

ABSTRACT

A STRATEGY FOR MOTIVATING PROFESSIONAL GROWTH OF PASTORS

IN THE SOUTHERN HIGHLANDS CONFERENCE, TANZANIA

by

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## ABSTRACT OF THE POSTGRADUATE RESEARCH

Masters of Arts in Pastoral Theology Project

Adventist University of Africa

Theological Seminary

Title: A STRATEGY FOR MOTIVATING PROFESSIONAL GROWTH OF  
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The issue of offshoots is one of the big challenges facing the Southern Highlands Conference. This has affected the church in Southern Highlands Conference. Church members have become suspicious about the church organization. As a result, they question some of the church beliefs and Church Manual guidelines. A contributing factor is the incompetence on the part of pastors to handle the situation and to restrain the heresies from invading the church. The pastors' professional growth is low. Most of them are unable to handle theological and leadership issues. The situation has preoccupied the researcher to the point that he has undertaken this research with the purpose of developing a strategy to empower pastors in the Conference, thus helping them to grow professionally.

In the process of the study, the researcher collected data from the relevant current literature as well as from the survey in the Southern Highlands Conference. The data obtained from the survey was analyzed through Statistical Package for Social

Sciences (SPSS) program. The analysis revealed that the contributing factors to pastors' poor performance were lack of personal study on the part of pastors (see Table 9), and incompetence in the use of computer science (See tables 10, and 15). As a solution to the problem, the research has developed a strategy which proposes three pillars for pastors' professional growth. These are: 1) Personal study, 2) Prayer, and 3) Practical use of gained knowledge including computer science.

The designed strategy was implemented and evaluated through a Bible Conference organized in Isanga SDA Church. Three pastors who had been trained on the use of the three pillars were key presenters of the Bible conference. The outcome of the meeting revealed the effectiveness of the strategy

In conclusion, the researcher is persuaded that the implementation of this strategy will enhance pastors' professional growth in the Southern Highlands Conference. Pastors are urged to apply the three pillars for their professional growth in the ministry.

Adventist University of Africa

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A Project

Presented in Partial Fulfillment  
of the Requirements for the Degree  
Master of Arts in Pastoral Theology

by

Ezekia Lupocho Chaboma

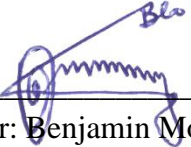
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## DEDICATION

This research paper is dedicated to all pastors in the Southern Highlands  
Conference

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## LIST OF ABBREVIATIONS

1. MAPS - Mbeya Adventist Primary School
2. SDA - Seventh day Adventist
3. SHC - Southern Highlands Conference
4. SWTF - South West Tanzania Field
5. THISDASO - Tanzania Higher Learning Institutions SDA Students Association
6. TUM - Tanzania Union Mission
7. WTF - West Tanzania Field
8. SPSS - Statistical Package for Social Sciences
9. CPE - Clinical Pastoral Education
10. KCMC - Kilimanjaro Christian Medical Centre
11. TASC - Tanzania Adventist Seminary and College
12. VCTC - Voluntary Counseling and Testing for Counselors

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Last, I should not forget to acknowledge my wife Mary and my three children Dorcas (17 years old), Irene (12 years old) and Herry (8 years old) who supported me and provided a comfortable environment which helped me to complete my work on time.

I praise God for all who contributed to the completion of my research; I may not remember all, but I pray that our God of blessings grant you all the blessings from above. Thank you.

## CHAPTER 1

### INTRODUCTION

#### **Background**

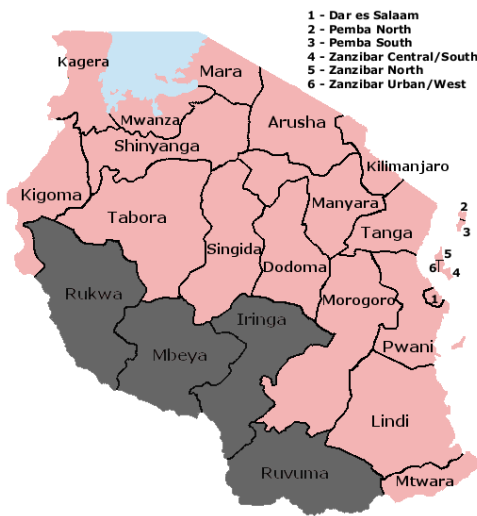
The SHC is one of the five Conferences in the Tanzania Union Mission (TUM). This conference is situated in the Southern part of the United Republic of Tanzania, and is composed of five government administrative regions which are: Iringa, Ruvuma, Rukwa, Mbeya, and Njombe. The Headquarters of the Conference are based in Mbeya Region along Chunya road, a place called Iganzo, five kilometers from Mbeya city. The Southern Highlands Conference shares its borders with Lake Nyasa and the Republic of Malawi in the South; with Zambia in the South West; with Lake Tanganyika in the West; with Tabora, Singida and Dodoma Regions in the North; with Morogoro and Lindi Regions in the East; and Mtwara Region in the South East<sup>a</sup>. The Southern Highlands Conference was organized on February 4<sup>th</sup> 2008. But, before that date it was known as the South West Tanzania Field (SWTF), which was organized in 1990 from West Tanzania Field (WTF).

The total number of workers in the Conference is 46, and among them thirty five are District pastors, six are Conference office workers, and five are working as chaplains in the Conference institutions: one is working with the Tanzania Higher Learning Institutions SDA Students Association (THISDASO) in Mbeya City, while the four others are

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<sup>a</sup> See Map 1 Showing Regions comprising Southern Highlands Conference.

working in Church Schools. These are Ndembela Secondary School, Iringa Adventist Secondary School, and Mbeya Adventist Primary School (MAPS).



Map 1 – Showing regions comprising Southern Highlands Conference<sup>a</sup>

Religious groups in this territory are: Roman Catholic, Moravian, Lutheran, Islam, Adventists, Pentecostals and Greek Orthodox in Iringa area; Mbeya is leading in the number of religious groups, especially of Pentecostal Churches when compared with other regions in the Conference. Currently, the Southern Highlands Conference has got thirty eight districts which comprise 249 organized churches. The total membership is 31,526. The implication of this situation is that one district pastor is nurturing the average of 900 baptized members, excluding regular visitors, baptismal class members, and those with their membership outside his/her church district.

The Southern Highlands Conference of the Seventh-day Adventists (SHC) has experienced several challenges due to the influx of different groups of people in its territory. This has brought challenges to the work of pastors. Offshoots have invaded the church from different places.

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<sup>a</sup> “Regions of Tanzania-Wikipedia, free Encyclopedia”  
<https://www.google.co.tz/search?q=map+of+tanzania&hl=en&source> (27/3/2013).

## **Statement of the Problem**

The work of pastors in Southern Highlands Conference is becoming more extended, and yet pastors are not competent professionally. Therefore, there is a need of upgrading their professional performance. ‘Pastors’ professional performance is low’.<sup>a</sup> And, as a result, handling theological and leadership issues in their churches become a challenge. Pastors do not have a continuous program for updating themselves professionally and they are not self-motivated for upgrading their educational level. This situation leads to lack of relevant biblical teachings on the part of pastors; thus opening a way for offshoots within the Church, and finally apostasy for most church members are questioning church teachings and policy

According to Conference Ministerial Secretaries Report, ‘about thirty percent of pastors are competent, while seventy percent need improvement’.<sup>b</sup> At the present moment the Conference does not have a strategic plan that can motivate pastors to upgrade themselves professionally.

## **Purpose of the Study**

The purpose of this research paper is to develop a strategy, which will help to motivate pastors in SHC to upgrade their professional performance. This strategy will be implemented and evaluated on the experience of twenty pastors as models. And, at the end of the study, the researcher will propose the strategy to the Conference, thus making it a tool for the efficiency of pastoral ministry.

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<sup>a</sup>Report given by the Conference Ministerial Secretary during the Year-end Committee, 2009.

<sup>b</sup>Ibid.



## **Significance of the Study**

At the end of this research, pastors will benefit from the plan and start using the tool for their efficiency in the ministry; because growing professionally is an ongoing process, which should be improved day by day. Churches will benefit from the competence of their pastors. The Southern Highlands Conference will adopt and use the strategy and implement it within its territory. The strategy will be a reference to other Conferences and Fields in Tanzania Union Mission (TUM) for replication. Pastors will be able to tackle issues in their territories effectively. The strategy will contribute to reduce the tendency of offshoots and apostasy because pastors will teach and preach relevant messages. The church will gain unity in teaching Church Doctrines.

## **Methodology**

In this study the researcher is planning to use the following methods: Chapter two will be a study on the theoretical foundation on the concept of professional growth for pastors. Then, in chapter three the description in the local setting, a survey will be conducted in the SHC in order to collect data which will contribute to the development of a strategy. The survey method will include interviews, questionnaires, and analysis of records on the professional growth of pastors. The results of the survey will set the ground for Chapter four whereby the researcher will develop a strategy which will motivate pastors to grow professionally. Finally, the researcher will develop a tool which will help to evaluate the outcome of the project, and its effectiveness for professional growth of pastors in the entire Conference.

## CHAPTER 2

### THEORETICAL FOUNDATION

Any institution, organization, or any person operating a certain business needs skilled and professional personnel. Competence is highly demanded so as to reach the highest standard of performance. For this reason pastors in God's ministry need to be professionally competent. It is true that the church expects the pastor to do the best as he/she ministers a particular church. Though sometimes the term professional growth may not be so clear to many; others believe that what matters to a pastor is the call, rather than education. Therefore, it is important to know how the two (the call and education) work together. One can have a call to work for the Lord, but because of lack of education he/she may be seen incompetent. The Encarta Dictionaries explains the word profession as "an occupation requiring extensive education or specialized training"<sup>1</sup> while growth is "a process of becoming larger and mature through natural development"<sup>2</sup>, also in Oxford Advanced Learners Dictionary, explains the term Professional as "a highly skilled and experienced person"<sup>3</sup> while growth as "a process of growing; development."<sup>4</sup>

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<sup>1</sup>"Profession" Encarta Dictionary, version 2008.

<sup>2</sup>Ibid.

<sup>3</sup>'Professional', Jonathan Crowther, *Oxford Advanced Learner's Dictionary of Current English*, (Oxford University Press, 2000)

<sup>4</sup> Ibid.

Likewise, pastors have to grow larger and mature in their competence through education and trainings.

### **Theological Perspective on Professional Growth**

Many authors have written on this subject, but we will begin with the Bible, which is the major book for pastors. Professional growth is well supported by the Bible. Both the Old and the New Testament insist on competence and excellence. Some few examples from the Bible may be cited as follows: Moses, Josiah, Jesus and the apostle Paul.

#### **The Old Testament Basis**

The Old Testament provides the biblical perspective on the professional growth and competence. There are many examples, but for the purpose of this research, we will look at two characters: Moses and Josiah. Despite their weaknesses, they manifested competence in their leadership.

#### **Moses' Leadership**

As a Leader, Moses was sent by God to lead the Israel people from Egypt to the Promised Land. The narrative in Exodus indicates that on their way, Moses used a method, which was not appropriate for the excellence of his work. The Bible says that he was doing everything by himself. There was no delegation at all. His father in law gave him the following advice: "And when Moses' father in law saw all that he did to the people, he said, what is this thing that thou doest to the people? Why sittest thou thyself alone, and the entire people stand by thee from morning unto evening ... the thing that thou doest is not good" (Exod18:14-17).

The Father-in-law saw that system of Moses was wrong. Therefore, he advised him not to do everything by himself, but to delegate responsibilities to other people.

Jethro's advice is supported by Fretheim Terence whose comment is cited as follow:

“Jethro has observed that Moses, in his capacity of deciding cases brought before him, tried to do everything all by himself”<sup>1</sup>By using his method of monopolizing everything, Moses could harm God's work as well as his physical health, and the people could get tired of standing in a queue for the whole day. Moses was not good in delegating responsibilities to other people. From his father in law's advice Moses learned the lesson of delegating responsibilities in order to lessen the burden of leadership. As he applied the new method, Moses succeeded. The same method is being used today and it has brought good result. Jethro stipulated the qualifications of people unto whom responsibilities could be assigned: “Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.” Exodus 18:21. This advice of delegation leads to competence to any leader who applies this principle. The researcher considers this principle as a tool for pastors in their daily duties. Following the experience of Moses, pastors as leaders need to learn from other people in order to professionally grow.

### **Josiah's Leadership**

The book of 2 Chronicles 34:1 states that, “Josiah was eight years old when he began to reign, and reigned in Jerusalem one and thirty years. He did that which was right in the sight of the Lord, and walked in the ways of David his father. He declined neither to the right hand, nor to the left.” Although he was very young Josiah did that which was right before the Lord. Probably this is what made Josiah become competent in his administration. The Seventh-day Adventist Bible Commentary observes that

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<sup>1</sup> Terence E. Fretheim, *Exodus 18:14-21. Interpretation, a Bible Commentary for Teaching and Preaching*, (Louisville: John Knox Press, 1991), 198.

“This is the only ruler about whom such a statement is made. Thus Josiah fulfilled the specifications laid down by Moses for Israel’s future kings.”<sup>1</sup> During the time of Moses, the Book of the Law was written as guidelines to the kings who will rule over the Israelites in the future times; but according to the above statement, there was no ruler who followed this Book of the Law except King Josiah. Commentators consistently affirm “during the apostasy that took place in the reign of Manasseh, the temple copy of the book of the law got lost from the sight. Possibly it had been lost through indifference, or hidden by some faithful priest during Manasseh’s persecution”<sup>2</sup> Manasseh did what was wrong before God. The Seventh- day Adventist Bible Dictionary explains:

“He did not follow his father’s good example, but was wicked than any of his predecessors. He re-established the high places, erected an altar to Baal, and made a cult object to Asherah. He worshiped many other gods in the temple courts, and sacrificed one of his sons by fire. He ignored the prophets’ warnings of the consequences of his evildoings and persecuted many followers of the true God, as the statement that he shed much innocent blood obviously indicates.”<sup>3</sup>

Josiah brought reformation in Judah after the reign of Manasseh who did evil in the sight of the Lord. The above example indicates that there is no competence when the principles of the work that is being done are not followed. Josiah struggled to get the book which was lost in order to restore the good principles which were abandoned. However, the question may be asked: “Which book was that?” The Zondervan Pictorial Encyclopedia of the Bible stipulates the following: “It was the severity of the penalties

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<sup>1</sup>“2Chronocles” *The Seventh-day Adventist Bible Commentary*, ed. Francis D. Nichol, (Washington, DC: Review and Herald, 1978), 34:2.

<sup>2</sup>Ibid., 34:14.

<sup>3</sup>Siegfried H. Horn, “Manasseh”. *Seventh-day Adventist Bible Dictionary*, Edited by Raymond H. Woolsey, (Hagerstown: Review and Herald, 1979), 703.

in the covenant that alarmed Josiah. These penalties, the directions for the Passover, and the prohibition of idolatry, are all that we know directly of the book.”<sup>1</sup>

The researcher considers the Bible as the book of the Law which God gave to His people as a guideline; but unfortunately this book is not really read and followed. If the Bible will not be sincerely read and followed, problems will arise as during the time of King Manasseh; but Josiah did the reformation by restoring the book of the Law. He returned back to the basics. He was among the competent kings in Judah because he strictly followed the guidelines and worked hard. There are many failures because people are lazy. And, sometimes laziness is a consequence of not following the book of the Law. This observation can be connected with the statement of the prophet Jeremiah: “cursed be he that doeth the work of the Lord deceitfully...” Jeremiah 48:10. Moab is being mentioned here as a failure because he hath been at ease from his youth, (Verse 11). The pastor ought not to be lazy in studying the Bible and making use of the principles found in the Bible. The researcher believes that by so doing the pastor will increase his competence.

#### The New Testament Basis

In the New Testament, Jesus emphasized the value of excellence in God’s work. He Himself worked hard and gave example when He healed many that were sick of diverse diseases, and when he cast out demons from those who were possessed (Mark 1:34, 35). He gave some parables which introduce a lot of teachings in our lives today.

Likewise, Jesus’ disciples gathered in the upper room and waited to receive the Holy Spirit. The fulfillment of the promise on the Pentecost day made them to work effectively, and many people were converted (Acts 2:37, 38).

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<sup>1</sup>“Josiah,” *The Zondervan Pictorial Encyclopedia of the Bible*, rev. ed., (Grand Rapids, MI: The Zondervan , 1976), s.v. “The reform and the book”, 712.

## **Jesus' Teachings on Competence**

The gospel of Matthew 25:24, 25 gives an account on the parable of the talents. Among the three servants the one who received one talent is counted as wicked and slothful servant. He is counted so due to the fact that he had all the ability to accomplish much but he did nothing. Possibly he was afraid that he might lose the capital invested unto him by his master, and that he would be asked to pay back. On the other side it can be said that he did not want his master to benefit from the business he was supposed to do. He was unwilling to take that responsibility because his fellows were given many talents. This is testified by his statement in verse 24: "Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed (NASB)"; this passage reveals that he was not in favor with his Master. It is possible that even if he could have been given two or more talents, he could have not traded for his master. Thus, the negative attitude in God's work can lead the failure of doing well God's work. This servant had a negative attitude toward his master. In verse 28 the Master commanded that "take away the talent from him", the researcher is convinced that if the talent is not utilized there will be no professional growth for it will be taken away from him and be given to the one who traded the talents he was given; thus, this one will grow professionally.

Mathew 25:1-10 narrates the story of ten virgins. The Bible says that all were waiting for the groom to come at midnight, but some of them were not ready to receive him. The parable of the wise and foolish virgins, the researcher compares it with a team of pastors ministering in God's vineyard if they will carry oil in their flasks along with them which represents the Holy Spirit, there will be an improvement in the ministry. The Holy Spirit enables pastors in their ministry as they prepare to feed the flock. Likewise, the pastor who is not prepared by the Holy Spirit cannot be able to feed God's

people. He will be down professionally. The presence of the Holy Spirit is basic to pastors' success.

### **The Apostle Peter's Competence**

The main idea in the book of Acts of the Apostles is about the miracle of receiving the Holy Spirit. The disciples worked hard and many people decided to follow Jesus Christ. It wasn't by the human power but by the power of God that the disciples succeeded in their work for God. The book of Acts 1:8 reads: "but you will receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."(NASB)" The disciples were commissioned to this holy work of spreading the good news of the risen savior Jesus Christ. And, as the result the lame man who was always sitting near the gate of the temple asking alms was healed. Peter and his fellows said unto him: "Silver and gold have I none; but such as I have given I thee: In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3:6) Immediately the lame's feet and ankle bones received strength. The Holy Spirit is the teacher, guide, comforter and helper in God's work. Competence will be high through the guidance and help of the Holy Spirit.

After the reception of the Holy Spirit disciples performed many miracles (Acts 4:4). The Bible stipulates that about five thousand people believed the word of God, the lame received power, and people marveled for their boldness in preaching the name of Jesus; realizing that these people being unlearned, did great things. This led them to say that Peter and John were with Jesus. The preparation of the reception of the Holy Spirit went along with prayers which made the disciples to be powerful in their ministry. Prayers contribute to professional growth of pastors as it happened after the day of Pentecost.



## Paul's Writings

Paul wrote to Timothy who is believed to be a young Evangelist. Possibly he was facing a lot of youth challenges that Paul decided to write to him the following message: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."<sup>1</sup>

In the SDA Bible Commentary the phrase "neglect not" means "Be not careless."<sup>2</sup> Paul was warning Timothy not to be careless in the use of his gifts such as ability of administration, keen mental in analysis of conflict, teachings and his rare quality of clarity in teaching. He was not supposed to boast himself because of his gifts because they are all from God. This comment shows that there is a possibility of the one gifted to start boasting because of success. In addition, commentators explain that "The Christian minister must be totally immersed in the task of soul saving; he must know no other master than Jesus Christ."<sup>3</sup> The researcher considers this as the key to professional growth.

Mathew Henry in Bible Works pointed the following three things for the ministers: 1) Bible study, "... even ministers themselves have need to be growing and increasing in the knowledge of Christ and his doctrine; they must be nourished up in the words of faith; 2) Teaching others - the best way for ministers to grow in knowledge

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<sup>1</sup>*The Holy Bible: King James Version*. Electronic ed. of the 1769 edition of the 1611 Authorized Version, (Bellingham, WA: Logos Research Systems, Inc., 1995, S). 1 Ti 4:14-16.

<sup>2</sup> "1 Timothy" Seventh-day Adventist Bible Commentary, ed. By Francis D. Nichol, (Hagerstown, MD: Review and Herald, 1980), 4:14.

<sup>3</sup>Ibid.

and faith is to put the brethren in remembrance; while we teach others, we teach ourselves;3) Servant leadership - those whom ministers teach are brethren, and are to be treated like brethren; for ministers are not lords of God's heritage.”<sup>1</sup> There is this terminology, “grow and increase in knowledge” as professional growth of pastors is concerned; the researcher takes it as one of the very strong statements for the pastor to grow professionally. It indicates that knowledge is needed for professional growth and competence of pastors. Therefore there is a need for pastors to be knowledgeable, and dedicated to the study of the Bible and other books.

### **Ellen G. White Comments on Professional Growth**

Ellen G. White also wrote many statements on the issue of professional growth for pastors within their work..She gave some directives, warnings, rebukes, and advices for the betterment of pastors’ work. In the book *Testimonies for the Church* she says:

“Ministers are required to be living examples of the mind and spirit of Christ, living epistles, known and read of all men. I tremble when I consider that there are some ministers, even among Seventh-day Adventists, who are not sanctified by the truths which they preach.”<sup>2</sup>

The idea here is that in order for the pastor to succeed he needs to follow Jesus’ example, and the way he preached and lived; daily study and sincere prayers. Mark states: “In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there.” (Mar 1:35 NASB) If Jesus who had all the power prayed, then pastors need much time for prayers. Ellen G. White recommended pastors to be in contact with God through prayers “Communion with God

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<sup>1</sup>*Bible Works* 8, Matthew Henry Notes: 1Timothy 4:16.

<sup>2</sup> Ellen G. White, *Testimonies for the Church*. Vol. 3, (Mountain View, CA: Pacific Press, 1948), 216.

through prayers and the study of His word must not be neglected...”<sup>1</sup> She also commented that those who join the ministry should have Bible study. She says: “As he gives diligent study to the great truths found in the Scriptures, he will be enabled to preach sermons which will contain a direct, definite message, and which will help his hearers to choose the right way.... Let ministers put the whole heart into the task of searching the Scriptures and a new power will come to them.”<sup>2</sup> The need of conversion of a minister is very important before accepting this holy work. The truth that we take to others must change us first before it changes others. As a pastor takes his time to study the Bible, it becomes part of him and changes his life. Daily Bible study with prayers is needed in order to succeed in God’s work.

There is a need of discipline for pastors to feed God’s people willingly as stated in 1Peter 5:2: “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind.” And in Matthew 24:45: “who then is a faithful and wise servant, whom his lord hath made ruler over his house hold, to give them meat in due season?” In relation with these Scriptures, Ellen G. White says: “As a true shepherd you should discipline yourself to deal with minds and to give to each of the flock of God his portion of meat in due season.”<sup>3</sup> She adds: “You should be careful and study to have a store of practical subjects that you have investigated, and that you can enter into the spirit of and present in a plain, forcible manner to the people at the right time and place as they may need.”<sup>4</sup> This is a challenge

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<sup>1</sup> Ellen G. White, *Pastoral Ministry*, (Silver Spring, MD: Review and Herald, 1995), 23.

<sup>2</sup> Ellen G. White, *Gospel Workers*, (Washington DC: Review and Herald, 1948), 99.

<sup>3</sup>Ibid., 229.

<sup>4</sup>Ibid., 229.

for pastors. They need to know when to give the food, how to give it, and what kind of food is needed at that time. That will show that the pastor is doing his work professionally.

The exemplary life of a pastor is also very important, for it is counted as a “practical subject.” Ellen G. White wrote about education and commitment in the following words:

“After the ascension of Jesus, doctors, lawyers, priests, rulers, scribes, and theologians listened with astonishment to words of wisdom and power from unlearned and humble men. These wise men marveled at the success of the lowly disciples, and finally accounted for it to their own satisfaction from the fact that they had been with Jesus and learned of Him.”<sup>1</sup>

According to the above quotation, she was not trying to water down the issue of education, but rather, a committed pastor together with the school knowledge can do wonders, because he is guided by the Master Teacher (Jesus). Additionally, in the book *Testimonies for the Church* volume 4 she wrote: “It is the absence of the Holy Spirit and of the grace of God that makes the gospel ministry so powerless to convict and convert.”<sup>2</sup>

Further, in the book *Gospel workers* she says: “His mind should be clear, and centered upon the one object of saving souls. Should his thoughts be preoccupied with other subjects, many might be lost to the cause who could have been saved by timely instruction.”<sup>3</sup> Through this statement White is recommending that the pastor needs to be consistent. Pastors should not leave the work incomplete. She recommended that “...they should have finished the work they began; for in leaving it incomplete, they do

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<sup>1</sup>Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 4:378.

<sup>2</sup>*Ibid.*, 378.

<sup>3</sup>Ellen G. White, *Gospel Workers*, (Washington, DC: Review and Herald Publishing Association, 1948), 338.

more harm than good by spoiling the field for the next laborer.”<sup>1</sup> Incompleteness of pastor’s work leads to incompetence. Thus, he needs to be organized in his work.

Furthermore, Ellen White insists that “In all our conferences there should be well-organized plans for the instruction and training of those who desire to give themselves to the work of God... And far more attention should be given by our ministers to the matter of assisting and educating younger laborers.”<sup>2</sup> together with prayers arrangements should be made to by the conference to offer education to pastors for their professional growth.

### **Insights on Professional Growth from other Authors**

#### **Personal Devotion of a Pastor**

Personal devotion of a pastor has to do with prayers and Bible study. The pastor needs time for personal prayer and thorough Bible study. This will lead to success. It is very important for a pastor to have his personal devotion in order to get power from above. He might be a good planner and have all leadership skills, but without personal devotion he will end up failing his ministry. The researcher considers this as one important part of pastors’ habit. Devotional life of a pastor has to do with personal prayers and Bible studies. Patterson asserts that “when a pastor goes on his knees for prayers he indicates that by his own effort he can do nothing and that he is a needy person.”<sup>3</sup> Through prayers a pastor strengthens his faith in God; his relationship with

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<sup>1</sup>Ellen G. White, *Testimonies for the Church* (Mountain View, CA: Pacific Press, 1948), 4:265.

<sup>2</sup> Ellen G. White, *Gospel Workers*, (Washington, DC: Review and Herald, 1948), 76.

<sup>3</sup>Ben Patterson, *Deepening Your Conversation With God: Learning to Love to Pray*. (Minneapolis, MN: Bethany House, 1999), 31.

God becomes firm. He reflects his love to God and his flock as he labors for their spiritual good.

In addition, Patterson states: “If a church is going to become a praying church, the pastor must take the lead. He or she must be the most visible prayerful person in the congregation. The leadership cannot be delegated to others, for the people of the church will regard as central what the pastor leads, and as peripheral what he does not lead.”<sup>1</sup> Peterson considers the pastor to be an example in devotional life; then the Church will know that their pastor is the leader. Therefore, prayers and Bible study are part and parcel with professional growth of a pastor.

The researcher acknowledges that by following the example of Jesus the pastor will succeed in the ministry. It may not be very easy for a pastor to be an example in prayers unless he sets apart time for his personal prayers. The Bible indicates that Enoch walked with God, he gave all of his life to God. “Enoch walked with God; then he was no more, because God took him away.” (Gen. 5:24 NIV)

The researcher thinks that, if a pastor follows the example of Jesus and Enoch, walking with God, having total commitment to God he will succeed. In the same vein, Curtis Thomas wrote: “In our public life we are men of prayer, but what about our private lives? Are we men of prayer then? That’s the acid test. The public occasions can be mere performance. The private times demonstrate whether we are men of spiritual integrity”.<sup>2</sup> Through prayers a pastor can succeed.

The Seventh-day Adventist Church Working Policy states that “A Seventh-day Adventist pastor, called and empowered by the Holy Spirit and driven by love for souls, points sinners to Christ as Creator and Redeemer, and teaches them how to share their

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<sup>1</sup>Ibid., 32.

<sup>2</sup>Curtis C. Thomas, *Practical Wisdom for Pastors: Words of Encouragement and Counsel for a Lifetime of Ministry*, (Wheaton, Ill.: Crossway Books, 2001), 22.

faith and become effective disciples. He or she regularly shares a balanced spiritual diet fresh from communion with God and His Word.”<sup>1</sup> Scientists agree the above idea as stated by Andross: “some years ago the world’s renowned scientists declared that ‘prayer is the mightiest’ force in the universe, but the Christian world is blind to the fact.”<sup>2</sup> Thus, through prayers a minister can professionally grow. A pastor is a spiritual leader. In order to succeed in his ministry he has to be faithful in God’s word. The spiritual leader has to seek wisdom from above.

### The Pastor and His Preaching

The pastor needs preparation before preaching to the congregation. The office of the pastor is an extraordinary office; because a pastor is a teacher, evangelist, missionary, elder, bishop, minister etc. In regard to this, Dearmore, said;

“This teaching can be by precept and by example. It can and should be partly by his everyday life and living example, but it also should, could, and must be by sound teaching directly from God's Word which is to be our sole rule of faith and practice. Everything found in the Word is to be taught, so as to make strong, well rounded Christians and build strong and stable Churches with members who know what they believe and why they believe it. We must train even our lay-members to "speak the truth in love" if we are to expect any success at all in our various ministries.”<sup>3</sup>

Through preaching the pastor can build the spirituality of church members. Preaching is part of his work. Therefore, a pastor cannot run away from it. His preaching has his life; he has to live his preaching. Preparation before standing to preach is important. When people come to church they need to be fed with a proper

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<sup>1</sup>East Central Africa Division of Seventh day Adventists, *Working Policy of the General Conference of Seventh day Adventists*, 2007 ed. (Printed in Nairobi, 2007), 44.

<sup>2</sup> Matilda Erickson Andross, *Alone With God: Fitting for service*, (Pacific Press Publishing Association, Mountain View, CA, 1947), 38.

<sup>3</sup>James H. Dearmore, “Something Old but Still New” <http://www.gospelweb.net/SermonsFromAfrica/JHDTheWholeDutyOfMan.htm> (March 27, 2013).

food. Jonas further asserts that: “Effective preaching begins with preparation. And sermon preparation must always begin in the quiet presence of God.”<sup>1</sup>

Further studies on professional growth of pastors have revealed pastoral practices can enhance the image of the pastoral ministry. Rev. Meyer, emphasized the fact that the preacher must exalt Christ and not self. He wrote that:

“The natural man, i.e., the man dominated by an excessive egotism, whether revealing itself in sensual passion or in vanity, self-seeking and pride--cannot expect to be a sharer in spiritual power. The centurion could only issue commands with the certainty of being obeyed because he was himself "a man under authority... The apostles always insisted that the Holy Spirit was given only to those who obeyed the risen and glorified Lord. We must receive the Holy Ghost as a breath from the lips of Jesus before we can know Him as a cooperating gale.”<sup>2</sup>

Self-exaltation of a preacher, leads to failure in the ministry. Therefore, Rev. Meyer exhorts the preacher to exalt Jesus instead of self. “We must be spiritual men”<sup>3</sup> this was one of Meyer’s subheadings in his book of *Expository Preaching Plans and Methods*.

### Professional Growth and Spiritual Growth

The Ministerial Association in the South Pacific Division stated its mission statement as follow: “Promoting the professional growth of pastors in the study and practice of ministry, representing their interests at the South Pacific Division, and enhancing the image of the pastoral ministry so as to attract qualified persons and keep them in its ranks.”<sup>4</sup> This Division has a vision to develop their pastor in attaining

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<sup>1</sup>Ibid., 29.

<sup>2</sup> Frederick.Brotherton. Meyer, *Expository Preaching Plans and Methods*, (Toronto: George H. Doran Company, 1912), 12-13.

<sup>3</sup>Ibid., 13.

<sup>4</sup>“Ministerial Association of the South Pacific Division” <http://adventist.org.au/ministerial-association> (March 27, 2013).



education so as to improve excellence in God's work. In regard with the above statement, Mills says:

“One of the main duties of a pastor is a high commitment for professional and personal growth. In most cases, a congregation can only grow to the extent of its leader. Therefore, a pastor must have a high view of personal growth and be committed to prayer and reading of the scriptures. The members of the congregation are looking to be led and a desire to have someone who can encourage, inspire and lead them in the direction of personal growth.”<sup>1</sup>

Jay Mills encourages pastors to be committed for professional and personal growth, because church members expect to see their pastors being competent in encouraging, inspiring and leading people in personal growth. Mills agrees with the strategy of the Ministerial Department in South Pacific Division that pastors should be empowered for their professional growth.

#### Importance of Education for Pastors

Jay Mills is encouraging pastors to attain education. In spite of the Holy Spirit work, education is still very important. He contends that:

“To become a pastor of a congregation, you will need to have a college degree and more than likely seminary experience. Some kind of theology degree or master's degree in theology is strongly preferred. Also, some practical training and experience is also highly recommended. The opportunity to be mentored under another senior pastor is great experience that most churches seek when hiring their new pastor. A counseling degree or relevant counseling experience can also be useful.”<sup>2</sup>

Mills emphasizes the fact that a pastor has to be totally committed in his work. He observes that: “The pastor must also be a good administrator, including planning, effective decision-making, coordination of the church calendar, maintaining a preaching schedule, casting vision and orchestrating special events. The pastor will also be

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<sup>1</sup>Jay Mills, “Pastoral Job Description – Commitment to personal Growth” [http://www.ehow.com/about\\_5368397\\_pastoral-job-description.html#ixzz1do4JSXzi](http://www.ehow.com/about_5368397_pastoral-job-description.html#ixzz1do4JSXzi) (March 27, 2013).

<sup>2</sup>Ibid.

expected to provide advice in financial issues, building needs and the overall management decisions of the church.”<sup>1</sup> The pastor has to be knowledgeable in many areas.

### Personal Commitment and Professional Growth

Sometimes a pastor faces a lot of challenges in his new location that requires personal commitment. Reflecting on this situation, Rev. Kathy Harvey Nelson, Director of Continuing Education at Lancaster Theological Seminary states:

“One of the greatest challenges a pastor will face is making the transition from seminary to her or his first congregational call. In a pastor’s first call, he begins to do ministry without a "safety net." He faces a series of "firsts" in ministry – first sermon as an ordained pastor, first funeral, and first congregational conflict. As pastors face the adventure of their first call, colleague groups provide a safe haven in which to share the joys and sorrows of ministry.”<sup>2</sup>

That new experience and challenges need someone who will be totally committed to the ministry, yet he has to show up that he is not ignorant to ministry. Sum up, whether educated or uneducated, commitment is needed. The church needs committed and well educated pastor, a person that can fit in every place. Being educated, but not fully committed reduces efficiency in the ministry. Education and commitment work together. The next chapter will deal with professional growth of pastors in the Southern Highlands Conference

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<sup>1</sup> Ibid.

<sup>2</sup> Rev. Kathy Harvey Nelson,  
<http://www.lancasterseminary.edu/1534101119113653980/site/default.asp>

## CHAPTER 3

### DESCRIPTION OF THE LOCAL SETTING

#### **Introduction**

After a brief review of different writers concerning professional growth for pastors as far as competence is concerned, the researcher now displays the picture of the Southern Highlands Conference. This Conference is one of the five Conferences and one Field, which comprise Tanzania Union Mission (TUM). The Seventh-day Adventist message entered this Conference in 1938 through Mbeya region at Iganzo village where the first missionaries from Germany landed and this is where conference offices are located. From there, the message expanded around Mbeya, Masoko, Mwakaleli etc. Currently, according to the report of the Executive Secretary of the Southern Highlands Conference, the total membership of the Conference is 34,723 as per 1<sup>st</sup> quarter 2012. (See Table 1)

#### **Territory of the Southern Highlands Conference**

As above, the Southern Highlands Conference is composed of five Regions. These are: Mbeya, Iringa, Ruvuma, Rukwa and Njombe which is a new region, officially organized on April 1, 2012. This Conference is surrounded by Mtwara Region in the South; Lindi and Morogoro Regions on the East; Dodoma, Singida and Tabora Regions on the North; and (Mpanda) the new region called Katavi Region on the North West.

Table 1: Statistical report of the Southern Highlands Conference, 1<sup>st</sup> Quarter 2012

No	District	Churches	Companies	Membership	No	District	Churches	Companies	Membership
1	Chunya	4	10	391	20	Mbeya	5	6	1532
2	Busokelo	5	0	471	21	Mbinga	5	16	640
3	Iganzo	5	10	1103	22	Mbozi	10	39	1490
4	Ileje	7	0	303	23	Mgololo	3	5	326
5	Ilembo	3	3	252	24	Mkwajuni	3	0	245
6	Ilula	8	9	590	25	Mufindi	10	0	1250
7	Iringa	13	19	2160	26	Namanyere	5	22	775
8	Kirando	3	0	181	27	Njombe	14	22	1316
9	Kiwira	14	24	1392	28	Nyololo	6	11	764
10	Kyela	6	8	919	29	Ruanda	3	0	3200
11	Laela	8	0	929	30	Rukwa	2	3	291
12	Ludewa	4	5	257	31	S'wanga	12	19	1961
13	Makambako	6	20	953	32	Songea	4	9	494
14	Madaba	2	2	210	33	Sopa	12	0	1808
15	Madibila	3	5	282	34	Tukuyu	10	17	1563
16	Mafinga	9	13	1095	35	Tunduma	10	36	1650
17	Makete	3	3	218	36	Tunduru	1	3	161
18	Matai	13	7	1450	37	Usangu	8	16	614
19	Mbalizi	7	12	994	38	Uyole	3	0	493
					<b>TOTAL</b>		<b>249</b>	<b>374</b>	<b>34723</b>

SHC - Executive Secretary's report

The Southern Highlands Conference shares borders with the Republic of Malawi and Zambia in the South; Mozambique in the south; Lake Tanganyika in the West and Lake Nyasa in the South. Below are two maps showing the regions which comprise the Conference and the lakes and countries which share the common border with Southern Highlands Conference territory.



Map 2 – The Southern Highlands Conference territory<sup>1</sup>

### Population in the Regions comprising the SHC

According to the Government report, the number of Districts, Divisions, Wards and Villages by 2002, appears as follow for the Square Kilometers and the population in each region that comprise Southern Highlands Conference:

Table 2: Southern Highlands Conference population and square kilometers

REGION	POPULATION	SQUARE KILOMETERS
MBEYA	2,070,046	63,617
IRINGA	842,288	37,769
NJOMBE	653,045	23,163
RUVUMA	1,117,166	64,493
RUKWA	1,141,743	75,250
<b>TOTAL</b>	<b>5,824,288</b>	<b>262,297</b>

Tanzania national census 2002 regions population

### Religions and Denominations

Religious groups in Southern Highlands are Roman Catholic, Moravian, Lutheran, Islam, Adventists, Pentecostals and some Greek Orthodox in Iringa area. Mbeya is leading in the number of religious sects, especially deriving from Pentecostal Churches when compared with other regions in the Conference. As a result, the

<sup>1</sup> “Regions of Tanzania-Wikipedia, free Encyclopedia”  
<https://www.google.co.tz/search?q=map+of+tanzania&hl=en&source=lnms&tbm>  
 (March 27, 2013).

Southern Highlands Conference is leading in having many religious groups compared with other Conferences and Field in Tanzania Union Mission.

### **Environmental Challenges for Pastors**

In some areas of the Southern Highlands Conference transportation is a serious problem. An example of the situation is Tunduru, which is located to the extreme South of the Conference, bordering with Mtwara and Lindi Regions. The area faces a very big problem with road infrastructures. There is no tarmac road in the entire District. This makes it difficult to reach the place; and to move from one place to the other is a serious problem, especially during the rainy season. The problem of poor infrastructure is also found in the following Districts: Rukwa, Sopa, Matai, Namanyere, Kirando, Chunya, Ileje, Makete and Rudewa. Most of these areas, particularly Mketete and Ileje are mountainous. And, as a result transportation becomes a challenge.

Another challenge is the antagonistic relationship between Christians and Muslims. Each group wants to show up as superior to the other. This makes the work of the Seventh-day pastor difficult when it comes to reaching Muslims.

The size of the Districts is another challenge. The Table below indicates that Districts are composed of more than ten organized churches each, apart from companies. Most pastors use bicycles to visit their churches, while few pastors have motorcycles. There is no pastor owning a car.

Table 3: Districts with more than ten churches

District	Number of Churches
Njombe	14
Kiwira	14
Iringa	13
Matai	13
Sumbawanga	12
Sopa	12
Mbozi	10
Mufindi	10
Tukuyu	10
Tunduma	10

Extracted from table 1 the Executive Secretary’s report

### Education Level of Pastors in Southern Highlands Conference

According to the Ministerial Secretary’s report the education level of pastors in the Southern Highlands Conference is as reflected in the table below:

Table 4: Pastors’ education level in the Southern Highlands Conference

No of Pastors	Ministerial Training					Ordination		Employment		Pastors with Basic Resources			
	Certificate	Diploma	BA	MA	PhD	Ordained	Un ordained	Permanent Employment	Under probation	Church Manual	Elders’ Handbook	Ministers’ Manual	Pastoral Ministry
46	19	3	12	2	0	18	28	40	6	46	36	38	36

Ministerial Secretary’s report

The table above indicates that only 14 Pastors are degree holders, while 22 pastors are holders of certificates and diplomas. The researcher considers this as a problem, bearing in mind that nowadays, many people including church members are highly educated. Thus, there is a need to train pastors so that they can be able to meet the challenge of the present time.

Recently, a new edition of Minister’s Handbook has indicated that ordination of pastors has to be done for those with at least University or College level of education. Though it is painful, the researcher takes it as an encouragement to pastors to attain education for their competence, despite of the training that they receive from the higher

organization. Additionally, the Minister’s Handbook stipulates “The preferred timetable for ordination is within a 10-year track from college through field work, including four years of undergraduate studies, two years of graduate education, and four years of fieldwork.”<sup>1</sup> This might be one of the problems preventing pastors’ ordination.

### **Pastors’ Professional Growth Status**

In order to collect the information about pastors’ professional growth, the researched conducted a survey. Questionnaires were distributed to two groups of respondents: pastors and Church elders.

#### Pastors’ Interview

In the process of our survey, 24 pastors were interviewed under two dimensions: 1) pastors’ self-evaluation, and 2) pastors’ attitudes toward Conference leadership. The results of the survey are presented in the tables below:

#### **Pastors’ Self-Evaluation**

The researcher wanted to examine how pastors know themselves. There might be possibilities that pastors do not know what, when and how to do things.

The following tables present the results of the survey.

**Table 5: Time table preparation**

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	4	16.7	16.7	16.7
Well	13	54.2	54.2	70.8
Average	4	16.7	16.7	87.5
Somehow	2	8.3	8.3	95.8
Poor	1	4.2	4.2	100.0
Total	24	100.0	100.0	

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<sup>1</sup>General Conference of Seventh-day Adventists, *Minister’s Hand book*, Ministerial Association, (12501 Old Columbia Pike; Silver Spring, MD: 2009).



The table above indicates that 71 percent of pastors prepare their time table. It is encouraging in this area. The researcher tends to think that possibly these time tables are being prepared because it is mandatory that every pastor should prepare and submit his itinerary to the Conference leaders.

Table 6: Faithfulness to daily time table

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	1	4.2	4.2	4.2
Well	7	29.2	29.2	33.3
Average	8	33.3	33.3	66.7
Somehow	5	20.8	20.8	87.5
Poor	3	12.5	12.5	100.0
Total	24	100.0	100.0	

The table above shows that, only 33.4 percent strictly follow their timetables, while 66.6 do not follow their time tables. Preparing timetable and failing to follow it is the same like not preparing it. With such results, the researcher assumes that when a pastor fails to follow his time table, he will not experience competence.

Table 7: Use of computer

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	4	16.7	16.7	16.7
Well	1	4.2	4.2	20.8
Average	2	8.3	8.3	29.2
Somehow	2	8.3	8.3	37.5
Poor	15	62.5	62.5	100.0
Total	24	100.0	100.0	

The majority of pastors in the Southern Highlands Conference are not conversant with the computer technology more especially pastors who works in town. And, because of this, it becomes very difficult for them to use internet, which is a medium of communication nowadays. The researcher considers this as part of hindering problems to pastors' professional growth.

Table 8: Use of internet

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	1	4.2	4.2	4.2
Well	2	8.3	8.3	12.5
Average	7	29.2	29.2	41.7
Somehow	5	20.8	20.8	62.5
Poor	9	37.5	37.5	100.0
Total	24	100.0	100.0	

More than 58.3 percent of pastors do not use internet services, and this makes them to stay behind in new technology. The table indicates that only 12.5 percent have access to internet, while 29.2 use internet once in a while.

Table 9: Reading books

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	5	20.8	20.8	20.8
Well	6	25.0	25.0	45.8
Average	4	16.7	16.7	62.5
Somehow	8	33.3	33.3	95.8
Poor	1	4.2	4.2	100.0
Total	24	100.0	100.0	

The table above shows that more than 54.2 percent of pastors do not read books. Only 46.8 percent are really faithful in reading books. The researcher counts it as an indication of pastors' professional drop down.

Table 10: Financial support for professional growth

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	5	20.8	20.8	20.8
Well	2	8.3	8.3	29.2
Somehow	3	12.5	12.5	41.7
Poor	14	58.3	58.3	100.0
Total	24	100.0	100.0	

The picture of the above table shows that about 29.1 percent were supported by the church financially for their professional growth; the rest were not. The financial

support includes assistance for books purchase (book allowance). From this observation, the researcher assumes that this could be the reason why many pastors do not read books, as long as they do not possess them. The results of the survey also indicate that many pastors do attend seminars conducted by the Conference, but they don't implement the instructions faithfully in their churches.

Table 11: Frequency of family worship

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	12	50.0	50.0	50.0
Well	6	25.0	25.0	75.0
Average	2	8.3	8.3	83.3
Somehow	3	12.5	12.5	95.8
Poor	1	4.2	4.2	100.0
Total	24	100.0	100.0	

In this area the result is encouraging. About 75 percent of pastors have time with their family for worships. However, some need to improve. (See Appendix "A")

Table 12: Praying for the church

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	6	25.0	25.0	25.0
Well	9	37.5	37.5	62.5
Average	6	25.0	25.0	87.5
Somehow	2	8.3	8.3	95.8
Poor	1	4.2	4.2	100.0
Total	24	100.0	100.0	

Most pastors do pray for their churches when facing problems, and this is good. The results here are also encouraging.

Table 13: Giving out handouts

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	2	8.3	8.3	8.3
Well	3	12.5	12.5	20.8
Average	2	8.3	8.3	29.2
Somehow	7	29.2	29.2	58.3
Poor	10	41.7	41.7	100.0
Total	24	100.0	100.0	

The table above indicates that about 70.9 percent of pastors don't prepare handouts for their sermons and presentations. The researcher assumes that this might be the reason why many pastors fail to confront some of the false teachings from offshoots arising in the church and outside the church.

### **Relationship between District Pastors and the Conference Leadership**

The researcher understands that, if relationship between District pastors and the Conference leadership is poor, the consequence will be incompetence in someone's responsibilities. Therefore the survey intended to examine mutual relationship between Conference leadership and their pastors. Below are the results of the survey.

Table 14: Appreciation from Conference leadership

	Frequency	Percent	Valid Percent	Cumulative Percent
Slight extent	7	30.4	30.4	30.4
Moderate extent	10	43.5	43.5	73.9
Great extent	3	13.0	13.0	87.0
Very great extent	3	13.0	13.0	100.0
Total	23	100.0	100.0	

The table above shows that there is low appreciation from the Conference leadership towards pastors. Only 26 percent have received appreciations from the leadership; while the rest, 84 percent have not received any appreciation from the Conference. This might be one of the reasons of incompetence for most pastors

Table 15: Performance assessment

	Frequency	Percent	Valid Percent	Cumulative Percent
Not at all	10	43.5	43.5	43.5
Slight extent	3	13.0	13.0	56.5
Moderate extent	6	26.1	26.1	82.6
Great extent	2	8.7	8.7	91.3
Very great extent	2	8.7	8.7	100.0
Total	23	100.0	100.0	

The table above shows that 82.6 percent of pastors are not assessed in their work. The researcher assumes that pastors might think that they are doing the right things while not. He assumes that a tool for pastors' assessment would contribute to their competence in the work.

Table 16: Skills improvement

	Frequency	Percent	Valid Percent	Cumulative Percent
Not at all	8	34.8	34.8	34.8
Slight extent	3	13.0	13.0	47.8
Moderate extent	2	8.7	8.7	56.5
Great extent	8	34.8	34.8	91.3
Very great extent	2	8.7	8.7	100.0
Total	23	100.0	100.0	

The above table shows that about 43.5 percent of pastors have been granted opportunities to improve their skills, while 56.6 percent have not.

#### Survey of Church Elders

In this category, 30 church elders, five from each region were interviewed. The intension was to collect information from a second source. The tables below present the findings of the survey.

Table 17: Giving feedback to the church

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	8	26.7	26.7	26.7
Well	6	20.0	20.0	46.7
Average	11	36.7	36.7	83.3
Somehow	4	13.3	13.3	96.7
Poor	1	3.3	3.3	100.0
Total	30	100.0	100.0	

The table above indicates that 83.4 percent of pastors report to their church members the instructions from Conference seminars, while 16.6 percent fail to do so.

The researcher assumes that this could be a stepping stone to competence. The results of

the survey also indicate that 76.7 percent delegate responsibilities to church leaders, and this is encouraging.

Table 18: Giving Handouts after Seminar Presentations

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	3	10.0	10.0	10.0
Well	2	6.7	6.7	16.7
Average	2	6.7	6.7	23.3
Somehow	3	10.0	10.0	33.3
Poor	20	66.7	66.7	100.0
Total	30	100.0	100.0	

The analysis of the above table indicates that, handouts are not provided after pastors' seminar presentations. Only 16.7 percent provide handouts to church members, while 83.4 percent do not. The researcher assumes that possibly this is the result of incompetence among pastors. Careless in reading leads to incompetence; but, from reading pastors get materials to provide to their church members.

Table 19: Relationship with church leaders

	Frequency	Percent	Valid Percent	Cumulative Percent
Very Well	3	10.0	10.0	10.0
Well	5	16.7	16.7	26.7
Average	6	20.0	20.0	46.7
Somehow	4	13.3	13.3	60.0
Poor	12	40.0	40.0	100.0
Total	30	100.0	100.0	

The table above shows that about 46.7 percent of church elders affirm that pastors have good relationship with their church officiators, while 53.3% of them have poor relationship. According to Trueman R. Tremble, Jr. U.S. Army Research Institute for Behavioral and Social Science on "Relationships of Leadership Competence with Leader and Unit Performance Effectiveness",<sup>1</sup> the researcher thinks that competence is a characteristic of good relationship with the subordinates in the work.

<sup>1</sup> <http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA257240>

The survey indicated that the range of employed pastors is five to twenty years of service. And, the majority of them are still young. Their life span is twenty five to fifty years. Only six pastors are over fifty years. The researcher considers this as an advantage because the pastors in Southern Highlands Conference belong to a strong age, they can be competent.

### **Interpretation of the Related Factors**

This section seeks to give a picture through a process of SWOT analysis. Accounting Dictionary explains, ‘SWOT examines and assesses the impacts of internal strengths and weaknesses, and external opportunities and threats, on the success of the "subject" of analysis.’<sup>1</sup> The Strengths and Weaknesses or Limitations are internal factors in the organization, and Opportunities and Threats are external factors.

During the survey strengths were found, despite of the challenges facing pastors, such as poor infrastructure, antagonistic relationship between Christians and Muslims, and big size of the territories. However, most of them consider their work as God’s work. We have not experienced them quitting the ministry. The survey (Table 19) shows that 75 percent of pastors have regular time of worship with their families; also they have time to pray for their churches, particularly when they are facing problems (Table 14). Pastors in SHC are of young age (between 25 – 50 years). Therefore, if they are helped they can become competent because they still have enough time to serve the Lord. The survey testifies that most pastors communicate information from the Conference to church members after attending Seminars. Church leaders agree with this as indicated in table 18.

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<sup>1</sup> “SWOT Analysis Definition,” <http://www.ventureline.com/accounting-glossary/S/swot-analysis-definition/>

On the other hand, in the process of the survey the researcher noted some weaknesses. The survey indicates that almost all pastors do prepare their itineraries, but due to some circumstances their timetable is not followed. Only 33.4 percent of pastors do follow their itineraries (Table 8). More than 70.8 percent (Table 9) of pastors are not conversant with the use of computer; and, as a consequence they are not conversant with the use of Internet. The time we are living in is the time of high technology and people are running with this technology. Another weakness is poor reading habit. Jonas Arraisas mentioned previously insists that effective preaching begins with preparation. But 54.2 percent (Table 11) of pastors in SHC don't have time to read for their personal growth and sermon preparation. Moreover, the survey indicates that 70.9 percent (table 12) of pastors are not supported financially for their professional growth.

Further, opportunities which can contribute to pastors' competence were identified in the survey findings. The five regions which comprise Southern Highlands Conference (Mbeya, Iringa, Rukwa, Ruvuma, and Njombe) are known as "Big Feeders" because the National Storehouse depends on these regions for food reservation. Additionally, Mbeya city and Iringa town host many Universities, which provide easy learning environment.

Finally, the geographical setup of the conference presents some threats. Many parts of the Southern Highlands Conference have poor infrastructure which make the work of the pastor very difficult. Another threat is that people from neighboring countries come and introduce themselves as church members; but in fact they are offshoots who bring false teachings to confuse church members.

### **Summary**

In this chapter, the researcher has discussed the results of the survey. The findings have pointed out strengths and weaknesses related to pastors' professional



growth in the southern Highlands Conference. The study has revealed that pastors are committed to the church ministry in spite of several challenges that have been mentioned. However, they need to be encouraged in their spiritual growth through Scripture reading.

## CHAPTER 4

### A STRATEGY FOR PROFESSIONAL GROWTH OF PASTORS IN SHC

#### **Introduction**

This chapter will deal with the preparation, implementation and evaluation of a strategy to foster pastors' professional growth. As shown in the previous chapter, the findings of the survey conducted over twenty four pastors and thirty church elders (see appendices 'A', 'B' and 'C' questionnaires) have revealed how pastors perform their work in the Southern Highlands Conference. Accordingly, the report from the Ministerial Secretary indicates that almost 70 percent of pastors in the Southern Highlands Conference are incompetent in issues related to leadership and theology. From this point of view the researcher develops in this chapter a strategy for professional growth of pastors. The strategy will be implemented in order to evaluate its effectiveness.

The major issues which have been raised during the survey are poor knowledge on the use of new technology, and poor personal study as revealed in chapter three (tables 9, 10, 11 and 15). These two related to each other, because some of the materials a pastor ought to read are on Websites. Most pastors are not conversant with the use of this technology.

#### **A Strategy for Pastors' Professional Growth**

The strategy proposed in this project is based on the Bible, the writings of Ellen G. White and the ideas from other writers. Many people have written on professional

growth for pastors as far as competence is concerned. The researcher also recognizes other authors who have invested their efforts to tackle this issue of incompetence.

The book of Exodus 18:19-20 provides a good example related to professional competence. Jethro, Moses' father in law introduced the principle of delegating responsibilities to his subordinates which helped Moses improve his competence as mentioned in chapter two of this project. Pastors in Southern Highlands Conference need to improve this practice in their ministry. On the other side, book of Matthew 17:21 introduces the importance of prayer and fast. The researcher concurs with Jesus that it is through prayer and fasting the pastor becomes competent in his work. No one can become competent on his own effort, God's help is needed. Therefore, personal study and prayers will help pastors to improve their competence.

Likewise, Ellen G. White declares that "Christ's spirit alone is the living principle abiding in the soul which gives competence for those who work with God."<sup>1</sup> The spirit of Christ is explained by Paul in Philippians 2:5-8. It refers to Jesus' humility. And, according to Ellen G. White humbleness is the living principle through which the pastor improves his competence.

Another element of pastors' professional growth is related to personal study and mastery of new technology. In regard with this element, Margaret Fuller rightly said: "today a reader, tomorrow a leader"<sup>2</sup> This statement indicates that, good readers are the good leaders. As the pastor reads, and through prayer applies the knowledge he has discovered, his leadership skills improve.

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<sup>1</sup> Ellen G White, *Miscellaneous Collections 1888 – Ellen G. White Materials* (1967) chapter 115 – MS – 40 – 1890 The Vision at Salamaca., 12.

<sup>2</sup> Margaret Fuller, "Reading Quotes" <http://thinkexist.com/quotations/reading/> 23 July, 2010

To sum up, the researcher proposes three elements as principles, which will contribute to competence improvement of pastors. First, is prayer and fasting; second, is personal study and mastery of new computer technology. Ellen G. White in her book of *Gospel Workers* she insisted diligent study of the scripture; and third, is applying the knowledge. The researcher considers these three elements as tools, which will lead to pastors' competence in the Southern Highlands conference. They are pillars leading to competence.

The diagram bellow indicates how these three pillars work together to improve pastors' competence. Personal study with the use of computer technology helps a pastor to gain knowledge and to be able to minister effectively, prayers allows the Holy Spirit to work in his heart and gives reveals him the truth; also the same Holy Spirit will help the pastor apply the knowledge gained. Therefore, the ultimate goal will be competence.

As previously said in chapter 3, Ellen G. White insists that the ministers of the gospel need diligent study of the great truths found in the scripture. Jesus had a habit of getting up early in the morning and had time alone for prayer and scriptural study. And, as a result he conquered the devil during the temptation in the wilderness.

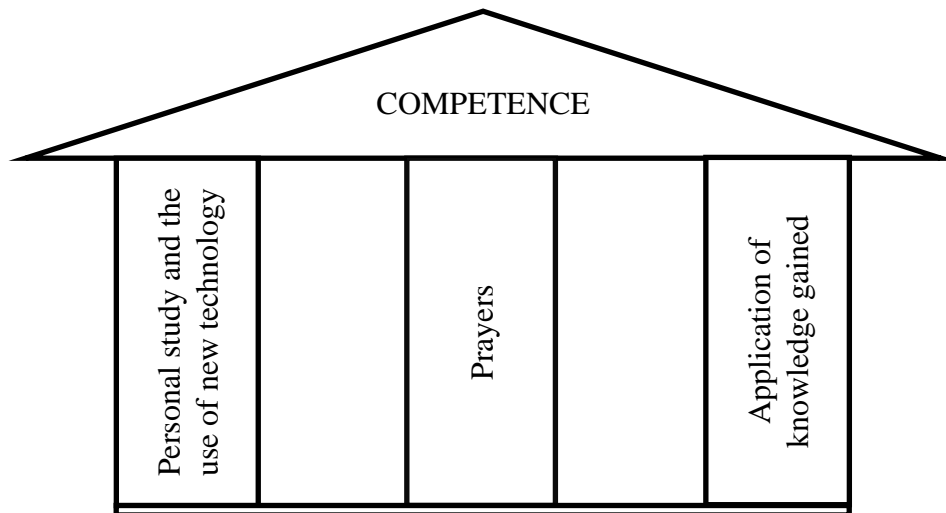


Diagram 1: Three pillars that contribute to pastors' competence in God's work

The use of computer is helpful in the pastoral ministry. With its help, the pastor will be able to produce handouts of his sermons and seminars presentations. Written materials or pamphlets will establish the confidence of church members. Additionally, with the help of the computer, the pastor will be able to get materials for his personal study from useful websites. Further, the pastor will enhance his communication through the use of internet.

The diagram bellow shows the importance of Computer technology. How does this work? The situation we have reached now the use of computer is very important, because it is the major source of information and communication, also helps on presenting materials and producing hardcopy materials.

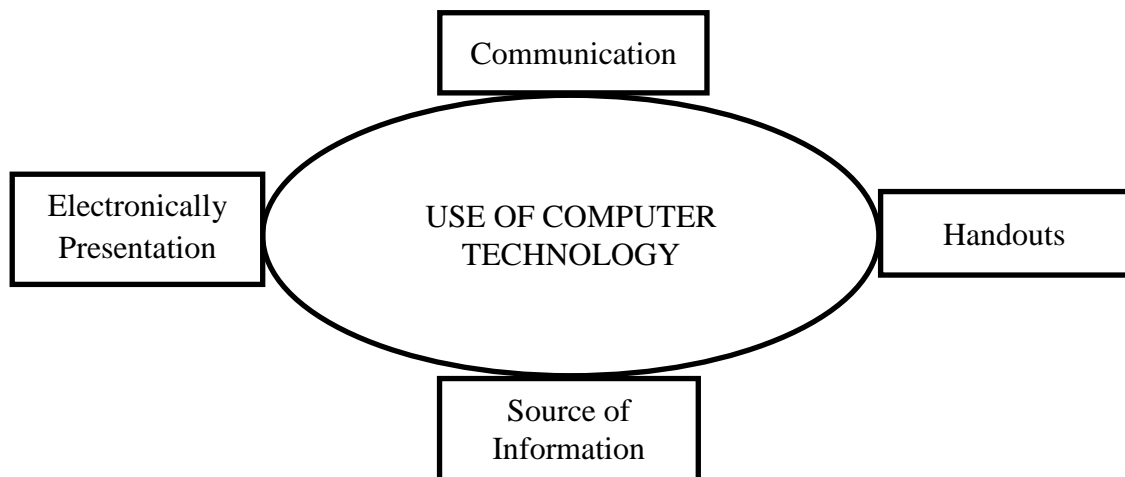


Diagram 2: The use of computer technology

According to the above diagram, the pastor cannot run away from the use of computer technology. The use of computer technology will help the pastor to communicate, produce handouts, access several materials from the internet, and prepare good presentation using computer.

### **Implementation**

Although the survey included almost all pastors, the implementation of the Strategy was based on three pastors. The first was a newly employed pastor from college, a holder of a first degree in theology, with six months of work experience; the second was an experienced pastor holding a his first degree in theology, with six years of work experience; and the third was a lay pastor not holding a degree, but with three years of work experience. The survey was conducted with the permission of the Executive Committee of the Conference.

In the process, the researcher conducted a seminar on how a pastor should prepare his annual timetable, which should include time for personal studies, and

sermons and seminars preparations. The researcher insisted on the importance of personal study for spiritual enrichment. The researcher implemented the three pillars during his seminar to the three pastors showing how these pillars work to improve their competence.

The table below is trying to show how the three elements (pillars) contribute to competence improvement of a pastor.

Table 20: Contribution of the three pillars to the Competence Improvement of Pastors

<b>Personal Study and Computer technology</b>	<b>Prayers</b>	<b>Application of Knowledge gained</b>	<b>Professional Growth</b>
1. Increases confidence in leadership.	Allows the Holy Spirit to work in the minds of the reader.	The pastor will lead the church confidently.	Competence in leadership
2. Brings knowledge to the reader.	The Holy Spirit will enlighten the minds of the reader.	The church will be knowledgeable in many things as he teachers it.	Competence in teaching the church
3. Brings good presentations to the church.	Enriches the soul of the reader	Enriches the both the pastor and the church as the pastor teaches it.	Competence in nurturing the church
4. Encourages church members to be readers.	Enriches church members' souls.	The church will grow spiritually.	The church will be firm with their church Doctrine

From the study, the researcher proposes this habit of personal study as a way forward to professional growth of pastors in the area of competence. Through this the pastor will be able to confront the false teachings which are invading the church. The above table indicates that the three pillars will bring the following results: a) Competence in Leadership; b) Competence in teaching the Church; c) Competence in nurturing the church through teaching and counseling and, d) Minimal apostasy in the church.

In applying the above principle, the researcher organized a Bible Conference touching those areas, and gave opportunities for the three pastors involved, to exercise

personal study as well as sermons and seminars preparations. And, as outcome pastors presented their materials through power point presentation and each presenter printed his materials. Prior to this seminar, these pastors had three months for preparations. One pastor prepared a presentation on two difficult Bible verses; another pastor prepared a presentation on the issue of Church organization; and the last pastor prepared a presentation on holiness. The researcher prepared a timetable for the Bible Conference.

The rate of church members' attendance was positive. Over 410 members of Isanga church, 312 attended the Bible Conference.

### **Strategy Evaluation**

After conducting a seminar with the three pastors in order to help them exercise the proposed designed strategy, they requested to have three months to exercise the three pillars of Competence. The researcher and the three pastors agreed together to have Bible Conference program in one of the Conference churches, and Isanga church was chosen. Those pastors prepared topics mentioned above to present during the Bible conference, and church members were invited to the event. These three pastors despite their level of education, each worked faithfully to his level best to study diligently with sincere prayers, and when it came to the presentation, the church appreciated the program. From these presentations, there was a change of church members' altitude toward the church organization.

There were four things revealed during this exercise which the researcher considers it as competence improvement. First, Confidence: Before the pastors themselves could confirm this, you could see it from their way of presentation; they were all very sure of what they were doing because they had thoroughly prepared themselves for the presentations. There were three evidences which indicated their



confidence: Evidence one, was from the church. In that particular church they had never witnessed such a program this was their first time to participate, therefore, they appreciated the presentation. The church was moved after seeing the way these pastors presented their topics so clearly. Evidence two, was from the presenters themselves, when the researcher talked to them verbally they said that they were confident because they were sure of what they were teaching because they had read and prepared themselves very well. They promised to continue with the same spirit of personal study and conducting Bible conferences in their respective Districts. Evidence three, was the change of the attitude of the church. Those people who doubted the church reached a point of not doubting church doctrines, and church organization. Therefore, personal study is vital.

Second, knowledge: They attained new knowledge as they were applying the three pillars of success. These pastors declared that the exercise was good to them for it helped them to know many things during preparations; they managed to impart new knowledge to the church to the extent of the church changed its attitude toward church organization. The church requested to have such programs frequently.

Third, personal and Bible study: Their presentations revived the church to like personal Bible study. It is true that some church members are just church goers, they are not bothered with studying the Word, but through the example of their pastors church members can learn from their leaders. When they learn from pastors they are competent.

Four, the church was nurtured: The host pastor where we conducted Bible conference the whole program declaring that the presenters help him in nurturing the church; he said there were some challenges, but through Bible conference things changed, the work of leadership became easy.

1. These pastors acknowledged that faced the challenge of books in their home library, books that they earnestly needed for their preparations. The Southern Highlands Conference has already set a budget of book allowance (see Appendix 'F')
2. At the end of the Bible Conference the three pastors suggested that there was a need to organize a seminar for pastors on the use of computer in their ministry. Fortunately, the Conference IT man arranged computer training for pastors and church members who are interested. People have enjoyed it and in some churches, church members who have some knowledge in computer have volunteered to train their fellow church members freely.
3. Up to the moment twenty four pastors own their own computers and they are struggling to get used with the technology of computer. This is an improvement because among 38 pastors only 12 don't own computers.
4. The three pastors have prepared their itineraries which included time for their personal study. The format of preparing itinerary which includes time for personal study was distributed to all pastors so that they could adopt it.
5. The outcome of the illustration in diagram 2 (the use of Computer technology) shown above, during Bible conference when all three pastors managed to do their presentation through power point presentation; there was an application of the knowledge gained through their study as they were preparing themselves for the Bible Conference. Some of the materials were taken from the website, they managed to send to me the materials electronically and preparations were done through prayers.

## CHAPTER 5

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

#### **Summary**

The project on Professional Growth for Pastors in the area of competence in Southern Highlands Conference was implemented due to the problem raised among church members in some churches. These members expressed their doubt about the church organization; and as a consequence they were exposed to the invading influence of heresy from offshoots. The supposed reason behind this situation was the incompetence of pastors to teach their members. And, considering the delicacy of the situation the researcher undertook the project related to “Professional Growth of Pastors in the Southern Highlands Conference”; in order to find out what was the problem behind pastors’ incompetence, bearing in mind that some of the leadership and theological issues raised by church members could be easily handled by church pastors.

In the process, the researcher conducted a survey on pastor performance in the conference. Findings revealed many weaknesses which contributed to pastors’ incompetence. In chapter three, Table 5 showed about ten Districts with more than ten churches each. It is obvious that the pastor will not be able to manage all these churches; you have to expect incompetence to this pastor. According to the Ministerial Secretary’s report, Table 6, states that only 14 pastors out of 36 are degree holders.

All these contribute to professional drop down of pastors. Obviously, the major problem was lack of personal study and inability to use computer technology. The real

situation was; among twenty four pastors who were interviewed during the survey, it was realized that, only five pastors owned SDA Bible Commentary sets (equivalent to 20.8 percent), while the rest had none. The same picture was revealed to the Spirit of Prophecy books; only eleven of them owned them (equivalent to 45.8 percent). From this situation, it is almost *impossible* for a pastor to grow professionally. This situation has been clearly stated by deferent authors in Literature Review under the sub-title ‘Personal Devotion of a Pastor’ when tackling the issue professional growth, it was insisted that prayers and the study of God’s word must not be neglected.

It was again realized that, only five pastors owned computers (which was 20.8 percent) as stipulated in chapter three (Table 9) and the time that we are living in, computer technology is highly used, but most pastors are behind from this technology. The improvement of this will enhance professional growth for pastors.

Motivated by the intention of improving Pastors performance, the researcher designed a strategy based on the following three elements: a) Pastor’s personal study, b) Prayer, and c) Use of Knowledge gained. The researcher considers these elements as “Pillars of Competence Improvement”; which wisely applied will help pastors to improve their competence.

With the above understanding, the strategy was implemented in the conference, in order to evaluate its effectiveness. A Bible conference was organized at Isanga SDA Church. Prior to the Bible conference meeting, three pastors were trained in the three areas mentioned above; and prepared to apply the knowledge which they had gained. The result was amazing. The three pastors were able to present their topics confidently and consistently, because they had well prepared; their presentations arose the church to love personal study and the church became positive to the church organization. Also

they discovered new ideas in the course of their personal studies. Really, there was much improvement in their competence.

### **Conclusion**

The practice of personal study, prayers, and the use of the knowledge which one has gained during his studies is very important to pastoral professional growth. If these three Pillars will be faithfully practiced by pastors, major changes will happen in their Ministries. Pastors will improve their leadership. They will be able stop the heresies that are invading the church. They will be confident in their leadership, and the church will be nurtured. Church members will have positive attitude toward church organization and doctrines. Ultimately there will be professional growth of pastors.

### **Recommendations**

Pastors' professional growth is a key element for pastoral competence. Personal study of Holy Scriptures and practical knowledge of computer technology are essential in the pastoral ministry. Based on the study done in this project; which has pointed out some major weaknesses related to pastors' incompetence, the researcher suggests the following recommendations to the leadership of Southern Highland Conference:

1. Personal study is one of the three pillars to competence. Pastors should be encouraged to include personal study in their itinerary, and also be able to follow it. In this way they will not avoid personal study.

2. Financial support for pastors' professional growth from the Conference is of great importance. Therefore, the Conference Treasurer and the Ministerial Secretary should grant book allowance funds to pastors. Additionally, the researcher recommends that each pastor should make a least of books lacking in his library; so that the Conference may make them available.

3. The importance of education in the world today cannot be denied. For this reason, pastors need to join Colleges in order to gain knowledge needed for their efficiency in the ministry. The researcher therefore recommends the Conference leadership to allocate a bursary provision in the budget to support pastors' education.

4. At the end of the Bible conference which was conducted in Isanga church, the local church leadership expressed the need of having such program frequently. They contended that this could be one way to eradicate heresy in the church. Thus, the researcher recommends that the Director of Personal Ministries and the Ministerial Secretary of the Conference should plan and conduct several Bible conferences in order to updated church members on various issues.

5. During the time of Bible conference the researcher discovered that there were so many topics which church members need; but, time did not allow exhausting them all. The researcher therefore recommends that the Personal Ministries Department of the Conference should encourage the organization of theological forums in the churches regularly. Thus, several theological issues would be covered, and most issues will be solved.

6. During the survey, it was realized that the ten districts had more than ten churches. As a result, the pastor faces the challenge of managing the big number of churches. To improve the situation the researcher recommends the Conference Executive Director to restructure the territories of those districts.

7. Finally, the researcher strongly exhorts pastors to apply the three pillars for their professional growth as far as competence is concerned. Then, they will be able to face heresies which tend to invade the church. In this way, they will improve their leadership in nurturing their church members.

APPENDICES

APPENDIX A

QUESTIONNAIRES

PASTORS' SELF-EVALUATION

A RESEARCH ON PROFESSIONAL GROWTH OF PASTORS

QUESTIONNAIRES

Circle the right number according to your daily activities

1.	I normally plan my time table.	1	2	3	4	5
2.	Due to many unforeseen duties I find it hard to stick to my daily schedule.	1	2	3	4	5
3.	Most of the time I do meet my appointment on time.	1	2	3	4	5
4.	I normally set aside time and place for my personal professional growth.	1	2	3	4	5
5.	I do have a time always for my spiritual growth.	1	2	3	4	5
6.	Regularly I set my time to visit internet cafes and I make the best use of it.	1	2	3	4	5
7.	Most of the time I use my computer to prepare sermons, Bible studies and various presentation to my congregation.	1	2	3	4	5
8.	I normally use my library for both professional and spiritual growth.	1	2	3	4	5
9.	My Conference provides financial support for my day to day professional growth	1	2	3	4	5
10.	Normally I attend seminars conducted by my Conference leaders or other organizations for my professional and spiritual growth	1	2	3	4	5
11.	I always enjoy the knowledge that is provided by facilitators during those seminars	1	2	3	4	5
12.	I often implement and share the education received to my church members	1	2	3	4	5
13.	Normally I set goals with the members of your family	1	2	3	4	5
14.	Most of my church leaders are aware of goals set in the church	1	2	3	4	5
15.	I normally set plans for my weekly, quarterly and annually activities both for my churches and personal	1	2	3	4	5
16.	I normally delegate responsibilities to my church leaders	1	2	3	4	5
17.	I always have a regular time of worship with my family	1	2	3	4	5
18.	I always devote my time praying for the church when there are problems	1	2	3	4	5
19.	I normally give out handouts of my sermons or presentations whenever I finish my presentations	1	2	3	4	5
20.	Sometimes I fail to accomplish my visitation to church members due to unexpected responsibilities.	1	2	3	4	5

1) Very well; 2) Well; 3) Average; 4) Somehow; 5) Poor

CHURCH LEADERS EVALUATING THE PASTOR  
 A RESEARCH ON PROFESSIONAL GROWTH OF PASTORS  
 QUESTIONNAIRES

Circle the right number according to what you understand

1.	Our pastor is always very strict to follow the time table we planned together.	1	2	3	4	5
2.	Very often our Pastor delegates responsibilities to us as church leaders	1	2	3	4	5
3.	Always our pastor gives us some handouts after his presentation to the congregation	1	2	3	4	5
4.	Our pastor uses computer during his presentations of Bible studies lessons to the church	1	2	3	4	5
5.	Always our pastor as soon as he comes from seminars of the conference he teaches us	1	2	3	4	5
6.	Our pastor is conversant with use of internet	1	2	3	4	5
7.	Normally our pastor invites us to accompany him as he visits church members	1	2	3	4	5
8.	I always enjoy seminars which are normally presented by my pastor	1	2	3	4	5
9.	Many times I find it difficult to work with my pastor	1	2	3	4	5
10.	Always my pastor fails to meet appointments we agree together	1	2	3	4	5

1) Very Well; 2) Well; 3) Average; 4) Somehow; 5) Poor



**PASTORS EVALUATING CONFERENCE LEADERSHIP**  
**A RESEARCH ON PROFESSIONAL GROWTH OF PASTORS**  
**QUESTIONNAIRES**

**Age:**         under 20     20 to 30         31 to 40         41 to 50         over 50  
years

Length of service with the organization (in years): \_\_\_\_\_

Employment status:         permanent         casual

For each of the following aspects shown below please rate your level of agreement and importance using the following scales:

**Agreement:**

**1**=not at all        **2**=slight extent        **3**=moderate extent        **4**=great extent        **5**=very great extent

**Importance:**

**1**=not at all **2**=slightly important **3**=moderately important **4**=very important **5**=extremely important

	<b>Agreement</b>	<b>Importance</b>
1. Is it clear what is expected of you at work?	1 2 3 4 5	1 2 3 4 5
2. At work have you been provided with all the equipment and materials required for you do your work efficiently?	1 2 3 4 5	1 2 3 4 5
3. Does the Conference keep you up to date with information concerning development and changes?	1 2 3 4 5	1 2 3 4 5
4. Do you receive recognition from the Conference for doing good work?	1 2 3 4 5	1 2 3 4 5
5. Does your Conference leadership encourage your development at work?	1 2 3 4 5	1 2 3 4 5
6. Do you feel that your opinions seem to count to the organization?	1 2 3 4 5	1 2 3 4 5
7. Does the organization make you feel that your job is important?	1 2 3 4 5	1 2 3 4 5
8. Do you feel that your fellow workers are committed to doing good quality work?	1 2 3 4 5	1 2 3 4 5
9. Has your performance been assessed or discussed in the last six months?	1 2 3 4 5	1 2 3 4 5
10. Have you had the opportunity at the previous time to improve your Skills?	1 2 3 4 5	1 2 3 4 5

Are you happy to work with this organization?         Yes         No

APPENDIX B  
CORRESPONDENCE

**SOUTHERN HIGHLANDS CONFERENCE  
EXECUTIVE COMMITTEE  
HELD AT IGANZO AREA  
13 OCTOBER, 2010**

Isaac Maiga, E. Chaboma, D.K. Mwambeta, S. Ngussa, F. Mwanga,  
N. Mwambalangania, A.M. Mwakanosya, Mr. Mkula, J. Msembele  
Mrs G. Rugumisa and Mr. Nkoronko

PRESENT

Mr. Nkoronko

OPENING PRAYER

VOTED

To allow Pr. Ezekiah L. Chaboma to do his research  
on "MOTIVATING PROFESSIONAL GROWTH FOR PASTOR  
IN SOUTHERN HIGHLANDS CONFERENCE" as he pursues  
his studies in (AUA) Adventist University of Africa.

EZEKIAH CHABOMA'S  
RESEARCH  
673

J. Msembele

CLOSING PRAYER



SHC EXECUTIVE COMMITTEE

154

13RD OCTOBER, 2010

Isanga - Seventh day Adventist Church,  
P. O. Box 1882,  
MBEYA

March 24, 2013

Pr. Ezekia Chaboma.

Greetings in the Name of Jesus!

**RE: APPRECIATION FOR A WELL CONDUCTED BIBLE CONFERENCE:**

Dear Pastor, on behalf of Isanga SDA Church, we wish to acknowledge the unprecedented type of a Bible Conference you conducted in our church.

As a church we were enriched, educated and revived by such a dynamic and remarkable presentations you gave to us we also commend the good use of computer technology (power point presentation) which went hand in hand with church members' attention in grasping whatever was presented

The four topics:

1. The greatness of God
2. How to be holy
3. Controversial verses from the Bible and
4. How to keep on trusting God's Church (church organization)

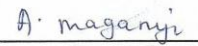
All these were the most needed presentations in our church, and for sure they helped us eminently.

We thank you with the three presenters you came with for good topics which were the great need of the church. We are looking forward for seeing you back in our church for such kind of a program again.

God bless you

  
Church Pastor



  
Church Clack



**SOUTHERN HIGHLANDS CONFERENCE  
2013 SALARY & ALLOWANCES PROPOSED**

All figures in Tanzanian Shillings

	2012 Proposed	% Increment	2013 Proposed
Salary A	500,000 Per Month	20%	600,000 Per Month
B	400,000 Per Month	20%	480,000 Per Month
C	300,000 Per Month	20%	360,000 Per Month
Auto Mobile Allowance - Authorised	190,000 Per month	31%	250,000 Per month
Partial Auto Mob allowance(94% -100%)	95,000 per month	31%	125,000 Per Month
(90% - 93%)	57,000 Per Month	31%	62,500 Per Month
Motor Cycle Depreciation	30,000 Per Month	33%	40,000 Per Month
Bicycle Depreciation	20,000 Per Month	25%	25,000 Per Month
Auto Insurance Ceiling(value)	400,000 Per Year	0%	400,000 Per Year
Road Licence Ceiling	200,000 Per Year	0%	200,000 Per Year
Per Diem within SHC	20,000 Per Day	0%	20,000 Per Day
Per Diem out of SHC but within TUM	25,000 Per Day	0%	25,000 Per Day
Per Diem out of TUM	30\$ Per Day (within ECD)	0%	30\$ Per Day (within ECD)
Millage - Tarmac Road	30% Fuel Price Per Litre	0%	30% Fuel Price Per Litre
- Rough Road	40% Fuel Price Per Litre	0%	40% Fuel Price Per Litre
Entertainment Allowance	5,000(Per Meal Per Person	0%	5,000(Per Meal Per Person
Rent Ceiling	90,000 Per Month	11%	100,000 Per Month
Home Owner's Rent Ceiling	35,000 Per Month	42%	50,000 Per Month
Travel District Leader Ceiling	50,000 Per Month	0%	50,000 Per Month
Tax Assistance Allowance	90% of Income Tax Paid	0%	90% of Income Tax Paid
Utility Allowance	Monthly Basic Salary Annually	0%	Monthly Basic Salary Annually
Educational Assistance - Boarding	60% of Fee Paid	0%	60% of Fee Paid
- Day	50% of Fee Paid	0%	50% of Fee Paid
Book Allowance		0 100%	22,000 Per Year

Utility are being provided monthly (utility = 1 Basic salary / 12)  
Travel expenses are being provided in monthly basis other factor remain constant  
Book Allowance are being refunded after purchases provided annually.

*Handwritten signatures and dates:*  
 - 17/12/2012  
 - 17/12/2012  
 - 17/12/2012  
 - 17/12/2012  
 - 17/12/2012  
 - 17-12-2012  
 - 17/12/13



APPENDIX C  
SEMINAR HANDOUTS

**PROFESSIONAL GROWTH OF PASTORS  
IN SOUTHERN HIGHLANDS CONFERENCE, TANZANIA**

(Seminars to Three Pastors)

**Introduction**

The survey done recently by the researcher of this project which was done to twenty four pastors and thirty church elders from different Districts and churches in the Southern Highlands Conference indicated that; there were two major problems discovered: poor in personal study and mastery of computer technology among pastors. Although there were some other problems which were indicated like; lack of motivation from higher organization; working environment of a pastor (poor infrastructure); one pastor leading many churches in one District (large Districts); lack of opportunities to improve their Skills etc., but, the problems of poor Personal Studies and computer use were high.

**Effects of Poor Personal studies**

Poor personal study can cause so many problems, like: poor leadership, poor presentation (the presenter can't be able to produce handouts, and can't be systematic), lack of confidence, etc.

In the book of Luke 12:42 it says; "And the Lord said, who then is that faithful and wise steward, whom [his] lord shall make ruler over his household, to give [them their] portion of meat in due season?" the statement is in the form of a question; "who then is that *faithful* and *wise* steward ...?" In the SDA Bible Commentary comments that: "This parable applies especially to the religious and spiritual leaders of the "household of faith".<sup>48</sup>

According to the SDA Bible Commentary, we are the servants or religious leaders of God, but we should ask ourselves if we are faithful and sensible (wise) servants of God. Our duty is to provide needs of our members and to accomplish God's mission.

Before providing these needs for our church members we need to prepare food (spiritual food) which is balanced diet to fit for the children, young adults, old people, the sick people etc.; because in the church we have deferent kinds of people with deferent way of understanding and deferent way of perceiving things. It is very true that, when people enjoy food on the table; remember there is someone who took time to prepare it. The same applies to the pastor when preparing his seminars and sermons to teach and preach his church; he needs enough time to do preparations through personal study with much

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<sup>48</sup> "Ruler over his household" (Matthew 24:45), *The Seventh-day Adventist Bible Commentary: The Holy Bible With Exegetical and Expository Comment*, Rev. ed. Edited by Francis D. Nichol (Washington, D.C: Review and Herald Publishing Association, 1978)

prayer before standing in front of the church. If we don't do that we will be counted as "wicked and slothful servants" (Matt 25:24); as pastors there is no way we can run away from reading and praying.

### **Three Pillars of Competence Improvement**

There are three elements which can help the pastor grow professionally as far as competence in concerned. I have termed them "Pillars of competence improvement." These pillars are:

1. Personal Study
2. Prayers
3. Knowledge gain application

These elements if are faithfully used, will help pastors improve their competence in God's Ministry.

#### **A. Personal Study**

This element is very important. Pastors need to be very close to their Bibles and other Spiritual books. When a pastor takes time to study gains knowledge which in long run will be of great help in his Ministry, also there are several advantages when the pastor does his personal studies. Sister White wrote this: "Those who desire to investigate the truth need to be taught to study diligently the word of God."<sup>49</sup> I agree with her that we should be taught to study the word of God diligently, so that we can do His work competently; from that habit we grow professionally.

#### *Advantages of personal study*

- i. Brings Spiritual Growth.
- ii. Brings new Discovery
- iii. Brings strong relationship with God
- iv. Brings confidence in leadership "a reader today is a leader tomorrow"<sup>50</sup>
- v. Brings confidence in various presentations

#### *How to plan Personal Study*

Begin with prayers. J.I. Packer said "Begin to ask God to help you to see the long range benefits of reading, studying and applying His Word to your life. Plead with Him to help you develop a hunger and thirst for the righteousness that comes from knowing Him better."<sup>51</sup> What Packer is telling us here is to develop a hunger and thirst of the Word of God; you need to have that desire studying the Word. With much prayer develop a plan for personal study.

After committing yourself in prayers then do the following:

- i. Set a goal – what do you want to accomplish and for how long?
- ii. Develop a study schedule – daily, weekly, monthly, and yearly

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<sup>49</sup> Ellen G. White, *Gospel Workers*: 1915. (Washington, D.C.: Review and Herald Publishing Association, 1948) p 365

<sup>50</sup> [http://thinkexist.com/quotation/today\\_a\\_reader-tomorrow\\_a\\_leader/215766.html](http://thinkexist.com/quotation/today_a_reader-tomorrow_a_leader/215766.html)

<sup>51</sup> <http://www.new-testament-christian.com/biblestudypersonal.html>

- iii. Prepare a place for your personal study – the environments that will help you enjoy your study
- iv. Consider priorities (as you study several topics categorize them according to their priorities)

Packer, added: “If I were the Devil, one of my first aims would be *to stop folk from digging into the Bible*”<sup>52</sup>; if you find yourself very busy and you don’t have time to read your Bible remember the Devil is at work. This is what the Devil is doing today to God’s Ministers so that they become incompetent and allow offshoots to invade the church. We need to work up and become Ministers who study the Word daily.

God says in the book of Hosea 4:6 “My people are destroyed for lack of knowledge. Because you have <sup>b</sup>rejected knowledge, I also will <sup>c</sup>reject you from being My priest. Since you have <sup>d</sup>forgotten the <sup>e</sup>law of your God, I also will forget your children.”<sup>53</sup> Here God is rebuking the Priests who had rejected the Knowledge of God to the extent of not teaching the Israelites His Law, while it was their job to teach them; that is why God said ‘I also will reject you from being My Priests.’ If we neglect to study the Bible and other books, it is like rejecting God’s knowledge.

### **B. Prayers**

When we talk of Personal Study to the pastor, we cannot separate it from prayers. Through prayers we invite the Holy Spirit to work in us, because the pastor is a spiritual leader, therefore, in everything including personal study, has to be accompanied with diligent prayers. There is what we call Personal Devotion which is comprised with Bible study, Prayers and Meditation. It is through prayers the Holy Spirit will reveal God’s truth in us and as the pastor preaches the church will be illuminated. Meditation helps a person to have changes to the better living.

### **C. Application of the Knowledge gained**

Reading is one thing, but applying what you have read is another thing. There are so many people who are good in reading, but don’t apply the knowledge gained from their reading, therefore remains as if they did not read or study anything. But for the pastor to become competent, application of the knowledge is very important, that is why I believe that the three pillars work together to improve competence of a pastor.

One writer known as F.B. Meyer wrought this: “Eugene Peterson says that the pastor who claims to be too busy to pray is really a lazy person. In busyness, he or she is procrastinating, avoiding the real work of prayer.”<sup>54</sup> Every pastor should arise and start digging from the scripture and become competent in God’s Ministry.

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<sup>52</sup> Ibid.

<sup>b</sup> Hos. 4:14; Mal. 2:7, 8

<sup>c</sup> Zech. 11:8, 9, 15-17

<sup>d</sup> Hos. 2:13; 8:14; 13:6

<sup>e</sup> Hos. 8:1, 12

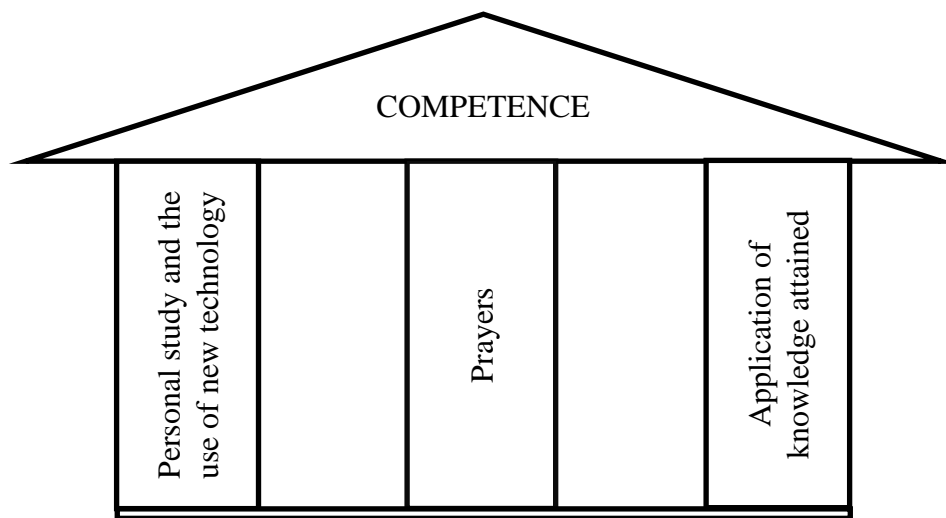
<sup>53</sup> *New American Standard Bible*: Electronic edition. La Habra, CA: The Lockman Foundation, 1986; Published in electronic form by Logos Research Systems, 1996, S. Ho 4:6

<sup>54</sup> Patterson, Ben. *Deepening Your Conversation With God*. Minneapolis, Minn.: Bethany House Publishers, 1999 (The Pastor's Soul Series; Library of Leadership Development 7), S. 27

Reading the Bible is the listening from God’s voice, that is why Jesus said in the book of Matthew 7:24-25 “Therefore <sup>a</sup>everyone who hears these words of Mine, and <sup>1</sup>acts upon them, <sup>2</sup>may be compared to a wise man, who built his house upon the rock. And the rain descended, and the <sup>1</sup>floods came, and the winds blew, and burst against that house; and yet it did not fall, for it had been founded upon the rock.”<sup>55</sup>

After reading with sincere prayers, then application of the knowledge comes in, then your reading becomes wealthy.

The illustration bellow show how the three things work together to build the house of competence:



Every pastor should dare to build this house of competence in his ministry by planning to have personal study, prayers and applying the appropriate knowledge gained. This will enhance God’s work; will reduce heresies invading the church; will increase confidence etc. the end result will be Pastoral professional growth of pastors.

Apostle Matthew quoted the words of Jesus when He said “And the rain descended; and the floods came; and the winds blew and beat upon that house, and it failed not: for it was founded upon a rock” (Matt 7:24). When a pastor takes his time to have his personal study and prayer and using the knowledge gain in his Ministry, we can join with Jesus that he is building his house on the rock and it will never fall. Rain, floods and winds are the false teaching invading the church; therefore they will never fail it down.

<sup>a</sup> Matt. 7:24-27; Luke 6:47-49; Matt. 16:18; James 1:22-25

<sup>1</sup> Lit., *does*

<sup>2</sup> Lit., *will be compared to*

<sup>1</sup> Lit., *rivers*

<sup>55</sup> *New American Standard Bible*: Electronic edition. La Habra, CA : The Lockman Foundation, 1986; Published in electronic form by Logos Research Systems, 1996, S. Mt 7:24.



## Things to consider when preparing Itinerary

There are many things which a pastor has to consider when preparing his timetable, but these three things are very important. 1) Prayer and Preparation, 2) Caring and nurturing the soul, 3) Administration

1. **Prayer and Preparation** – the pastor need time for prayer and sermon preparations. Dutch Sheets in his book of Intercessory Prayers wrote this “Much prayer, much power; little prayer, little power; no prayer no power”<sup>56</sup> Dutch Sheets is taking of Spiritual power, which is highly needed by pastors.
  - In the day of Pentecost the *Disciples* gathered together in prayer in order to receive the power of the Holy Spirit. (Act. 2:1-12)
  - *Daniel* is recognized in the Bible that he was a man of prayer. (Dan 9:3) “And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;”
  - The Bible declares that *Enoch* was a man of prayer. (Heb11:5) “By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.”
  - *Jesus* Himself Prayed. (Mark 1:35) “And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.”

As you plan your timetable, remember to put time for personal prayer and study of the Word to enrich yourself as well as preparations for your deferent presentations.

2. **Caring and Nurturing the Church** – this is the major part of a pastor’s call to care for the souls (1Peter 5:2) “Feed the flock of God which is among you, taking the oversight [thereof], not by constraint, but willingly; not for filthy lucre, but of a ready mind;” the priority in pastor’s timetable is to care and nurture his people.
  - a. Do it whole heartedly because you will give account at the end of the day (Heb. 13:17) “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.”
  - b. Spend most of your time to care for the souls of your people. This will involve visitation, revival meetings, seminars, evangelism etc.
3. **Administration** – there is no way the pastor can avoid administration; he is expected to lead as an administrator. In this area administration you can delegate so that much concentration should be in section 1 and 2, but without forgetting that you are responsible for anything. Dutch sheets support this when he said: “Make sure you are discerning in what administration tasks need to be done by

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<sup>56</sup>Dutch Sheets, “Intercessory Prayers” <http://www.heartforhimministries.com/2012/10/12/much-prayer-much-power>

the pastor and what could be delegated to someone else not responsible to preach every week.”<sup>57</sup>

NB: remember preparing is one thing, but, following it is another thing. The pastor has to make sure that the timetable is faithfully followed unless a serious issue arises.

THANK YOU

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<sup>57</sup> <http://practicalshepherding.com/2012/06/25/how-should-a-full-time-pastor-prioritize-his-time>

## APPENDIX D

### BIBLE CONFERENCE MATERIALS

#### “DIFFICULT BIBLE VERSES”

(By Pr. FestoMng'ong'o)

##### **Introduction**

When we talk about difficult Bible verses we mean those verses which have got no direct meaning when you read them, they are tantalizing and as well. Such verses need much effort in studying and investigating them in order to get their real meaning and how they can be applied in our day today life. Due to hermeneutical difficulties of these verses, those who are against the church, deploy them to insinuate doubt in the minds of our church members by giving wrong interpretation and meaning of these verses. As the result there has a lot of confusion in the church. Finally, many church members decide to abandon the church.

Let us look at some tantalizing and confusing Bible verses:

In the book of John 6:48-59 Jesus said: ‘I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die. “I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.” Then the Jews began to argue with one another, saying, "How can this man give us His flesh to eat?" So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day. "For My flesh is true food, and My blood is true drink. He who eats My flesh and drinks My blood abides in Me, and I in him. "As the living Father sent Me, and I live because of the Father, so he who eats Me, he also will live because of Me. "This is the bread which came down out of heaven; not as the fathers ate and died; he who eats this bread will live forever." These things He said in the synagogue as He taught in Capernaum. (NASB)’

Because the words of Jesus were not understood, many of His listeners got confused and decided to leave Him. We read in v. 60 ‘Therefore many of His disciples, when they heard this said, "This is a difficult statement; who can listen to it?"(NASB)’ v. 66 “As a result of this many of His disciples withdrew and were not walking with Him anymore. (NASB)” v. 67 ‘So Jesus said to the twelve, "You do not want to go away also, do you?" (NASB)’; always in such situations the devil takes an advantage to bring doubts in people’s faith so that they become discouraged to continue trusting God.

##### **Example:**

Recently difficult Biblical verses have made some Seventh day Adventist believers to doubt hermeneutical approach of their church towards these verses. Despite the fact that there are many difficult verses to interpret in the Bible, it is my intention in this paper to share with you one of the most difficult Biblical verses and this verse is found in the book of 1Corinthians 14:34, 35 which says *“The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the*

*Law also says. If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. (NASB)”*

There are some doubts whether the first Epistle to the Corinthians was written by Paul (1Cor 1:1, 2) that he wrote it in Ephesus (1Cor 16:8) which was his center for his mission work for three years. According to the SDA Bible Commentary he wrote this letter during his missionary trip (Acts 19; 20:1) when he was preparing to go to Greece and Macedonia. The church of Corinth was established during Paul’s second missionary trip, while this Epistle was written in 57AD<sup>58</sup>

### **The City of Corinth**

Before handling this issue, it will be worthwhile to know in brief the background of the city of Corinth. Nichol says:

“The ancient city of Corinth was situated on the isthmus connecting the Peloponnesus with the mainland of Greece. It was at the southern end of the isthmus, on a low plateau at the northern foot of the mountain known as Acro-Corinthus, on the summit of which stood a citadel and a temple. The city was thus strategically placed, with the overland traffic between the Peloponnesus and Attica passing through the town. Its convenient location between the Saronic Gulf on the east and the Gulf of Corinth on the west of the isthmus made it a market for much of the commerce that flowed from Asia to Europe, and vice versa. Some Phoenicians settled in the city and carried on their trade of making purple dye from the *Murex trunculus* of the neighboring seas. They also introduced other arts, and set up the impure worship of the Phoenician deities.”<sup>59</sup>

Again:

‘An important mercantile city, and situated at the passage of the seas, Corinth was cursed with licentiousness to such an extent that the very name of the city became a byword for sensuality. The expression “to Corinthianize” signified luxurious profligacy. An understanding of the religion of Corinth serves to highlight the wonderful grace of God in overcoming the forces of evil and in planting a church of regenerated saints in this notorious city. By its wealth, luxury, trade, and mixed population, Corinth well merited the title given to it by Barnes, “the Paris of antiquity”. The principal deity was Aphrodite, the goddess of love in its lowest form, licentious passion, and it is not hard to imagine the effect of this deification of sensuality. The temple of Apollo was built on the north slope of the Acro-Corinthus. According to legal requirement 1,000 beautiful young women officiated as courtesans, or public prostitutes, before the altar of the goddess of love. They were supported chiefly by foreigners, and from the proceeds of their vice the city derived a steady income.’<sup>60</sup>

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<sup>58</sup>Nichol, Francis D.: *The Seventh-day Adventist Bible Commentary: The Holy Bible With Exegetical and Expository Comment*. Washington, D.C.: Review and Herald Publishing Association, 1978 (Commentary Reference Series), S. 1 Co 1:1

<sup>59</sup>Ibid, S. 1 Co 1:1

<sup>60</sup>Ibid, S. 1 Co 1:1

The absence of Paul in Corinth led to the rise of problems in the church of Corinth which led Paul to write this letter in order to solve those problems

### **Why did Paul write this letter?**

Paul was solving some problems which were arising in this new church. SDA Bible Commentary says “The main burden of this epistle is twofold: first, reproof for the backsliding, which had resulted in the introduction into the church of practices that corrupted the teachings of the gospel; and second, instruction, or explanation, regarding the points of belief and practice concerning which the believers had sought for clarification.”<sup>61</sup> A lot of pagan teachings invaded the church because of this historical background of the city of Corinth which made Paul to stand firm to correct this church through reformation in teachings, character, and the relationship among Christian in the church of Corinth.

### **Women in the Church of Corinth**

In 1Corinthians 14:1-33 Paul is dealing with the church of Corinth doing things without following order more especially during worship services; he continues with verses 34, 35 dealing with the same problem when he said: “The women are to keep silent in the churches; for they are not permitted to speak, but are to subject themselves, just as the Law also says. If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church. (NASB)”

In BBE it is written: “Let women keep quiet in the churches: for it is not right for them to be talking; but let them be under control, as it says in the law. And if they have a desire for knowledge about anything, let them put questions to their husbands privately: for talking in the church puts shame on a woman.”

The problem in the church of Corinth was about the gift of speaking in tongues. The exercise of speaking in tongues in the church of Corinth was different from that on the day of Pentecost. For this reason Paul felt obliged to explain to them how spiritual gifts work and the importance of each one (1Corinthians 12 1-27), moreover he emphasized that order must be adhered to when people speak in tongue (1Corinthians 14: 26-33, 40)

The Corinthians believers as it seems, considered the gift of speaking in tongues as a standard of their Christianity. Anyone who could not speak in tongue was probably counted as a less blessed believer than those who did. Hence everybody struggled to speak in tongue. The Apostle Paul rebuked this habit; he told them that the gift of speaking in tongues was no intended to be a sign to believers but to the unbelievers (1Corinthians 14:22). Paul admonished the Corinthian believers to stop to cause confusion in the church through the gift of speaking in tongues. He reminded them that God is not a God of confusion but of peace (1Cor. 14:33)

In connecting v.33 and v.34 Paul’s prohibition is not general, but it was for their problems of the local church of Corinth he continues in the book of Timothy he speaks almost the same thing (1Timothy 2:11-12) A woman must quietly receive instruction with entire submissiveness. *But I do not allow a woman to teach or exercise authority*

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<sup>61</sup>Ibid, S. 1 Co 1:1

*over a man, but to remain quiet.* (NASB) This is obvious that Paul was solving some problems to those churches which may not be necessarily our problems today.

The prohibition of women to speak in the church was temporal as it appears for in 1Cor. 11:5 whereby Paul does instruct women to cover their heads when they pray or prophesy (preach). In 1 Corinthians 14:34 Paul is prohibiting women when he said “The women are to keep silent in the churches; *for they are not permitted to speak*, but are to subject themselves, just as the Law also says. (NASB) this included women (should not speak in the church even in praying loudly, sing, asking questions, contributing, giving suggestions they were supposed to keep quiet) and in v.35 Paul said “If they desire to learn anything, let them ask their own husbands at home; *for it is improper for a woman to speak in church.*” (NASB) speaking here means teaching; women were not allowed to teach.

### **As just the Law also says**

What does Paul mean here? According to Genesis 3:16; Eph. 5:22-24; Titus 2:5; 1Peter 3:1, 5, 6 (NASB) after the fall of man into sin, it was announced that a husband shall rule over a woman Genesis 3:16 ‘To the woman He said, "I will greatly multiply Your pain in childbirth, In pain you will bring forth children; Yet your desire will be for your husband, And he will rule over you." now this was the Law Paul was talking about. Why should they ask their husbands at home? That was the only way to calm the situation in the church during worship services. However, this doesn't mean that women should not speak or teach. The probation was temporal and it was for the Corinthian church only. Bear in mind that it was not a timeless principle as some believers may take it.

There were so many women in the Old Testament who were preaching and teaching and giving prophecy. Some of them are as follows:

- i. Judges 4:4-5 “Now **Deborah**, *a prophetess*, the wife of Lappidoth; *was judging Israel* at that time. She used to sit under the palm tree of Deborah between Ramah and Bethel in the hill country of Ephraim; and the sons of Israel came up to her for judgment. (NASB)”
- ii. Exodus 15:20 “**Miriam** *the prophetess*, Aaron's sister, took the timbrel in her hand, and all the women went out after her with timbrels and with dancing. (NASB)”
- iii. 2 Kings 22:14 “So Hilkiah the priest, Ahikam, Achbor, Shaphan, and Asaiah went to **Huldah** *the prophetess*, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe (now she lived in Jerusalem in the Second Quarter); and they spoke to her. (NASB)”
- iv. Isaiah 8:3 So I approached *the prophetess*, and she conceived and gave birth to a son. Then the LORD said to me, "Name him Maher-shalal-hash-baz; (NASB)

### **In the New Testament**

- i. Romans 16:1-2 “I commend to you our sister **Phoebe**, who is a servant of the church which is at Cenchrea; that you receive her in the Lord in a manner worthy of the saints, and that you help her in whatever matter she may have need of you; *for she herself has also been a helper of many, and of myself as well.*” (NASB)

- ii. Acts 18:26 “and he began to speak out boldly in the synagogue. But when **Priscilla** and Aquila heard him, they took him aside and *explained to him the way of God more accurately.*” (NASB)
- iii. Philippians 4:2-3 “I urge **Euodia** and I urge **Syntycheto** to live in harmony in the Lord. Indeed, true companion, I ask you also to help these women who have *shared my struggle in the cause of the gospel*, together with Clement also and the rest of my fellow workers, whose names are in the book of life.” (NASB)

In 1 Corinthians 11:5 (NASB); Paul says “But every woman who has her head uncovered while praying or prophesying disgraces her head, for she is one and the same as the woman whose head is shaved.” it was Paul’s wish that women should preach but according to the customs of that place covering their heads was important for the gospel.

It seems women caused a lot of disorders in the church during worship time as it is commented by Nichol that, in the early church seating order during worship was unique; women and children use to seat one side of the church while men seating on the other side; in our churches today you can find people seating in the same order. According to this situation during worship services women could just call their husbands from where they are to the other side which brought disturbances during the worship.

We have to keep in mind that Paul in his several letters he was trying to solve problems which were arising in those churches. In Ephesians 4:8-12 Paul declares that Christ gave people men and women different gifts, Paul is not eliminating women.

### **What does Ellen G. White say?**

“Some can do more than others, but all can do something. Women should not feel that they are excused because of their domestic cares. They should become intelligent as to how they can work most successfully and methodically in bringing souls to Christ.”<sup>62</sup> Ellen G. White knew that women can speak and preach and they are not supposed to give excuse but work for the Lord. “God calls for earnest women workers, workers who are prudent, warmhearted, tender, and true to principle. He calls for persevering women who will take their minds from self and their personal convenience, and will center them on Christ. . .”<sup>63</sup> women are needed in the Ministry.

### **Summary**

Paul is not telling us that women are not supposed to teach and preach in the church, but he is encouraging them to work for the Lord. In the letters of 1 Corinthians and Timothy, Paul was trying to solve some problems which erupted in those churches. Ellen G. White is encouraging women to work for the Lord. It is impossible to encourage people who are inhibited to speak.

### **What should we do?**

It is true that when difficult verses are read can bring doubts among people just as it happened during the time of Moses, Jesus and Paul. However, brethren, self-abasement,

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<sup>62</sup> Ellen G. White, Welfare Ministry (1952) p165

<sup>63</sup> Ibid, p 150

serenity, discipline, prayers and serious study of the scriptures will put us in the safe side. When doubts come the devil uses that opportunity to bring in his heresies. Every church member has to be aware that the devil is at work.



## CHURCH ORGANIZATION

### (Why some People Doubt the Church)

By Pr. Edward Sichinga

#### **Introduction:**

There have been so many challenges in the Seventh day Adventist, but the biggest challenge is this her church members do doubt their own church which they believed that it is the true church. You can hear some people say ‘we don’t trust leaders some of them are used by the devil to destroy the church; we don’t trust Church manual because those are ideas of human beings, it is not a voice from God. This situation has made the work of pastors and some church elders to be very difficult, and some people when are elected to lead the church reject their appointments because they fear those problems. Unfortunately some leaders (pastors and church elders) also have fallen in the same trap of doubting the church organization. As the result: no evangelism in our churches; low spirituality in our churches; people are doing sin without any fear etc. our primary question is *“Why church members of the Seventh day Adventist seem not to trust their church?”*

A survey done recently in some churches in the Southern Highlands Conference, based on two groups; the first group is the Adventists who backslid and the second group are the Adventists who are active. Both believe that the Seventh day Adventist church is the true church, but only 2% of the backsliders who completely disagree. Our question remain still, *why do 98% believe that this is the true church and yet doubt it?*

#### **Few reasons among many**

There are many reasons which make some church members to doubt their church organization; to mention few: Understanding of democracy, Democracy and problem solving and Interpretation of democracy. These three points are very important to be clear understood to church members.

##### a. Democracy

Democracy by itself is good, but the problem is how we use it in our daily lives. One church member said: I quote, “Dear church members, we as a church we have freedom to reject anything in the church because our church manual has given us freedom and our church is a democratic church, therefore we have freedom the church elder, the pastor even the conference. We don’t even need any leader, we can lead ourselves.” And the church answered with a loud voice AMEN!!! (That was 2010). This is what people understand democracy. Our church is a democratic church, but the ways people translate it, do it wrongly

## b. Democracy and Problem Solving

It is true that there were some environments which led the church to this problem of the church not trusting church organization. This problem begins from the local church to the higher organization. God as the democratic God, gave this principal to us so that we can use it to our daily life (Deuteronomy 17:8-9) Deuteronomy 17:8-9 “If any case is too difficult for you to decide, between one kind of homicide or another, between one kind of lawsuit or another, and between one kind of assault or another, being cases of dispute in your courts, then you shall arise and go up to the place which the LORD your God chooses. So you shall come to the Levitical priest or the judge, who is in office in those days, and you shall inquire of them and they will declare to you the verdict in the case. (NASB)”

## c. Interpretation of Democracy

Having freedom of choice while respecting the authority, democracy is not there to bring chaos but to bring harmony and peace among people; Once democracy is practiced rightly, there will be true leadership; leadership will be trusted; the church will accomplish its mission. It is clear that this man who spoke confidently in the church translated democracy in his own way. It is God who said if there is any case which is very difficult to solve it they should come to the leaders (the priests or the judges), so the same can be applied today

### **A tremendous drop of Bible study among church members**

A survey done recently in one of the Districts in the Southern Highlands Conference indicated that many people nowadays are very lazy in studying the Bible. This might be the reason why many people doubt their church, because they no rooted in the Scriptures. God says I the book of Deuteronomy 6:4-9 Deuteronomy 6:4-9 “Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. "You shall write them on the doorposts of your house and on your gates. (NASB)” God has given us His Word so that as we read it we should be united through it.

- We will believe in one God and one faith
- We will be a people of true love
- We will grow in knowing Him daily
- True Christian will be known through reading the word

The word of is the only thing which can put us together when we interpret it accordingly. Adventists are being jostled by worries of against the church because they don't read and search from the Bible at all.

The table below indicates that people don't buy Bibles and they don't read as well; the same applies to the Sabbath School quarterlies.

### Buying and Reading Bibles and Sabbath School Lessons

Local Church	Church members	Bible			Lesson	
		Members with the Bible	No. church members reading Bibles	% of those reading their Bibles	% of those lessons against all church members	% of those who read their lessons
“H”	204	97 (47%)	20 (20.6%)	9.8%	60 (29.4%)	15 (25%)
“B”	97	23 (23.7%)	5 (21.7%)	5.1%	12 (12.4%)	2 (16.7%) 2.6% was 97
“G”	60	13 (2.2%)	0 (0%)	1.6%	1 (1.7%)	0 (0%)
“R”	304	298 (98%)	15 (5.03%)	4.93%	90 (26.6%)	23 (25.55%)
“Q”	600	290(48.3%)	10 (3.44%)	1.6%	200 (33.3%)	51 (25.5%)

#### Comments:

In this District, 57% out of 1265 of the total church members have their Bibles while only 3.9% of them read their Bibles. Sabbath School lessons only 7.1% of church members who buy and read their lessons

According to the above statistics indicate that we are in a very bad position, this might be the reason behind why many people do not know why are they in the church, possibly that might be the reason why many doubt their church.

#### The consequences of drop in Bible Study

##### a. Lack of unity

According to the book John 17:21-23 Jesus said “hat they may all be one; <sup>a</sup>even as Thou, Father, *art* in Me, and I in Thee, that they also may be in Us; <sup>b</sup>that the world may <sup>1</sup>believe that <sup>c</sup>Thou didst send Me. “And the <sup>a</sup>glory which Thou hast given Me I have given to them; that they may be one, just as We are one; <sup>a</sup>I in them, and Thou in Me, that they may be perfected <sup>1</sup>in unity, that the world may <sup>2</sup>know that <sup>b</sup>Thou didst send Me, and didst <sup>c</sup>love them, even as Thou didst love Me”<sup>64</sup> It was Jesus’ prayer that we

<sup>a</sup> John 10:38; 17:11, 23

<sup>b</sup> John 17:8

<sup>1</sup> Gr. tense indicates *continually believe*

<sup>c</sup> John 3:17; 17:3, 8, 18, 23, 25

<sup>a</sup> John 1:14; 17:24

<sup>a</sup> John 10:38; 17:11, 21

<sup>1</sup> Lit., *into a unit*

<sup>2</sup> Gr. tense indicates *continually know*

<sup>b</sup> John 3:17; 17:3, 8, 18, 21, 25

<sup>c</sup> John 16:27

should be one. Where there is unity, there will strong faith to God (v. 21); really glory of God will be revealed to His people (v. 22); the presence of Jesus in our lives (23)

The responsibility which we have been given as a church is to edify the saints in unity. (Ephesians 4:10-17) In this issue the disciples were very careful; ‘In order successfully to carry forward the work to which they had been called, these disciples, differing so widely in natural characteristics, in training, and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end He sought to bring them into unity with Himself. The burden of His labor for them is expressed in His prayer to the Father, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: . . . that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.”’ (Education Pg. 86) The devil wants to see that in our churches there is lot of confusions (Ed. 156) as church members we are forgetting that we are in the battle fitting against the devil.

### **b. Ignorance in Church Organization**

Negligence in reading the scriptures, has developed something in the minds of our church members doubting every of the church. Since Lucifer before sinned and later rebelled against God, there has been a trend of doubting organization.

- Adam and Eve doubted
- The Israelites doubted Moses' leadership to the extent of making a golden calf
- Sodom and Gomorrah doubted
- At the time of the flood people doubted
- During the birth of Jesus the Jews doubted Him
- Jesus' mission was doubted etc.

This is the time of Revival and Reformation, it will be very important if this will be considered to educate church members respect leadership and church organization. (AA pg. 172)

### **c. Looking Teacher in accordance to their own desires**

In 2Timoth 4:3-4 Paul wrote this “For <sup>a</sup>the time will come when they will not endure <sup>b</sup>sound doctrine; but *wanting* to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and <sup>a</sup>will turn away their ears from the truth, and <sup>b</sup>will turn aside to myths.<sup>65</sup> This is what is happening today people look for their teachers to fulfill their own desires. Here are three mistakes done by these false teachers:

- Misquoting scriptures

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<sup>64</sup>*New American Standard Bible*: Electronic edition, La Habra, CA : The Lockman Foundation, 1986; Published in electronic form by Logos Research Systems, 1996, S. Jn 17:21

<sup>a</sup> 2 Tim. 3:1

<sup>b</sup> 1 Tim. 1:10; 2 Tim. 1:13

<sup>a</sup> 2 Thess. 2:11; Titus 1:14

<sup>b</sup> 1 Tim. 1:4

<sup>65</sup>*New American Standard Bible*: electronic edition. (La Habra, CA : The Lockman Foundation, 1986; Published in electronic form by Logos Research Systems, 1996) S. 2 Ti 4:3

- Misinterpretation of scriptures
- Misapplication of scriptures

Sister White says: 'When God's Word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "It is written." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.' (1SM, 416) Some church members use this quotation to reject the use of church manual and the church organization as a whole.

### **Conclusion**

In this time of Revival and Reformation we should remember that doubting against church organization will cost us to lose eternal life, as it happened to Lucifer. Humility is highly needed in our lives which was in Jesus Christ; it is time to teach and not to stay idol. Pastors church elders and should use this time teach our church members all the doctrines, and engage them in evangelism programs, this will reduce problems in our churches

GOD BLESS US ALL

## **“HOLINESS”**

**(Satan can be opposed)**

**By Pr. Christopher Mkama**

*Follow peace with all [men], and holiness, without which no man shall see the Lord:  
(Hebrews 12:14)*

### **Introduction:**

When considering spiritual life of the church and that of the family, holiness is unavoidable to accomplish God’s work and family responsibilities. Lack of holiness in our churches has resulted to the failure of accomplishing the mission to the entire world. All these are found in the church:

- Division within the church
- Lack of etiquette and respect to the leaders
- Lack of serenity in our church boards
- Lack of good conducts within our young people
- Divorce
- Death from HIV
- Poor attendance during mid-week prayers and sundown worships
- Very few who read their Bibles and Sabbath School lessons

This how it is in every church, though not to all people; by seeing our forefathers the way lived facing the same challenges we are facing, but showed good example we can learn from them.

### **What is Holiness?**

In the book of In Heavenly Places Swahili ed. pg. 37 it says “Holiness is constant agreement with God.” As we follow Christ we have to know that we have entered in the permanent agreement with Him; that is why the Bible insists the “Follow peace with all [men], and holiness, without which no man shall see the Lord:” (Heb. 12:14) Ellen White wrote this “The followers of Christ are to become like Him-by the grace of God to form character in harmony with the principles of His holy law. This is the Bible sanctification” (*The Great Hope Swahili ed. Pg. 290*) no ma shall see the Lord without Holiness

### **When the Sanctification does begin?**

This process begins immediately when someone accepts Christ and decides to be baptized. Here is where the constant agreement with Jesus begins; the person receives the Holy Spirit; his life changes. “This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God.” (*The Great Hope Swahili ed. Pg. 291*) (Philippians 2:12)

There are those who have been baptized, but they have not invited Christ in their hearts; this is the reason why many people don’t respect the word of God and bring chaos in the

church. It is not enough to confess the Name of Jesus but to live according to His will (Matthew 7:21-23 and 2Timothy 2:19); no Growth in the Church without Sanctification.

### **The church cannot grow without Sanctification.**

There is no church which can grow in Holiness if her people don't seek the truth diligently; thus, it is the duty of any church leaders to lead his people to search from the Scripture in order the church to reach sanctification. Remember the truth brings sanctification (John 17:17)

### **Can a Sanctified person be identified?**

The answer is yes! Such a person can be identified through his or her fruits; daily life of a person identifies him tells what kind of a person is. Jesus said: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither [can] a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. "The church is the urgent of God in spreading the truth to the entire world. The church is empowered by God to do a special work. If the church obeys God's law and honors Him there is no any external force which will overcome it" (Maranatha. Swahili ed. pg. 128)

### **Characters of a person who is sanctified**

This person will bear fruits according to Gal 5:22-23

1. He will stop from bad ways of living (Maranatha. Swahili ed. pg. 46)
2. He will have a firm relationship with God
3. He will have inward adorning (1Peter 3:3,4)
4. He will not love the world (1John 2:15-17)
5. He will run away from sinning (2Peter 2:20-22)
6. He will accomplish God's mission (Matthew 28:18-20 and 1Peter 2:9)
7. He will be enlightened by the Holy Spirit (Ezekiel 33:7-9)
8. He will lean humility (Matthew 5:14-16 and 1Peter 2:12)
9. He will resist temptations (Matthew 4:1-11)
10. He will respect all God's commands (Matthew 19:3-4; 6:14)
11. Always he will have self-examination (2Corinthians 13:5)
12. He will support the church leadership (Ephesians 4:26-31; Philippians 2:14)

### **Can we live holy life today?**

Yes! Jesus Christ showed us an example of living the holy life; He lived that holy life when he was transformed into human being. Actually that was humility found in Christ which is supposed to be found in us. (1Peter 2:21-23; John 8:46 and 1Peter 1:13-16)

There are several examples we see from the Bible which can encourage us that, we can live holy life.

- a) Elijah – he was taken to heaven (1Kings 17:1; 18:42-45, 30-39)
- b) Enoch – the Bible says he walked with God; he was a man of prayer

- c) Job – though tempted to the maximum but he did not sin against God. (Job 1:22; 2:7-10)
- d) The time may not be enough to tell about Abram, Paul, Rehab, Moses etc.

These were human beings like us, but lived exemplary life that we can follow.

**What shall we do?**

1. Let us study the word of God with prayer and faith (James 1:5-7)
2. Is to deny self and follow Jesus (Matthew 11:29) Great Hope Swahili Ed. pg. 286-287)
3. Avoiding self-righteousness (Sanctified Life pg. 7)
4. Reformation in every aspects (Ecclesiastes 12:14; Matthew 12:36-37; 1Corinthians 4:5)
5. This is the time to use the talents we have for God's mission
6. Let's build a habit of loving each other.



BIBLE CONFERENCE TIME TABLE

**BIBLE CONFERENCE**

TOPICS:

1. "HOLINESS" (PR. CHRISTOPHER TANDA MKAMA)
2. "CHURCH ORGANIZATION" (PR. EDWARD SICHINGA)
3. "DIFFICULT BIBLE VERSES" (PR. FESTO MNG'ONG'O)

<b>TIME</b>	<b>TOPIC or EVENT</b>	<b>PERSON RESPONSIBLE</b>
09:30 – 10:30	<b>"HOLINESS"</b>	PR. CHRISTOPHER MKAMA
10:30 – 10:50	MATANGAZO YA KANISA	CHURCH PASTOR/CHURCH ELDER
10:30 – 12:00	DIVINE SERVICE	PR. EZEKIA CHABOMA
12:00 – 02:00	BREACK AND LUNCH	ALL
02:00 – 02:30	CONTRIBUTIONS/QUESTIONS TO THE TOPIC OF HOLINESS	ALL
02:30 – 04:00	<b>"CHURCH ORGANIZATION"</b>	PR. EDWARD SICHINGA
04:00 – 05:30	CONTRIBUTIONS/QUESTIONS TO THE TOPIC OF CHURCH ORGANIZATION	ALL
05:30 – 06:00	<b>"DIFFICULT BIBLE VERSES"</b>	PR. FESTO MNG'ONG'O
06:00 – 06:30	CONTRIBUTIONS/QUESTIONS TO THE TOPIC OF DIFFICULT BIBLE VERSES	ALL
06:30 – 07:00	CONCLUTION	PR. EZEKIA CHABOMA

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Born: November 25, 1967  
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Number of children: Three children (Dorcas 1996, Irene 2001 and Herry 2004)

## **Education**

July 2010 to August 2013  
Pursuing MA in Pastoral Theology  
Adventist University of Africa

January/November 2007 and January/February 2008  
Certificate in Clinical Pastoral Education (CPE)  
The Good Samaritan Foundation of Tanzania  
Kilimanjaro Christian Medical Centre (KCMC) Moshi, Tanzania

September 1993 to June 9, 1996  
Bachelor of Theology (BTh)  
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Diploma of Theology  
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January 1984 to November 1987  
Secondary Education  
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1982-1983 Chazungwa P/School – Mpwapwa and  
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## **Work Experience**

June 1996 to February 1997  
District Pastor - Nyamirembe District

March 1997 to December 2005  
Youth Director - West Tanzania Field

January 2006 to January 2008  
Youth Director - South West Tanzania Field

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Executive Secretary - Southern Highlands Conference

January to December 2011  
Youth Director - Southern Highlands Conference

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**Honors and Awards**

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