 122, 123) suggests that the Church must devise methods to reach the people where they are. Every worker in the Master’s vineyard should study, plan, and devise methods to reach the people where they are. Our ministers are trained to center their minds on the one object of saving souls. They are not to be diverted from work that Christ has called them to do. White (1948c, p. 49) explains that soul winning ministers produce soul winning members. When the Church sees that the ministers are all aglow with the spirit of the work, that they feel deeply the force of the truth and are seeking to bring others to the knowledge of that truth, it will put new life and vigor into them. Their hearts will be stirred to do what they can to aid in the work. This is the work that Jesus would like to see the Church do. Evangelism and planning for church growth should be central to the ministry on behalf of Jesus.
In reference to Paul’s ministry on behalf of Jesus, Saul of Tarsus, a fierce persecutor who became Paul the apostle after having seen a vision of Christ on the Damascus road, was a fiery, fervent trail blazer for the kingdom of God. There is an account of how he started his ministry in the book of Acts—a book of witnessing which recounts that the apostles witnessed the mighty events of which they preached. Paul became a minister and was chosen as an instrument to the Gentiles (Acts 9:15). For Paul, the Gentiles are placed first on the list, because Saul’s field of labor was to be especially among them. White (1963, pp. 127-129) explains that Paul understood more and more clearly the meaning of his call “to be an apostle of Jesus Christ through the will of God” (1 Cor 1:1). His call had come, “not of men, neither by man, but by Jesus Christ, and God the Father” (Gal 1:1). Throughout his later ministry, Paul never lost sight of the Source of his wisdom and strength. Our ministers should have such a calling to ministerial leadership. Paul’s ministry was a ministry of Christ that ministers going through training should study carefully and understand in order to learn more from his courage to challenge fellow Jews. His vision was to see a number of churches planted in Asia Minor and he went as far as Spain in Europe to witness about Christ. He was committed to training laypersons wherever he planted a church. His ambition was to follow through what was happening in the churches he had planted. He had the desire to revisit some churches he had established and managed to do this in some places. He wanted to communicate the gospel of Christ effectively to the people he came into contact with. There were many issues about which Paul needed to communicate effectively to different churches: unity, divisions, love, submission to civil authorities, keeping bodies clean and pure (Rom 12, 13). Other issues of concern were on immorality, marriage, worship,
lawsuits, speaking in tongues, spiritual gifts, etc. (1 Cor 5, 6, 7, 12, 13). Paul was an intellectual leader, and taught intellectually. He taught deep things about Christ’s ministry. White (1963, p. 127) says Paul learned that throughout the ages “not many wise men after the flesh, not many mighty, not many noble, are called: but God has chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty” (1 Cor 1:26-28).

Paul’s intellectual ministry is nothing else but that he was “determined not to know anything, except Jesus Christ, and Him crucified” (1 Cor 2:2). This is what we should encourage our ministers to learn from Paul, and his commitment to stay on despite the conflicts, suffering and hardships he underwent.

### The Discipline of Shaping Spiritual Leaders

In order to prepare and shape ministers well and make them spiritual leaders, there is a great need to emphasize the development of positive characteristics of such persons. God calls upon ministers who accept His truth and bear His name with a solemn message to be given to the world to lift the standard of Bible truth and exemplify its precepts in their daily lives. White (1995, pp. 35-40) describes several characteristics that a minister should have in the shaping process and these are the following:

1. **Consecration**—what we need in this time of peril is a converted ministry. We need men and women who realize their poverty of soul, and who will earnestly seek for the endowment of the Holy Spirit. A preparation of heart is necessary for God to give His blessings to His servants. Piety and devotion in the ministry are what count. We should
not allow men and women who are unconsecrated in their hearts and lives to join
ministry.

(2) Self-Sacrifice—Ministers should know that the work they are to engage in
demands much self-sacrifice. Jesus left His riches and glory in heaven and came to die so
that we should be redeemed. There is suffering and hardship in ministry, just as Paul
experienced in the cause of Christ. Moses was also directed to a similar experience in
tender solicitude of God’s flock. If God appoints to us hard labor to perform, we must do
it without a murmur. If the path is difficult and dangerous, it is God’s plan to have us
follow in meekness and cry unto Him for strength. Our work as ministers should be
pursued with an earnestness, energy, and zeal as much greater than that put forth in
business transactions as is the labor more sacred than any other.

(3) Compassion—Ministers need the trait of character Jesus had. The good
Shepherd had compassion for all people. A minister should cultivate a good temper,
kindly, cheerful, generous, pitiful, courteous, compassionate traits of character. Christ
loved the unloved and the unlovely and was willing to serve them. Wherever Christ saw a
human being, He saw one who needed sympathy.

(4) Positive Attitude—Ministers should be cheerful and happy because they have
the peace of God in their hearts. They should give a positive attitude towards everything
that is the ministry of God. They should be strong in faith and courage, so that, even if
they become discouraged, they will not give up God’s work.

(5) Dependability—Ministers must teach, both in the church and to individuals.
Religious light should shine forth from the church, and especially from the ministers, in
clear, steady rays. If they are not thorough workmen, they will not be reliable.
(6) Humility—Ministers should be humble in their preparation to handle a big task. To be humble is merely to enter the school of Christ, which requires a constant, earnest, and vigilant effort to watch and control self, to keep Jesus prominent and self out of sight. A minister would be in danger of being petted and applauded to his own injury if he/she did not learn the discipline of humility.

(7) Responsibility—Ministers have the responsibility of feeding the Word, overseeing, and becoming an example to their flock. They should feed the flock of God willingly. They have a responsibility to preach the Word and visit the people. Ministers should preach the Word, not opinions of people. They should also arrange for each member to have something to do.

Key Disciplines in the Shaping Process

In addition to this, McNeal (Practicing Greatness, 2006) gives several characteristics of extraordinary spiritual leaders that a minister should have: humility, effectiveness, and willingness to serve. In order to practice greatness, McNeal (2006) says that the minister or spiritual leader should develop the following key disciplines: self-awareness, self-management, self-development, mission, decision making, belonging, and aloneness. Good leaders should habitually practice each of these disciplines and should be committed consciously and intentionally. Here is a summary of these disciplines in the shaping of ministers:

(1) Self-awareness—Ministers who lack this are also unaware of other people’s needs; they are merely playing a role and not being a leader. We can learn from the self awareness of Biblical leaders like Moses, David, Paul and Jesus. Theirs is a reflection of
a high degree of self-understanding. This trait is foundational to every other element of greatness.

(2) Self-management—Ministers should be aware that some leaders struggle with success while others wrestle with failure. Ministerial leaders should manage expectations, stay healthy, stay mentally vibrant, avoid brain-drains, develop emotional intelligence, manage money, respond to and combat temptation. Great leaders are great managers, not just managers of projects or other people, but mostly of themselves. They will meet such different temptations as lust, power, illicit sex, money, pornography, drugs, etc., but expect that they will not bow down to them. Part of self-management is to drive away and combat these temptations.

(3) Self-development—Ministers should pursue lifelong learning and build on their strengths if they are to be great spiritual leaders. They should be aware that every leader experiences failure at some level but never gives up. Great leaders never stop developing; they build on, and develop strengths in, a culture.

(4) Mission—The life mission of great leaders determines the content of their days, their work, their call, their energies, their personalities, their passions and talents. Jesus understood His mission and He pursued it with determined enthusiasm. Jesus’ mission was about ministering to and teaching people. If ministers cannot understand their mission, they are likely to fail in their ministry. Great leaders practice the discipline of mission. They will not escape temptations in their mission.

(5) Decision-Making—Ministers who wish to become great leaders will exercise consistently good judgment. As great leaders, ministers should know both how to make
decisions and what decisions need to be made. Learn from mistakes of the past and from fellow leaders or ministers.

(6) Belonging—Ministers should not be lonely. They should maintain significant relationships and connections. Although leadership is lonely, ministers should know that great leaders in the Bible were hardly loners. They should belong to their families, to friends, to co-workers, to their professional and spiritual mentors, and to their followers.

(7) Aloneness—Ministers should endure aloneness and build it into their lives. They will go through the wilderness experiences which are life-changing encounters and lead deeper into self discovery, typically confronted by new insights about themselves. Great leaders should include in the minister’s life observing the Sabbath, having extended prayer times, fasting and journaling.

Significant Subplots in the Heart-Shaping Process

Furthermore, we need to understand the way God shaped, and shapes, spiritual leaders. McNeal (2000) emphasizes spiritual leadership as a work of the heart. He says that heart-shaping involves both divine and human activity. He explains that basic heart-shaping occurs in six significant arenas. These six subplots are culture, call, community, communion, conflict, and the commonplace. Here is how these subplots assist in the heart-shaping process of a minister or any other Christian leader:

1. Call—Ministers should know that God shapes the leader’s heart through the call. God’s dynamic part of the call is to initiate, guide, position, and intervene. The minister’s part is to hear, respond, search and order or reorder his/her life. Paul, previously Saul of Tarsus, was called by God on the way to Damascus to fulfill a special role of preaching to the Gentiles.
2. Culture—Ministers should understand that God shapes the hearts of leaders through culture. He used cultural factors to prepare them for their life assignments and still does so today. God knows that culture is part of every leader. Every person grows within a certain culture. God knows every culture, and He is able to prepare His ministers for His work within that culture. A very good example is that of Moses, who grew up as a child of two cultures (Hebrew and Egyptian) in order to fulfill the mission of God who had called him.

3. Community—Leaders are not shaped in isolation but are shaped in and by the community. Ministerial leaders are part of the community, so they need the community to be well shaped by God and to shape other leaders. Moses grew up in the Egyptian community although he was a Hebrew. He was being prepared to be the King of Egypt through his foster mother. But God used him to serve the Hebrew community who were in Egyptian bondage at the time he was called to lead.

4. Communion—At the center of heart-shaping is communion. Through communion, the minister should secure a genuine relationship with the Heart-Maker and Heart-Shaper, Jesus Christ our Lord. For Jesus Christ, the heartbeat of God, set the stage and model that all ministers should emulate. He mingled with all people, but did not share in their sinful practices. He ministered unto them very well and faithfully.

5. Conflict—Ministers should be aware of the fact that God uses conflict to shape the leader’s heart, so they should expect conflicts as part of the heart-shaping process. The moment a minister begins ministry, he/she should expect some conflicts to come. Conflicts help in the process of making a good spiritual leader if we can manage them effectively. An important figure, David, a man after God’s own heart, gained some
significant heart lessons through conflicts in his life. David served as model for turning life assignments into windows for viewing God's heart.

6. Commonplace—God uses the commonplace to shape the leader’s heart. The minister can adopt some important habits that will make the commonplace a heart-shaping, friendly place.

Ministers-in-training will go through these subplots if they are to be truly shaped. These areas should be included in leadership training courses in shaping our ministers. The ministerial trainees should then be evaluated during their ministerial or field practicum to see how best they are able to integrate these significant arenas.

**Church and Ministry Understanding**

**Theological Understanding of Ministry**

A ministry without a proper understanding of the doctrines of the Christian faith can lead to its failure. Ministers should be biblically faithful leaders of the Church in their treatment and understanding of Christian theology. The philosophy of ministry should be in line with a theology that is biblically sound. Theological issues have affected our ministry, and we need to get a proper interpretation of Scriptures for the formation of theology in the ministry.

**Proper Interpretation of the Bible in Formation of Theology**

There are more challenges now than ever before because of the way the Bible is being interpreted by church members and theologians. The Bible is the foundation of our faith, and those who agitate that the Bible should not be treated as fully inspired do not represent the views of the Adventist church. There are people who are in the church and
are misusing Scripture, corrupting it by saying things the Bible does not say. They claim
to say that they, too, know the truth. They do not understand some barriers involved in
dealing with proper hermeneutics of the Word of God. Among the barriers to be aware of
are language; culture; differences between modern and past thinking; the civil, political,
legal and military institutions gap; social relationships gap; economic and technological
practices gap. This is one of the things Paul warned members about in various churches
in most of his epistles: false doctrines and heresy.

Jesus used the Old Testament Scriptures a number of times. He interpreted the
word rightly, yet there were some Jewish leaders who did not agree with His teachings.
His method was the best in interpretation. This is the first method we should encourage
ministers to follow—the Christ-dependent interpretation, as well as to pray every time
before we begin to study the Bible. Never should the Bible be studied without prayer.
The Holy Spirit will give guidance in studying the Bible. We should not bring our
personal biases into its study, but accept the guidance of God.

Second, ministers should learn to interpret chronologically. It will be necessary to
start at the beginning of the story, then examine the topic of study through time,
observing significant changes and draw conclusions only at the end. It may be necessary
to study the beginning of a Bible character's life, before his ministry, to understand the
person's life and background better.

Third, a minister should become careful interpreter. Jesus was a careful interpreter
who examined the Scripture passage meticulously, considering the words in their full
context to determine the proper meaning. He sometimes used similes and expounded
them in Scriptures. Ministers should not be careless in interpreting the Word because they
may do more harm to those who listen to them and that may affect our ministry negatively.

Fourth, ministers should be comprehensive in their interpretation of the Word of God. Jesus was comprehensive in His interpretation of the Holy Scriptures. He used the word clearly and there was no contradiction or deceit in His interpretation of the Holy Scriptures. As theologians, we may use other languages like Hebrew and Greek in order to study certain key words found in the Bible. That is also a comprehensive way of studying the Bible.

Fifth, ministers should follow the canonical method of interpreting the Holy Scriptures. Jesus used the Holy Scriptures to interpret His teachings. He used the Old Testament Scriptures as a basis for what was to become the New Testament. Jesus quoted, lived, and taught the Scriptures. When the devil came to tempt Jesus with words of Scripture, Jesus pointed out to him the Words of God to defeat him (Matt. 4:4, cf. Deut. 8:3) We should acknowledge and use the OT and the NT of the Bible as the fundamental basis for our belief and practice in life. The devil knows the word of God and what it says. Our ministers should use the Holy Scriptures to defeat the devil as Jesus did.

Sixth, ministers should interpret the word of God within its context. Jesus focused on the right context in interpreting the Word. It is important to analyze every issue by taking into account both the broader and immediate contexts of the passage in order to reach the best possible interpretation.

Seventh, our interpretation should be Christ-centered. Every biblical teaching should relate to, and focus on, Jesus Christ, the Savior and Lord of all humanity. Every
lesson in the Bible should be appropriately applied, Bible-based, and Christ-centered. If ministers are faced with any problem in the ministry of the Word, they are to ask the question, “What would Jesus say or do?” If the answer is from Jesus, it would be the right interpretation and there would be no need to doubt anything that is Christ-centered. White (1940, p. 390) explains that the life of Jesus Christ that gives life to the world is in His Word. It was by His Word that Jesus healed disease and cast out demons; He stilled the sea, and raised the dead; and the people bore witness that His Word had power. He spoke the Word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Savior desired to fix the faith of His followers on the Word. As our physical life is sustained by food, so our spiritual life is sustained by the word of God. It is, therefore, extremely important that ministers of the Gospel should eat enough of God’s Word to receive nourishment for themselves, and thus be able to take it to others with proper theological understanding.

The Church’s Expectations of Our Ministry

The Church in Malawi trusts that the training our ministers get will be effective enough to emphasize quality and bring desired results. The church exists to carry the redemptive mission of Christ. Karn Griffen (as cited in Anderson, 1979, chap. 27) says the church has a role to carry as a “therapeutic community” which offers the service of healing and growth through counseling and caring. Ministers to be trained should lead in this role of healing, guidance, reconciliation and growth in the ministry. The Church has an expectation that our ministers will carry out a ministry that emulates the life and work of Jesus our Master. In this regard, our Pastoral Ministry training should focus at the following areas: (a) Pastoral Leadership and Formation; (b) Development of
Relationships; (c) Evangelism and Church Growth; (d) Lay Training; (e) Worship and Special Services; (f) Pastoral Care and Nurture; and (g) Organization and Administration. (See Appendix B for further explanation.)

The Model Pastor for Our Ministry

Jesus did not pastor a church congregation such as we have today. But like today’s ministers, He preached, taught, and ministered both to large groups and to individuals. His first congregation was a tiny group of twelve disciples. He taught His disciples how to have a devotional life, how to love people, how to become a servant-leader, how to become a soul winner, and how to counsel. Jesus is the Chief Shepherd and ministers to His under-shepherds. He is the minister’s model. Ministers are his under-shepherds and should emulate His exemplary life.
This chapter presents a literature review of issues related to leadership training, curriculum development, and management skills. It will review training and implementation of leadership skills as well as review the discussion on challenges and management principles for pastoral leadership in contemporary times.

**Process of Curriculum for Leadership Development**

Glatthorn (1987, p. 11) defines the curriculum as more than syllabus documentation. He says it refers to all teaching and learning activities that take place in learning institutions. Furthermore, Glatthorn (p. 25) explains that the methodological assumptions which underpin a curriculum in the practical paradigm assume that inquiry and development must involve interaction with the state of affairs to be studied. It is aimed at developing situational insight and understanding which will increase the capacity of curricular actors to act morally and effectively in the curriculum context. Coleman, Graham-Jolly, and Middlewood (2003, p. 4) explain that nowadays most educators would avoid, and indeed might well be horrified by, any definition of curriculum that limited it to a syllabus description. They say the curriculum comprises all the opportunities for learning provided by a school and includes the formal program of
lessons in the timetable and the climate of relationships, attitudes, styles of behavior and the general quality of life established in the school community as a whole. They add that there are two different views of the curriculum: on one hand, the curriculum is seen as an intention, a plan or prescription, or an idea of what one would like to happen in schools; on the other, it is seen as the existing state of affairs in schools—what does, in fact, happen.

Glatthorn (p. 11) explains that in developing curricula, educators should give specific attention to the supported curriculum, paying special attention to time allocations and the materials for instruction. Any comprehensive evaluation of the curriculum should assess the supported curriculum. Glatthorn (pp. 15-17) further describes the components of the curriculum as curricular policies, curricular goals, fields of study, courses of study, and units of study. Then, he says, for the process of developing new courses and units, it is essential to do the following: (a) determine course parameters by establishing a rationale for the course, (b) assess the needs of the learners, (c) identify course objectives, (d) identify learning activities that will enable the learners to achieve those objectives, (e) select instructional materials that will support the learning activities, (f) identify assessment methods, and (g) develop the curriculum guide (Glatthorn, 1987, pp. 198-202). As for the needs assessment, Glatthorn (p. 164) believes issues to be considered in studies of the assessment agenda are goal-curriculum alignment, curriculum correlation, resource allocation, learner needs, and constituent satisfaction.

Designing a curriculum: Chiarelott (2006, pp. 35-36) says that for contextual teaching to be done, it is important to design a curriculum in respect to leadership training in an institution of learning. He explains that creating a complete curriculum design
involves a statement of purpose that clearly articulates why the curriculum design or redesign, is necessary, and how the design will meet the needs of the learner and society. Then, one should create a concept map for each of the major areas identified based on the major concepts, skills, attitudes, and beliefs referenced in the school’s or program’s statement of purpose. As the design structure will be evaluated from both a formative and a summative perspective, there is a need to describe the evaluation strategy to ensure that the curriculum design components actually enable learners to meet the outcomes identified.

Curriculum evaluation, measurement and assessment: Chiarelott (2006, p. 43) explains that every curriculum should be evaluated, measured, and assessed. He points out that curriculum evaluation involves using various methods for gathering and interpreting information and then making a judgment based on the interpretation of the information. Measurement devices involve test scores, surveys, attendance records, weight and height. Assessment techniques include observations, interviews, and portfolios of work completed. He explains that after gathering and interpreting data, the designer must make a judgment based on accepted external and or internal criteria to evaluate the design process effectively. The stronger the data and the more meaningful the interpretation, the more defensible the evaluation.

Sergiovanni and Starratt (2002, p.133) describe assessment as part of the curriculum and part of the teaching and learning process itself. They say that assessment provides the students with a clear task to be achieved as they engage the material at hand. When completed, that assessment will provide the opportunity for the all-important
feedback and reflection on the learning expressed in the assessment of high quality learning.

Some challenges on curriculum in the 21st century: According to Rotherham and Willingham (2009, pp. 18, 19), the 21st century curriculum is facing the following challenges: (a) separating skills and knowledge is not possible because the two are intertwined; (b) failing to know how to teach self-direction, collaboration, creativity, and innovation; (c) practicing feedback, usually from someone more skilled than you are; and (d) outlining the skills in detail requires that we must teach skills and content in the context of a particular content knowledge, and to treat both as equally important.

Arthur Costa (2008, p. 20) gives five themes to shape a curriculum which provide lenses through which we can shape, organize, and evaluate curriculums: (a) learning to think, (b) thinking to learn, (c) thinking together, (d) thinking about our own thinking; and (e) thinking big. He further suggests that students must be taught to persist when faced with adversity, solve cognitively complex problems, draw on vast reservoirs of knowledge, and work collaboratively. To strengthen these skills, he says instruction must become more reflective, complex and relevant. Curriculums must become more thought-filled in the sense of enlarging students’ capacities to think deeply and creatively.

**Implementation of Leadership Skills in Ministerial Training**

Biblical leadership models give several components related to leadership in ministry: character (respect and faithfulness), speech (listen before you speak), discipline (kindly, timely, responsible), balance (avoid extremes), priorities, and wisdom (counsel and decisiveness). With these components, the leader will help people to grow and through this relationship empower others (Roberts, 1999, pp. 83-87).
McNeal (2000) suggests that spiritual leadership is a work of the heart which involves both divine and human activity. He further says that God has different ways of shaping leaders through the call, culture, conflict, and community. Moses cultivated a sense of destiny, a key to leadership effectiveness. David had a sense of personal destiny. Both (Moses and David) had a leadership component that involved shepherding. Blackaby and King (1998) describe God as the one who develops leaders who follow God’s model of leading and are able to plan according to His will. They say leaders (ministers) should be servants of the people. Jesus Christ gave us the best model of servanthood, and as servants, spiritual leaders should be humble and obedient, moldable and readily available to be used by God.

Susan Christopher in her article, “Homework: A Few Practice Arrows” (2008, pp. 74, 75) explains that assessment of training falls into one of two categories: formative and summative. She says these assessments help teachers diagnose student needs, provide feedback, and show students how to improve. Assessment can include unit exams, projects, and/or standardized tests which give a snapshot of what a student has learned at a given point in time, with the focus of assigning a grade as a validation of student achievement. She further indicates that one of the most valuable formative assessments a teacher can use is homework for practice by students so they can perform well on summative assessment. If we want students to show what they know and can do as part of a summative assessment, we must provide them with plenty of opportunities to demonstrate such along the way.

Chruden and Sherman (1976, pp. 307-309) propose that a behavior theory of leadership which followed the trait theory makes leaders effective in what they do, such
as how they communicate, give directions, motivate, delegate, plan, conduct meetings, etc. They say that the value of this theory is the implication that individuals can be trained to do the right things, independently of their personality traits. Furthermore, they suggest that the factor that would seem most important in determining one’s leadership influence is the degree to which the group members follow the leader’s guidance. The trusted and well-liked leader obviously does not require special rank or power in order to get things done.

White (1995, pp. 44, 45) states that in teaching and giving classroom training, teachers in our schools are obliged to apply themselves closely to study, that they may be prepared to instruct others. She believes they should do close study of both the sciences and the Bible in teaching about present truth.

Motivation is another important aspect to implement. Recent studies in this area (Costa, 2008, pp. 56, 57) indicate that to motivate a reluctant learner, the following should be done: spark enthusiasm; boost confidence; encourage argument because argument motivates; build learning around students—talented teachers build learning structures and put students in them; foster relationships and a love of school; honor students’ cultures; and provide structure and feedback. In his comment on this, Crabtree (2000, pp. 30-31) says that the pastor-leader is not ready to motivate until the plans are ready. Furthermore, he indicates that the best motivation is a clearly defined operation which has good ideas to answer questions concerning how he or she proposes to implement the idea. Once these ideas are workable, it is good to ask a small committee of interested and involved people to join the leader in the task.

Price and Nelson (2007, pp. 53-55) say active student participation, which is also
responsive and active engagement, involves talking, writing, or doing something usually directly related to the content of the lesson or activity. They list strategies incorporated for active participation are involvement, to keep students alert and attentive; rehearsal, to give students a chance to practice; and processing, which allows students the opportunity to think about new information.

In his article entitled, “Skills indispensable to Leadership,” Neil Wyrick (September 2002, p. 25) says good leaders are those we would follow even if they had no authority. They are environment experts who keep the atmosphere cool and content while at the same time warm and caring. He says good leadership learns early that delegating is as important as doing because even Jesus delegated when He gathered together His special twelve. Rex Edwards (Sept. 2002, p. 19), in explaining the objectives of leadership, says a pastor’s objectives ought to be set in the framework of persons who have been redeemed, reborn, and grouped together voluntarily in a beloved community. He continues to say that the pastor’s chief role is to facilitate developing of Christian character and in building a spiritual climate conducive to the growth of a true spiritual community. Such a leader is motivated by love, has vision and compassion, has faith in people, and believes that people grow through voluntary cooperation, not coercion. Edwards says that techniques of administration alone do not make a successful leader. A Christian leader is first of all a Christian, and with a God-directed life empowered by the Holy Spirit, a servant leader lives what he or she professes.

Reinder Bruinsma (July 2009, pp. 23, 24) in his article on “How to Become an Authentic Christian Leader” gives five qualities that can help ministers to become real and authentic: (a) honesty—learn to become honest with ourselves and others; (b)
acknowledge doubts—ministers, just as Christians will at times, have doubts, but this does not mean that these undermine our leadership role; (c) face vulnerability—to be open about ourselves balancing the times that have gone well in our lives against those moments we failed; (d) listen to the stories of others—real relationships do not come about until personal stories are shared between yourself and the people you connect with; and (e) act authentically—people consider it far more important that we are honest people who live up to the promises we make.

Creativity and engagement are leadership skills that require a disciplined relationship and the ability to improvise on the edge of the unknown because many people in today’s society have been led to believe that they are neither creative nor artistic (Parks, 2005, chap. 9). Leaders who have no courage to develop creativity will have no potential for growth in ministry. Parks (2005) says that leaders should develop imagination—the highest power of knowing the mind, integral to reason, perception, understanding, judgment and conscience. Furthermore, the art of adaptive leadership requires a willingness to invest oneself in bringing out the potential that is within the group, organization, or society. Leadership is an art and should be given a more prominent place in leadership theory and practice. Teresa Amabile and Mukti Khaire (October 2008, pp. 105, 107), in their article on “Creativity and the Role of the Leader” explain that, in creative work, people should approach a problem from different angles. They point out that the management leader must act as a shepherd by protecting those doing creative work from a hostile environment and clear paths for them around obstacles. They say that a good leader should challenge and inspire creative work in progress.
Involvement is needed for implementation of the leadership skills in ministerial training. Blackaby and King (1998) say God wants to involve leaders in His work by inviting them to be involved with Him. They say that God then reveals Himself, His purposes, and His ways, and requires them to make major adjustments and obey whatever He tells them to do. God takes the initiative all the way through Scripture and He wants involvement in His work.

Patterson (Oct. 2009, pp. 21-23), in his article “The Pastor as Proactive Leader,” says proactive spiritual leadership first and foremost results from the Holy Spirit’s impacting the life of the believer. He says a proactive/reactive analysis of a leader’s calendar of activities over a period of time will reveal whether he/she is reacting to ministry challenges as an on-call servant of the church or proactively engaging in reflection, planning, and visioning initiated by God’s agenda rather than the exigencies of the day. He says that a proactive pastor is a spiritual leader, called to train and equip the church for competent and effective ministry that meets the complex needs of church life.

Anderson (1999, pp. 197-198) says that a leader should know himself and choose a good mentor for all of life. A leader should have and develop a vision if he is to be a good leader. Malphurs (1999, p. 75) explains that a good vision will have a statement that contains the ministry’s mission and purpose to honor our Lord and Saviour Jesus Christ. It should also have the ministry’s purpose, ministry values, strategy, people, and location. Malphurs (1997, p.139) believes any strategy for ministry should have a ministry plan which comprises values audit, mission development, environmental scan, vision development, performance audit, gap analysis, strategy development, strategy implementation and regular evaluation.
Leslie and Prudence Pollard (Nov. 2009, pp. 5-8) in their article “The Joseph Factor: Seven Principles of Effective Leadership,” indicate that there are seven essential leadership skills needed for ministerial leadership: choice, vision, endurance, self-management, diligence, discernment, and compassion. They point out that these effective characteristics of true leadership qualities are desired by organizations today. Smit, Cronje, Brevis, and Vrba (2007, p. 272) also point out that there are components of leadership, such as authority, power, influence, delegation, responsibility and accountability, that should be considered in development and implementation of leadership skills. Additionally, Dess, Lumpkin and Taylor (2005, p. 374) explain that successful leaders must recognize three interdependent activities of leadership that must be continually reassessed for organizations to succeed. These are (a) determining a direction; (b) designing the organization; and (c) nurturing a culture dedicated to excellence and ethical behavior. They say leaders are change agents whose success is measured by how effectively they implement a strategic vision and mission.

In an explanation of how leaders can strategize for success, Means (1995, pp.116-119) mentions four broad philosophies of ministry: (a) an evangelism philosophy focusing on evangelism; (b) a nurturing, fellowship philosophy emphasizing the importance of community, interpersonal warmth and strong supportive groups; (c) a worship philosophy focusing on prayer and worship; and (d) a teaching philosophy prioritizing Scripture. All these emphasize the mission of the church and should be implemented in ministerial leadership training.

Burns (1978, p. 40) says the essential strategy of leadership in mobilizing power is to recognize the array of motives and goals in potential followers, to appeal to those
motives by words and action, and to strengthen those motives and goals in order to increase the power of leadership thereby changing the environment within which both followers and leaders act.

Leadership with integrity is indispensable in pastoral ministry. Fisher (1996, pp. 93-95) says pastors have power: organizational power, personal power, spiritual power, pulpit power, financial power and the power of trust. However, if this power is abused, it will lead to pastoral and ecclesial failure. The antidote is that every pastor needs to be in submission, not only to God, but also to Christ’s church. Every pastor leader is a servant and steward of Christ’s ministry.

White (1948c, p. 553) explains that leadership necessitates gaining confidence of those for whom you labor. In order for a person to become a successful minister, something more than book knowledge is essential. She says the laborer for souls needs integrity, intelligence, industry, energy, and tact. All these are highly essential for the success of a minister of Christ. Persons with these qualifications will have a commanding influence in ministerial leadership.

To challenge the status quo, leaders need to re-examine the process. Kouses and Posner (2002) explain that effective leaders do not sit idly by waiting for fate to smile upon them, but are pioneers who willingly step out into the unknown. They courageously search for opportunities to innovate, grow, improve, and learn from their failures as well as their successes.

In order to bring and manage change well, Duck (1998, p. 63), in “Managing Change: The Art of Balancing,” says there must first be a change in behavior from leaders or top executives. Duck points out that top management should start by requiring
a change of behavior which will yield improved performance. Leaders and followers should work side-by-side to develop and create their future together. One popular management technique is to push decision making down to the lowest appropriate level in order to manage change well (Duck, 1998).

In their research on “Leadership Development in Ministerial Education,” Skip Bell, Roger Dudley and Douglas Tilstra (July-August 2005, pp. 62-64), revealed that pastors and researchers say there is a seminary deficiency in the required curriculum regarding leadership. They found that often the traditional seminary curriculum was too academic and disconnected from daily pastoral needs. They also said that the seminary is not responsive to the needs of the local church. For example, such specific skills as decision-making, conflict resolution, administration, financial planning, time management, or problem solving are areas pastors rarely learn in seminary. Other concerns found along with leadership development deficiency in seminaries include failure to learn critical thinking skills, individualistic learning rather than team building relationships, lack of self-development, and the disconnection of intellectual development from affective development. Bell and others recommended an alternate two-track program that would place emphasis either in “professional” ministry skills versus an emphasis in “theological studies” for more academic focus.

**Challenges of Pastoral Leadership in the 21st Century**

There are many challenges that ministers are facing in their leadership role in this century. These challenges come to pastors in different forms, in different places, and in different circumstances of their ministry.

The Women’s Ministries Department and the Ministerial Association of the
General Conference of Seventh-day Adventists (2007, p.17) outline six challenging issues facing women in the ministry: (a) illiteracy, (b) poverty, (c) abuse, (d) threats to health, (e) woman’s workload, and (f) lack of training and mentoring and leadership opportunities.

Bruce Manners (2009, pp. 18, 19), in his article “The Challenge of Change,” says that the problem of change is that most people do not want change because to them change often means ambiguity, confusion or loss of control which is why resistance often develops. He explains that it may mean sacrificing the familiar, even if it is unpleasant, for the unknown, even when it might be better. He says, further, that outside the church, change has become commonplace and is at an ever-quickening rate because change can lead to growth and development. However, some things must never change within Christianity inasmuch as the core truths are solid.

Jane Thayer (Feb. 2010, pp. 6, 7) presents a challenge on discipleship concerning the issue of assimilating new members. In her article, “Part I: Challenges and Needs: Pastor’s Perspectives on Assimilating New Members,” she says that new members do not feel any acceptance or a sense of belonging to the Adventist church community in the way they are handled. She says new members often feel they are walking into a subculture whose worldview often conflicts with society, while experiencing difficulties in catching up with Adventist lifestyle that often contains many new behaviors. Too often they assume that with their commitment to Christ and their recent baptism, they will be able to live a completely victorious life, but to their disappointment, they find that this is not always the case. Since the new believers are not fully involved in ministry yet, she encourages pastors to help them by emphasizing their development of deep and healthy
relationships with Jesus first and foremost, and then with the church members and their families and friends.

Mark Finley (Sept. 2009, p. 11), in his article “Evangelism’s Big Picture: From Baptism to Discipleship,” explains that any approach to evangelism that focuses primarily on the number of people baptized misses the mark. He says the challenge for the pastor is to make disciples and nurturing new converts, and so the church fails in the mission of Christ. He continues by saying that evangelism is incomplete without a comprehensive strategy of nurture and discipleship. Time, effort, and energy put into new converts is well worth the effort as they become leaders in the future and nurture others to become disciples of the Master.

Tom Hoehner (Sept. 2009, pp. 16, 17) says that some people with money in a church can become a problem because they can easily control the pastor. He also points out that some people in a church are instruments of opposition in a congregation and do not want to see the church move ahead. He suggests that the pastor should never allow people with money to control him/her, and those who oppose God’s work must be opposed if they oppose the movement of God in a church.

Dwight Nelson (May 2004, p. 6) talks of moral fallenness as another challenge in ministry. He says although this is a problem, there is requiem (rest) for a fallen brother in ministry. Victor Parachin (Nov. 2003, p. 5) explains, in his article “Times of Spiritual Darkness: Twelve Ways Out,” that every minister experiences the challenge of times of spiritual dryness: a subjective feeling that God is distant, aloof, even absent. He says during a time of spiritual dryness, prayers feel empty, hymns are sung without energy, sermons are lifeless, and Scripture appears to have no power over daily life. He further
gives examples of men of God like Moses and Elijah who found themselves so discouraged and frustrated. Also, Don Leo Garilva (Oct. 2009, pp. 23, 24), in his article “Meeting the Challenges of Life,” says that temptation to doubt God’s word and the power of prayer is a challenge ministers will face.

Fowler (1990, pp. 34, 35) explains that the greatest hindrance to the effectiveness of the pastor is willful and unconfessed sin in the pastor’s own life. He says that ministry’s greatest need is for men great in holiness, great in faith, great in fidelity, great in unswerving commitment to the truth and values of the Christian faith. Fowler says that knowing what the Scriptures teach is not enough, but that pastors must conform their lives to the moral and spiritual truths found in the Bible.

Errol Lawrence (May 2008, pp. 26, 27) presents pastoral visitation as a challenge today in his article, “Building Relationships through Pastoral Visitation.” He says that pastoral visits are critical and that if pastors do not visit, they will have problems. Lawrence says where there is no visitation, the people, as well as the pastor, will perish. The pastor who visits has the ability to nurture relationships and acknowledge the deeper needs of the people. He further says pastors should take the initiative in visiting, not only in emergency, but regularly, so people will develop trust in him/her as their pastor.

Dale (1992, pp. 200-201) talks of burnout as another challenge a minister faces today. He discloses that an estimated one minister in five is burned out. He says ministers may find that their high expectations, when confronted by harsh interpersonal or institutional realities, trigger a loss of will. When ministers combine over-responsibility with inflexibility, Dale says they become disillusioned dreamers and may press toward unattainable goals. The Seventh-day Adventist Minister’s Manual (1992, pp. 36-37)
describes burnout as being caused by overstress and is a cluster of physical, emotional, and mental exhaustion reactions. Pastoring is stressful because it is a people-centered occupation, and, generally, pastors tend to have less recreation than most people. Moreover, the pastor is expected to be skillful in more areas than he/she is good at, and stands between the expectations of his/her congregation and the conference/mission.

Karnik Doukmetzian and Robert Kyte (July 2009, p. 14), in their article “The Pastor and the Law,” explain the challenge of pastoring in a legally charged environment. They say that pastors today have an increasingly complex role because the pastor’s work is being done with legal issues impacting the church such as property tax matters, volunteer concerns, employment issues, politics, sexual abuse, and a plethora of other matters that come up in today’s church environment. While there was a time when the pastor’s work was done with little fear of litigation or getting involved in the legal issues, such is no longer true. They suggest the pastor seek competent assistance from an employing church organization, key leaders of experience in the local congregation or through local legal counsel for guidance in such matters.

Balancing ministry is another challenge ministers have. Commenting on this, White (1995, p. 48) states that time for preaching, study, and visitation must each be kept in balance. While it is right to devote some time to study, every minister should feel a deep interest to do all that is possible for him to do for the salvation of souls for whom Christ died. Ministers should visit the people, and, with care and wisdom, seek to interest them in spiritual things. On the other hand, Crabtree (2000, p. 38) explains that in church administration, the dynamics of balance has three integral parts: action, reaction, and interaction. While every good administrator needs to learn how to take creative action,
and similarly react with poise, getting the job done through a group of people requires interaction. The dynamics of productivity may involve expectation plus performance to bring the desired results.

In the dynamics of church administration, Crabtree (2000, pp. 31-32) says the leader should learn that there is inherent tension. He writes that spending time trying to avoid tension instead of using it is a waste of time. Inherent tension is tension between internal control and external change. Leaders need inward stability while remaining flexible in responding to human need and inevitable change. Engstrom and Dayton (1988, p. 75) explain how to manage or avoid conflict by suggesting strict adherence to the status quo. In the skill of leadership, the status quo should be challenged. However, he argues, the goal of management is to encourage debate while discouraging win-lose situations. This can be done by insisting on facts, agreeing to agree, promoting effective listening, strengthening the power of the group, and breaking down the problem-solving process into steps.

Continuing education is important in pastoral leadership. Ministers should take this as a real challenge. White (1943, pp. 94-95) says education should continue throughout and the minister should never think that he has learned enough, and may now relax his efforts. Therefore a minister’s education should continue throughout life, learning everyday and putting to use the knowledge gained. The true minister of Christ should make continual improvement. She further says that the ministry is becoming enfeebled because people are assuming the responsibility of preaching without gaining the needed preparation for this work. Many have made a mistake in receiving credentials. White (1952, p. 194) explains that ministers should bend their minds to the acquisition of
knowledge in connection with their labor (ministry), so that they may be workmen that need not be ashamed. She says it is essential for ministers to set their aim high, but there has been little ambition to put their powers to the test to reach an elevated standard in knowledge and in religious knowledge.

In her emphasis on this, White (1948f, p. 135), explains that there is an urgent demand for laborers in the gospel field, young people whom God calls to this sacred work. Their education is of primary importance, and in no case should it be ignored or regarded as a secondary matter. She says young people who design to enter ministry should not spend a number of years solely in obtaining an education. Their teachers should be able to comprehend the situation and to adapt their instruction to the wants of this class and special advantages should be give them for a brief yet comprehensive study of the branches most needed to fit them for their work.

White (1946, p. 684) further states that the young people in training should respect the counsel of their instructors, honoring their devotion, and remembering that their years of labor have given them wisdom. So she says let the older workers be educators, keeping themselves under the discipline of God. The inexperienced ones should not be sent out alone, but they should stand right by the side of older and experienced ministers, where they could educate them.

The Minister's Manual (1992, pp. 57-58) explains the importance of professional growth of ministers. To a large degree, ministers function as teachers, and they must keep learning all their lives. Ministerial training should assist pastors to become self-learners, and have a lifelong thirst for study and growth. The General Conference Annual Council (1986) voted to urge controlling bodies of the Seventh-day Adventist organizations to
make it possible for SDA ministers to take at least 20 clock hours of continuing education for ministry each year. Courses taken by a minister for academic credit in connection with a formal education program approved by the employing organization may be accepted in lieu of continuing education units.

McNeal (2000,) states that great leaders will pursue life-long learning and build on their strengths. Every leader should experience self-development by lifelong learning; learning networks; becoming aware of and building on strengths; developing a culture of strength; developing through failure; and avoiding burnout.

Early ministerial training is another challenge, especially for those who have joined ministry with limited formal training. White (1995, p. 43) says our times demand an intelligent, educated ministry, not novices. False doctrines are being multiplied and the world is becoming educated to a high standard. Sin, unbelief, and infidelity are becoming more bold and defiant, as intellectual knowledge and acuteness are acquired. This reality calls for the use of every power of the intellect, and truth accurately understood and communicated.

Moral leadership is another challenge for spiritual leaders. Burns (1978, p. 34) explains clearly that a leader who commands compelling causes has an extraordinary potential influence over followers, and these followers armed by moral inspiration, mobilized and purposeful, become zealots and leaders in their own right. Burns (1978) further comments:

Leadership is a process of morality to the degree that leaders engage with followers on the basis of shared motives and values and goals—on the basis, that is of the followers’ true needs as well as those of leaders—psychological, economic, safety, spiritual, sexual, aesthetic or physical (p.36).
The fact is that followers expect their leaders to act morally as leaders in order to increase their power of leadership.

Recruitment and Selection: There should be a rationale for recruitment and selection according to Winston and Creamer (1997), because it is a very high priority in most organizations and institutions. Such a rationale is directed to analyze the need and purpose of a position, the culture of the institution, and ultimately to select and hire the person that best fits the position. One of the biggest challenges in ministerial recruitment is not to select those who have not been called to serve. White (1948, p. 406) writes that there is danger in relying on human judgment alone in selecting ministers. There should be careful examination by faithful, experienced persons. Those called to service as ministers should be qualified first because God has indeed called them. Therefore their education is of primary importance in our colleges, and in no case should it be ignored or regarded as a secondary matter (White, 1948, vol. 6, p. 135). Those who are about to enter upon this sacred work of teaching Bible truth to the world should be presented before the Lord in earnest prayer so that God would indicate by His Holy Spirit if they are acceptable to Him (White, 1995). Winston and Creamer (1997) commenting on recruitment and selection, stated:

An excellent student affairs staffing program begins with hiring the right people and placing them in positions with responsibilities that allow them to maximize their skills, knowledge, and talents in the pursuit of student affairs purposes. . . . The first commandment for student affairs administrators, therefore, is to hire the right people. The second commandment is to do it the right way. (p. 123).

Gender is another challenge in pastoral leadership during these times, probably more so here in Africa than in other parts of the world. There are some church members who will not accept a woman to be their pastor. Furthermore, some members do not want
to see any woman leading, preaching, or teaching in the church on Sabbath or on other
days of worship. Some of these persons come from a cultural background where it is
unacceptable for a woman to lead or head up many activities. Watts and Darnell (as cited
in Pollard, 2000, chap.10) enumerate the following assumptions that certain people have
on the issue of women in leadership: women cannot work full-time while also caring for
young children; women cannot work as hard as men do; women are subordinate to men
and they cannot share information and power as men do; women do not aspire for
leadership; women can be easily harassed sexually by men. These assumptions are not
true. They further explain that successful leaders should recognize the similarities and
differences that affect women as well as men and make adjustments for them to work
more effectively. Good employers and managers must give all employees an equal
opportunity to succeed.

Women have been sidelined in ministerial leadership, but they can lead
effectively if they are given the support they need. In her comment on women in
ministry, White (1946, p. 465) explains that there certainly should be a larger number of
women engaged in the work of ministering to suffering humanity, uplifting and educating
them how to believe in Jesus Christ our Savior. She says that God wants workers who
can carry the truth to all classes, high and low, rich and poor—a work where women may
fill an important role. She further states that “if there were twenty women where now
there is one, who would make this holy mission their cherished work, we should see more
converts to the truth.” Ministry is in need of women who can work and are not self-
important, but meek and lowly in heart (White, 1995, p. 76).

The issue of diversity is a real challenge because some pastors are not willing to
go to work in places where certain tribes are found. Some cannot work in certain conferences or fields due to tribal prejudice. Pollard (2000, chap.11) says that Ellen White calls for a principle-centered approach to the problems of race, prejudice, bigotry, and discrimination. He further explains that Jesus came to save men and women of all nationalities, and that with God there is no respect of persons, and nobody should slight a brother because of his color, because all are one in Christ. The God of the white man is the God of the black man (Pollard, 2000, p. 110).

Effective leadership is another challenge that pastoral ministry is facing. Some pastors have not been trained thoroughly on leadership skills. Failure to administer leadership styles in context in current times is causing crisis in ministry. Some cultures have accepted leadership and others have not. According to Prudence Pollard (2000), effective leadership requires ‘followership’, and diversity which impacts leadership effectiveness. Leaders and followers must surmount cultural barriers. Culture impacts the need for types of and processes for assessment of leader effectiveness.

**Management Principles for Pastoral Leadership**

This section presents a number of principles that are very important in management for pastoral leadership. These principles are important because they are currently used by many leaders who are involved in ministry and have been proven successful.

It is necessary, first, to discuss management and leadership in light of an understanding of the principles of management in pastoral leadership. Tropman (2003, p. 90) says that management does not mean manipulation, covering up, or failure to disclose; rather, it means following simple recipes that will help ensure the successful
development of the discussion and help bring it to an appropriate and productive conclusion. He further explains that one is not a leader when one simply advances one’s own agenda—that is “boss-ship.” According to Tropman (2003, pp. 14-15), leadership is a role which involves risk taking that allows others to take risks, a vision of the future, and a certain degree of selflessness.

Smit, Cronje, Brevis, and Vrba (2007, pp. 277, 278) say leadership is different from management. They explain that management is about coping with the complexity of practices and procedures to make organizations work while leadership is about setting the direction of the organization and coping with change. Managers focus on non-behavioral aspects of management but leaders focus on behavioral aspects of management. They say management achieves its goals by creating an organization structure—assigning tasks to people and devising systems to implement the tasks while leadership is aligning people—communicating the new direction to followers and motivating them to follow that route. Smit and others also say that whenever an organization experiences difficulties, it can relate to leadership as a possible cause of the problem. They say that if we study large corporations, we discover the biggest barrier to change is often lack of leadership skills and wherever managers under-perform the chances are that leadership is weak.

Self awareness and self-management: These are important disciplines in managing pastoral leadership. McNeal (2006) indicates that leaders who lack self-awareness are also unaware of other people’s needs, and they only play a role of being a leader. In self-management, some leaders struggle with success, while others wrestle with failure. Leaders should manage expectations, stay healthy, stay mentally vibrant, respond
to and combat temptation, manage money, avoid brain drains, and develop emotional intelligence.

Decision-making and good-judgment: McNeal (2006) says great leaders exercise consistently good judgment and good-decision making. Good decision makers ask the right questions, get enough of the right kind of information, consider timing, involve the right people, operate with right motives, and understand intended outcomes. Engstrom and Dayton (1988, p. 57) point out that good decision-making is the hallmark of effective leadership in an organization, but from a Christian perspective, it requires a spiritual dimension. Costly consequences will result in wrong decision-making. Campbell, Whitehead and Finkelstein (Feb. 2009, pp. 62, 63) explain that decision-making lies at the heart of our personal and professional lives, and everyday leaders make decisions that are small, domestic, and innocuous. Others are more important affecting people’s lives, livelihoods and well being. However, they say that leaders make decisions largely through unconscious processes that neuroscientists call pattern recognition and emotional tagging. These processes usually make for quick, effective decisions, but they can be distorted by self-interest, emotional attachments or misleading memories.

Engstrom and Dayton (1988, pp.15-17) further state that good management involves a series of commitments. These commitments are to ourselves and our calling, to our subordinates as well as to our superiors and between peers. Good managers know that to manage commitments they must build a system of planning, control, and delegation. Integrity is fundamental to all sound management because a person is held accountable to the commitment.

Assessment: To assess a leader’s effectiveness helps in leadership development.
Pollard (2000, chap. 13) indicates that leadership-development should be assessed to identify the best way to obtain the desired outcomes. Keys to effectiveness should use assessments that are culturally appropriate, recognize that cultural values shape expectations, customize assessment processes, and identify network of relationships. Barna (1999, pp. 17-19) points out six pillars of effectiveness in a truly holistic ministry as worship, evangelism, Christian education, community among the believers, stewardship, and serving the needy. These were the aspects or habits that characterized the early church to be highly effective.

Adaptability and self-organization: If an organization seeks to develop life-saving qualities of adaptability, it needs to open itself in many ways through its leader. Wheatley (1999) indicates that the organization’s relationship to information is particularly important, and this information must actively be sought from everywhere, from places and sources people never thought to look before. Every leader needs information. Wheatley (1999) says this information must circulate freely so that many people can interpret it. Good organizations with good leaders learn how to use the power of self-organization to be more agile and effective, have eliminated rigidity, have simplified roles into minimal categories, and have created workplaces where people, ideas and information circulate freely. Self organizing systems have a characteristic of stability over time.

Motivation: Hagberg (1994, chap. 9) points out that people at different stages of power need to be motivated and managed in different ways. A manager who relies on one theory only will surely not meet the needs of a wide variety of people. It is difficult to manage people at various stages of development or power, as no one management theory
will accommodate them all equally well.

Servant leadership: Greenleaf and Spears (2002, chap. 1) points out that the great leader is seen as servant first and is either a leader or a follower, one who is always searching, listening, expecting that a better thing is in the making. He says a leader ventures, initiates, provides the ideas and the structure, and takes the risk of failure along with the chance of success. Caring is another essential motive for building the church as a servant-leader, and requires not only interest, compassion, and concern, but demands self-sacrifice and wisdom, tough-mindedness and discipline. In other words, a leader is being built when he or she is willing to become a servant for others as Jesus was. (Mark 10:45) Miller (1995, pp. 160-164) mentions the following keys to servant leadership: fostering an honest servant image; learning the art of self-perception; networking with special friends; the art of delegation and team spirit; coping with difficult people; decision-making, structuring and motivating; avoiding the abuse of power; and surviving a visible mistake.

Modeling: Kouzes and Posner (2002, chap. 12) explain that exemplary leaders know that if they want to gain commitment and achieve the highest standards, they must be models of the behavior they expect of others. Setting the example by aligning actions with shared values and clarifying them is vital. When leaders model their encouragement and others follow their example, organizations develop a reputation for being great places of work.

Learning leadership: Kouzes and Posner (2002) further state that leadership is learned. Parks (2005) wrote a book entitled “Leadership can be Taught,” which emphasizes the idea of learning leadership. Leadership is an art and should be given a
theoretical approach apart from practice. Kouzes and Posner (2002) explain that any leadership practice can become destructive when virtues become vices. It is important to lead ourselves first, before we lead others. The secret to success in life is that leaders should not give up leadership even in the most difficult times, and should stay in touch with their people.

Communication and feedback: McClain and Romaine (2007, p. 134) say this comprises the importance of listening, adopting the open-door policy, doing daily interactions with employees, and communicating through writing and translating body language. To get the work done in management, there should be a comfortable workplace, with realistic goals, employee participation, supporting individual growth, managing manipulation and job description boundaries. There should also be productive meetings with certain basics, indicating who should attend, transparent agenda, productive disagreement, and finally follow-up and follow through (McClain & Romaine, 2007, p. 148).

Planning: Rush (1984, p. 49) explains that planning begins by identifying a purpose which will motivate people to unite behind a cause. Developing a vision of the completed plan stimulates action, innovation and creativity. Participation in planning gives people “ownership” of the plans, and the ability to recognize God’s will and His specific plan for the organization. Planning and decision-making go hand-in-hand, and when a problem arises, gather the facts, evaluate the pros and cons, and select positive alternatives to make a logical step. In addition to this, Mello (2002, p. 63) points out that the process of strategic planning involves a mission statement, environmental analysis, organization self assessment, goals and objectives, and setting up strategy.
Time management: Rush (1984, p. 164) explains that pastors need a schedule. They should say no to things that do not contribute to the priority, because undefined priorities are the worst time robbers and schedule breakers.

Evaluating: Pyle and Seals (1995, pp. 134-137) point out a number of issues in evaluation that should be considered. Some of these are integrity, spiritual discipline, flexibility, trustworthiness, honesty and openness, criticism, conflict, organizational skills, teaching skills, communication skills, and leadership skills. Evaluation should occur at every step of the supervisory experience, with early-stage evaluation determining which areas need focus in the learning covenant. The end of the supervisory experience should include a formal written evaluation.

Small group dynamics: Especially in the African context, Bierly (1998, p. 176) says the pastor should encourage small churches because these groups encourage the meeting of friends, family members, neighbors and co-workers. New people go along with new ideas, and encourage prayer as the life of the group for growth.

Teamwork: Maxwell (2002, p. 55) states, “Teamwork Makes Dreams Work” in his profile of a winning team. Successful teams are ones whose members say yes to big dreams, to great challenges and to each other. He lists four keys to team success: personnel who determine the potential of the team, vision that determines direction, a work ethic which determines preparation, and leadership that affirms success. Rush (1984, p. 49) says a team allows people to use their gifts, skills, and talents more effectively. Jesus taught His disciples to work together as a team to accomplish a common goal. In a shared leadership theory, Pearce and Conger (2003, p. 12) explain that shared leadership exists to the extent that team members actively engage in the leadership
process. The individual workers get empowerment from the leader to deal with situations. More and more organizations are turning to team-based approaches in order to develop interpersonal connections, both internal to the team and in external networks.

Delegation: Miller (1995, pp. 160-164) explains that you can never achieve great leadership without effective delegation. By delegation, the job commitment of others will increase by spreading the task effectively over a broader base. Real leaders make followers accountable for the tasks they delegate, including failure of the task.

Implementation and administration: Crabtree (2000, p.30) indicates that good administration clears away questions and confusion so decisive action can be taken. When there is no plan, the administration tries to figure out what can be done instead of deciding what should have been done. All good creative action has several basic ingredients: an attainable goal, a definition of dynamics, a chart of implementation, and motivation and control of function. He further explains that an attainable goal links faith with works and should contain the ultimate, as well as an intermediate, goal. Then, in its implementation, the pastor can start with the program needing to be implemented. After sharing the vision to a small committee of interested and involved people, a program can be formulated.

Coaching/Mentoring: An added benefit occurs when a pastor/leader’s new skills are used for coaching people toward success in ministry work and spiritual life. A recent study (Whitworth, Kimsey-House, & Sandahl, 2007, pp. 171, 172), indicates that the coach should have the expertise that would be valuable to clients. There are three core principles as distinct pathways of coaching: fulfillment, balance, and process. During the coaching session, these elements are likely to weave together to achieve the required
goals and focus areas for the coaching. These principles are to be integrated, applied and achieve their visions (Whitworth et al., 2007, p. 171). In addition to this, Nick Howard (Sept. 2009, pp. 18, 19), in his article entitled “A Closer Look at Christian Leadership Coaching,” says that coaching works because it addresses the biggest hurdles that hinder effectiveness in demanding leadership roles: overextension, isolation, and a lack of clarity. He explains that the format for Christian leadership coaching involves building around a series of regularly scheduled conversations called sessions. He says the coach and coachee talk twice a month about growth over the telephone on most occasions, and sometimes in person. Early in the coaching process, the leader’s personal values and vision are clarified through a few exercises, and, as time goes on, the conversations proceed to deeper levels that strengthen the coachee’s confidence and identity as a leader. He also points out three major tenets set for Christian leadership coaching, apart from other forms of relational ministry, as (a) the coachee sets the agenda, (b) the answers to the coachee’s struggles are found in the coachee and the coach helps coachee to self-discover the answers, and share perspective and suggestions, and (c) coaching focuses predominantly on the present and the future.

Accountability and responsibility: Bowling (2000) says that graceful leaders should have traits of understanding accountability, interacting rather than reacting, willing to follow as well as lead, having double vision, maintaining their balance, anticipate through planning, and taking care. These leaders seek significance, not just success, recognize the changeable from the changeless, are responsive as well as responsible, maximize influence and minimize authority, and are covenantal rather than contractual.
Conclusion

This chapter dealt with a survey of relevant literature and some studies in the process of understanding curriculum for leadership, and implementing leadership skills in ministerial training. The research also discussed challenges of pastoral leadership in the 21st century and management principles that should be used in pastoral leadership. This information will be very helpful to an institution of learning that is developing ministerial leaders in today’s world.
CHAPTER 4

RESEARCH METHODOLOGY AND IMPLEMENTATION

This chapter describes the type of research, subject of the study, research objectives, variables of interest, the population and subjects selected, research techniques and instruments, data collection procedures, and data analyses followed in this study.

Type of Research

This study used mostly a qualitative and descriptive research design. There was also some minor quantitative methodology used in this study.

Both interview data and data from three instruments (Survey, Focus Groups, plus a Likert-type self-report multiple choice questionnaire of sixteen questions) were used in this survey. Qualitative analysis has formed an integral part of the study.

Subject of the Study

This study is about the ministerial leadership training program at Lakeview Adventist College in Malawi. The study will evaluate the program and its development so far, to determine how leadership skills have been imparted to pastors and the impact of those learned skills for those who have gone through the training.

Research Objectives

The research objectives of this study were three: first, to explore what was
causing some ministers to leave ministry and seek a solution to such exits; second, to verify the hypothesis that there was a noted difference in the effectiveness of the ministerial leadership training at Lakeview Adventist College over a specific period of time; and third, to verify a hypothesis that there was a need to evaluate and improve the ministerial leadership curriculum of Lakeview Adventist College, based on the stability and performance of ministers in the years between 1997 and 2006.

**Variables of Interest**

In this research, there were two types of variables that were considered: one was independent and the other was dependent. Ary, Jacobs and Razavieh (2002, pp. 24, 35, 53) say the manipulated variable is called the experimental treatment or the independent variable, and the observed and measured variable is the dependent variable. They further explain that independent variables are antecedent to dependent variables and are known or are hypothesized to influence the dependent variable, which is the outcome. Whether a variable is independent or dependent depends on the purpose of study. They say that the dependent variable is the outcome of interest, and the independent variable is hypothesized.

The independent variables in this study are age, gender, curriculum, resources available, and minister’s commitment. The dependent variable is mode of pastor’s challenge, working places or place of employment, qualification, and leadership skills.

**Characterization of the Population Selected and Selection of Sample**

Participants for this study were identified as either young (between 18-34 years of age), or mature (between 35-54 years of age), and older adults (55 years of age and
above). These participants were first, life-long Seventh-day Adventists (SDAs and/or who have grown up in a home with at least one parent as SDA); second, were not raised as Adventist (SDA) and were converted later; third, had some good and reasonable education at least beyond high school; and fourth, were citizens of Malawi or lived in Malawi for at least half of their lives.

In order to focus this study, only adults with good educational achievement and employment experience were considered in the selection of subjects. This selection was limited to those individuals/pastors who fit the above research profile, and were available for a personal face-to-face interview. To accomplish this, interview questions were distributed to pastors (including administrators) in field ministry. Most student pastors who participated in this study had been in their districts following their ministerial training at the diploma level, with some doing the degree in theology program at the College.

The sample group for this study was comprised of individuals who presumably had similar religious values as Seventh-day Adventists. This group included five administrators (one of whom was not a minister of religion), who had ministry and leadership experience, as well as a full commitment and understanding of Christian beliefs and moral qualifications necessary for ministry.

A few women were also included who, after being with their husbands in the Seminary, were now working alongside them. Some have even returned to the Seminary for further studies.

Finally, four groups of pastoral recruits were included: first, those in training with some ministry experience; second, a few in ministerial training without any experience;
third, some with no leadership training but who were working as district pastors; and finally, four retired ministers who were separately interviewed in order to provide a wider perspective for this research.

The first three focus groups were put together as follows: those with ministry experience; those who had some experience; and those who had no leadership training but who were working as district pastors. All pastoral recruits were from urban and rural places with some even from remote areas. All focus groups had four to seven persons each, and met no less than two hours at an agreed time to respond to the prepared questions.

Instrumentation

A psychographic information survey was largely employed in the structuring of questions. There was also a small amount of demographic information used to collect relevant data regarding age, gender, educational level, occupation, employment history, and religious affiliation of each subject before joining ministry. In the psychographic information survey (PIS), age, ethnic origin, perceptions, attitudes, personal religious profile, geographical location, and educational level were gathered. In the analyses of data this information is related to research variables.

Random sampling was used to select a sample from the population (pastors). The sample here is related to those selected for the total project. Of the 150 individuals invited, 115 accepted and took part in the project, all of Malawian nationality. A total of 22 individuals were given survey questions with instructions to give replies at their earliest convenience.

Thirteen small focus groups were formed, consisting of 4 to 7 persons, who
responded to seven discussion questions. The total number of pastors who participated in this exercise was 55 out of the 65 who were invited.

For the face-to-face interviews, eight interview letters and questionnaires were sent to 10 individuals, resulting in 5 respondents having face-to-face interviews. In all, 15 of the 20 invitees participated in the interview questions.

Another group of 21 pastors were given a self-developed questionnaire to complete. These pastors took part in this exercise at a time and place agreed, with the questionnaire completed within half an hour and responses collected immediately. The questionnaire was comprised of two parts with 16 questions. A full copy of the questionnaire can be found in Appendix C.

Part 1 had 7 statements that required choosing the best option 1 - 4:

1-Usually true, 2-Sometimes true, 3-Rarely true, and 4-Don’t know. The statements/questions were as follows:

(1) Pastors without leadership training are not fit for ministry.

(2) Leaders in ministry have failed because of lack of spirituality.

(3) It is easy to acquire leadership skills during the ministerial training.

(4) Good relationships matter most in leadership work.

(5) Seminars in leadership can improve minister’s leadership skills.

(6) Pastors do not necessarily have to be trained in leadership but they are born leaders.

(7) All pastors possess an ability to train others to become leaders if they too have gone through ministerial training.
Part II of the questionnaire consisted of multiple choice or fill-in-the-blanks with the following questions:

(8) As you remember, what was your first contact with SDA church?
(9) Before you became an Adventist minister, what was your religious background?
(10) Which factor most attracted you to become an Adventist Pastor?
(11) What is it that led you to remain steady in your ministerial leadership in the field?
(12) Which age group of ministers do you see fully committed to the ministry in the church?
(13) What kind of leadership activity would you like to see in the church today?
(14) Who do you think should mentor the young pastors in ministerial leadership?
(15) In your ministerial leadership so far, which of the factors made your life difficult?
(16) How old were you when you joined ministry as a pastor?

Survey questions: There were seven questions in the survey involving leadership skills. Questions (Item) 1, 2, and 3 were prepared and aimed at surveying individual pastors in their leadership roles. They were asked to give information on their perception of their own success and the leadership styles they used. Item 3 required respondents to indicate how they solved problems and conflicts. Items 4 and 5 were questions that asked about the pastor’s view on the college curriculum and their suggestions of courses they feel were needed to improve leadership understanding and performance. Item 6 asked pastors for a short account on how they joined pastoral ministry. The last item, number 7,
Focus groups: These were comprised of experienced pastors in small groups of 4 to 7 persons discussing 7 questions. Item 1 focused on leadership skills that were acquired during their formal ministerial training at the Seminary. Pastors who had gone through the Ministerial Diploma training were the core of this group. Item 2 sought factors that poorly impacted ministerial leadership while in the district, whether they had gone through training or not. Item 3 dealt with strengths found in the training program. This question was for those who had gone through the ministerial leadership training so as to determine the impact of their ministerial training. Item 4 required pastors to provide name(s) of ministerial courses that were very helpful to them in regard to leadership competencies and skills during their formal training. Item 5 required a Yes/No response and a reason for failure of ministers to lead, and whether it was due to poor leadership abilities or not. Item 6 dealt with what could be done to improve ministerial training from the perspective of these experienced pastors. The last item, number 7, sought other leadership abilities pastors had learned while practicing ministry as a district leader after their ministerial training. A copy of Focus Groups items appears in Appendix C.

Interviews: This method utilized face-to-face interviews with 5 ministers comprising 2 church administrators who were not trained pastors, 2 pastor-trained presidents, and 5 shepherdesses who were interviewed together as one group. There were eight questions in all for the interviews. Questions allowed pastors, shepherdesses, and administrators to give responses either in oral or written form. Questions dealt with different issues related to ministry.
Item 1 sought suggestions on curriculum improvement that would result in better performance from pastors going through the ministerial training. Such suggestions could be helpful in considering future leadership skills (training) to be imparted to ministers doing their training. Since some interviewees were shepherdesses from Malawi, Item 2 and 3 focused on women leadership in pastoral ministry and their preparation and acceptance as district leaders/pastors from their perspective. Item 2 was a Yes/No response, while Item 3 was seeking insight on why there are no women ministers/pastors in charge of districts in Malawi although two or three have been trained in ministerial leadership. Item 4 dealt with ministerial academic qualification at diploma and degree levels. Admission criterion was also a matter that was to be checked and how it affected the quality of pastors being trained as leaders. Item 5 sought information regarding differences in ministerial leadership between pastors of today and those of the past twenty years. It was hypothesized that the actual and perceived effectiveness in ministry of the two groups of ministers was significant. Item 6 and 7 searched for factors contributing to success in past, as well as current ministerial leadership. Respondents who experienced success in ministerial leadership were hoped to be able to provide such factors for successful leadership.

The last item, number 8, was a key issue in the research. It sought causes or reasons for why more ministers were dropping out of pastoral ministry today than in past years. Conversely, reasons given for dropping out of ministry were expected to provide input on how this trend could be minimized or reversed through quality ministerial leadership training. A copy of Interview questions appears in Appendix C.

Questionnaire: A designed questionnaire was distributed to twenty-five
individuals. The first part of the questionnaire, items 1 through 7, asked subjects to respond using a 4-point Likert-type scale ranging from “usually true” to “rarely true.” A score of 4 indicated “don’t know” regarding an item, while a score of 1 was given for “usually true.” These first 7 questions dealt with leadership in ministry and the impact of being taught about leadership while a student in the College/Seminary. Questions 8 through 16 were multiple choice, answered by circling the chosen response, ranging from (a) to (f), with the latter providing a blank space to be filled if needed. A copy of this Self-developed Questionnaire appears in Appendix C.

Data Collection Procedures

Before data was collected, a letter of permission was first obtained for such by the Institutional Review Board (IRB) of Andrews University. A letter was also written by the President of the Seventh-day Adventist Church of Malawi granting permission to collect relevant information from officers, ranging from ministers and administrators of the SDA churches and institutions. Efforts were made to contact subjects for possible participation in this study through the Seventh-day Adventist Churches in the Malawi Union of Seventh-day Adventists. Informed Consent was obtained before responses were given and interviews conducted.

From a potential list of human subjects, thirty candidates were selected randomly from respective pastors and administrators. While some questionnaires and surveys were sent by mail, most were personally delivered at a Ministerial and Workers’ Conference conducted by the Malawi Union (MU) in Malamulo Mission, held the week of January 11-18, 2009. This event also provided opportunity for Focus groups to be formed. For those who were given the questions elsewhere, an arrangement was made with
responsible authorities to deliver the questionnaire and collect the responses. Recruitment was further enhanced by follow-up phone calls. Those who had failed to give their responses in time were not included in the final data analysis.

Survey documents were distributed to 22 individual pastors, with 20 (91 percent) respondents from all over Malawi giving their replies. 14 respondents were able to give their responses immediately to the researcher. The remaining were phoned to send their replies in good time, and 4 sent through the post and the remaining 2 were sent by hand through reliable persons.

Thirteen Focus groups of 4 to 7 individuals met to give their responses and 12 (92 percent) out of these 13 groups gave their replies. Of these groups, 10 were collected during the Ministerial meeting at Malamulo Mission mentioned earlier, 2 responses were given two months later, and the remaining 1 group could not be reached in time and it was not possible to get their reply.

As for the Interviews, 15 men were requested to give their replies to the interview questions in writing. 5 ladies who were shepherdesses were interviewed as one single group and they provided responses together. Out of 21 respondents, 19 (91 percent) were able to give their replies in good time. 14 of the replies were in written format and came through the post office afterwards were provided with return postage. In addition to the 5 shepherdesses who were given an oral interview by the research assistant, 3 retired pastors were given oral interviews as well. Oral interviews, took approximately one hour and all responses were collected immediately after the interview.

Questionnaires administered in this exercise were given to 21 pastors and were expected to be completed within half an hour. 19 out of 21 (91 percent) respondents were
able to give their replies. All questionnaires were given at Malamulo Mission during the previously mentioned ministerial meeting. The missing 2 could not be traced because research assistants who gave out these could not remember the individuals who collected them and did not return the questionnaire with a response.

Data Analysis

The data collected for this study was analyzed largely qualitatively through survey questions, focus groups, interviews and most of the questionnaire. A more quantitative analysis was used on question 1 of the survey section as well as questions 12 and 16 on the questionnaire.

Qualitative analysis of interview data: Each interview provided a general characterization of essential leadership skills and abilities, strengths and weaknesses from the questions asked. Another aspect focused on reasons for the current exodus of ministers compared with those of past years. Responses given were classified according to major focus such as reasons or causes for a minister’s exit or dismissal, and the quality of courses offered in the ministerial curriculum. All responses were analyzed for common themes centered on leadership.

Summary

This chapter dealt with the methodology of this research study. The type of research, research objectives, characterization and selection of the sample, techniques and instruments employed, variables of interest, data collection procedures, and data analysis were described and discussed.
CHAPTER 5

PRESENTATION, ANALYSIS, AND INTERPETATION OF DATA

This chapter presents, analyzes, and interprets the data collected from the instruments used. It describes and discusses the psychographic characteristics of the sample and the outcomes of the qualitative analysis of the survey questions, focus groups, the interview, and the questionnaire completion data. The data gathered for this study were analyzed both qualitatively and quantitatively. However, qualitative study formed the larger part of this study. It is expected that, at the end, strategies for implementing leadership skills and church management for ministers in training will be addressed.

**Question by Question Outcomes of Data**

There were four categories used to collect data: survey questions, focus groups, interviews, and self-developed Likert-type of questions (questionnaire). The following provides responses to the questions from surveys, focus groups, interviews conducted, and the questionnaire.

**Survey Questions**

*Question 1: How long have you been serving in the ministry as a pastor or leader?*

Response: There were twenty pastors who participated: first, the longest service
from the group were two pastors (22 yrs); second, two pastors (18 yrs); third, two pastors (16 yrs); fourth, one pastor (14 yrs); fifth, three pastors (13 yrs); sixth, one pastor (11 yrs); seventh, one pastor (9 yr); eighth, four pastors served 8 yrs each; ninth, two pastors (2 yrs); and finally, two pastors answered that their period of service was 5 yrs. The average length of service was 6.7 yrs.

**Question 2:** In your opinion, do you think you have been a more successful leader? Give a reason for your answer.

Response: Fifteen individuals said “Yes” and believe without doubt that they have been successful leaders. Reason(s) given include: there has been a steady growth of membership and tithe return, lay people involvement in ministry has helped them to succeed, they also believe God has directed/chosen them to succeed. Six individuals responded “No.” Their reasons are they have not been provided with leadership training, and they faced a lot of problems found in ministry.

**Question 3:** When you met problems, what leadership styles did you use to solve those problems?

Response: Thirteen individuals said they used democratic style of leadership. Seven said they used to combine both democratic and autocratic styles. The least was laissez-faire, with only one individual in favor of it.

**Question 4:** Which courses in the curriculum of your study helped you to improve your leadership training in the district?

Response: The list of courses from top to bottom is in this order: Church Leadership and Administration, Pastoral Ministry, Personal and Public Evangelism,
Pastoral Counseling and Psychology, Christian and Ministerial Ethics, Church Growth, and Ministerial Practicum.

**Question 5:** List five additional courses in the College curriculum that would help you to improve your leadership skills in the district.

Response: The order of the courses was as follows: Biblical Languages (5), Systematic/Christian Theology (4), Personal and Strategic Management (3), Proposal Writing/Writing Skills (3), Church and Politics/Conflict Management (2), HIV/AIDS Ministry (2), and Sociology (1).

**Question 6:** Please give a short account of how you joined pastoral ministry.

Response: They said previous background was influenced in different ways: seven individuals said while in Adventist high school as a student and were influenced by some pastors; six said while untrained as a pastor and were working for non-church organizations, they were called to join ministry; three said while doing literature evangelism; two said while in teaching ministry; and two others said they were influenced by others (other than pastors but friends and parents).

**Question 7:** List previous church work and activities involving leadership skills.

Response: Four indicated literature ministry, four indicated district leadership, four indicated teacher/headmaster, three indicated departmental work (especially those doing upgrading from diploma to degree level), three indicated they were elders in the church, and two indicated that they worked as church clerks.

**Focus Groups**

Respondents were meeting in small groups. These are group responses. There were twelve small groups comprising 4 to 7 individuals in a group.
Question 1: What leadership skills did you get from your ministerial training?

Response: From top to bottom, the following leadership skills have been acquired from ministerial training: administrative skills (chairing boards and committees), conflict management, counseling, preaching, planning (strategic), evangelism/witnessing, training laity, delegating, teaching, organizing, nurturing, and stewardship.

Question 2: Which factors have affected badly your ministerial leadership in the district?

Response: Bad factors mentioned starting from top to bottom are lack of resources/facilities, financial hiccups, traditions/culture, lack of training for pastors, apostasy and offshoots, pasturing large districts, low level of education, and controversial issues leading to conflicts (i.e., women preaching).

Question 3: What strengths did you find in your ministerial leadership training in the college?

Response: These are from top to bottom: having self confidence; association/interaction with other learners; conflict resolution; tactful approach on matters; the art of preparing sermons and preaching; better handling of church matters; a hardworking spirit; maintenance of discipline; demand-driven curriculum; acquisition of new leadership skills; other skills such as computer, language, and management.

Question 4: Which subjects possessed leadership skills in your training that have helped you most?

Response: These were found as follows, from top to bottom (although all are deemed important): pastoral leadership, evangelism, marriage and family, stewardship, ministerial practicum, ministerial ethics, pastoral ministry, pastoral counseling,
homiletics, literature ministry, life and teachings of Jesus, and Christian witnessing.

**Question 5:** Do you think many leaders in ministry have failed because of poor leadership abilities? Give a reason for your answer.

Response(s): ten out of twelve individuals said “Yes.” Their reasons placed in order of importance are lack of training, lack of contemporary skills to manage and solve conflicts, leadership styles used affected them, low education qualification, pastoring large districts, and failure to apply vision; however, two said, “No.” Their reason(s) for failure are attributed to lack of transport, failure to practice ministry, resistant to change, and laziness (does not work hard).

**Question 6:** What do you think we should now to improve your leadership training?

Response(s): These were put in this order: buy more new books on leadership; have refresher courses/leadership seminars, increase number of semester credits for major leadership courses, provide bursary for more students to upgrade to degree, review curriculum, ministerial practicum needs close supervision and evaluation, increase number of committed lecturers in the department, increase availability of training pastors to acquire leadership skills, and exposure to new technology.

**Question 7:** Please list other leadership abilities you have experienced or learned while working in your ministry.

Response: These were also given in this order: communicate well, counseling, administrative (how to hold meetings), fostering relationships (treating all members equal), training of laity, solving conflicts, visitation skills, chaplaincy leadership, stewardship, teamwork, and delegation.
Interviews

These interviews conducted were both written and oral with five ministers, five shepherdesses, two pastor-administrators, and two non-pastor church administrators.

Question 1: What do you think should be done in order to improve our curriculum for ministerial studies for better performance?

Responses: Professor Joseph Kuthemba Mwale (J. Mwale, Personal communication, 12th July, 2009) said, “A curriculum should be reviewed every five years.” Other factors he mentioned for an effective curriculum may include, but are not limited to, (a) the quality and sensitivity of the curriculum to the needs and aspirations of the target audience, in this case the pastors and the society where they will work; (b) the quality and preparedness of the lecturers implementing that curriculum; (c) the quality and readiness of the students who take the courses therein; (d) the aims and objectives should be squarely targeted at church growth, church survival, and evangelism, hence sensitive to the needs and the aspirations of the church as a corporate body; and (e) Mozecie Kadyakapita (M. Kadyakapita, personal communication, 22nd May, 2009) said it should include other subjects on demand, that is, environment and society, principles of sociology.

Mr. Kadyakapita (M. Kadyakapita, personal communication, 22nd May, 2009) said, “Lecturers should be academically and professionally qualified, holding at least a Bachelor’s or Master’s degree.” Others also said we needed experienced pastor-preachers with good reputation, able to contextualize courses being taught in the leadership curriculum; students should be properly selected by taking into account socio-cultural-economic and religious factors. Professor Joseph Kuthemba Mwale (J. Mwale, personal
communication, 12th July, 2009) said, “There are some who have no call but invite themselves like Judas Iscariot of old.” He continued to say that some used ministry as a stepping stone to their own selfish ambitions and others took it as an opportunity for employment or just like any other job.

**Question 2: Do you think there are some women who can do well in leadership in pastoral ministry in Malawi?**

Response: Eighteen individuals said, “Yes,” there are some who can do it when well-trained. Professor Joseph Kuthemba Mwale (J. Mwale, personal communication, 12th July, 2009) stated that there were some women who have demonstrated competence as leaders in such general areas of endeavor as lawyers, teachers, heads of government, company managers, medical doctors, evangelists, and so on. He said the critical ingredient was the intellectual alertness of the woman, her disposition and training. Pastors Felix Namakhuwa and Innocent Chikomo (personal communication, 2010) also agreed that there were women in Malawi who, if well-trained, would do well in leadership of pastoral ministry. The “Yes” response was overwhelming and further indicated the point that a lot of women have potential for leadership—imagine shepherdesses trained to handle churches when the pastor is away. Only one said, “No.”

**Question 3: Why do you think there are no women ministers in charge of districts in Malawi although a few have been trained?**

Response: Prof Mwale (J. Mwale, personal communication, 12th July, 2009) was quoted:

It could have been that those who are trained do not have the qualities and capabilities of an efficient and effective district leader; it could be that our cultural setting,
traditions and history did not see a woman trained in ministry heading a church district. It may be that our current perception of women or our attitude towards women as district church leaders color our judgment. It could be that there is something in our women which influences decision-makers to rule them out of ministry. Historically, people might see the New Testament church involving the disciples and apostles to be men only; women were essentially in the background (Interviewed).

A few others responded: they do not find any biblical evidence that women held such positions. Pastor Namakhuwa (F. Namakhuwa, personal communication, 28th June, 2010) said: “The church hasn’t been ready for women pastors in the past years, but now it seems light is there where others have been tried (2 of these are in Central Conference), and very soon we shall have many of them.”

Pastor Chikomo (I. Chikomo, personal communication, July 11, 2010) said, “It is because of the conservative mindset of the membership and leadership.” Some respondents said they were told that the Malawi Union had not taken a stand thus far; also, because of some people’s poor understanding of biblical texts, they ruled out women in pastoral leadership. The five shepherdesses said that men have an inferiority complex so that they cannot be led by a woman; some women have no respect for men and if made pastors, they would want to show off that they are pastors. Other respondents said it was due to the old mentality that pastor’s work is only for men; and women will not be ordained so it was useless to make them district leaders.

Question 4: What qualifications should students have to be enrolled in ministerial studies at diploma and degree levels?

Response(s): Prof J. Mwale (J. Mwale, personal communication, July 12, 2009) said that the type of students to be enrolled in ministerial studies at any level, certificate, diploma, or degree, should be
1. Academically qualified—at least MSCE or O-level certificate, probably with four to five O-level credit-passes, including English language. Pastors of low intelligent do not inspire people. Candidates who are not very well qualified make the work of God as if it is the last resort. In the Old Testament, there were strict rules governing the nature and characteristics of the priesthood. Today, we need to follow acceptable and objective rules for selecting a student to be put into ministerial training school. The world is rapidly changing, our church leaders should be more clever, smarter, and more awake than the people they lead. So academically, let the sighted lead the blind, not the other way round.

2. Spiritually qualified—Mr. M. Kadyakapita (M. Kadyakapita, personal communication, May 22, 2009) said that a candidate for ministerial studies should be spiritually mature and dedicated, a converted person and with integrity, religious and morally upright. Pastors Namakhuwa, Chikomo, and Mr. Kadyakapita (personal communication, 2009, 2010) said they should be full of the Holy Spirit and full of prayer, a friend of the Bible and a good churchgoer who practices truthfully what he/she believes in (of course there are some hypocrites who can deceive, but God exposes them eventually and during the training period, so they can be removed; regarding those who are involved with church work or positions, their CVs should show this or be verified by those who know them, including headmaster/mistress; their spiritual background should be checked; and they should be emotionally intelligent.

3. The Call to Ministry—Prof J. Mwale (J. Mwale, personal communication, July 12, 2009) and other respondents said that some people are not called, but have invited themselves. Such should be detected; in addition to selection criteria, there should
be special prayers to ask God to give us His chosen servants among the aspirants to ministry. Prof J Mwale (J. Mwale, personal communication, July 12, 2009) said:

There are times when we believe that a person deserves to be enrolled in ministry because his father, grandfather or relative was a pastor. That criterion is not full proof. The saying, “Many are called, but few are chosen” could be true. Novices should be given a probationary period before confirmation.

Pastor Felix Namakhuwa (F. Namakhuwa, personal communication, June 28, 2010) said, “Those that receive an inner call from God, should be confirmed by the Church.” Pastor Innocent Chikomo (I. Chikomo, personal communication, July 11, 2010) said, “Those who have proved faithful and successful after being tested and tried at their local churches in areas of evangelism, stewardship and ethics (integrity)” were the right ones to recruit for ministerial training. Shepherdesses said we should enquire or ask why people have chosen pastoral work other than other jobs during interviews.

Question 5: What differences do you see and find in the ministers of today and those of the past twenty years?

Response(s): (a) There are changes in the socio-economic-cultural world that may have influenced the selection of students into ministry. In the past, a person could be a worker or a teacher for some years before joining the ministry as a pastor. There was a deliberate practice to give an individual a chance to prove that one can be a fisher of men. So teachers, literature evangelists, accountants etc. were called into pastoral ministry after demonstrating that they were called and can do it. Those who were not called continued teaching up to retirement. Most of these past pastors were more dedicated to the work than pastors; they were more united than those of today; they respected each other more than those pastors of today; those of today are not highly respected by their church members; maybe it is because of the coming of democracy in our country (Malawi). (b)
Present ministers compete for popularity and positions unlike older ministers; present ministers show a spirit of complacency because they feel they deserve it to be in the ministry unlike past ministers; present ministers have an advantage of training, even higher education over the past ministers. (c) Today’s ministers are so young and childish at times, but the old ministers were mature, committed and had worked and proved responsible from where they were picked. (d) The increase in the world population and church’s desire to reach out fast has influenced a change in focus and strategy. The church now recruits from the school learners, while the old ministers were seasoned workers, mature, proven faithful and trustworthy; the old type had served in the church in various positions at church level—elders, clerks, deacons, treasures and several other positions; the ones we recruit direct from school have no rich experience as did the older type, and worse still, we do not offer them adequate probation. (e) Ministers of today are more exposed to technology than those who lived in the past. They have laptops, cell-phones, access to internet, bank auto-teller-machines etc.

Question 6: Which/what factors led to the success in leadership of ministers in the past years?

Response: (1) the majority had learned in Adventist schools, had worked in the church (few outside the church); selection was based on stable family, good reputation, then educational level last; (b) there was respect among themselves and their leaders; they were trusting in God and were satisfied with the job and the wages they were receiving; they had put evangelism as paramount, and everybody had a part to play or say in God’s work; (c) the dedication of the laity to work alongside ministers; the laity were respectful and obedient to the ministers; (d) the time they were operating was different
from the time now; the caliber of the people who made ministers was higher than that of today; the starting point to ministry was different from that of today; the age at which they joined pastoral ministry as leaders was different; the lectures who produced them had experience, knowledge and first hand real life exposure to district or field work experience and so their students learned from leaders who actually experienced ministry first hand, not through books, theories or hearsays; commitment to pastoral ministry ideals, ability to learn from the situations they interacted with and continued to learn from those; they were fewer members then than today, so the ratio of a minister to members was quite different from today; in addition to learning from others, from situations, from their church members, old/past time ministers benefited from the absence of human rights, democracy, freedom and postmodern ideas.

Question 7: Which/what factors can lead to the success in ministerial leadership today?

Response(s): (a) proper and careful selection based on emotional stability, high emotional intelligence, demonstrable skills in leadership, and commitment to church doctrines (live them); (b) spirituality to characterize those joining pastoral ministry, ministers should be people of vision and work to the times, ministers should be able to see potential in others; (c) training in leadership and proper use of skills acquired, good working environment and improved living conditions, making follow-ups on those trained in leadership in order to make a proper evaluation, motivation and a hardworking spirit, (d) proper management of the affairs in their jurisdiction: pastors are managers, leaders of their districts and heads of institutions they lead, and are supposed to perform as such; (e) effectiveness and efficiency are important components of successful
leadership; however, planning, resource mobilization and economic utilization of resources are critical to success in leadership; (f) to avoid rumor mongering, gossip, backbiting and low confidence of oneself; these could be some of the factors that negatively affected success in leadership; (g) Commitment to stewardship ideas, involving time management, resource management, and budgeting; an ability to display exemplary behavior of leadership to the flock (church members)

Question 8: Why are some ministers dropping out of ministry today [more] than in the past years?

Response(s): these responses vary: those which the ministers themselves gave and some on the part of others: Lack of seriousness in their lives; they see pastoral work as one job like any other, not a calling. Some had no employment and joined because they were unemployed. They did not have any calling; the way they were selected to do ministerial leadership was dubious; sometimes it is because of mistreatment and frustrations from the leaders of church /or even members; a few are affected by witchcraft issues; fraud; a good number have been involved in embezzlement/misappropriation of trust funds, adultery; some are in pursuit of material gain so they begin looking for greener pastures (some go to the RSA, USA, UK) and have been out there without practicing and are no longer considered ministers; for wanting pleasurable life, they begin competing with the world for riches, fame, pride; they want more money, and yet pastoral work does not provide them with high wages as out there; for others it is poor pastoral foundation; others teach contrary to what the Adventist Church believe, then they join, or form, offshoots. They have formed independent ministries through connections with other roots/overseas subversive groups; some want a pleasurable life.
Questionnaire

Questions 1-7 are responses indicated by frequency in Table 1 below. From the results in the table, there is enough evidence to show that ministerial leadership can be developed through training. It is further noted from the results that leaders are not simply born, but trained or made. Ministers should attend training to acquire leadership skills before embarking upon full time ministry.

Table 1

*Leadership Skills*

<table>
<thead>
<tr>
<th>Statement on Leadership Skills (Range 1-4)</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pastors without leadership training are not fit for ministry</td>
<td>11</td>
<td>4</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>2. Leaders in ministry have failed because of lack of spirituality</td>
<td>10</td>
<td>5</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>3. It is easy to acquire leadership skills during ministerial training</td>
<td>10</td>
<td>5</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>4. Good relationships matter most in leadership work</td>
<td>19</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>5. Seminars in leadership can improve minister’s leadership skills</td>
<td>17</td>
<td>3</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>6. Pastors do not necessarily have to be trained in leadership but they are born leaders</td>
<td>0</td>
<td>1</td>
<td>17</td>
<td>2</td>
</tr>
<tr>
<td>7. All pastors have an ability to train others to become leaders if they too have gone through ministerial training</td>
<td>10</td>
<td>6</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>77</strong></td>
<td><strong>25</strong></td>
<td><strong>32</strong></td>
<td><strong>3</strong></td>
</tr>
</tbody>
</table>

Key: 1 – Usually true  2 – Sometimes true  3 – Rarely true  4 – Don’t know

From Question 8 to 16, the following responses have been given:

*Question 8: As you remember what was your first contact with Seventh-day Adventist Church?*

Response: 7 out of 20 (35 percent) indicated they were raised Adventists; 6 were from an Adventist relative; 4 were through an Adventist neighbor or relative; 2 were
Question 9: Before you became an Adventist minister, what was your religious background?

Response: 9 out of 20 (45 percent) indicated they originally were Protestant (mostly Presbyterian); 8 were raised Adventist, only 1 was Catholic; 1 for no religious background, and 1 for other means.

Question 10: Which factor most attracted you to become an Adventist Pastor?

Response: 9 out of 20 (45 percent) indicated the doctrinal beliefs of the church; 5 were for other means; 3 for the charisma of a minister or evangelist; 2 for warm relational fellowship among members; 1 was from having been raised an Adventist.

Question 11: What is it that led you to remain steady in your ministerial leadership in the field?

Response: 6 out of 20 (30 percent) indicated involvement in church life; 4 were for good church management skills of the leaders; 4 were for others (trust in God’s guidance, training, and the church is truly God’s); 3 were for Christian witnessing; 2 for Diploma studies in ministry, 0 for church attendance.

Question 12: Which age group of ministers do you see fully committed to the ministry in the church?

Response: 6 out of 20 (30 percent) were ages 31-45; 5 were from 46-55; 5 were from others; 2 for all of the above ages; 1 for 55 years above.

Question 13: What kind of leadership would you like to see in the church today?

Response: 10 out 20 (50 percent) were for relationship and fellowship; 6 were for witnessing; 2 for involvement in church life; 1 for visitation and 1 for counseling.
Question 14: Who do you think should mentor the young pastors in ministerial leadership?

Response: 14 out of 20 (70 percent) indicated experienced pastors; 4 indicated instructors in ministry; 1 was for conference/field presidents; 1 for close friends in ministry.

Question 15: In your ministerial leadership so far, which of the factors made your life difficult?

Response: 7 out 20 (35 percent) indicated backbiting and gossiping among ministers; 5 indicated mistreatment by church authorities; 5 indicated lack of unity of doctrines and church standards; the two lowest with 1 each were low remuneration and lack of clear church stand/position on certain issues respectively.

Question 16: How old were you when you joined ministry as a pastor?

Response: 10 out of 20 (50 percent) indicated ages 18-25; 7 indicated ages 26-30; 2 indicated ages 41-49; and 1 indicated ages 31-35.

Data Analysis and Interpretation

Of the 150 selected, only 115 individuals participated in this study. Table 2 shows the profile of participants who provided data for this study in different categories. Table 3 shows the age groups of the respondents in ministry. It was quite evident that there were many young ministers (adults) from this information. Note that \( n \) represents number of individuals in this study. Table 4 presents the motivation for becoming a minister.
This response and participation indicated that pastoral ministry today has attracted many more young people than in the years before. In the past years, pastoral work was viewed as a ministry for the elderly only. Today, two things have turned out true: first, young people have the calling to join pastoral leadership soon after high school; and second, we have a few young ladies also vying for the same ministry.
Table 4

Reasons for Joining Pastoral Ministry in the SDA Church

<table>
<thead>
<tr>
<th>Reason</th>
<th>20-40 years</th>
<th>Over 40 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>God was calling me</td>
<td>75</td>
<td>92</td>
</tr>
<tr>
<td>The best work so far</td>
<td>60</td>
<td>65</td>
</tr>
<tr>
<td>Get education in ministry</td>
<td>70</td>
<td>75</td>
</tr>
<tr>
<td>To find salvation</td>
<td>80</td>
<td>90</td>
</tr>
<tr>
<td>An opportunity for counseling</td>
<td>55</td>
<td>58</td>
</tr>
<tr>
<td>Missionary zeal and service</td>
<td>72</td>
<td>60</td>
</tr>
<tr>
<td>To establish relationships with many</td>
<td>65</td>
<td>85</td>
</tr>
</tbody>
</table>

From the above, we find that more ministers aged over 40 years are those who had the highest percentage of those who felt it was an individual call from God. Many of these ministers were already trained in some other career, coming from a rich background of teaching, literature evangelism, public service, etc. Second, they were looking forward to find salvation, and third, they were looking to establish relationships with many.

However, among the young ones of age group 20-40, most, soon after their high school certificate, indicated that they were joining pastoral work because they wanted to find salvation; secondly it was God’s call; and thirdly, an opportunity to get education for ministry with a provision of reliable service. It was the best work so far. There was also a very interesting phenomenon that both groups did not place much value in learning counseling skills. The percentage was low compared to other percentages. It was one of
those skills that many who were expecting to be trained did not see its importance in the ministry.

Table 5 presents the most important influences in helping individuals decide to enter the ministry.

Table 5

*Influenced Ministers Most to Join the Seminary*

<table>
<thead>
<tr>
<th>Influencer</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventist Neighbors, Friends etc.</td>
<td>65</td>
</tr>
<tr>
<td>Relatives</td>
<td>35</td>
</tr>
<tr>
<td>Parents (Father and Mother)</td>
<td>40</td>
</tr>
<tr>
<td>SDA Schools</td>
<td>45</td>
</tr>
<tr>
<td>SDA Ministers</td>
<td>55</td>
</tr>
<tr>
<td>SDA Churches</td>
<td>35</td>
</tr>
<tr>
<td>Other</td>
<td>08</td>
</tr>
</tbody>
</table>

Table 5 has percentages ranging from 8 to 65. These percentages were collected after written interviews were conducted and from the questionnaire responses of questions 8 and 10. It was noted from the percentages that many of the ministers interviewed were influenced first by their neighbors and friends, then SDA ministers, and Parents. As for the agencies, it was found that SDA schools had much influence on others that joined the pastoral training.

Table 6 presents factors the main troubling aspects affecting ministerial leadership.
Table 6

*Basic Factors Affecting Ministerial Leadership in the Local Districts*

<table>
<thead>
<tr>
<th>Factors</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of resources/poor facilities</td>
<td>7</td>
<td>14.6</td>
</tr>
<tr>
<td>Financial challenges</td>
<td>6</td>
<td>12.5</td>
</tr>
<tr>
<td>Traditions/Culture</td>
<td>6</td>
<td>12.5</td>
</tr>
<tr>
<td>Late Training</td>
<td>6</td>
<td>12.5</td>
</tr>
<tr>
<td>Apostasy</td>
<td>6</td>
<td>12.5</td>
</tr>
<tr>
<td>Large districts</td>
<td>6</td>
<td>12.5</td>
</tr>
<tr>
<td>Low education level</td>
<td>6</td>
<td>12.5</td>
</tr>
<tr>
<td>Conflicts/controversial issues</td>
<td>5</td>
<td>10.4</td>
</tr>
<tr>
<td>Total</td>
<td>48</td>
<td>100</td>
</tr>
</tbody>
</table>

From Table 6, above, it was found that all these factors affected ministry in various local districts. Poor facilities and lack of resources was found to be the major factor affecting ministry, although many individuals thought it was financial problems.

From this study, participants' responses indicated that financial problems in ministry are at the same level with traditions, apostasy, late training, pastoring large districts, and having a low level of education. The lowest factor indicated on this list was conflicts or controversial issues in the church as for the period of this research study.

Figure 1, below, shows representation of ministerial students from each field along the years since its inception. This helped us to understand what the College had done in developing leaders in the past. However, challenges still remained, as already observed in the responses. The total number of ministers who graduated from the Seminary and were currently serving in various districts are illustrated in Figure 1.
Figure 1 provides a representation of ministers trained in the fields as shown. From the group under this research study (1997-2006) South Malawi Field had the largest percentage, with Central Malawi Field second, and North Malawi Field last.

In response to the HIV/AIDS pandemic, the church has been emphasizing the need to have a good family in order to preserve the lives of the ministers in ministry. This reflects the question as to why our ministry has experienced some losses of ministers.

Figure 2 provides some information on marital status for a group of ministers in this study 1997-2006.
Most married ministers have stable families as Figure 2 illustrates. Nevertheless, those ministers faced two challenges: first, was for those who go out into the district after training while single. They met a lot of pressure from single women, with a few having to exit the ministry due to adultery. Secondly, was the fact that some have lost their spouses due to sicknesses. One of the sicknesses which has affected our ministers currently is the HIV/AIDS disease. This disease was not there with those that did ministry in the past twenty years. Today, HIV/AIDS is real and in the church, affecting and infecting members as well as pastors. It is a crisis that has affected our number of ministers since 1997-2006. During the prescribed period of my study, the church has been losing one minister on average every year due to this pandemic.

The ministers' place of employment was another factor to consider. A good
environment was necessary for the ministers to succeed as already observed. About 55 percent were placed in rural areas, and some were transported to urban setting. Very few could be found in the suburbs of the major cities. Figure 3 illustrates the ministers' basic location for employment and immediate community.

![Ministers Location Community](image)

Figure 3. Ministers location community

It was quite evident from the responses that poor facilities that were largely found in the rural areas/villages affected ministry most. According to this graph, 50 percent of the respondents were affected. There were very few of those ministers who lived in suburbs and had good facilities.

The ministers under this study who were trained 1997-2006 came from different
backgrounds. There are some who were pastors' children; some who were children from wealthy SDA families; and some who came were fatherless etc. Figure 4 shows demographics of ministers who were trained in the Seminary from 2000 to 2005.

Figure 4. Demographics of ministers profile 2000-2005 trained at L.V.S. at Malawi

There was variation of numbers of ministers in terms of enrollment for the past years, from 1980–1995, 1995–2000. But after that, there was a sharp decline in the enrollment from 2001–2003. The graph shows that trained ministers were performing better than those who did not receive any training. This research also showed from the responses that fields/conference were still recruiting those who did not have qualifications to enter pastoral ministry as this caused unnecessary problems and harm to the ministry in the SDA church.

As can also be noted, it was evident that women were not employed to become
pastors. The largest percentage was for men pastors. Those ministers with low qualification were not able to access ministerial leadership training. A small number of those who had a ministerial diploma had obtained Bachelor’s degree, and then very few had Masters degree. The age gap for most of these ministers was below 40 years. Figure 5 shows these trends in percentages.

Figure 5. Trends in ministerial training

This trend of ministerial leadership training information helped us to understand how our ministry was being affected if we left out a number of untrained ministers in the Church today. In Figure 5, it can be seen that, from 1990–2000, there was a steady growth in ministerial training. This research emphasizes the importance of leadership training which the church should not relax, as observed in the responses. According to this study, by 2005, the percentage of untrained ministers was still very high. It was quite likely that this trend had not changed much in 2006 because the number of ministers
going for training was decreasing. From the responses in the interviews with pastor-presidents, the issue was that they had less funds for ministerial training.

There were also questions about the curriculum: Which courses in the curriculum of your study helped you to improve your leadership training in the district? Which subjects possessed leadership skills in your training that have helped you most? Concerning responses about the curriculum, leadership courses that helped in training and were still important today, these are indicated in Table 7.

Table 7

*Curriculum for Leadership Training*

<table>
<thead>
<tr>
<th>Leadership Courses in Ministerial Curriculum</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church Leadership and Administration</td>
<td>15</td>
<td>30</td>
</tr>
<tr>
<td>Pastoral Ministry</td>
<td>9</td>
<td>18</td>
</tr>
<tr>
<td>Evangelism (Personal and Public)</td>
<td>7</td>
<td>14</td>
</tr>
<tr>
<td>Pastoral Counseling</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Psychology (an introduction)</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Ministerial Practicum</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Church Growth</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Christian Ethics</td>
<td>3</td>
<td>6</td>
</tr>
<tr>
<td>Total</td>
<td>50</td>
<td>100</td>
</tr>
</tbody>
</table>

From Table 7, it was evident that the leadership courses mentioned had attracted some interest in the ministers who had gone through the training. Nevertheless, there were also other courses although not mentioned in the table such as Marriage and Family, Homiletics, Life and Teachings of Jesus that were noted.
Table 8 shows findings on Additional Courses suggested to be included in the curriculum for Ministerial Leadership Training. The question was: *List five additional courses in the College curriculum that would help you to improve your leadership skills in the district.* However, the list given is more than five from the responses.

Table 8

*Additional Ministerial Courses in Leadership Curriculum*

<table>
<thead>
<tr>
<th>Additional Courses</th>
<th>Number</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biblical Languages</td>
<td>4</td>
<td>28</td>
</tr>
<tr>
<td>Systematic Theology</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Writing Skills (Proposals etc)</td>
<td>4</td>
<td>28</td>
</tr>
<tr>
<td>Strategic Planning</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>HIV/AIDS Ministry</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Personal Management</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Church and Politics</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Conflict Management</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Sociology (an introduction)</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>17</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

It was interesting to note that Biblical languages ranked high. I was not exactly sure why the response was thus, but imagined the ministers’ excitement of learning a language of the Bible and its import was the reason. A few said they would do better in exegesis of biblical texts using Biblical languages, which is also true. This time they indicated some subjects that did not appear in Table 7 such as: Theology, Writing Skills, HIV/AIDS ministry, Church and Politics, and Management courses. This was an indication that they were quite aware of the contemporary challenges of pastoral leadership. Changes in the socio-economic-cultural world cannot be pushed aside. The rise of democratic ideas from the western nations has also affected ministry in Africa, not
excepting Malawi. In the past, ministers benefited from the absence of human rights, democracy, freedom of speech and postmodernism ideas. Pastors are living in a legally-charged environment, and they have a membership of a highly educated class of people. The time in which we are living, the caliber of members we have, all these contribute to developing a leadership training of high level, so that our ministers should not be below their members in ministerial work.

**Conclusion**

In this chapter, data collected, both quantitatively and qualitatively, has been presented. The findings have been analyzed and interpreted and presented in tables and graphs. There has been an idea that ministry has particularly attracted the ranks of young men and women. The desire to include or add some leadership courses in the curriculum has been stated and noted. Some of the courses to be included will expand the ministers’ horizon of understanding apart from theological training that they will get. Data collected also indicated that the trend of training ministers has been dropping during the years 1997–2006 due to various factors including lack of funds to train ministers. This has shown that if not addressed, the ministry will be affected in the years to come. From the demographics for ministry, it has been noted that there is need to put to a higher level of training most of our ministerial diploma pastors to face the challenges of the time they are living. From the responses, it is evident that women can now be accepted in pastoral work, a thing which was not being practiced in the past twenty years. In addition, it is worth noting that one of the basic factors which has affected conditions of ministers in the local districts is the lack of good facilities, a challenge that still remains with all the
Fields. Finally, there has been a threat to ministry of the HIV/AIDS in the times we live today, affecting and infecting our pastors. It is, indeed, affecting our ministry.
CHAPTER 6

SUMMARY, EVALUATION, RECOMMENDATIONS
AND CONCLUSION

This chapter presents a summary of the findings, an evaluation, recommendations, and conclusion drawn from the research.

Summary of Findings

Summary of the findings have been put in the following categories: (a) perceptions of respondents about leadership skills in ministerial training, (b) leadership curriculum, (c) instructors teaching the evaluated curriculum, (d) qualifications and selection criteria, (e) women pastors, (f) factors affecting leadership training (both good and bad), (g) Reasons for exit of some ministers, (h) differences between the pastors of the past twenty years and today, (i) management principles in pastoral leadership, (j) implementation of leadership skills; and (k) challenges facing pastoral ministry in the 21st century.

Perceptions of Respondents About Leadership Skills

Two thirds of the respondents said they have been successful leaders based on the training they received. When they met problems they were able to solve them using the leadership knowledge received from the training. They used mostly combined leadership style (democratic and autocratic). Some of the leadership skills acquired from their
ministerial training were administering, counseling, preaching, delegating, evangelizing, planning, organizing, nurturing, training laity, and managing.

Leadership Curriculum

The curriculum for leadership should include some additional leadership courses, and have it reviewed every five years to see if it is fitting our ministry context. There is a need for a curriculum that is sensitive to the needs and aspirations of the church. Standard examinations should be given to discriminate strong students from weak ones. Its aims and objectives should be squarely targeted at church growth. It was discovered that for an effective curriculum to be produced, a constant revisitation and review of current curriculum is needed; testing the curriculum for relevance, appropriateness, and reliability, and monitoring of the implementation process. It is suggested that the curriculum should be updated and upgraded to keep it consistent with new knowledge and leadership skills gained so far; then a situation analysis should be done and relevant ideas should be incorporated into the curriculum to accommodate new needs and aspirations of the students and the church as a whole. It would also be helpful to make a survey to find areas that pose challenges to both ministry and Christianity in Malawi so that leadership training curriculum can be contextualized. We should visit other Adventist Colleges/Universities in Africa and compare our curriculum with theirs to see where our shortfall is.

Instructors/Teachers

Lecturers/instructors should be spiritually mature, professionally experienced, and academically qualified, holding at least a bachelor's or hopefully a master's degree.
There is a need for more lecturers who are qualified to train adequately and appropriately. Teachers need to be sensitive to the needs of the church today as a corporate body. These instructors should be experienced pastor-teachers with deep interest and commitment to training ministers, rather than being forced to join in Seminary lecturing. Teachers should have an opportunity to do research to catch up with current and new developments, to read recently published articles and books to close any academic gap caused by the constant demands of teaching. If they have a bachelor's degree, they should be sponsored to attain a master's degree while lecturing at the College.

Qualifications and Selection Criteria

The majority of respondents are calling for better qualifications, like MSCE O-level with four to five credit passes. Students who join should be academically and spiritually qualified. Spiritual candidates for ministerial training should be morally upright and a friend of the Bible, who practice truthfully what the Word of God teaches, not hypocrites. Students are to be prepared, converted, have integrity, be teachable, fear the Lord, and have a genuine call. In addition to the selection criteria, there should be special prayer to ask God to give us His chosen servants among the aspirants to ministry. Lastly, they should be chosen from those who have already demonstrated their commitment to ministry in the church (i.e., by participation in literature evangelism, teaching, and so forth).

Women Pastors

The findings showed that some women who have already been trained have demonstrated competence as leaders in the church and could be appointed district leaders.
These women must be intellectual, spiritually mature, and have the same spiritual call as the men, and qualified academically. However, women pastors are not practicing in Malawi largely because of having been rejected by men and because the cultural setting places men above women and cannot envisage a woman in pastoral leadership. Another finding was that of the improper interpretation of some biblical texts relating to women in ministry and leadership in the church. In the past, church leaders did not encourage women to train to become pastors, and, if they did, very few were given any chance to lead the district because of the conservative mindset of many members and leaders in the church. Nevertheless, women are already leading in many ministries, both in church as well as in government posts, so why would they fail to lead a district as a pastor? Others argued that we are just copying what other countries are doing in promoting gender inclusiveness without studying or taking into account the sociological, cultural, and traditional factors that operate here, stating that there was no proof in the Bible about this issue.

Factors Affecting Leadership Training

This research study found that the following factors affected badly the leadership training: inadequate facilities; financial problems; traditions and culture; lack of training; lack of appropriate experience; and to a minor extent, few native faculty, staff, and the acquisition of books. However, there were some positive factors such as proper selection of students; lecturers well qualified with experience; good selection of library books, although they were few in number; commitment to pastoral ministry; and exposure to technology. There was concern about current commitment to pastoral ministry because
some join ministry as a job, looking only for more money, and if they failed to get the money, they left the ministry.

Reasons for the Exit of Some Ministers

This study found ministers left our church for the following reasons: apostasy; hunger for money; the desire for greener pastures for personal gain; frustration stemming from relations with higher authorities; fraud; adultery; lack of seriousness and commitment; lack of a spiritual call; use of the guise of going overseas for further studies, but not returning; poor pastoral foundation; infection and eventual death by HIV/AIDS pandemic. It was also discovered that the hypothesis regarding the relationship between ministry training and ministry exit was disproved, simply for the fact that little evidence was found that any curriculum change would largely decrease the exit of some ministers.

Differences of Pastors in the Past Years and Today

It was found that, although current pastors have had more exposure to technological facilities and have more education (some have degrees), they receive less respect from members, and are more tempted to gain wealth. Previously, pastors received a lot of respect from members before democratic and human rights issues gained ground. They did not have the same higher education, although some went through seminary training for a certificate or diploma. They were also more united than today’s leadership. Because of their serious commitment, faithfulness, and spiritual maturity, many stayed longer in ministry than today’s group of pastors. Many retired. Their entry point was different since most of these came from some kind of leadership work prior to entering pastoral ministry, whereas most current pastors have come straight from high school.
Management Principles for Pastoral Leadership

The following principles of management in pastoral leadership were discovered to be useful: being a visionary leader; being willing to take risks; having a certain degree of selflessness; being able to communicate and get feedback; self-awareness and self-management; self-evaluation; decision-making and good judgment; commitment to our calling; ministry assessment—to obtain desired outcomes; adaptability and self-organization; ability to motivate people in a variety of ways; modeling (being exemplary leaders); planning strategically; time management (being conscious of schedule); training/teaching/learning leadership; delegating; using small group dynamics; encouraging teamwork; coaching/mentoring; and, finally, accountability and responsibility.

Implementation of Leadership Skills

Five leadership skills discovered that need to be implemented in ministry and in training were (a) motivation—which brings ideas that are workable and boosts confidence; (b) involvement—God wants to involve leaders in His work; (c) creativity—leaders are to develop a potential for growth, develop imagination in order to reason, perceive, understand, judge and be conscientious; (d) strategizing for success—comprising four philosophies, namely, evangelism, nurturing, worship, and teaching scripture; and (e) challenging the status quo—by re-examining the process, searching for opportunities to grow, improving and learning through failures as well as successes.
Challenges of Pastoral Leadership in the 21st Century

The following nineteen challenges were discovered in this study:

1. Women in ministry encounter severe challenges such as illiteracy, poverty, abuse, threats to health, workload requirements, lack of training/mentoring/opportunities for leadership;

2. Challenge of change—most people are resistant to change because it brings confusion or loss of control, and sacrifices the familiar for the unknown;

3. Assimilation of new members (discipleship)—new members do not feel any acceptance and sense of belonging to the Adventist community;

4. Focus primarily on baptizing rather than finding strategies for nurturing;

5. People with money controlling the church pastor;

6. Moral failure;

7. Burnout;

8. Lack of Interest in Ministry—leading to spiritual dryness, prayers feeling empty, lifeless sermon, Scripture reading without power;

9. Willful and unconfessed sin in the pastor’s own life;

10. Little pastoral visitation;

11. Pastoring in a legally-charged environment, and meeting a plethora of legal issues;

12. Failure to balance ministry—preaching, studying, and visitation;

13. Conflicts/tensions between internal control and external change;

14. Continuing education not readily available for professional growth;

15. Joining ministry without early formal leadership training;
16. Recruitment and selection—avoiding those who have not been called to serve (White, 1948, vol. 4, p. 406);

17. Gender bias;

18. Prejudice—racial, tribal etc.; and

19. Effectiveness in leadership—especially the untrained pastor who is still serving.

Evaluation

Leadership training at Lakeview Adventist College has been operational since 1980, and a good number of ministers who attended the training have benefited. However, during the period 1997-2006, there has been dwindling numbers of ministerial students who experienced serious commitment regarding training ministers from the various fields they serve. During this same period, very little in the curriculum addressed leadership challenges in the field, especially in the area of management and administration. This was hypothesized to have negatively affected the performance of ministers who trained during that period. This study was designed to address ministerial leadership training and prepare the way for the development of such a program.

A number of issues have surfaced in this study: attracting more young men to ministry; women as pastors; leadership curriculum; qualifications of instructors to teach the curriculum; recruitment and selection procedure; essential leadership skills obtained during the training; implementation of leadership skills; management principles needed for pastoral leadership today; challenges in pastoral leadership; and differences in performance of pastors formerly and currently.

My perspective is that the time has come for young people who are to serve the
Lord in pastoral ministry to be carefully selected. It would be unfair to use only one method in recruiting and/or training those who are to join the ministry. Some young people have not have the opportunity to work elsewhere as their earlier counterparts did, but we should seriously consider their commitment to the call. As for women, it is no longer as big an issue as it was in the past for them to pastor. Right now, we have two lady pastors in the Central Conference of Malawi, and, sooner or later, the other fields will follow. These women should be trained to become effective district leaders.

The leadership curriculum is being improved and this process should continue. So far, the curriculum has been helpful to those who have gone through it, while a few matters should still be addressed to fit the current environment and meet contextual needs. Instructors who teach the leadership curriculum should be fully qualified, first spiritually and then academically, to lift our ministerial education to greater heights. The essential leadership skills mentioned by the respondents should be emphasized during ministerial training. If these have not been implemented, I would encourage that we immediately, start implementing these skills in developing quality leadership training.

A number of challenges have been mentioned both during and following leadership training. Those that we anticipate will be faced in the district should be corrected during ministerial practicum of the pastors. Inexperienced pastors should be given more time for practicum, at least two years during their study. It is important to take note of our present context, so that any comparison with the current group of pastors would not result in an inferiority complex, but would help us learn our shortfalls and improve our ministry training. Finally, let us not forget to have a regular review of the department that trains pastors. Such a review would analyze the strengths, weaknesses,
opportunities and threats (See Appendix D for contextual analysis of ministry).

**Recommendations**

The following are some of my recommendations:

1. All Fields should budget and plan to send ministers for yearly leadership training at the College.

2. Those students who want to study ministry should first demonstrate that they have a genuine call and serious commitment before a lot of money is spent. In this regard, proper selection should be made, so that no leader will be accused of nepotism or favoritism.

3. Those who qualify for ministerial training should be sent for training immediately with sponsorship from the church. The church should also recommend those who are ready to sponsor themselves or who have access to a sponsorship elsewhere.

4. We should not recruit into ministry those who are unqualified lest we lower the standards of pastoral work, but rather encourage all to improve their academic qualifications by leadership training at the College.

5. Our curriculum should be made effective by constantly revisiting and reviewing it every five years to see whether it is addressing the needs of the fields.

6. A good ministerial curriculum should have major components of theological education such as: systematic theology; Bible studies; church history; biblical languages; applied theology courses such as stewardship, church growth, leadership and administration, pastoral counseling, pastoral ministry, marriage and family ministry, evangelism, homiletics, church music and worship, practicum, etc.; general education
requirements such as psychology, sociology, writing skills, communication skills, computer skills etc.

7. All leadership courses with a lesser number of semester credits should be improved by adding credit/s reasonably to meet the demand from field work (i.e., 1 credit classes can become 2 or 3 credits).

8. Instructors of the curriculum should have experience in teaching as well as pastoring, with a good academic and spiritual reputation.

9. Instructors, especially the department heads, should have an opportunity to travel and learn from other Adventist Seminaries/Universities how to improve their own leadership training.

10. Ministers who are already trained but lack experience should have someone experienced to mentor them for at least a year.

11. While in training, every student pastor should be given a mentor for the whole period of training.

12. Fields should encourage and sponsor some qualified women to train for leadership and later employ them as district pastors.

13. There should be an opportunity to enroll more mature ministerial/theology students in the College.

14. Those pastors who already hold a ministerial diploma and seek to upgrade to degree level, should be credited for the courses they did in their diploma study so as to complete their program sooner.

15. Ministerial Practicum should be done by every student, and close supervision should be made available for these student pastors.
16. For those who have entered ministry without any experience at all, it is better to give them a period of at least two years to do a ministerial practicum.

17. Ministerial students should be taught personal management of money and sacred trusts. They could take courses in bookkeeping and accounting, and principles of economics to acquire competent skills in handling resources and trust funds.

18. There should be a mechanism to follow up with those who have graduated in order to learn from their experience in the local districts.

19. Married ministerial spouses should be provided lessons in the Bible and other relevant leadership skills to help them become effective partners in ministry.

20. The College should organize and conduct a leadership seminar for ministerial students and district leaders every year. They should also take advantage of ministerial gatherings arranged by the Union.

21. Ministers should be encouraged to care for their health and remain faithful to their spouses to avoid contact with HIV/AIDS infection which has claimed even ministers.

22. Ministers should be encouraged to implement strategies for success in leadership such as evangelism, nurturing, worship, teaching, and study of the Scriptures.

23. All fields should begin to consider improving the facilities and conditions of their workers for them to enjoy working for the Lord in pastoral ministry.

**Conclusion**

Chapter 1 has given an introduction to this research. The purpose of the study presented was intended to assess the actual and perceived effectiveness of the Ministerial Leadership Training Program curriculum at Diploma and Degree levels at Lakeview
Adventist College in Malawi. This has been done with a view to developing a new curriculum that more adequately addresses current pastoral leadership challenges and enhances the teaching methodology and process for future ministers. The project has also evaluated and reported leadership skills based on the current performance of those ministers trained during the years 1997-2006.

Chapter 2 built a theological foundation on which to develop ministerial leadership training at Lakeview Adventist College. Theological reflection centered on the purpose of training, a personal call, spiritual needs, spiritual giftedness, leadership skills, the discipline of shaping ministers, and an understanding of church/ministry. Four of the essential leadership skills, namely, evaluating, communicating well, following through, and emphasis on quality have been studied in the contexts of Jesus in the Gospels, and His Apostles in the Book of Acts. Jesus was a model trainer and leader who performed all these leadership skills.

Chapter 3 presented a literature review regarding issues related to leadership training, curriculum development, and management skills. It provided literature on essential skills needed for leadership training and implementation. Such leadership skills are decision making, planning, motivating, evaluating, coaching, teamwork, communicating etc. There was also a discussion about the challenges found in pastoral leadership in contemporary times. These challenges include moral leadership, prejudice, gender bias, legal environment, lack of formal training, conflicts, imbalanced ministry, etc.

Chapter 4 described the type of research, subject of the study, research objectives, variables of interest, population and subjects selected, research techniques and
instruments, data collection procedures, and data analyses followed in this study. This study used mostly qualitative and descriptive research design. Both interview data and data from three instruments (a Survey, Focus groups, and a Likert-type self-report and multiple choice questionnaire consisting of sixteen questions) were used in this study. Qualitative analysis has formed an integral part of the study. Data collected has revealed findings summarized in the earlier section of Chapter 6.

Chapter 5 analyzed and interpreted the data collected from the instruments used in Chapter 4. It described and discussed the psychographic characteristics of the sample and the outcomes of the qualitative analysis of the survey questions, focus groups, the interview and the questionnaire completion data. The data gathered for this study was analyzed both qualitatively and quantitatively. This study revealed that leadership training is vital in the light of many challenges that ministers face today. To continue keeping untrained pastors is doing harm to the ministry. There are courses in the curriculum that will help to improve pastoral ministry if pastors go for the training. Some reasons were also revealed concerning the exit of ministers such as lack of serious commitment, fraud, adultery, untimely death due to HIV/AIDS, etc.

Chapter 6 is an all-round presentation and summary of the findings from the issues raised on leadership skills. Some of the findings revealed that certain skills such as communicating well, planning strategically, decision making, delegating, small group dynamics, teamwork, etc. All these were learned during the leadership training at the college. It was also found that many more young people are attracted to pastoral ministry than in the past. This is a good development for the ministry. Another favorable response
revealed the issue of women joining pastoral work. Our challenge is to train these individuals before they join.

Finally, it was hypothesized that there was little in the curriculum that addressed leadership as a major reason for exit for ministerial group 1997-2006. This hypothesis was disproved from the findings of the research. There were other factors that contributed to the problem of the exit of ministers, as indicated from the summary of the findings. However, I still suggest that the curriculum should be reviewed and improved every five years to help in retaining ministers who are expecting new ideas of leadership today.
APPENDIX A

PHILOSOPHY, VISION, MISSION, MAJOR OBJECTIVES, SPECIFIC GOALS FOR MINISTERIAL TRAINING

The Department of Theology and Religious Studies of Lakeview Adventist College has a philosophy, vision, mission, and objectives it follows in order to reinforce the personal, spiritual, and theological lifestyle of ministers-in-training. Here is a description of each of these:

PHILOSOPHY

The College Bulletin (2004, p.4) states that we believe that God is the Creator and Sustainer of the Universe, and that in love He gave us His Son Jesus Christ to be an atonement for the sins of humanity. In this regard, Theology as a discipline of study is aimed at showing God’s actions with humanity in history, in the past, present, and its decisive importance to the future of mankind. Our role is committed to the development of the individual spiritually, mentally, physically, socially, as well as to excellence in theological and religious thinking.

VISION

The College Bulletin (2004) states that the department seeks to equip men and women for faithful and effective service to the Creator God, the family, community, and Church through application of the principles of a sound Bible-based Christianity.

MISSION

The Bulletin (2004) states that the Mission of the Department of Theology and Religious Studies at this College is to provide quality preparation for pastors, teachers, evangelists, administrators and other related professional careers for service in the
Seventh-day Adventist Church and the Society at large as commissioned by the Southern Africa Indian Ocean Division of the Seventh-day Adventists. It strives to educate, develop, and prepare people holistically, through instruction and fellowship to serve God, and instill a lifelong personal quest for research and study in Biblical, Theological and Religious fields.

**MAJOR OBJECTIVES**

The College Bulletin (2004) states major objectives of the Department of Theology and Religious Studies in the College as: (a) To provide theological knowledge that is both culturally and contextually grounded in the Christian African reality; (b) To provide adequate content in all courses, covering biblical, historical, linguistic, professional and theological fields in order to enhance the student’s effectiveness as a servant in the chosen field; (c) To equip students with practical skills through practicum, evangelistic and outreach activities; (d) To expose students to the study of Scripture through commonly accepted exegetical methods, with emphasis on interpreting the text within the context of history, archaeology and biblical languages; (e) To prepare students to be able to teach Christian Religious Education in Secondary Schools and Teachers’ Colleges; (f) To promote engagement and participation in religious activities that are intended to deepen the spiritual life; (g) To foster a stimulating academic and professional environment that provides for the development of the critical but responsible appraisal and examination of different belief systems and world views; (h) To foster a cosmopolitan atmosphere and outlook in life that envisions productive mutuality and promotes relationships within a community of human beings who are different in gender, and also culturally, ethnically, nationally, racially and religiously so that students and
faculty grow in understanding and appreciating human dignity and diversity; and (i) To prepare students for post-graduate studies and advanced research.

**SPECIFIC GOALS FOR MINISTERIAL TRAINING**

These major objectives given have several specific goals we have developed in the department as stated in Lakeview Seminary Bulletin (1996-1997, pp. 3-4) to meet the personal and spiritual lives of the student ministers at the College. All these aim at spiritual, intellectual, social, physical and civic development of the students. Here are the specific goals in details: (a) Spiritual Development - This goal can be best realized as students engage in personal Bible Study, participate in group spiritual activities and share with others their individual spiritual experiences. Following are some specific objectives such as to assist students to gain a growing knowledge of God as Creator and Sustainer of life; to provide an environment conducive to the development of a Christian character; to develop an appreciation for, and understanding of, the Bible as the written word of God and an infallible rule of faith and practice for the Christian; to help students develop a personal life of faith, prayer, worship, and service to their fellow man; to encourage students to recognize and acknowledge God’s ownership of human resources and their role as stewards; to challenge students to develop a personal sense of mission for giving the gospel message to all the world in preparation for the soon return of Jesus.

(b) Intellectual Development - We seek to develop as thoroughly as possible the intellectual abilities while recognizing that the use of knowledge is more important than its attainment. To acquire an understanding of the forces that shape individual and corporate life is a privilege that calls for earnest endeavor to reach one’s fullest potential. Thus students are encouraged to apply knowledge and truth in a manner that will nurture
wisdom and help them to live creatively and responsibly. Following are specific objectives such as to teach students to develop analytical thinking skills; to encourage students to make decisions based on moral and ethical values as well as accumulated facts; to provide learning experiences which are based on the use of materials and methods of instruction which reflect Seventh-day Adventist values; to provide opportunities for students to develop aesthetic values and talents; to encourage students to develop intellectual curiosity; to provide an educational program which challenges each student to educational excellence within the parameters of his/her interests, needs, and abilities. (c) Social Development - We believe the highest enjoyment of social interaction is found in association based on self-control and on respect and loving concern for others. The lasting friendships that are made at the Seminary will be a joy throughout life. Following are some specific objectives such as to encourage students to assume a growing responsibility for unselfish service to humankind and to identify themselves with the church and with other organizations in society which emphasize service as an ideal; to provide opportunities for social growth within the context of the moral and ethical standards of the church; to help students develop discrimination in the use of leisure time; to assist students to develop an understanding of, and appreciation for, the worth of all people; to prepare students to function as professionals within the various branches of the Seventh-day Adventist work; to enable students to develop an attitude of professionalism reflected in dress and deportment; to prepare students to be sensitive to the values of their culture. (d) Physical Development - Youth knows few greater joys than robust health. We consider youthful lives a trust and encourage by word and deed the maintenance of vigorous manhood and womanhood. Specifically it is to help students develop habits of
healthful living in such areas as diet, rest, temperance, and regular exercise; to provide opportunities for students to develop appreciation for the value and dignity of labor by incorporating useful and productive labor as an intrinsic part of the total learning experience; to develop vocational skills that would enable students to be resourceful in their environment. (e) Civic Development - We seek to enhance the student’s devotion to the well-being of his/her country. Students are encouraged to view the building of their countries as one of the primary responsibilities that rests upon them as they develop their abilities in anticipation of a career. In pursuit of its objectives, the department seeks the enrichment of the total person. Students are encouraged to view their educational programs at this College as a holistic experience that is designed to prepare them for enthusiastic involvement in all aspects of life.
Pastoral Ministry training should focus at the following areas:

1. Pastoral Leadership and Formation
2. Development of Relationships
3. Evangelism and Church Growth
4. Lay Training
5. Worship and Special Services
6. Pastoral Care and Nurture
7. Organization and Administration

Here is an explanation and expectation concerning each of these areas in Adventist ministry.

1) Pastoral Leadership and Formation

Many people expect that our ministers being trained are converted and will have a converted ministry. They will witness the efficiency and power of a truly converted minister who can reveal the truth as it is in Jesus. Ministers who are not converted daily do rash, unwise things. So our ministers should be taught not to be self-sufficient, but to learn to do things with the Spirit of God. Our Pastors are taught to guard jealously their hours for prayer, Bible study, and self-examination. We encourage them to set aside a portion of each day for a study of the Scriptures and communion with God. This is part of pastoral formation. Leadership necessitates gaining the confidence of those for whom you labor. In order for a person to become a successful minister, something more than book knowledge is essential. The laborer for souls needs integrity, intelligence, industry, energy, and tact. All these are highly essential for the success of a minister of Christ.
2) Development of Relationships

Relationships in the pastoral family: The real character of the minister is revealed at home. A good minister will be a blessing to his household. His wife, children, and helpers will all be the better for his religion. Minister should know that their success or failure depends very much on the spouse. The minister’s first duty is to their children. He should not become so engrossed with his outside duties as to neglect the instruction which his children need. No matter how great the minister’s ability, they are not best serving God while neglecting their own children. It is indeed a fact that a minister who fail at home will likely fail at church.

a) Relationships with others: As ministers we should not create schisms by fighting battles in the political world. Our citizenship is in heaven. God would not be happy to see that schisms are found in the body of believers. We should possess the elements of reconciliation. Pray for and with ministers of other denominations.

b) Relationships within the church: Ministers should rely more on the knowledge of Christ than on their learning from books. Christ-centered pastors have growing churches. For this to happen, there must be much time to the studying of the Bible, much time devoted to prayer. Members should work with their ministers, rather than hanging burdens and perplexities upon them. Ministers should not do work that belongs to the laypersons, and weary themselves, but they should teach the members how to work in the church and community, to build up the church.
3) Evangelism and Church Growth

In order to be successful in our evangelism, ministers should learn to employ various methods to gain more people for Christ. Christ Himself used various methods to gain the attention of the multitude. Ministers should learn from His methods of labor and succeed in proclaiming the truths of the gospel. We need to devise methods to reach people where they are. Some of the methods are: community services, public relations, media, publications, health and family ministry. Evangelism is categorized in the following major types: personal, public, literature, small group and special outreach evangelism.

a) Personal Evangelism—those who engage in personal conversation to minister to the sin-sick soul. They visit non-members, give Bible studies, make friendship soul-winning.

b) Public Evangelism—those who labor for Christ through public crusades and attract large crowds to hear the Word of God.

c) Literature Evangelism—Colporteurs and canvassers are needed, and those who are fitted to give Bible readings in families.

d) Small Group Evangelism—Ministers can hold Bible readings and pray with families and little companies. Members can invite friends and neighbors to their home and ask the minister to meet with them.

e) Specialized Outreach Evangelism—is the type of meeting that is conducted in special places like in the cities, prisons and other such places.
4) Lay Training

In this section, the major task of ministry is to recruit and train volunteers, that where there is now one there should be many. Ministers should know that there is an abundance of talent in the church that should be put to use. All can minister. They may not be all preachers, but all can minister in various ways. Every member of our churches has a work to do, so members should not look ministers to do the member’s work. Faithful members minister through their vocations. Ministers should encourage those in the church whom God has selected to do a special work. They can employ the spiritual gifts or talents the Holy Spirit has committed to every Christian to be used to advance the kingdom. Each member should be educated to do the work for which he/she is adapted. White (Pastoral Ministry, 1995, p.151) says it is the responsibility of every minister to train and teach people how to work and develop them into potential church workers capable of using the God-given talents.

5) Worship and Special Services

Every church has order of worship to be followed. If worship is done disorderly, we stand to be accused by God, who is a “God of Order” (I Cor 14:40). Ministers are to plan and lead the public worship of God. It is a serious mistake to neglect the public worship of God. Worship should be made intensely interesting and attractive. White (Pastoral Ministry, 1995, pp. 178-181) explains that those who worship should not be responseless listeners. Reverence for the house of worship is highly important. Ministers should discourage noise and be inspired by a sense of God’s greatness and a realization of His presence. The place of worship is as the gate of heaven and we ought to manifest an attitude of humility, prayerful, careful and praise. Music is part of worship, and should
be cheerful, yet solemn melodies. Musical instruments should be used not for display and pride, but to sweeten public worship. Ministers should encourage members to organize a group of the best singers to lead congregational singing. Special services of the church which are commonly done during the hours of worship are: Baptism, Child dedication, Holy communion, Funeral, Prayer meeting, Preaching, Holy wedding etc.

6) Pastoral Care and Nurture

This is an area we need to pay much attention to because of the way we have handled new members who have joined the church. In pastoral care and nurture, ministers should address the following areas:

a) Assimilation of New Members–Ministers should teach that all who accept the truth should bring forth fruit to the glory of God. White (*Testimonies*, 1948, vol. 4, p. 317) points out that ministers should teach that self-sacrifice must be practiced every day; everything must be held in subjection to the superior and ever-paramount claims of Christ. Those newly come to the faith should be taught by giving them something to do, in some line of spiritual work, so that their first love should not die but increase in fervor. Give them Bible studies to fully and firmly establish them in the truth.

b) Church Discipline–Those whom God has set apart as ministers of righteousness have solemn responsibilities laid upon them to reprove the sins of the people. White (*Pastoral Ministry*, 1995, p. 211) says that if a minister fails to reprove sins or wrongs, he/she should not be exalted. When there are character deficiencies of members, pastors should have a burden. Church discipline is a necessary part of ministry. Ministers should deal at the right time with those who
err to prevent an accumulation of wrong, and save souls from death. The minister’s attitude in discipline should not be with a harsh voice, but in soothing, winning tones: Jesus taught love and tenderness toward the erring in the parable of the prodigal son. Ministers should learn lessons from the goodness and mercy, sympathy and love of this story.

c) Counseling - Ministers are counselors and especially need the mind of Christ to be in every respect Christian gentlemen. In dealing with others, ministers need to be faithful always, and not be rude. White (Pastoral Ministry, 1995, pp. 215-217) says that the persons ministers deal with are a purchased possession of the Lord and they should not permit any harsh, overbearing expression to escape their lips. The pastor also needs to understand an endless variety of temperaments in order to determine the right direction in counseling. The Word of God should be used much in counseling.

d) Former and Inactive Members–Ministers should feel a great burden for the backsliders and sinners. White (Testimonies, 1948, vol. 3, pp. 187-188) tells us that wise efforts should be made to prevent straying and bring back those who have strayed. It is the pastor’s work to find these former and inactive souls with the message of mercy, and win them to Christ.

e) Visitations to Members and Special Groups–A minister who preaches a lot but fails to visit members is failing to accomplish what the ministry calls for. White (Testimonies, 1948, vol. 2, p. 618) explains that ministers should spend less time in sermonizing, but more time in personal ministry. It is not enough to preach, but to visit and pray with the people we come into contact with. After preaching, it is
better to rest, and then visit. The pastor should train the members to visit different
groups of people who need to hear our message. Visiting from house to house
forms an important part of the minister’s labor. Prayer should be part of every
family visit. Visiting special groups is another challenging work of the minister.
Special groups include the poor, the discouraged, the sick, the lame, the bereaved,
and those members that need anointing and divine healing.

7) Organization and Administration

There are a number of things that need to be properly organized in pastoral
ministry leadership and administration. Here are some of the things that affect every
minister in ministerial leadership.

a) Christian Education - Ministers have a responsibility to promote and
encourage Christian education. White (*Fundamentals of Christian Education,*
1923, pp. 222, 489) reminds ministers that the youth are to be encouraged to
attend our Adventist Schools, which should become more and more like the
schools of the prophets. Our schools were established by the Lord, and they
should be conducted in harmony with His purpose.

b) Church Building - Ministers should see to it that land is secured that is
favorably situated for a church building if they have no permanent structure for
explains that renting a church is an acceptable, but a temporary arrangement.
Many church buildings have become too costly to the members. Ministers have a
responsibility to see that the church building is simple and inexpensive, rather
than stylish and costly. It is best to build a church building without debt. Three
things to be commended in a church building: beauty, Sabbath school facilities, and potential for enlargement. The house of worship should be scrupulously cared for, but not from tithe funds.

c) Church Social Life—Ministers should encourage Christian social gatherings that would lead souls to Christ. White (Testimonies to Ministers, 1944, p. 82, Testimonies, 1948, vol. 1, p.514, vol. 2, p.179, vol. 4, p.266) explains that many souls can be easily reached through social gatherings. It is highly important that a pastor should mingle much with his people, that he may become acquainted with the different phases of human nature. Social gatherings which are a disgrace to the church should be discouraged. However, many Sabbath keepers have tended to neglect recreation. It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation.

d) Committees—Ministers should avoid long committee meetings if they are to keep in the best spiritual frame of mind. White (Evangelism, 1946, p. 662, Testimonies to Ministers, 1944, p. 417, Testimonies, 1948, vol. 7, p. 262) says that their minds should not be wearied by long committee meetings at night; for God wants all their brain power to be used in proclaiming the gospel as it is in Christ Jesus. The same persons should not serve for years on the same boards and committees, otherwise the work of God would be looked upon as a common thing. Ministers should know that Satan attends every board meeting, every business meeting, every committee meeting, trying to impress minds to make objections or to throw in suggestions that will delay the work hours and weary out those who are called upon to attend these meetings.
e) Conference/Field/Church Departments–White (*Testimonies*, 1948, vol. 3, p. 34; vol. 5, p. 534) says that conferences should educate ministers, and together they can so educate the churches that it will not be necessary to call the ministers of the conference from the field to settle difficulties and dissensions in the church. Ministers should encourage cooperation of the various departments of the church, and they should show interest in all department, rather than concentrating on just one area. Ministers should not take all the work of the various departments upon themselves.

f) Stewardship and Finance–Ministers should know that God has placed in our hands the means to carry forward His work. White (*Pastoral Ministry*, 1995, pp. 259-262) explains that tithes and offerings must not be withheld by givers even if they are not in harmony with what the Conference or Field does. Tithe is not to be used to care for the house of worship. In addition to the tithe, provision should be made for the people to contribute a yearly stated sum for the service of the sanctuary.

g) Pastoring a Multi-Church District–If ministers are holding little companies together, they would do well to help them become soul-winners. White (*Pastoral Ministry*, 1995, pp. 263-265) says that a good minister does not do the work alone, but keeps others working, those he/she has educated in every church. Little companies should be trained that they can have meetings even when they have no minister, but they should be delegated to do so by the minister in-charge.

h) Conflict Management and Problem Solving–Jesus gave us explicit rules for our dealing with one another (Matt. 18:15-18). Ministers should value the gift of
peacemaking. Problems are solved when we approach others in a spirit of meekness, kindness, and mercy. White (*Selected Messages*, 1958, vol. 3, p. 18) says that God desires that His ministers should solve problems together with the members until unity and harmony exists. An accusing spirit prevents the solving of problems.

i) Adult Sabbath School—White (*Counsels on Sabbath Work*, 1938, pp. 105-106, 185) explains that ministers should not be burdened down with doing the work of the Sabbath School. They should assign others to do this departmental work, and they should see that their churches are given proper instructions in conducting of Sabbath school. Sabbath school teachers should keep growing even if their minister does not. He/she must learn of God, and be endowed with heavenly wisdom.

j) Youth Leadership—Ministers should form a happy acquaintance with the youth. If they don’t, it is accounted of Heaven a neglect of duty, a sin against souls for whom Christ died. White (1938, p. 76) tells us that the kindness and courtesy of the minister should be seen in his treatment of children. In every sermon, let a little corner be left for children. White (*Child Guidance*, 1954, p. 550) says pastors need the help of parents in converting the youth. Ministers should labor earnestly for the youth who have not given themselves to Christ, and for some who are not on the church roll, and are irreligious and Christless. White (*Pastoral Ministry*, 1995, 276-279) teaches ministers that children’s Sabbath school should be encouraged and should not be replaced by their attending worship service. Youth, rightly instructed, will be earnest workers for the Master.
The Lord chooses the young because they are strong in body and vigorous in mind.
APPENDIX C
SURVEY

SURVEY QUESTIONS: To Individual Pastors.

Name: Birth date:

Address: Cellphone:

1. How long have you been serving in the ministry as a Pastor or a leader?
2. In your opinion, do you think you have been a more successful leader? Give a reason for your answer.
3. When you met problems, what leadership styles did you use to solve those problems?
4. Which courses in the curriculum of your study helped you to improve your leadership training in the district?
5. List five additional courses in the college curriculum that would help you to improve your leadership skills in the district.
6. Please give a short account of how you joined pastoral ministry.
7. List previous church work and activities involving leadership skills.

FOCUS GROUPS: Small groups meeting
1. What leadership skills do/did you get from your formal ministerial educational training?
2. Which factors have affected badly your ministerial leadership work in the district?
3. What other strengths do/ did you find in your ministerial leadership training in the college?
4. Which courses possessed leadership skills in your formal training that have/had helped you most?
5. Do you think many leaders in ministry have failed because of poor leadership abilities? Give a reason for your answer.
6. What do you think we should do now to improve ministerial leadership training?
7. Please list other leadership work/abilities you have experienced or learned while working in your ministry.

INTERVIEW QUESTIONS : For Pastors, Shepherdesses, Administrators etc.
1. What do you think should be done in order to improve our curriculum for ministerial studies for better performance?
2. Do you think that there are women who can do well in leadership in pastoral ministry in Malawi?
3. Why do you think there are no women ministers in charge of districts in Malawi although a few have been trained?
4. What qualifications should students have to be enrolled in ministerial studies at Diploma and Degree levels?
5. What differences do you see and find in the ministers of today and those of the past twenty years?
6. Which factors led to the success in leadership of ministers in the past years?
7. Which factors can lead to the success in ministerial leadership of today?
8. Why are some ministers dropping out of ministry today than in the past years?

QUESTIONNAIRE

INSTRUCTIONS:
• Do not write your name on this questionnaire. Your responses will remain anonymous and confidential.
• Please answer all questions as honestly as possible. We want to know your opinions about ministerial training program.
• Do not spend too much time on any one question.
• Give each question your best and first reaction, then move to the next one.
• When you have finished this questionnaire, send it in person to me by posting at your earliest convenience, or e-mail ekhonje@yahoo.com.

PART I: Choose the best option (s) 1-4 from the following statements.
1. Usually true 2. Sometimes true 3. Rarely true 4. Don’t know

1. Pastors without leadership training are not fit for ministry.
   1   2   3   4

2. Leaders in ministry have failed because of lack of spirituality.
   1   2   3   4

3. It is easy to acquire leadership skills during the ministerial training.
   1   2   3   4

4. Good relationships matter most in leadership work.
   1   2   3   4
5. Seminars in leadership can improve minister's leadership skills.
   1  2  3  4

6. Pastors do not necessarily have to be trained in leadership but they are born leaders.
   1  2  3  4

7. All pastors possess an ability to train others to become leaders if they too have gone through ministerial training.
   1  2  3  4

PART II: Please circle the number of the answer you choose for each question or fill in the blank as instructed.

8. As you remember, what was your first contact with Seventh-day Adventist Church?
   a. I was raised an Adventist
   b. An Adventist relative
   c. An Adventist institution
   d. Evangelistic meetings
   e. An Adventist neighbor or friend
   f. Other ________________________________

9. Before you became an Adventist minister, what was your religious background?
   a. No religious background
   b. I was raised an Adventist
   c. Protestant (please specify)______________
   d. Catholic
   e. Other ________________________________

10. Which factor most attracted you to become an Adventist Pastor?
    a. I was raised an Adventist
    b. The doctrinal beliefs of the church
    c. The Adventist lifestyle
    d. Warm, relational fellowship among members
    e. The charisma of a minister or evangelist
    f. Other (please describe) __________________________
11. What is it that led you to remain steady in your ministerial leadership in the field?
   a. Good church management skills of the leaders
   b. Involvement in church life
   c. Witnessing as a Christian
   d. Your Diploma studies in ministry
   e. Church attendance
   f. Other ____________________________

12. Which age group of ministers do you see fully committed to the ministry in the church?
   a. 18-30
   b. 31-45
   c. 46-55
   d. 55 above
   e. All of the above
   f. Other ____________________________

13. What kind of leadership activity would you like to see in the church today?
   a. Involvement in church life
   b. Church meetings
   c. Visitation
   d. Witnessing
   e. Counseling
   f. Relationship and fellowship

14. Who do you think should mentor the young pastors in ministerial leadership?
   a. Conference Presidents
   b. Experienced ministers
   c. Close friends in ministry
   d. Your instructors
   e. Your Wife
   f. Other ____________________________
15. In your ministerial leadership so far, which of the factors made your life difficult?

a. Mistreatment by church authorities
b. Lack of fellowship and relationship
c. Lack of unity of doctrines and church standards
d. Low remuneration
e. Backbiting and gossiping among ministers
f. Other ________________________________

16. How old were you when you joined ministry as a pastor?

a. Between 18-25
b. Between 26-30
c. Between 31-35
d. Between 36-40
e. Between 41-49
f. Other (please specify) ________________________________
APPENDIX D

CONTEXTUAL ANALYSIS FOR MINISTRY

This analysis is a brief Environmental Scan of the Department of Theology and Religious Studies where the College belongs. The study was analyzing the Strengths, Weaknesses, Opportunities and Threats. Tables 9 and 10 illustrate and show this analysis.

Table 9

*Strengths and Weaknesses*

<table>
<thead>
<tr>
<th>STRENGTHS</th>
<th>WEAKNESSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Training is strong in areas of leadership, stewardship and pastoral administration.</td>
<td>1. Low level of educational qualifications to study ministry.</td>
</tr>
<tr>
<td>2. Training is provided within the very same environment in which they are going to serve. This gives ministers in-training a true picture of the service that awaits them after graduation.</td>
<td>2. Our recruitment policies are weak because new students have not been subject to thorough interview to find out their commitment to the call.</td>
</tr>
<tr>
<td>3. Training has equipped these ministers to acquiring more skills in evangelism.</td>
<td>3. Training of ministers has been gender biased. Only one woman, graduated in 2003. All along it has been men.</td>
</tr>
<tr>
<td>4. Ministers improve by getting training while serving in their districts.</td>
<td>4. Lack of adequate funding for tuition, some books and other things. Ministerial enrollment is going down due to funds</td>
</tr>
<tr>
<td>5. Most courses offered are very relevant to the context of ministry in Malawi.</td>
<td>5. Staffing situation has not fully improved because we still depend on adjunct lecturers on some major courses.</td>
</tr>
</tbody>
</table>
Table 10

Opportunities and Threats

<table>
<thead>
<tr>
<th>OPPORTUNITIES</th>
<th>THREATS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Provision for further studies is high.</td>
<td>1. Exiting ministry for misbehavior.</td>
</tr>
<tr>
<td>2. In-service training for ministry.</td>
<td>2. Some who went for further studies to USA have never returned home.</td>
</tr>
<tr>
<td></td>
<td>They are seeking greener pastures.</td>
</tr>
<tr>
<td>3. Affiliation with UEAB of Kenya will improve our standards in many ways.</td>
<td>3. Theological immaturity of both ministers and members has led to formation of various offshoots in SDA church.</td>
</tr>
<tr>
<td>4. Educational assistance policy has enabled Pastors' kids to advance while the minister is going through training. Seminary.</td>
<td>4. No openness among ministers, and those that air their views too openly are labeled as rebellious Pastors.</td>
</tr>
<tr>
<td>5. Training Bible teachers and laity.</td>
<td>5. The HIV/AIDS pandemic is a serious threat to the ministers and ministry.</td>
</tr>
</tbody>
</table>

Table 11

Ministerial Courses on Leadership

<table>
<thead>
<tr>
<th>Name of Course</th>
<th>Frequency (number)</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pastoral Leadership and Administration</td>
<td>10</td>
<td>13</td>
</tr>
<tr>
<td>Evangelism</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Marriage and Family</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>Stewardship</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>Ministerial Practicum</td>
<td>6</td>
<td>8</td>
</tr>
<tr>
<td>Pastoral Counseling</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Homiletics</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Life and Teachings of Jesus</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Psychology (Pastoral)</td>
<td>5</td>
<td>7</td>
</tr>
<tr>
<td>Christian Witnessing</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>Literature Ministry</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>75</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>
Table 12

*Additional Courses*

<table>
<thead>
<tr>
<th>Name of Additional Course</th>
</tr>
</thead>
<tbody>
<tr>
<td>Church History</td>
</tr>
<tr>
<td>Church Growth</td>
</tr>
<tr>
<td>Strategic Planning</td>
</tr>
<tr>
<td>Personal Management</td>
</tr>
<tr>
<td>HIV/AIDS Management</td>
</tr>
<tr>
<td>Church and Politics</td>
</tr>
<tr>
<td>Conflict Management</td>
</tr>
<tr>
<td>Writing Skills</td>
</tr>
<tr>
<td>Systematic Theology</td>
</tr>
<tr>
<td>Biblical Language (Greek or Hebrew)</td>
</tr>
<tr>
<td>Sociology</td>
</tr>
<tr>
<td>Computer Skills</td>
</tr>
<tr>
<td>Environmental/ Health Related Studies</td>
</tr>
<tr>
<td>Bookkeeping and Accounting</td>
</tr>
<tr>
<td>Economics</td>
</tr>
<tr>
<td>Vocational Skill (at least one)</td>
</tr>
</tbody>
</table>
REFERENCE LIST


VITA

Name: Earnest Samuel H. Khonje

Education:


1982 – 1985: Bachelor of Arts in Theology, Andrews University-Solusi College Campus.

Ordination:

April 1, 1995: Ordained to the S.D.A. Gospel Ministry in Lilongwe Central Church, Malawi.

Experience:

June 2006 – to the Present: Head of Theology and Religion Department of Lakeview Adventist College

January 2004 – May 2006: Registrar and Dean of Academic Affairs at Lakeview Adventist College

December 1997 – December 2003: Principal and Instructor of Lakeview SDA Seminary

January 1997 – November 1997: Registrar and Instructor at Lakeview SDA Seminary

January 1993 – December 1996: District Pastor for the Lakeview S.D.A. Church and Registrar/Instructor at Lakeview SDA Seminary

January 1989 – December 1993: Assistant Church Pastor of Lunjika S.D.A. Church

October 1986 – December 1988: District Pastor of Lunjika S.D.A. Church

October 1985 – September 1986: Assistant Church Pastor of Malamulo S.D.A. Church