

**THE ROLE OF THEOLOGICAL TRAINING IN PASTORAL MINISTRY  
WITHIN THE SEVENTH - DAY ADVENTIST CHURCH: A CASE STUDY OF  
THE THEOLOGICAL SEMINARY AT THE ADVENTIST UNIVERSITY OF  
AFRICA (AUA), RONGAI - KENYA**

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**A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE AWARD OF A MASTER OF ARTS DEGREE IN  
RELIGIOUS STUDIES IN THE UNIVERSITY OF NAIROBI**

**2014**

**DECLARATION**

This Research Project Report is my original work and has not been submitted for the award of a degree in any other university.

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This Research Project Report has been submitted for examination with our approval as university Supervisors.

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## **DEDICATION**

This work is dedicated to my mother Mary Nyakerario Orwenyo who has always supported me and worked tirelessly to see me through my education. All your sacrifices, prayers and great hope have not gone unappreciated and I am proud to have you for a mum.

## **ACKNOWLEDGEMENT**

Foremost I am grateful to God for giving me the opportunity and ability to pursue and complete this study. I am also grateful to my wife Mary Abong'o Seda who has always supported me and stood by my side through this journey, encouraging me that this is not the end but just the beginning. Thanks for believing in my dreams.

I greatly appreciate and acknowledge the challenges, advice and support of my supervisors Dr. Mumo Peter and Dr. Wambua Abraham Waila. It would have been impossible to accomplish this task without their help. Thanks also go to all my lecturers at the Department of Philosophy and Religious Studies, for their fresh ideas and encouragement that laid a good foundation for my postgraduate studies.

Special thanks also go to Dr. Nuomah Sampson for his timely assistance and allowing me access to materials about the programs at the Adventist University of Africa seminary and to his staff and students; Pastor Evans Ndar for allowing me to meet, interview and work with pastors of the Nairobi station; and pastor Willis William Ochieng' for taking time off his busy schedule to act as an able research assistant.

I am also indebted to my colleagues; Damaris Nzilani, Phyllis Wangui Kirima, Polycarp Nyang'au, and Mohamed Karanja, for their support and encouragement.

Thanks to all my informants and those persons whom I have referred to and whose ideas I have quoted in my work.

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## **LIST OF ACRONYMS**

**AICs** – African Independent Churches

**A.I.C** – Africa Inland Church

**AUA** - Adventist University of Africa - Ongata Rongai, Magadi Road, Kenya

**EAU** - East African Union

**ECD** - East-Central Africa Division

**GC** – General Conference

**ICT** - Information and communications technology

**SDA** – Seventh-day Adventist

**TEE** – Theological Education by Extension

**UEAB** - University of Eastern Africa Baraton

**USA** – United States of America

**IBMTE** - The International Board of Ministerial and Theological Education

**BMTE** - division boards of Ministerial and Theological Education

## DEFINITION OF TERMS

**Formation** – a change of assumptions in areas of relationship with God, relationship with others, thinking theologically, communicating the gospel and self-understanding.

**Spiritual Formation** - is the intentional process of building depth, commitment, and active pursuit of God into the lives of individual Christians and their communities of faith.

**Transformative Learning** - is an idealized model of adult learning that distinguishes between learners as receptacles of knowledge versus learners who are actively engaged through critical reflection and discourse to question assumptions, expectations, and context to achieve deeper meaning and new perspectives to guide their actions.



## ABSTRACT

This study involves the examination of the role of theological training in pastoral ministry within the Seventh - day Adventist church, a case study of the Adventist University of Africa (AUA). Four objectives were addressed in order to successfully conduct the study. First, to find out the social, economic, religious and academic background of SDA pastors, their motivation for joining ministry and how these factors affected their theological training. Second, to examine the content of curriculum for SDA pastors and teaching methods used so as to find out if the curriculum addressed the various pastoral roles and was sensitive to the African context. Third, to identify the challenges faced by students and lecturers in the course of theological education and the effect of these challenges on pastoral ministry. Fourth, to investigate whether SDA pastors applied what they learnt in pastoral ministry, the challenges they face and draw out insights gained from the study in order to come up with possible solutions.

Oral interviews and questionnaires were used to collect the information. Five randomly selected lecturers of AUA and five pastors from Nairobi were interviewed. A total of seventy nine questionnaires were distributed to students at AUA and to pastors working within Nairobi; of these forty four questionnaires were returned. After data collection analysis was done, where the collected information was interpreted to test the hypotheses and meet the objectives of the project. This research applied Mezirow's and Freire's transformative learning theories to theological education, in particular in situations where theological education is concerned with the purpose of formation. A field study among Seventh - day Adventist pastors and students of the seminary at Adventist University of Africa (Nairobi – Kenya) found that the transformative pedagogy can contribute to the formational aspects of the theological education programs and help to integrate the fragmented curriculum, and the separation of theology and spirituality thus bridging the gap between educational theory and practice. It can help students and pastors to broaden their concept of ministry to understand that ministry is not just preaching, teaching and church administration.

In order for Seventh-day Adventist theological education to bridge the gap between educational theory and practice the study suggests that Seventh - day Adventist seminaries adopt transformative learning methodology. It was suggested that to make the curriculum more contextual it needs to include subjects on interreligious dialogue, social concern, African Religion and culture, finance (poverty, self-reliance), management skills and counselling. To create a conducive learning environment for students and a working environment where pastors can apply theological education effectively the study suggests teachers and church administrators must also be trusting, empathetic, authentic, sincere and demonstrative of high integrity. Mentoring and life coaching can also help pastors apply theological education - mentors can provide invaluable advice and guidance to pastors during and after their theological education. Church administrators should be willing and open to engage pastors in sincere dialogue in matters concerning their remuneration, their welfare, discipline, working conditions, career and/or academic development, ways of generating income, desertions, role of women in ministry and divergent theological views.

# CHAPTER 1

## INTRODUCTION

### 1.1 Background to the Study

Like many of the protestant denominations that emerged as a result of evangelical awakening in continental Europe and the United States of America, Adventism was a revival movement, whose sole aim was to check a society that was rapidly trending towards secularism and worldliness. Its major tenets were the Second Advent and temperance and moral purity. What differentiated them from other movements was that what they believed and taught was largely prophetic and more Old Testament oriented than New Testament: for example seventh-day Sabbath, and their teaching on the eminent return of Christ was based on prophecy and mathematical calculation. This earlier conceived limited time before Christ's return and their lack of proper organization meant that it was not until 1900's that the SDA church ventured into Africa<sup>1</sup>.

SDA church missionaries came into Kenya after the church's missionary presence in Tanzania (1903) in 1906. Grandville Carscallen, a Canadian, and Peter Nyamo, a Malawian, set up a mission station in Gendia in Luo land. Later mission stations were set up in Gusii, first in Nyanchwa (1912) and Kamagambo (1913). Work was abandoned at the onset of the First World War for it to resume in 1920<sup>2</sup>. By the Second World war the SDA society had set up fifteen stations in North Mugirango, fifteen stations in Kitutu, eleven stations in Nyaribari, five stations in Bobasi, eight in Machoge, nine in South

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<sup>1</sup> Onyancha, B. K., *African spiritual response to western Christianity with particular reference to Abagusii and the Seventh-day Adventist church in Ogembo Division, Kisii District, Kenya*, MA thesis, University of Nairobi, 1989, pg. 127-128.

<sup>2</sup> Getui, M. N. S., *The Establishment And History Of The Activities Of The Seventh - Day Adventist (SDA) Church Among Abagusii Of Western Kenya (1912-1985)*, MA thesis, University of Nairobi, 1985, 130-153.

Mugirango and three in Bonchari, all these in Gusiiland<sup>3</sup>. By 1953 three fields<sup>4</sup> were in existence; South Kenya (Kisii), Kenya Lake (Luo) and Central Kenya (the rest of Kenya). 1961 saw the formation of Ranen field (formerly South Nyanza district) and in 1981 Western Kenya field which consisted western province and Nakuru district<sup>5</sup>.

The SDA church spread into central province and Nairobi with Karura mission station (established in 1933) playing a key role. It also spread to other places for example to the Kamba between 1934 and 1939, among the coastal people (1934), Meru (1943), and Mbeere (1947). In the 1940's there were two Adventist groups in Nairobi; one consisted of Africans, mainly Luos from South Nyanza, and the other Europeans. Evangelistic campaigns carried out in the 1950's led to the organization of these groups into formally recognized churches; Shauri Moyo (1958) and Nairobi central church (Maxwell) (1959). From these two churches the rest were born beginning with Jericho in 1969. The church also had a presence in Kenyan universities; University of Nairobi (1970); Kenyatta University had an SDA group by 1972, and the creation of Moi and Egerton universities in the 1980's added to the number of SDA university students. Maxwell and Shauri Moyo were also involved in high school chaplaincy<sup>6</sup>.

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<sup>3</sup> Onyancha, B. K., *African spiritual response to western Christianity with particular reference to Abagusii and the Seventh-day Adventist church in Ogembo Division, Kisii District, Kenya*, MA thesis, University of Nairobi, 1989, pg. 132.

<sup>4</sup> The field (also conference/mission) is an organization of churches within a state, province or territory (or part thereof) which appoints ministers, owns church land and organizes the distribution of tithes and payments to ministers.

<sup>5</sup> Getui, M. N. S., *The Establishment And History Of The Activities Of The Seventh - Day Adventist (SDA) Church Among Abagusii Of Western Kenya (1912-1985)*, MA thesis, University of Nairobi, 1985, 130-153.

<sup>6</sup> King'e, K. P., *Establishment of the Seventh - day Adventist church in central Kenya (1933-1988)*, MA thesis, University of Nairobi, 1994, pg. 42-90.

A key tool for evangelization for Adventist missionaries was the use of bush schools. Students who attended Adventist schools were converted to Adventism and later sent back into their communities as evangelists and ministers to their people. These institutions laid the foundation for the later formation of other institutions of learning for example secondary schools and universities. Like a majority of private universities in east Africa which are affiliated to religious groups, Adventist universities' main objective is to train men and women who will serve in the ministry. They see themselves as being an integral part of the overall context of the churches' mission of evangelization.

### **1.2 Statement of the Research Problem**

The development of the Seventh - day Adventist beliefs and practices as documented from its formative years to the present indicate that the basic theology for mission has changed from being mainly apocalyptic to Christo-centric. The mission, however, has not changed because the name *Adventist* emphasizes the centrality of the dual messages of the end of the world and the second coming of Jesus Christ to its identity. The focus in Adventist mission has been to reach out to as many people as possible. This is expected to precipitate Christ's second coming. This is why the seventh-day Adventists teach "the priesthood of all believers". And, the key personalities in their history have been lay people with little or no formal education and theological training.

Seventh-day Adventist congregations have changed due to education and higher literacy levels; and now have professionals from different fields and academicians. Members are more inquisitive and interrogate their own church teachings, beliefs, and traditions.

Church members are no longer accepting the mantra “thus says the Lord” at face value; neither are they accepting all that is said by the pastor as “gospel truth”. They also want to be involved in selecting their own pastors, and are increasingly demanding for pastors that they feel can minister to them effectively.

The cultural settings within which the Seventh - day Adventist church works have become many and varied, and Africa is one of them. Africa, unlike the United States of America where the movement originated, has a cultural setting where religion permeates all sectors of society and influences all its facets – its ethics, politics, aesthetics, kinship, and economics. African Religion and culture influence how church members practice Christianity and some of the cultural beliefs clash with the teachings of Christianity for example the Seventh - day Adventist church teaches the unconscious nature of the dead while Africans believe that death is not the end of life.

Social issues like corruption, poverty, tribalism, unemployment, single parenthood, diseases and many more plague the continent. The traditional family unit is under threat from divorce, practices like gayism and lesbianism, domestic violence, drug and alcohol abuse among others. Terrorism has emerged as a new threat and governments all over the world are grappling with how to deal with it. It has heightened interreligious tensions and conflicts as many religious leaders and their adherents are ill equipped for genuine inter-religious dialogue. Seventh-day Adventist church members are also affected.

These changes in Seventh-day Adventist theology for mission, Seventh-day Adventist congregations, the new cultural settings the Seventh - day Adventist church finds itself in, and the rapidly changing social environment demand that Seventh-day Adventist pastors must be ready to contextualize and customize their ministry to fit their congregations. This has not been the case as Adventist pastors have continued to assume that the Seventh-day Adventist message is so exceptional or unique that they have worried less about propagating it well. Their concept of ministry has been restricted to preaching and teaching (spiritual leadership) and church administration. Despite attending and graduating from Seventh-day Adventist seminaries, they have not been able to apply their knowledge to the various pastoral roles and have largely been unable to address themselves to material, moral and spiritual problems that preoccupy their congregations like poverty, tribalism, corruption, the relationship between African traditional religion and culture and the Adventist message, moral decadence in society, and questions raised the myriad ways that the bible is interpreted and used.

This study examined the role of theological education in pastoral ministry. It explored questions such as: is there need for a contextual theological training which is effective, which focuses on contextualizing the curriculum to best suit church ministry, students and the special and specific circumstances of the African pastor? How can theological education be conducted so that it is not reduced to credentialing for a career and viewed as a ticket to a job? How can it become more than just transmission of knowledge and become a transformational theological education that bridges the lag between educational theory and practice?

### **1.3 Objectives of the Study**

The study has the following objectives:

- i. To find out the social, economic, religious and academic backgrounds of Seventh - day Adventist pastors, their motivation for joining ministry and how these factors affect their theological training.
- ii. To examine the content of curriculum for SDA pastors and the teaching methods used so as to find out if the curriculum addresses the various pastoral roles and is sensitive to the African context within which the pastors work.
- iii. To identify the challenges faced by students and lecturers in the course of theological education and the effect of these challenges on pastoral ministry.
- iv. To investigate whether SDA pastors apply what they learn in pastoral ministry, the challenges they face and draw out insights gained from the study in order to come up with possible solutions to these challenges.

### **1.4 Justification for the Study**

Although the Seventh - day Adventist church has had a presence in Kenya for over one hundred years, they are still considered unique because of their teachings and practices. Other studies on this church have dealt with many other aspects of seventh-day Adventism, for example, its history, spiritual response to missionary Christianity, the effectiveness of the Bible study guide, the church's contribution to economic development of its members and many more.

This study is a contribution in the area of theological training which has little material (published and unpublished) both in Kenya and Africa. It identified gaps, or inadequacies in SDA theological programs, as seen by both educators and students in theological training within the SDA church. This helped in coming up with recommendations to help improve theological education programs as a whole in these institutions that provide theological training for ministers and church workers. Other institutions offering theological can also benefit.

Poorly equipped missionaries, who were converting Africans from a well-established cultural and religious system into a new way of life that neglected the African conception of the value of religion in the daily life, produced superficial Christianity among the Abagusii Seventh-day Adventists. The Abagusii clamored for the missionary education because of privileges that came with it and only accepted conversion to Seventh - day Adventism as a means of gain admission to schools<sup>7</sup>. Therefore theological education is the lifeline of any church, and for the Christian faith to provide a theological and moral hold on African people, it must relate to them through an education process rooted in the African cultural and religious heritage<sup>8</sup>. For a pastor to be able to address himself to the material, moral and spiritual problems that preoccupy his congregation and community at large, there is a need to incorporate the concept of contextualization into SDA theological education. The main and most influential SDA hermeneutical exposition, *Understanding*

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<sup>7</sup> Onyancha, B. K., *African spiritual response to western Christianity with particular reference to Abagusii and the Seventh-day Adventist church in Ogembo Division, Kisii District, Kenya*, MA, University of Nairobi, 1989.

<sup>8</sup> Waruta D. W., *The Educational Mission of the Church: An African Perspective*, in Nasimiyu-Wasike A., and Waruta D. W. (eds), *Mission in African Christianity-Critical Essays in Missiology*, Nairobi: Acton Publishers, 2000.



*Scripture: An Adventist Approach* challenges SDA scholars to examine the issue of contextualization<sup>9</sup>. The perspectives used by SDA theologians in Africa to read the bible are western and do not address themselves to the material, moral and spiritual problems that preoccupy SDA church members in Africa in general and Kenya in particular.

Theological education is expensive and few students get scholarships or full sponsorships. The pastors are therefore left to fend for themselves and come up with the huge fees required. Family support is sought and with time the church members come in to assist the pastors acquire their education. It is an investment that is made by the church and therefore it is important that the church benefits directly from this theological training. If the pastors cannot deliver to the very people who invested their time and finances, it is a waste of hard earned resources. It also discourages the members from supporting theological training for their pastors. This study was therefore important to shed light into areas that can be improved so that these resources are not wasted.

The Seventh - day Adventist church continues to grow and expand every day. Like many other Christian denominations in Africa they also face the challenge of lack of enough pastors. The few that are available need to be well equipped through theological education to make them effective in their work. At the same time a positive teaching methodology will eliminate squabbling among pastors which has led to some pastors leaving ministry hence over burdening the ones who remain.

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<sup>9</sup> Reid, W. George, *Understanding Scripture: An Adventist Approach*, Silver Spring: Biblical Research Institute, 2006.

### **1.5 Scope and limitations**

The world is changing, patterns and ways of doing theological training and ministry are continually being questioned and re-evaluated. Theological training is tied to service and the formation of all Christians, therefore this discussion on or examination of theological training was done within this context.

This study confined itself to examining the role theological training has in pastoral ministry. This was within the framework of the Seventh - day Adventist church and with specific reference to Adventist University of Africa which is located in Rongai, Nairobi. The choice of the SDA church was because the researcher is a member of the Seventh - day Adventist church and a trained theologian from Bugema University, Uganda. His experiences as a pastor after graduation opened his eyes to some gaps between theological training and pastoral ministry. Further scholarly work undertaken for his Master of Arts in religious studies, for example phenomenology of religion, the relationship between religion, culture and ecology, religions of eastern Africa, interreligious dialogue, African Christian theology, emerging issues in African Christianity and many others provided further proof of the need for such a study within the Seventh-day Adventist church.

Being a Seventh-day Adventist, this study provides an opportunity to validate the researcher's concerns by getting the views of Seventh - day Adventist pastors, teachers and students. For the study to be objective, findings by scholars who are not Seventh-day Adventist are incorporated and comparisons done. In so doing this study comes up with

suggestions for a more robust theological training approach and what can be included in a curriculum for Seventh - day Adventist pastors and ministers. These suggestions can also be adopted and customized by other institutions providing theological education.

Adventist University of Africa was chosen because of the following reasons: first because of its proximity to Nairobi. The other SDA institutions within east Africa are University of East Africa Baraton (Eldoret, Kenya), Bugema University (Kampala, Uganda), and the University of Arusha (Arusha, Tanzania). The second reason was, because the institution admits students from other countries it provided a good opportunity to get a wider sample, and thus be able to compare the Kenyan experience with that of other African countries. Thirdly, because the institution caters for pastors who are currently in active ministry it means the pastors who participated in this research have hands on, current and ongoing experience in pastoral ministry.

The limitations to the study were: first, the institution offers post graduate courses only. Secondly, the AUA programs require students to be on campus for 6 weeks per year. Personal interviews could only be done at specific times when the students were in session. Study sessions are held in any of the seven campuses and at the time of this study there were two cohorts in session, one at the University of East Africa Baraton and the other one at Valley View University, Ghana. The researcher's work schedule and lack of resources meant that student interviews could not be done and instead questionnaires were dispatched.

The researcher also experienced resistance from some of the respondents who were suspicious of the researcher's intentions. This meant fewer questionnaires than anticipated were filled and returned. Finally the other limitation to this project was limited published materials on theological training.

## **1.6 Literature review**

Studies in theological education have examined many aspects of theological education for example Kamiti's MA thesis examined the impact of theological education by extension (TEE) on adult learners participating in these courses<sup>10</sup>, Mackie examines theological education in a changing world<sup>11</sup> and Mumo's PhD thesis investigated the historical development of theological education in Africa Inland Church (AIC) Kenya noting its important changes and milestones especially from 1928 to present<sup>12</sup>.

According to Ngara, the University has a responsibility of examining and understanding the prevailing economic, socio-cultural, and political conditions with a view to ensuring that the education it provides is relevant. Not only should the university strive to ensure that knowledge provided is correct, but the curriculum should strive to establish a connection or link between the knowledge, the learner and the world in which the learner

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<sup>10</sup> Kamiti Anne Njeri, *The Impact of Theological Education by Extension on Adult Learners In Limuru Presbytery of Kiambu District* an MA thesis, University of Nairobi, 2007.

<sup>11</sup> Mackie, G. Steven, *Patterns of Ministry: Theological Education in a Changing World*, London: Collins, 1969.

<sup>12</sup> Mumo, Peter Mutuku, *A study of theological education in Africa inland church-Kenya: its historic development and its present state*, PhD Thesis, University of Nairobi, 1997.

will apply this knowledge. This linkage will allow the future graduate to have a positive and lasting impact in society<sup>13</sup>.

### **1.6.0 Ellen G. White on Christian education and pastoral formation**

White viewed the purpose of Christian education as being to both fill the mind and teach to share. It is not enough to fill the minds of the youth with lessons of deep importance; they must learn to impart what they have received. Those who strive to obtain knowledge in order that they may labor for the ignorant and perishing are acting their part in fulfilling God's great purpose for mankind<sup>14</sup>.

White lists the characteristics of a minister as consecration, self-sacrifice, compassion, a positive attitude, dependability, humility and responsibility<sup>15</sup>. She counsels that young men should be encouraged to join ministry. She states that the call to preach is proven by example and work – what kind of influence does an individual exert? She however notes that the church must not rely on human judgment alone in selecting ministers – those applying to be ministers should be carefully examined by faithful, experienced persons. Ministers should be educated and examined before entering their work. The Scriptural method of ministerial training combines study in school with personal spiritual growth. Those entering the ministry should have done close study of both the sciences and the Bible - Jesus studied plants, animals, and man so He might use the knowledge to teach truth. The parables by which, during His ministry, He loved to teach His lessons of truth,

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<sup>13</sup> Ngara Emmanuel, *The African University and Its Mission*, Lesotho: Institute of Southern African Studies, 1995, Pg. 41, 97.

<sup>14</sup> *Pastoral Ministry*, Silver Spring: General Conference Ministerial Association, 1995, pg. 237 – 8

<sup>15</sup> *Ibid*, pg. 35-40.

show how open His spirit was to the influences of nature, and how He had gathered the spiritual teaching from the surroundings of His daily life.

Young ministers should receive and respect counsel from supervising ministers. Young ministers should learn from both the strengths and weaknesses of their mentors. They should be careful not to yearn to do work beyond their capabilities as this can lead to failure. In her view this yearning desire by both men and women to do something far in advance of their present capabilities is simply causing them to make decided failures in the outset. Literature evangelism provides excellent preparation for the ministry (it provides opportunities and experience) but it must not be made a prerequisite to ministry. Education should continue throughout the minister's lifetime and ministers should continually study and improve even in their later years. She notes that some ministers might have done tenfold more if they had cared to become intellectual giants and the gospel is not properly taught by ministers who have ceased to be students. Time for preaching, study, and visitation must each be kept in balance<sup>16</sup>.

White identifies cities, prisons and the disadvantaged as "specialized outreaches". Churches are to bring hope to the hopeless because to minister as Jesus did is to minister to the afflicted. The church has a duty to minister to the poor, lame, halt, and blind. Christ answers the prayers of the afflicted by sending His followers - He does not work a miracle in sending manna from heaven, He does not send ravens to bring them food; but He works a miracle upon human hearts, He expels selfishness from the soul, He unseals

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<sup>16</sup> Ibid, pg 43-48.

the fountain of benevolence. The church must teach the afflicted to care for themselves - to be self-reliant<sup>17</sup>.

### **1.6.1 Academic background of students**

Private universities in Kenya play an important role within the education sector in the country. They help meet the high demand for higher education in Kenya which cannot be satisfied by the few public universities, they provide partnerships in financing of education and they contribute in the quality of higher education. This third role has been questioned by educators. They claim that students admitted fall short of the entry requirements in Kenyan public universities with some universities emphasizing on the “call” to ministry and not on academic excellence. The other factor is the qualification of the teachers in these institutions: some do not have first degree but just experience while others only have the first degree<sup>18</sup>. This study not only examines the academic backgrounds of the students but also their socio-economic and religious backgrounds. It also examines the academic qualifications possessed by the lecturers at Adventist University of Africa. This is done with a view to finding out how these backgrounds affect the quality of theological education.

### **1.6.2 Theological education curriculum and its contextualization**

What attitudes shape and inform curriculum formation in general and the teaching of African religion in tertiary institutions in East Africa in particular? Church sponsored institutions do not teach African Religion and in cases where it is taught the teaching

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<sup>17</sup> Ibid, pgs. 139 – 142.

<sup>18</sup> Nguru, M. Godfrey, *The Role of Private Universities*, in Achola, Paul P. P. W, Gray, Kenneth R., and Kerre, Wanjala B. (eds), *Trends and the Future of University Education in Kenya*, Kenya: Professors World Peace Academy, 1990, Pg. 31 And 35.

materials used do not give African Religion deep, positive analyses<sup>19</sup>. The inability of African pastors to effectively do contextual theology is hinged on perspectives used by African theologians to read the bible. They are western and do not address themselves to the material, moral and spiritual problems that preoccupy Africans. There is a lack of textbooks written from an African perspective that can be used by pastors in doing contextual theology<sup>20</sup>. Studies show that among the protestant revival preachers of Malawi more emphasis is laid on the feelings and attitudes of the hearers and the preacher's own ethical reliability, trustworthiness and personal character. With specific reference to the teaching of preaching Wendland notes that there hasn't been adequate academic treatment of manner or style of speaking, a glaring omission when one considers that the subject being analyzed is audible presentation<sup>21</sup>.

How can the scriptures be entrenched firmly in African Christianity? There is need for a keener interest in biblical criticism by African Christians and departments of theology and religious studies as this is on the whole a neglected area of study in the continent<sup>22</sup>. There is a lack of a method to bridge the gap between what is a narrow and technical exercise of academic exegesis and the sermon meant for a large and diverse group of listeners who are interested in the practical results of what the biblical text says. This is almost never tackled in the seminaries and there is need for an abridged guide to sermon exegesis to help pastors extract essentials pertaining to sound hermeneutics

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<sup>19</sup> Chepkwony Adam, *Teaching African Religion in Tertiary Institutions in East Africa*, in Mugambi, J.N.K, And Getui, Mary N., (eds), *Religions in Eastern Africa Under Globalization*, Nairobi: Acton Publishers, 2004.

<sup>20</sup> Manus C. U., *Intercultural Hermeneutics in Africa-Methods and Approaches*, Nairobi: Acton Publishers, 2003.

<sup>21</sup> Wendland E. R., *Preaching that Grabs the Heart-A Rhetoric-Stylistic Study of the Chichewa Revival Sermons of Shadrack Wame*, Blantyre: CLAIM

<sup>22</sup> Obeng', Emmanuel Adow, *The Use of Biblical Critical Methods in Rooting the Scriptures in Africa*, in Kinoti, Hannah W., and Waliggo, John M.(eds), *The Bible In African Christianity-Essays In Biblical Theology*, Nairobi: Acton Publishers, 1997.



(interpretation) and exposition (explanation and application)<sup>23</sup>. Magesa decries what he terms the privatization of biblical interpretation by a few (trained exegetes) and advocates contextual reading of the bible which implies, one, taking cognizance of the message in the bible and two, linking it to the contemporary needs and aspirations of the people in their context<sup>24</sup>.

The current theological training in Africa has tended to lay emphasis on spiritual leadership and discouraged critical thinking. The curriculum of ministerial training programs ought to have particular emphasis on four aspects which are of great relevance in contemporary Africa-inter religious dialogue, African religion and culture, social concern, and counseling services. These aspects contain challenges that demand church personnel of high intellectual and professional caliber, with the inevitable implication of a non-stipendiary ministry<sup>25</sup>.

### **1.6.3 Application of theological education in pastoral ministry**

The church in Africa has to effectively minister to the rapidly changing societies of Africa, which are tending towards urbanization without industrialization. The missionary has the mandate to facilitate the encounter of Jesus with individuals, but innovation and creativity should be encouraged instead of indigenization and inculturation in the cities. This is due to the diversity of cultures in the cities. The true mission of Christianity

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<sup>23</sup> Stuart Douglas, *Old Testament Exegesis-A Handbook for Students and Pastors* (3<sup>rd</sup> Ed.), London: Westminster John Knox Press, 2001.

<sup>24</sup> Magesa Laurenti, *From Privatized to Popular Biblical Hermeneutics in Africa*, in Kinoti, Hannah W., and Waliggo, John M.(eds), *The Bible In African Christianity-Essays In Biblical Theology*, Nairobi: Acton Publishers, 1997.

<sup>25</sup> Obeng', Emmanuel Adow, *Ministerial Formation for an Effective Church in Africa*, in Waruta D. W., and Kinoti, Hannah W.(eds), *Pastoral Care in African Christianity-Challenging Essays in Pastoral Theology*, Nairobi: Acton publishers, 2000.

should be to help Africans understand the natural, social, economic, and political forces that continue to dehumanize them, in order to facilitate their total liberation<sup>26</sup>.

Mijoga examined 299 sermons by preachers in African Independent Churches in Malawi to find out the interpretative techniques they use in sermons. From his study Mijoga notes that these sermons are no different from those done by preachers in mainstream churches. This is despite the fact that mainstream preachers are trained in critical modes of reading the bible<sup>27</sup>.

#### **1.6.4 Challenges that pastors face in pastoral ministry**

Pastoral care provides, or ought to provide companionship to the lonely and dejected. The clergy have personal and institutional problems and need to receive pastoral care for encouragement, guidance and correction<sup>28</sup>. Both the Roman Catholic and the protestant churches have numerous problems and challenges which emphasize the need for the clergy to undergo pastoral care and therefore, the challenge for the churches in Africa is to organize themselves in such a way as to provide effective pastoral care both to the society generally, and also to its own members and workers<sup>29</sup>.

Bresee observes that Adventism seems to have a built-in temptation to neglect preaching and attributes this to pastors not feeling challenged enough to give their best because

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<sup>26</sup> Mugambi, J.N.K., *Christian Mission in the Context of Urbanization and Industrialization*, in Nasimiyu-Wasike A., and Waruta D. W. (eds), *Mission in African Christianity-Critical Essays in Missiology*, Nairobi: Acton Publishers, 2000.

<sup>27</sup> Mijoga H. B. P., *Preaching and the Bible in African Churches*, Nairobi: Acton Publishers, 2001.

<sup>28</sup> Magessa Laurenti, *Pastoral Care for the Clergy*, in Waruta D. W., and Kinoti, Hannah W.(eds), *Pastoral Care in African Christianity-Challenging Essays in Pastoral Theology*, Nairobi: Acton publishers, 2000.

<sup>29</sup> Mwikamba, C.M., *Challenges and Problems of the Clergy: Some Trends in Kenya*, in Waruta D. W., and Kinoti, Hannah W.(eds), *Pastoral Care in African Christianity-Challenging Essays in Pastoral Theology*, Nairobi: Acton publishers, 2000.

SDA members do not have “options” like Christians who worship on Sunday who can always walk into another church if they don’t feel satisfied in one church<sup>30</sup>.

Challenges of pastoral ministry include not being led by the spirit, sinfulness of man, the power of Satan, the environment and the lack of a call, the lack of devotedness to ministry, conformity to the world, the fear of man, lack of Christian self-denial, the spirit of covetousness, not taking time off public service for personal spiritual growth, spiritual pride, absence of personal religion, not connecting his family with his work, and lack of faith<sup>31</sup>.

Professional growth is encouraged within the Seventh-day Adventist church for better equipping for service and ministers are expected to take continuing education<sup>32</sup>. What mechanisms are in place to ensure that pastors do not view theological education simply as a means to getting jobs or keeping their jobs? How is theological education used to help them grow both professionally, personally and spiritually?

### **1.6.5 Transformative learning**

How can transformative learning theory be in theological higher education? Mezirow views the goal of adult education as being to aid the individual become a more autonomous thinker by learning to negotiate his or her own values, meanings, and purpose rather than uncritically acting on those of others. Transformation of meaning

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<sup>30</sup> Bresee, W. F., *Successful Lay Preaching*, Maryland: The Ministerial Association General Conference Of The Seventh-Day Adventists, 1997.

<sup>31</sup> Bridges C., *The Christian Ministry*, Pennsylvania: The Banner of truth Trust, 1968.

<sup>32</sup> *Seventh-day Adventist Minister's Handbook*, Maryland: The General Conference of Seventh-Day Adventists Ministerial Association, 2009.

structures through an ongoing process of critical reflection, discourse, and the acting on one's beliefs indicate significant learning is taking or has taken place<sup>33</sup>.

Freire's philosophy of education demonstrates the emancipatory nature of both a personal and social transformation. Neither can be separated from the other and the combination of the two sets the stage for emancipation. Transformational learning is fostered through practicing critical reflection, problem posing, and dialogue<sup>34</sup>.

Sorensen<sup>35</sup> illustrates that principles of transformative learning can help to provide an environment where students learn to question the ideas and concepts they hold, and to reflect upon their experiences and their responses to these experiences in order to better understand themselves. Students' prior formation, the fragmented curriculum, and the separation of spirituality and theology are addressed in the use of transformative learning contributing to student formation.

### **1.7 Theoretical framework**

Mezirow's transformative learning theory and Freire's theory of education<sup>36</sup> were used in this study. According to Mezirow learning is a process of using a prior interpretation to come up with a new or revised interpretation of the meaning of one's experience in order to guide future action<sup>37</sup>. Transformative learning theory attempts to explain how our

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<sup>33</sup> Taylor, W. Edward, *The Theory and Practice of Transformative Learning: A Critical Review*, Ohio: ERIC, 1998, Pg. 12.

<sup>34</sup> Ibid, Pg. 18

<sup>35</sup> Sorensen, Christine Alison, *Formation, Transformative Learning, and Theological Education*, PhD Thesis University of Auckland, 2007.

<sup>36</sup> Freire, Paul, *Pedagogy of the Oppressed*, Harmondsworth: Penguin Books, 1972.

<sup>37</sup> Mezirow, Jack, *Contemporary Paradigms of Learning*, in *Adult Education Quarterly* 46, no. 3: ERIC, spring 1996.

expectations, framed within cultural assumptions and presuppositions, directly influence the meaning we derive from our experiences. Three common themes of his theory are the centrality of experience, critical reflection, and rational discourse in the process of meaning structure transformation. Meaning structures or frame of reference is made up of sets of beliefs, values, assumptions and expectations (including our cultural assumptions) through which we filter our experiences i.e. through which we come to perceive and understand ourselves and the world we inhabit. Meaning structures have two dimensions: first, a habit of mind – broad based assumptions that include moral consciousness, social norms, learning styles, philosophies e.g. religion and worldview, artistic tastes, and personality types and preferences. Secondly, resulting point of view – these include our points of view, attitudes, beliefs and judgments.

Transformation occurs when over time the student moves to reformulate his/her structures for making meaning. This is a reliable way of making meaning because the student is questioning his/her own points of view, looking and reflecting on alternative points of view and often creating a new, more reliable and meaningful way of knowing that may be different from the old habits of the mind. Mezirow suggests transformations come about due to one of four ways: elaborating existing frames of reference, learning new frames of reference, transforming points of view or transforming habits of the mind.

Freire's theory of conscientization has greatly influenced the development of education in the third world<sup>38</sup>. According to him there are two concepts of education: banking concept

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<sup>38</sup> Mumo, Peter Mutuku, *A study of theological education in Africa inland church-Kenya: its historic development and its present state*, PhD Thesis University of Nairobi, 1997, pg. 22.

and problem solving concept. Banking involves the teacher leading students to memorize mechanically the narrated content or a given set of facts. It stifles creativity and critical thinking, perpetuates cultural domination and seeks to maintain the status quo. Problem posing on the other hand involves a constant unveiling of reality. The learners develop the power to critically analyze their place in the world within which they exist. This concept does not perpetuate domination as both teachers and students become actors who critically analyze reality and intervene as subjects in the historical process. The method concentrates on showing people that they have the right to ask questions on the hows and whys, that they have the right to find out about causes and influences in their lives.

These theories were chosen for the following reasons. Firstly, like other missionaries, Seventh-day Adventist missionaries used the banking concept in their provision of bible and/or theological education. They perceived Africans as a people who did not know anything and who had a limited capacity to learn; a people to be civilized and educated through Christianity and elementary education. Secondly, because Adventism was a revival movement whose main aim was to check a society that was rapidly trending towards secularism and worldliness, this concept best suited them. It allowed missionaries to censor or dictate what the students learnt and later preached when they went back as ministers.

Third, Seventh - day Adventist theological education has witnessed minimal changes over the years even after the missionaries left. Libraries still stock the same books, and curricula and teaching methods have not changed much. Banking concept is still in use

and those students or teachers who raise questions are quickly labeled “liberal” or in extreme cases “heretics”. There have been no serious efforts at cultural synthesis; formation is often not an emphasized objective of Seventh-day Adventist theological education.

The fourth reason is that the type of faith exhibited by Christians of a given church denomination is a product of the theological education offered. While Seventh - day Adventist church membership can be said to be swelling, most of these members are born into the church. Their spiritual formation is wanting as the same pastors who are a product of this theological education are the same ones charged with spiritually nourishing them. Bible study aids for example the Bible study guides continue to be prepared from General Conference (GC) headquartered in USA and distributed quarterly all over the world. It’s increasingly common, especially among the youth, to have “dual church memberships”-on Saturday they are seventh-day Adventists and on Sunday they attend other churches. Members are questioning the traditional church positions and when they do not get satisfactory answers they are looking for alternatives. Pastors are not equipped with tools of critical inquiry, to help them deal with the localized challenges facing the membership for example single parenthood, divorce, economic disparities even within church membership, corruption, unemployment and other social issues. There are also tensions between the few pastors who have encountered the problem posing approach and those who have undergone education under the banking model.

## **1.8 Research Hypotheses**

- i. An individual's socio-economic, religious and academic backgrounds inform their decision to join ministry and have positive and negative effects on their theological education.
- ii. While the subjects taught reflect the basic areas of study that should be included in all ministerial and theological curricula, there have been no serious attempts at contextualization with reference to African Religion and Culture, inter religious dialogue, social concern and counseling.
- iii. The challenges faced by lecturers and students during theological education affect the quality of education they give and receive and as a result affect ability of pastors to apply what they learn in pastoral ministry.
- iv. Despite attending and graduating from Seventh-day Adventist seminaries, pastors have not been able to apply their knowledge to the various pastoral roles and have largely been unable to address themselves to material, moral and spiritual problems that preoccupy their congregations.

## **1.9 Research Methodology**

In order to meet the set objectives, the study targeted students and lecturers of Adventist University of Africa and SDA pastors who are currently serving in the Nairobi area but are not necessarily students of AUA.

### **1.9.1 Subject**

The students of Adventist University of Africa and pastors provided information on their backgrounds; social, religious and academic. They also gave reasons why they chose to



go into pastoral ministry, the challenges they faced while studying and provided details of their work. They discussed how theological training has helped them; what they apply and what they find hard to apply, and the challenges they encounter in using what they learnt in pastoral ministry.

The lecturers at Adventist University of Africa provided information on the admission criteria and on the curriculum of Adventist University of Africa. They explained how what is taught at the university is geared towards equipping the students for pastoral ministry within the different African contexts. They also shed light on challenges they encounter when teaching.

The subjects were selected through simple random sampling and because the lecturers were few as many as were willing were interviewed or filled out questionnaires.

### **1.9.2 Data Collection Instruments**

To collect the required information, this study employed both primary and secondary sources. Primary data was collected by use of a formal questionnaire, face to face interviews and through interaction with pastors and students where issues in question in this study were brought up and discussed. An interview guide was used and interviews took the form of a discussion so that probing could be done. Secondary data was collected from academic papers and monographs for information on what scholars have done concerning theological education and its application within pastoral contexts. These

materials was collected from libraries like Jomo Kenyatta Memorial Library in the University of Nairobi, the department of philosophy and religious studies library at the University of Nairobi, and the Catholic University of Eastern Africa library.

### **1.9.3 Procedure**

The study began with the construction of a questionnaire and interview guide which was tested on 10<sup>th</sup> October 2013 before the actual research. Oral interviews were also conducted on the same date to test the interview guide. After pre testing, the actual questionnaire was constructed and a final interview guide ready to begin the research.

Questionnaires were distributed to the target groups followed by interviews. Forty questionnaires were distributed to the pastors who work in Nairobi on 17<sup>th</sup> October 2013 and on 4<sup>th</sup> November 2013. Of these seventeen were returned. Thirty nine were sent to students between 1<sup>st</sup> and 4<sup>th</sup> November 2013. Of these twenty seven were returned. None were unwilling to fill out the questionnaires themselves so the researcher did not fill in any questionnaires for the respondents.

Interviews were done as in-depth information was received from the respondents. Four lecturers were interviewed on 24<sup>th</sup> October 2013 and on 28<sup>th</sup> October 2013, one lecturer filled out an online questionnaire on the 23<sup>rd</sup> October 2013. The interviewees included the dean of the theological seminary. A total of five pastors from Nairobi area were interviewed: three on 23<sup>rd</sup> October 2013 and two on 4<sup>th</sup> November 2013. At the time of

the interviews one of the interviewed pastors had not yet been employed by the SDA church<sup>39</sup>.

After data collection analysis was done, where the collected information was interpreted to test the hypotheses and meet the objectives of the project.

#### **1.9.4 Data Analysis**

After data collection, the answered questionnaires were sorted from the unanswered ones followed by checking for accuracy, uniformity and completeness. Field notes and the interviews were examined and notes made where there was a need. The data was arranged according to different topics and presented in a descriptive manner. The data was used to test the hypotheses and to meet the objectives, and thus allowed for conclusions and recommendations for the study to be made.

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<sup>39</sup> Undergoing theological education does not guarantee employment. After training the graduate is expected apply to his home conference to be considered for employment.

## CHAPTER 2

### SOCIO-ECONOMIC AND RELIGIOUS BACKGROUNDS OF SEVENTH-DAY ADVENTIST PASTORS

This chapter examines the socio-economic and religious backgrounds of the students.

#### 2.6 Religious Background of the Pastors

The respondents who were born to Seventh-day Adventist parents adopted their parents' religion. More than half converted from other Christian denominations and the rest were converted through public evangelism. This last category did not specify if they belonged to any other Christian denomination at the time of their conversion.

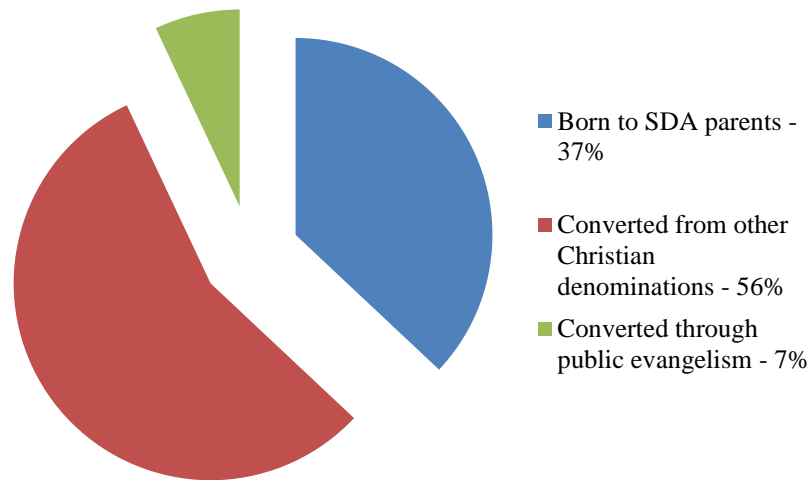


Fig. 1 Religious background of the Pastors

#### 2.2 Reasons for Joining Pastoral Ministry

The decision to join ministry is usually a complex process often involving a number of reasons, circumstances, experiences, and even people.

### **2.2.1 Spiritual Reasons**

The core motivation for ministry is having a call to do God's work: a call to prepare people for eternity and a burden for souls. This call was felt through personal conviction and/or encouragement from friends, church members and church workers like pastors. Pastors and students described feelings such as a strong desire to preach; feelings of great indebtedness to God for salvation and for God's providence, guidance and protection; and love for the work of God as evidence of their call. Others had gone through periods or events of stress, trauma, bereavement, violence and high emotional intensity and as a way of thanking God for protection through especially difficult circumstances in their lives. Some respondents felt that theological education provided a chance and a conducive environment to grow spiritually.

### **2.2.2 Economic Reasons**

Pastors and students said they did not have any other educational and economic opportunities apart from joining theological education. For them pastoral work was a way to get a job and a salary to sustain themselves. While literature evangelists<sup>40</sup> and lay preachers are an integral part of ministry within Seventh - day Adventist church they are not under formal employment of the church. Literature evangelists get commissions

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<sup>40</sup> Literature evangelists are Seventh - day Adventist men and women who have dedicated themselves to evangelize through literature published and distributed by the Literature Evangelism (LE) department of the Seventh - day Adventist church. Literature evangelists go into a community and offer Christian books and literature for sale. They purchase their stock at a wholesale price and sell at the recommended retail price. Income is gained from the profit margin on the books sold.

from their sales; lay preachers depend on the good will of church members. Pastoral work on the other hand attracts both a salary and other benefits like house allowance and school fees for both children and the pastor.

### **2.2.3 Professional Requirements**

All professionals are required to undergo training to equip them for the tasks and roles they are supposed to undertake in the course of their work. The essential qualities, commitments, and skills that a Seventh - day Adventist minister is expected to have are outlined in the *Handbook of Seventh - day Adventist Ministerial and Theological Education*. The Seventh-day Adventist minister is also expected be a holder of at least a degree in religion or theology. Pastors who are already serving using certificate and diploma qualifications are required to upgrade in order to continue serving. Literature evangelists and lay preachers who want to become pastors must also enroll for a degree in theology or religion.

### **2.2.4 Psychological Reasons**

Ministry and pastoral work is viewed as a prestigious career. Spiritual leaders are revered and respected in the community. They are opinion leaders in the society; shaping and guiding the community's way of life in a number of areas for example they are consulted on matters political, ethical, moral, and economic. This prestige, power and position are an attraction into ministry. Pastors said they derive a feel good factor from

the work of God. Service makes them feel good and at peace with themselves. They get a sense of fulfillment in doing good, serving others and saving souls both through spiritual nurture and providing counseling and rehabilitation for those facing challenges from such social ills like alcoholism, sexual immorality, and drug abuse.

### **2.2.5 Intellectual Reasons**

Like other disciplines theology is an academic endeavor. With admissions into public universities becoming harder to get, private universities provide an avenue for other students to get a university degree. Many such institutions are denominational and offer theological/religious studies. Theological education is also attractive as admission requirements may not be as stringent especially for those already in church employment like pastors, lay preachers and literature evangelists.

Respondents felt that theological education offered a chance to increase their knowledge of the bible, and the teachings and beliefs of the Seventh - day Adventist church. Within this category were respondents who had specific academic expectations or knowledge gaps they want to fill e.g. the most common were prophesy, health and life and works of Ellen G. White etc. Theological schools are also the best place to access books and publications which are rare or expensive.

### **2.2.6 Talent or Spiritual Gifts**

Church members and pastors interact with literature evangelists and lay preachers regularly. They see their love and dedication to God's work and therefore encourage

them to become pastors. Those respondents who were employed or pursuing other interests and who had demonstrated dedication to the work of God through their work within their local congregations and through their talents and spiritual gifts, were encouraged by pastors and fellow church members to join ministry.

### **2.2.7 Affectional Reasons**

Personal attachment to a practicing believer or believers can encourage an individual to join ministry. While the emotional or personal relationship experienced within the church community was central in convincing some respondents to join ministry, others have a more personal experience behind their decisions. One respondent is a pastor's son. That personal attachment to his father, and having a firsthand experience of what ministry was all about through proximity to his father's work was key to his decision to join ministry.

### **2.3 Economic Background of the Pastors**

Apart from joining a theological college other alternatives were open to these pastors. These alternatives were varied and can be summarized into these categories: formal employment, self-employment, education in different fields and other forms of church work. A few did not have any other alternative other than ministry.



Those employed were employed as: teachers- primary school and high school teachers (some held administrative posts for example one was a deputy head master); professionals in the medical field for example nurses and physician; in non-governmental organizations; accountants and as civil servants and in government parastatals.

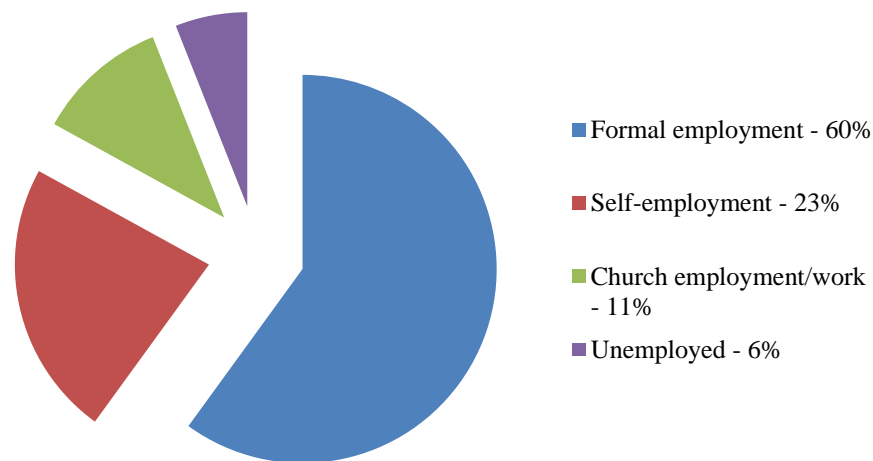


Fig 2 Economic background of the Pastors

Self-employment was an option available to a number of the pastors interviewed. Self-employment took the form of business and/or farming. It is worth noting that many people in formal employment are also engaged in other income generating activities.

Eleven percent of the respondents worked as either lay preachers or literature evangelists or both for the Seventh-day Adventist church before opting for pastoral training. Because these jobs are not salaries they sustain themselves through other income generating activities like business, farming, and casual labor.

Only six percent of the respondents were not engaged in any form of employment before joining theological education.

## 2.4 Academic Background of the Pastors

From the information about the economic background of the respondents the study found out that respondents who were previously formally employed had undertaken studies in specific areas e.g. accounting or teaching. A second category consisted of students who having received a call to ministry were already admitted to institutions of higher learning to pursue other disciplines. These respondents chose not to accept their admissions to these institutions; abandoned their education midway and joined theological college; or completed their studies and then joined theological education. The third category consisted of students who joined theological educational after secondary school education. Respondents were asked the age at which they joined a theological college.

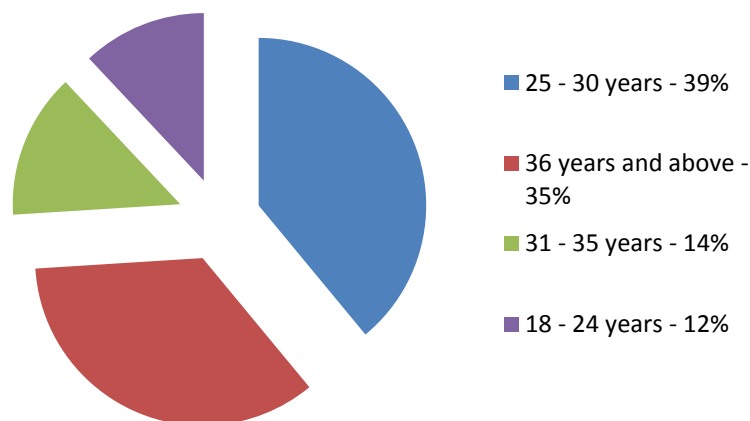


Fig 3 Age at which pastors joined theological education

Respondents were also asked what they considered an ideal age for one to start theological training.

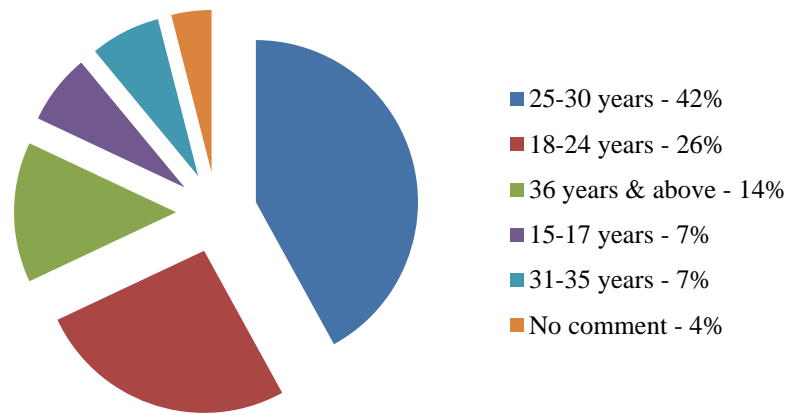


Fig 4 Ideal age to join theological education

The respondents' views on the criteria that should be used for the selection of students to go for church ministry training were as follows.

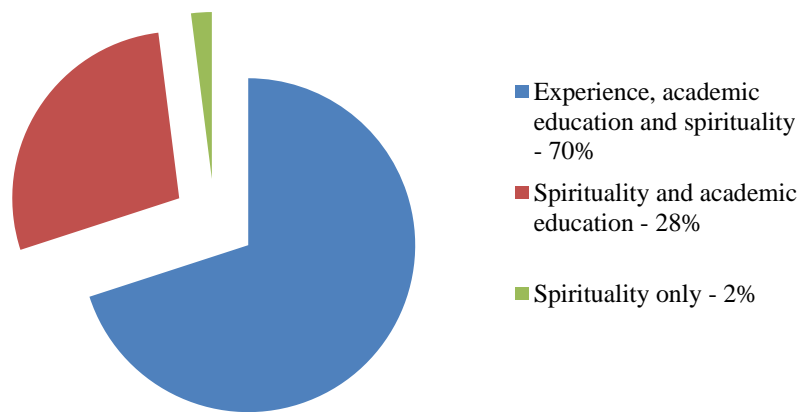


Fig 5 Criteria for admission to ministry

“Experience” here refers to both age and work experience. Emphasis was laid on the need for the pastor to be a mature person who is at a stage in life where he can engage

constructively with his church members - an individual who will be respected by his congregation first as an adult and second as a pastor. This is against the cultural backdrop where leadership roles are viewed as the preserve of adults<sup>41</sup> and not youths. Pastoral ministry requires a level of hands on experience and therefore literature evangelism, lay preaching and active participation in the life of the local church were considered vital.

## **2.5 Summary**

There are many reasons for joining theological education and students have varied social, economic, academic and religious backgrounds which shape their early formation. The differences in socio-economic, academic and religious backgrounds of the students means that the attitudes, expectations, beliefs, understanding, philosophies and assumptions students bring to theological education may be in conflict or divergent from the formation outcomes of theological education. Sorenson notes that theological education should help students become aware of these discrepancies, to be able to examine the source of their own assumptions and to be aware of the importance of formation as a central aspect of theological education<sup>42</sup>. Sixty percent of the respondents were professionals in other fields prior to joining theological education, twenty three percent were self-employed and only six percent were unemployed. This shows that not all students admitted to theological education fall short of the entry requirements in Kenyan public universities.

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<sup>41</sup> Being an adult is generally signified by going through rites of passage e.g. circumcision and marriage. In the ever changing cultural landscape taking on responsibilities for example taking care of one's siblings, parents and other family members has become a simple parameter used to show maturity and an ability to take on leadership roles.

<sup>42</sup> Sorensen, Christine Alison, "Formation, Transformative Learning, and Theological Education", PhD Thesis, University of Auckland, 2007, pg. 201.

## **CHAPTER 3**

### **THEOLOGICAL SEMINARY AT THE ADVENTIST UNIVERSITY OF AFRICA**

#### **3.0 Introduction**

This section will give an in depth analysis of the curriculum of the theological seminary at Adventist university of Africa to see whether it equips students to work in the African context. To achieve this, views of the lecturers, students and pastors were sort as well as examining the course descriptions.

#### **3.1 Mission of the Theological Seminary at the Adventist University of Africa**

The Theological Seminary at Adventist University of Africa is a faith educational community committed to preparing and biblically equipping faithful and resourceful spiritual and intellectual leaders to engage in the task of declaring the saving grace of God and making disciples of all nations in the context of the everlasting gospel of Revelation 14.

#### **3.2 Objectives of the Programs Offered at the Theological Seminary at Adventist University of Africa**

The degrees currently offered at the seminary are: Master of Arts in Pastoral Theology: a practical degree designed for pastors with experience in ministry; Master of Arts in Missiology: a practical degree designed for pastors as well as other Church workers with experience in ministry; Master of Arts in Biblical and Theological Studies: an academic

program designed to meet the needs of theologians, pastors and lay people, who wish to deepen their knowledge of Scripture, theology and history; and Doctor of Ministry: a professional program designed to meet the needs of pastors, mission executives, church leaders, and other ministry professionals.

Each program of the Seminary pursues the following general objectives:

- i. To accept the Bible as the word of God and equip men and women with the sound hermeneutical principles for biblical interpretation and learning.
- ii. To promote a stimulating academic and professional environment that provides for development of critical but responsible appraisal of different belief systems and worldviews
- iii. To develop theological, religious and practical skills necessary for effective ministry and leadership in all phases of ministry, church life and callings at the local and global level
- iv. To provide the Seventh-day Adventist Church in Africa with proficient, well-motivated and committed pastors, chaplains and church workers
- v. To provide a platform where intellectual and spiritual understanding of religion, ethics and morality may be pursued within the context of the Bible as the foundational and fundamental word of God
- vi. To foster a cosmopolitan atmosphere that engenders synergy, productive mutuality, camaraderie which affirm human dignity, diversity and value
- vii. To cultivate interest in personal spirituality which could influence the formation of strong spiritual, service and mission-oriented seminary community
- viii. To advance skills, techniques and approaches for conducting independent research that can be utilized in the graduate's own practice of ministry in preaching, teaching, writing and leadership.<sup>43</sup>

Nuomah Sampson sees spiritual formation and preparation of pastors, chaplains, religious educators to share the gospel as the main objectives for theological education within the SDA church. Pastors, and to some extent chaplains and religious educators, are in charge of the spiritual life of the members, they help members to participate in ministry, they nurture-through preaching and visitations. Their principal roles are to teach, nurture and

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<sup>43</sup> Oral interview with Nuomah Sampson conducted on 28<sup>th</sup> October 2013

lead in church settings, propagate the gospel, persuade non-believers to accept the gospel, equip members to perform various ministries according to their gifts<sup>44</sup>.

Osindo Oscar observes that the SDA church is yet to fully appreciate the role of missiology within the greater mission of the church. With specific reference to Kenya, he says that seventh-day Adventism is still flourishing among the Abagusii and Luo-the first cultural groups to be evangelized by SDA missionaries. The challenge or objective for theological education in this context is how does Adventism break away from the comfort zone of evangelizing within the traditional cultural settings of the Abagusii and Luo? Studies in missiology should help equip students to be able to move from one cultural setting to another, learn to live and understand the culture and be able to evangelize its people in a way that resonates with their world view<sup>45</sup>.

Figuroa Victor argues that since pastors lead and minister to educated members-with both undergraduate and post graduate degrees, a pastor must also stand among them as an academic. Church members are becoming more educated, so the pastors must also move in tandem for them to be able to serve them and if need be come up with new ways of ministering to these new, dynamic congregations and to tackle new emerging challenges<sup>46</sup>.

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<sup>44</sup> Oral interview with Nuomah Sampson conducted on 28<sup>th</sup> October 2013

<sup>45</sup> Oral interview conducted on 28<sup>th</sup> October 2013

<sup>46</sup> Oral interview conducted on 24<sup>th</sup> October 2013

### 3.3 Faculty – their background and experience

The teaching staff consists of ten full time lecturers and part time lecturers, a total of over fifty lecturers. The full time lecturers are based on campus at all times while the part time lecturers are drafted in when the students use the satellite campuses or for specific courses. At the time of the project eight full time lecturers were on campus, five of them were interviewed.

Candidates for the position of Religion/Theology teacher at an Adventist college, seminary, or university must have a background and experience, that includes, but is not limited to, the following: good teaching skills, a spiritual leader, years of productive ministerial experience as a pastor, evangelist, chaplain, Bible instructor, literature evangelist, and the like, and an appropriate earned degree that is normally higher than the highest degree program in which he/she is expected to teach or qualifies for acceptance into an appropriate doctoral program<sup>47</sup>. There are other essential qualities, commitments, and skills that are outlined in *Handbook of Seventh - day Adventist Ministerial and Theological Education* that apply to all ministers-pastors, religion/theology teachers, and chaplains<sup>48</sup>.

From the interviews conducted with the lecturers at AUA, one was converted from another Christian denomination; the other four were born to SDA parents. They are all

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<sup>47</sup> The International Board of Ministerial and Theological Education, *Handbook of Seventh - day Adventist Ministerial and Theological Education*, Silver Spring: Department of Education – Ministerial Association, General Conference of Seventh-Day Adventists, July, 2001, pg. 11

<sup>48</sup> Ibid pg. 34



trained pastors who have experience in pastoral work of at least five years each and one, Pastor Osindo Oscar, is still actively involved in pastoral work and at the time of the interview was General Conference of the SDA church Ministry Coordinator Adventist-Muslim relations. Apart from one, who joined theological education three and a half years after completing his high school studies, the rest worked in other fields before joining ministry; two of the respondents are trained teachers, and one worked as an electrician with Kenya Railways Company.

With the exception of one lecturer who was a PhD candidate at the time of the study all the others have doctorates. The areas of specialization are varied: mission application – New Testament, ministry, systematic theology, and missiology. All the members of faculty who were interviewed have published academic material in the form of articles, chapters, and/or books. They have all taught at various universities for at least 10 years each.

### **3.4 Teaching Methods**

The teaching methods used are varied depending on the area of study and the desired outcome. Some of the methods used are: lectures, group work, question and answer sessions, quizzes and tests, discussion by students and teacher, case studies, personal experience, field trips, group discussion, arguments, seminars, and student presentations. Pastor Osindo Oscar noted that in areas like missiology use of case studies, discussions, personal experience and seminars are crucial. This is a relatively new area in Seventh -

day Adventist theological education and therefore there is limited published literature by Seventh - day Adventist scholars. It is also dynamic because cultures are different and ever changing, what works in one cultural setting does not necessarily work in another. In his view this approach to teaching missiology enhances critical thinking, participation and creation of knowledge as both teacher and students share and learn from each other. As a pioneer in this area within the SDA church he believes that continued practical work in the field, continuous evaluation and patience is the best way for students to learn and at the same time create knowledge in the area of missiology<sup>49</sup>.

### **3.5 Basic Subject Areas in Ministerial Formation**

The following outline of subject areas for ministerial formation is designed to respond/achieve the desired essential qualities, commitments and skills of a Seventh - day Adventist minister. Thus, it covers the basic areas of study that should be included in all ministerial and theological curricula in order to achieve the desired outcomes<sup>50</sup>.

- a. Biblical Studies: Old Testament Studies, New Testament Studies, Biblical Languages and Exegesis, Biblical Archaeology and Backgrounds, Daniel and Revelation/Eschatology.
- b. Doctrinal and Historical Studies: Doctrine of Scripture and Hermeneutics, Bible Doctrines (SDA Fundamental Beliefs), History of the Christian Church, Seventh-day Adventist History, Ellen G. White Writings/Gift of Prophecy, Science and Religion, Christian Ethics and Social Issues, Apologetics/Comparative Christian Studies.
- c. Pastoral and Mission Studies: Leadership and Administration of Local Congregations, Pastoral Ministry (including addressing the needs of various groups such as youth), Preaching/Homiletics, Evangelistic Leadership: Public, Personal, Church Growth, Church Planting, Worship and Music/Liturgy, Structure and Function of the World SDA Church, Church Stewardship and Finance, Motivating and Training Laity for Ministry, World Mission (Including

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<sup>49</sup> Oral interview

<sup>50</sup> The International Board of Ministerial and Theological Education, *Handbook of Seventh - day Adventist Ministerial and Theological Education*, Silver Spring: Department of Education – Ministerial Association, General Conference of Seventh-Day Adventists, July, 2001, pg. 36-37

Study of World Religions and Secularism), Pastoral Care and Counseling, Marriage and Family, Health Ministry, Christian Education/Teaching Ministry, Technology in Ministry.

- d. Personal Formation: Spiritual Formation, Life and Career Management, Professional Ethics, Personal Stewardship and Finance.

The International board of ministerial and theological education (IBMTE) and the ministry of education (commission for university education) provide the foundation of the program curriculum. The program is further enhanced by contextual units to fit place, country, continent and/or culture. Nuomah notes that to ensure the programs at Adventist University of Africa are contextual the lecturers are encouraged to keep in mind that their students are working in African context. Courses like African culture and religion are specifically taught by African lecturers who have both theoretical and experiential knowledge<sup>51</sup>.

There is room for individual institutions to customize the curriculum and room to create new ones altogether as illustrated by Osindo Oscar who is a pioneer in mission studies not only at Adventist University of Africa but in other Seventh-Day Adventist institutions. Missiology was first taught as a diploma at Newbold. He later taught an accredited program done at Arusha between 2004 and 2005. This program at Arusha was later expanded to become an Andrews University MA program and will soon be offered at Ph.D. level. He joined Adventist University of Africa to set up the same program and later went to the Philippines, Middle East University (Lebanon) and Zaoksky Adventist University, Russia<sup>52</sup>.

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<sup>51</sup> Oral interview conducted on 28<sup>th</sup> October 2013

<sup>52</sup> Oral interview conducted on 24<sup>th</sup> October 2013

### 3.6 Curriculum and its Contextualization

One of the objectives of this study was to examine the curriculum to see whether it takes into account the problems and challenges of contemporary society. Obeng' says that four aspects must be addressed in any given curriculum for it to be considered contextual – interreligious dialogue, African religion and culture, social concern and counselling. The study examined the course descriptions of all course units offered under each degree program and worked out percentage ratios of how many courses out of the total addressed each of these aspects.

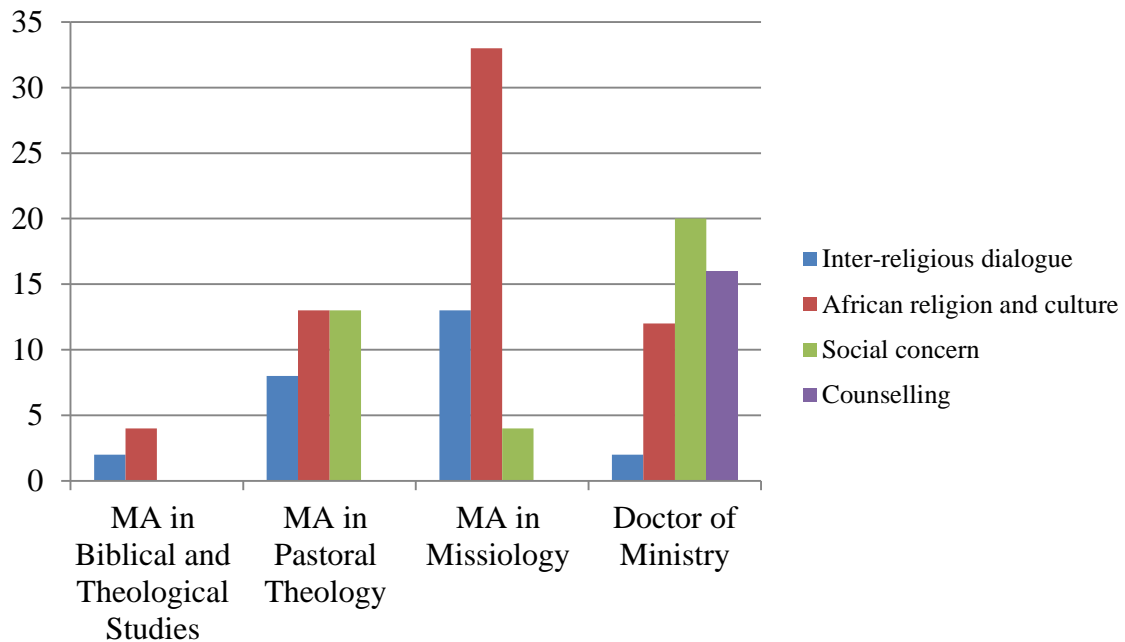


Fig 6 Curriculum and its Contextualization

From this analysis the curriculum for biblical and theological studies was the least contextual and the curriculum for Doctor of Ministry offered courses covering all the four aspects. Pastoral theology curriculum laid emphasis on understanding the cultural milieu

within which the pastor works and on social issues that he/she must tackle. The curriculum for missiology encourages interreligious dialogue for Islamic ministry students since they will work with Muslims. Another reason is that this curriculum has been informed by fieldwork, personal experience and input by those converted from Islam<sup>53</sup>. Doctor of ministry covers the four aspects because the areas of specializations are nine - Chaplaincy; Church, African Society and Mission; Church Leadership and Administration; Discipleship and Spiritual Formation- Evangelism & Church Growth; Marriage and Family; Pastoral Care and Counseling; Word, Worship and Liturgy; and Youth Ministry.

Seventy-five percent of pastors ministering in Nairobi felt that the theological education they received was appropriate for the Kenyan situation. They said that theological education is contextualized because the programs touched on social issues and were taught by African lecturers. The introduction of Adventist University of Africa, an institution offering post graduate education, was seen as a positive indicator of Seventh - day Adventist education becoming more contextual. Those who disagreed said the current state of theological education is a good starting point but more is required. Theological education programs are still shallow and the teachers are poor. Church leaders, especially Kenyan church administrators, were also viewed as not being committed to theological education.

The courses that they suggested needed to be introduced at undergraduate level were: courses dealing with African Religion and culture; cultural and social studies; courses on

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<sup>53</sup> Oral interview conducted on 24<sup>th</sup> October 2013

missiology; finance e.g. financial self-support, poverty alleviation, wealth creation; courses in counseling; management courses e.g. conflict resolution, management, public relations; and courses targeting special groups e.g. students, ministry in rural/urban areas.

### **3.7 SUMMARY**

From the interviews conducted with the lecturers Adventist theological education lays emphasis on spiritual formation and preparing individuals for spiritual leadership. This preparation should equip them to work within their own cultures and in cultural settings that are different from their own. It also makes a pastor an academic able to stand among other academicians as an equal peer.

The curriculum covers the subjects of bible (Old and New testaments and respective languages), pastoral studies (homiletics, missiology, counselling and so on), and theology. Pastoral studies equip with tools of evangelism while bible and theology provide the content of the message. There are also courses geared towards personal formation of the pastors (spiritual formation, life and career management, professional ethics and personal stewardship and finance). By using the four aspects highlighted by Obeng', gaps were noted in the curriculum. More needs to be done to address interreligious dialogue, finance (poverty, self-reliance etc.), management skills and counselling within the curriculum. Further research is needed to determine whether the courses on African Religion and culture and those tackling social issues are enough and whether teaching materials used give African Religion deep, positive analyses.

There is no recommended teaching methodology at the seminary at Adventist University of Africa. Some teaching methods used by the lecturers lay emphasis on book learning while others incorporate the student's experience as a useful part of knowledge generation. Seventh-day Adventism discourages students from relying on the use of the presuppositions and the resultant deductions associated with the historical-critical method<sup>54</sup>. Obeng's recommendation for the use of critical methods to help in understanding the bible and in interpreting it within the African context remains a challenge within Seventh-day Adventist theological education.

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<sup>54</sup> <http://www.adventist.org/information/official-statements/documents/article/go/0/methods-of-bible-study/beliefs/beliefs/>

## **CHAPTER 4**

### **CHALLENGES FACED BY LECTURERS AND STUDENTS IN SEVENTH-DAY ADVENTIST THEOLOGICAL EDUCATION**

#### **4.1 Introduction**

According to Adventist philosophy of education, education seeks to impart more than academic knowledge. Education should seek to produce balanced development of the whole person: spiritually, intellectually, physically and socially. Its aim and mission is pragmatic, to produce a human being who is at peace with both man and God, a coworker with God in saving souls. Figueroa says that SDA theological education is concerned with producing pastors, and not necessarily thinkers or philosophers. SDA theological education is more pragmatic or practical, concerned with producing ministers who will go out preaching the gospel and bringing more into the fold<sup>55</sup>.

#### **4.2 Challenges facing lecturers and students at the seminary at AUA**

The challenges faced by students and lecturers are academic freedom, prior formation, fragmented curriculum, teacher competency, lack of enough time, the age of the students, language barrier, the cost of theological education, and women in theological education and pastoral ministry.

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<sup>55</sup> Oral interview conducted on 24<sup>th</sup> October 2013



#### 4.2.1 Academic Freedom in Seventh-day Adventist Institutions of Higher Education

A statement on academic freedom guarantees teachers and students in SDA institution of higher learning space to be able to carry on the functions of learning, research, and teaching with minimum restrictions. Investigation, teaching, and publishing within one's area of academic competence are encouraged. According to this statement lecturers enjoy freedom of speech, freedom of research and freedom to teach<sup>56</sup>. Since the dynamic development of the Church depends on the continuing study of dedicated scholars, Christian cordiality is expected where a scholar's findings differ from traditionally held views. This does not mean that such a scholar teaches as truth what is contrary to the fundamental teachings of the Seventh - day Adventist church<sup>57</sup>. These guidelines notwithstanding respondents took issue with divergent views expressed in class by their various lecturers and the Seventh - day Adventist authors or theologians whose books, articles, ideas and theologies they used, read or discussed. They felt that such material is harmful and is no use to Seventh - day Adventist pastors. Such an attitude was reported among lecturers too; with the recommendation that such students should not be allowed to become pastors. This is despite Ellen White's statement that "It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of others men's thoughts."<sup>58</sup>

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<sup>56</sup> The International Board of Ministerial and Theological Education, *Handbook of Seventh - day Adventist Ministerial and Theological Education*, Silver Spring: Department of Education – Ministerial Association, General Conference of Seventh-Day Adventists, July, 2001, pg. 95

<sup>57</sup> Ibid pg. 95

<sup>58</sup> Ellen G. White, Education, p. 17

### **4.2.2 Prior Student Formation**

According to Figueroa some institutions offering theological education for undergraduate students do not challenge their students academically, with emphasis being on vocation. Academic excellence is not viewed as critical for pastoral ministry<sup>59</sup>.

One of the reasons for this has been the drive to have all pastors attain a university degree at the least. The motivation for theological training for such pastors is rarely education for education's sake, they want to continue serving. The undergraduate degree is therefore not perceived as being important to equip the pastor both for ministry and future academic endeavor, but as an avenue to secure continued employment.

For the lecturers at Adventist University of Africa this translates to more time being spent on reviewing what the students ought to have undergone at undergraduate level before proceeding with programs they are undertaking. Valuable time is lost since students have only six weeks of on campus study.

### **4.2.3 Curriculum, Teacher Competency and Facilities**

Figueroa and Osindo stated that there is need to introduce specialization at the undergraduate level. Students need to start choosing their areas of interest that they can build on in the field and at post graduate level. It was observed that the respondents did not express specific areas of interest when asked why they joined ministry, for example,

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<sup>59</sup> Oral interview conducted on 24<sup>th</sup> October 2013

none pointed out a desire to serve in specific areas like single parenthood, passion for the youth, HIV/AIDS, and fighting corruption<sup>60</sup>.

They also noted that courses not offered at all for example missiology should be introduced at undergraduate level. The mission of the Seventh-day Adventist Church is to proclaim the gospel to *all peoples*. “All peoples” entails different cultures, social classes, races and religious backgrounds. Its absence at undergraduate level handicaps the students who take it up later at an advanced level.

Another challenge is what can be termed as curriculum fragmentation. Pastors interviewed indicated that they felt there was no connection between what they learnt and their personal life and work. While lecturers understand the relationship and interconnectedness of the various course units offered, students do not easily see the connection. This makes the students approach theological education as a series of different exams that have to be passed.

Respondents, for example Pastor Wycliffe Kinara, view Seventh - day Adventist theological education as being too theoretical. The current set up of practicum is not sufficient and does not give a real picture of ministry. They suggest mandatory lay preaching or attachment before theological education or a break in between studies for field practice and the introduction of mentorship programs after theological education where students are placed under mentorship as they await assimilation into ministry.

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<sup>60</sup> Oral interview conducted on 24<sup>th</sup> October 2013

Teacher qualification is an important factor in ensuring quality higher education. Scholars have indicated private universities have a challenge with the quality of the teaching staff - some do not have first degree but just experience while others only have the first degree<sup>61</sup>. While the lecturers interviewed have an appropriately earned degree that is higher than the highest degree program in which they are expected to teach, pastors interviewed indicated this is not always the case in other institutions.

Because the program at Adventist University of Africa is not centralized there is no pressure on facilities and resources. With more programs being incorporated and others expanded there will be need for expansion of the current resources. Respondents reported that other institutions had challenges in this area, some lacking properly equipped libraries, and boarding facilities. Aids to critical bible study like commentaries, dictionaries and concordances especially those written from an African perspective were not available.

#### **4.2.4 Short time spent on campus**

There are memoranda of understanding with several universities for use of facilities and man power. These universities are: University of east Africa Baraton-Kenya; Babcock University, Nigeria; Valley View University, Ghana; Solusi University, Zimbabwe; and Helderberg University, South Africa. The program requires that students be on campus for six week period per year for intensive classes.

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<sup>61</sup> Nguru, M. Godfrey, *The Role of Private Universities*, in Achola, Paul P. P. W, Gray, Kenneth R., and Kerre, Wanjala B. (eds), *Trends and the Future of University Education in Kenya*, Kenya: Professors World Peace Academy, 1990.

Anna Galeniece, like other lecturers felt that time is too short to cover the amount of work set out for the students. On the part of the students family and pastoral commitments greatly eat into study time. Work continues to encroach on pastors' learning time when they are in session because they do not have assistants to delegate work to. Although the pastor is physically away from his area of work, he still continues to minister to his congregation<sup>62</sup>.

The pastor has to also set apart time to communicate and keep in touch with his family which is away from him, sometimes travelling back home. Respondents said they missed their families while away at school. One of the respondents lost his mother and sister while studying. The loss affected him and he had to stop his studies for a while in order to recover. Apart from such loss, family conflicts and disputes can disrupt study as the pastor is forced to postpone study to attend to such family matters.

Some parents view pastoral work as demeaning or a waste of bright minds. Given the option between theological education and other "lucrative" careers, parents/guardians opt for the latter. Respondents reported being disowned and rejected by family because of their choice. Left alone they had to fend for themselves and depend on well-wishers to be able to finish theological education. Consequently it took them longer to finish their training.

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<sup>62</sup> Interview conducted on 23<sup>rd</sup> October 2013

#### 4.2.5 Age of the Students

The respondents were asked the age at which they joined theological education and their responses are mapped below.

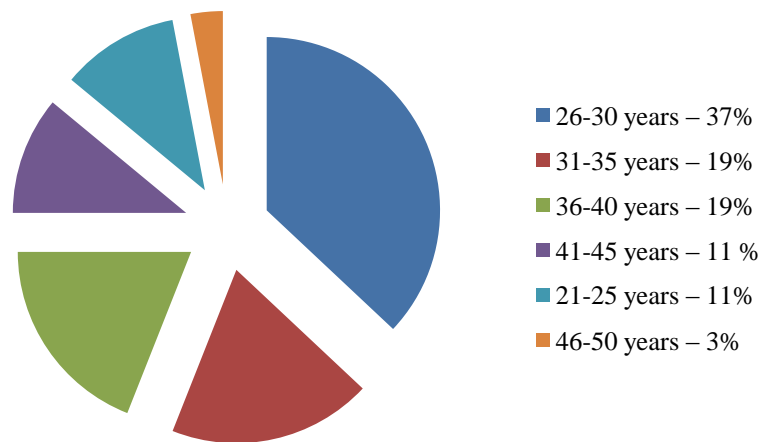


Fig 7 Age of joining theological education

The age of the students sampled was between 35 and 54 years. Majority (89%) joined theological education while aged at least 26 years. Respondents reported that academic work is not easy when undertaken at an older age and they felt the ideal age for theological education is between 18 and 30 years. A major reason for joining theological education late was because ministry was not the first choice of a career for the majority. Secondly, financial challenges and family responsibilities meant taking longer to finish their undergraduate studies. Thirdly, the pastors need to serve for a period of time before they can be sponsored for the degree programs at Adventist University of Africa. On the other hand, those who started theological education at an early age were treated as

children because many of their colleagues were married and had families. Socializing with them was hard as they were regularly pressured to marry so as to fit in.

#### 4.2.6 Language Barrier

The nationalities represented in the sample are as presented below. The school admits students from francophone and Anglophone countries, yet the lectures are delivered in English. This is a big challenge for all parties involved. The students from French speaking countries have a hard time understanding the lectures and presenting their work in English. The lecturers on their part cannot engage them as freely as they do the English speaking students. Students cannot also share freely in discussion, debate, and conversation because of the language barrier.

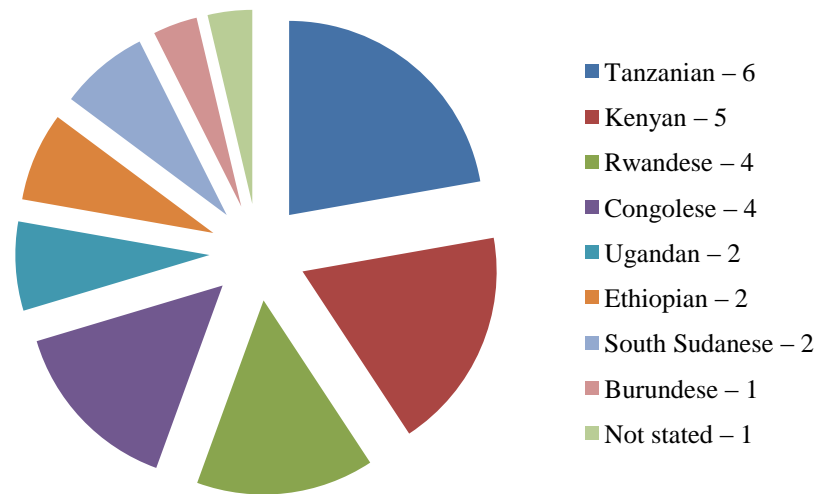


Fig 8 Nationalities of the students of AUA

#### 4.2.7 Cost of Theological Education

Students at AUA receive sponsorship for their education from their respective administrative organizations (fields, unions or division). Undergraduate studies are self-sponsored with a few pastors receiving sponsorship from the employing organization.

This economic challenge has several facets: first respondents cited the lack of school fees. Students depend on any savings they may have and good will of church members, family, friends and well-wishers. It can take several *harambees* to raise school fees because of the high fees. They also take up short term jobs to try and raise funds.

Sponsored students cited the lack of allowances to sustain them as they study. Depending on the nature of the sponsorship some students have to either get part of the fees or their up keep. This is a challenge especially for those who travel away from their homelands to access studies.

Another financial challenge involves family upkeep while the pastor is away from home. Supporting oneself, paying for theological education and maintaining a family back home is hectic. Relocation is an option during undergraduate study and when a pastor cannot relocate he is forced to travel back home and this is expensive. There are three other Seventh - day Adventist universities that train pastors in east Africa – university of east Africa Baraton, Bugema University, Kampala and University of Arusha in Tanzania.



#### **4.2.8 Women in Theological Education**

Within seventh-day Adventist church pastors' wives have been undertaking theological education in order to assist their husbands in ministry. This trend is now changing with women who are not married to pastors enrolling for theological education. The numbers are still low and among the respondents only one out of forty four was a woman-a chaplain. She says that theological education and pastoral ministry are still viewed as a man's world and the lack of clarity on the part of the SDA church as it continues to grapple with the issue of women ordination does not help. This limits trained women to roles like chaplaincy, counselling but not becoming pastors after theological education.

#### **4.3 SUMMARY**

Academic freedom in Seventh - day Adventist institutions of higher education is encouraged in policy statements by the church. The study found out that there are fears and opposition from both students and lecturers who feel that certain authors, teachings, ways of thinking and/or ideas are not beneficial. Other challenges include poor formation of students at undergraduate level, fragmented curriculum, teacher incompetence, poor facilities, lack of time, the age of the students, language barrier, high cost of theological education and the challenge of women in theological education and pastoral ministry.

Transformative learning is an approach that can be used in theological education as a tool to help students and lecturers counter and rectify the problems identified as working

against formational purposes in the practice of theological education. This approach helps lecturers to be aware of any distorted assumptions that students have so that they can adapt their lessons to help students reevaluate their assumptions and make the necessary revisions and is beneficial for students whose prior formation was poor and for older students who are set in their thought patterns, beliefs, presuppositions and views. This approach also allows for the integration of a fragmented curriculum so that students are able to see the links between the subject areas and their personal lives and also how one class informs another<sup>63</sup>. Students who are ready for change, who anticipate it and who respond appropriately would be equipped to better deal with economic and institutional challenges that face them during and after theological education.

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<sup>63</sup> Sorensen, Christine Alison, "Formation, Transformative Learning, and Theological Education", PhD Thesis, University of Auckland, 2007. Pg. 39-41

## **CHAPTER 5**

### **APPLICATION OF THEOLOGICAL EDUCATION BY SEVENTH-DAY**

#### **ADVENTIST PASTORS IN PASTORAL MINISTRY**

In the early decades of Adventist work, only the itinerant preacher, or evangelist, was ordained, and he was referred to as an ordained minister or “gospel minister.” Ministry in that time period was focused on the work of the evangelist. With time, however, other kinds of tasks or functions became part of what ministry consists of. The work of Bible workers, literature evangelists, educators, publishing house editors and workers, and other administrators began to be included in the work of ministry for the church. And men in these functions, who at first were not ordained, started to be ordained. Ellen G. White’s encouragement to women, from as early as 1898, to engage in ministry also underlines this change in the Adventist understanding of ministry, from a narrow meaning to a broad inclusion of many functions.

#### **5.1 Pastoral Roles in the Seventh-day Adventist church**

Pastors were requested to state or list their roles as Seventh - day Adventist pastors. The roles assigned to Seventh - day Adventist pastors are: preaching, visiting members, providing counseling (premarital, marital, bereavement, trauma), training members for ministry, child dedication, carrying out baptisms, weddings, and administrative duties. Administrative duties include chairing meetings - departmental meetings, church board meetings, and elders’ committees; and writing monthly reports. Monthly reports comprise: evangelistic campaigns conducted; converts/souls won; total baptisms in the month; total number of members visited in the month; total of elders’ trainings in the

month and attendance; number of trainings in other departments in the month and attendance; name of new Sabbath schools opened. A number of students of Adventist University of Africa (45-50%) were church administrators serving in various positions in the Seventh - day Adventist church at the time of the study.

## **5.2 Benefits of Theological Education**

The pastors were asked what they thought were the benefits of theological education. There was a unanimous agreement that theological education is important and does benefit the pastor. While not all of the respondents could articulate how change occurred, they were aware that their thinking and behavior had changed.

Pastor Wycliffe Kinara noted that it is important for pastors to view themselves as professionals in their own right. Theological education makes the pastor critical in his approach and changes his attitudes towards dealing with diverse issues that are brought to his/her attention. In his view theological education makes a pastor more liberal and tolerant, less prone to hard line stances on matters that are not essential to faith and salvation. Theological education builds up the spirituality of the pastor and grounds him in the truth<sup>64</sup>. Pastors benefitted through intellectual and spiritual formation, and were equipped to share the gospel confidently. They learnt social skills and management skills that are essential for leadership in various settings.

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<sup>64</sup> Oral interview with Wycliffe Kinara and George Mburu conducted on 4<sup>th</sup> November 2013

### 5.3 Application of Theological Education

One of the areas this project was concerned with was whether pastors who had undergone theological education applied what they learnt. This question was posed to lecturers and pastors and their responses captured.

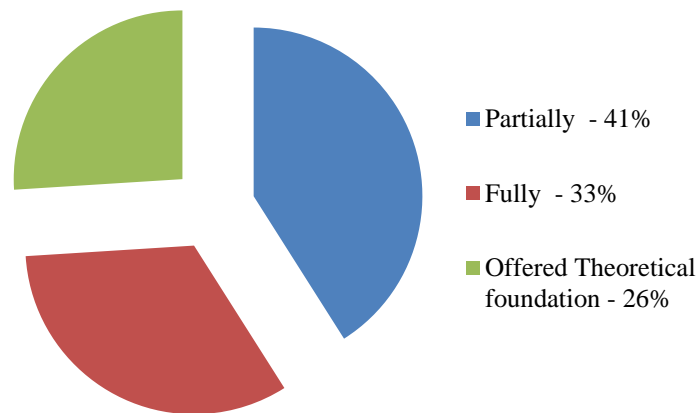


Fig 9 Did theological education equip you for Pastoral Work?

Pastors who noted that theological education partially covering pastoral work and that it provided a theoretical foundation said that personal effort, prayer, study, and experience (learning on the job) are essential.

Pastors in Nairobi station noted that some of the areas theological education had helped them in were how to relate with and involve members in service, and leading by example.

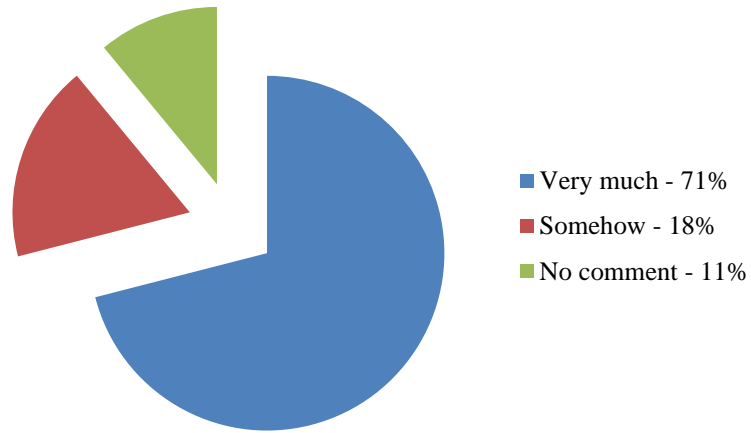


Fig 10 Has theological education helped you in pastoral work?

A major part of the pastor’s role in the church community is to train, equip, organize and supervise the church for evangelism<sup>65</sup>. Pastors were asked their level of commitment to giving theological education to the church members and lay preachers.

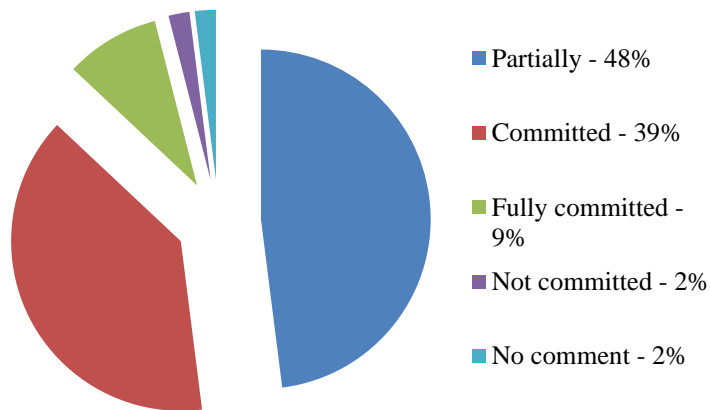


Fig 11 Commitment to Lay Training

<sup>65</sup> *Seventh-Day Adventists Believe*, Silver Springs: Ministerial Association of the General Conference of the Seventh-day Adventist Church, 2<sup>nd</sup> edition, 2005, pg. 242

Pastors are partially committed to training the laity because they do not have enough time and suggested that an educational institution should be involved.

Osindo noted that missiology students apply what they learn. They train church members and work extensively with lay preachers among Muslims; talk about missiology programs in their churches to encourage support, prayers and involvement; and they conduct seminars<sup>66</sup>.

Pastors are trained in critical modes of reading the bible so that they can read, teach and explain the bible to their congregations. An observation made from interviews was that their sermons do not reflect this<sup>67</sup>. This supports a study done by Mijoga (2001) which observed that interpretative techniques employed by untrained preachers are no different from those by preachers who have undergone theological education.

#### **5.4 Challenges in Application of Theological Education in Pastoral Ministry**

Three major challenges were noted: socio-cultural challenges, financial challenges and negative politics.

##### **5.4.1 Social - Cultural Challenges in Pastoral Ministry**

Osindo says that although missiology students apply what they learn, they face a number of challenges. The number of pastors involved in active mission in the field is small and they serve large territories. The church, that is the local church and the administration, has not understood and appreciated the immense importance of mission. Evangelistic

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<sup>66</sup> Oral interview conducted on 28<sup>th</sup> October 2013

<sup>67</sup> Figueroa Victor, Polycarp Nyang'au, George Mburu and Wycliffe Kinara

campaigns are preferred because results are relatively immediate and tangible. On the other hand, missions take time to succeed; they require economic investment (for example in training workers) and materials (books, working stations), patience, and time because results are never instant. He echoes Mbiti who says that mission is yet to be seen from within, as arising out of, and as moving from the church which is centered in Africa<sup>68</sup>.

Fifty nine percent (59%) of the respondents at Adventist university of Africa said they had experienced challenges while dealing with members of a different culture, tribe or social class (poor or rich), while forty one percent (41%) said they had not experienced any challenges. Fifty nine percent (59%) had witnessed a form of nepotism, tribalism or class segregation among church ministers or church members; thirty percent (30%) had not witnessed it, and eleven percent (11%) had no comment. Forty eight percent (48%) felt theological training prepared them to deal with these differences and challenges caused by different cultures, tribes and/or social class, forty four percent (44%) said theological education partially equipped them. Less than half of the respondents felt they were able to deal with conflicts resulting from cultural, tribal and class differences.

Members' perceptions and the way they understand things is different. What is easily understood and accepted in one congregation might not be in another. Within the same congregation the individual members are also different. Members hold on to erroneous teachings, practices and traditions which are hard to eradicate. Congregations can be

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<sup>68</sup> Mbiti, S. John, *Bible and Theology in African Christianity*, Nairobi: Oxford University Press, 1986, pg. 189.



liberal or conservative with the implication that certain congregations do not embrace new ideas, change and resist attempts to involve them in ministry, they prefer to have the pastor, elders and church officials to do ministry. According to the respondents congregations in urban areas tend to be more liberal and engage the pastor more, scrutinizing everything he does, and expect delivery on certain areas of church life. They also question church policy, teachings and practice. Rural congregations are more conservative in their outlook, and illiteracy among rural congregations is a big challenge.

Large congregations are common in urban areas, while rural areas have smaller congregations spread over larger areas. Contact with the pastor is minimal with more and more responsibility delegated to ill equipped elders. One respondent has a physical disability and serving in rural settings is a challenge because it requires a lot of movement.

Pastors who join theological education directly from high school were viewed as having high and unrealistic expectations about pastoral ministry. They view pastoral ministry as a white collar job, and do not appreciate the extra hours, sacrifice and effort required for successful ministry. They lack maturity and cannot handle the job expectations because they are still easily swayed by their peers. Church members do not hold them in high esteem or with a lot of respect like older pastors; they have to work extra hard to win over congregations<sup>69</sup>.

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<sup>69</sup> Oral interview with Wycliffe Kinara on 4<sup>th</sup> November 2013

#### **5.4.2 Financial Challenges**

Respondents reported that they were not satisfied with their current salary. The mode of paying Seventh - day Adventist pastors is regulated by the economic standing of a given field or conference. Sixty percent (60%) felt this is a good principle although it needs to be reconsidered; the rest felt that this is a very poor and discouraging principle. There should be uniformity because pastors serve the same God and do the same work. The economic situation in the world today dictates that pastors should get better pay. An important aspect highlighted by pastors was that church members are interrogating the usage of tithes and offerings more closely. Any extravagance, inequity or marginalization, perceived or real, has an impact on tithing and offerings as church members have the power to withhold or redirect their tithes and offerings. This in turn affects the church's ability to pay pastors or employ new ones.

Pastors were asked whether they thought of the methods used by Seventh - day Adventist church to raise funds for education and for pastor's salaries appropriate. Majority (64%) said they are appropriate, but not fully utilized and there was room for improvement. Thirty one percent (31%) said they are appropriate and fully utilized and only a tiny minority felt they are not appropriate at all.

The view that it is possible to have education fully sponsored was strongly voiced. Emphasis should be on prioritizing theological education and devising means of raising funds. Bias and favoritism was seen as the biggest challenge in sponsorship. If

favoritism is not eradicated then sponsorship should be stopped and everyone should be self-sponsored. Sponsorship eliminates the need for pastors to engage in business in their attempts to raise school fees.

Pastors noted that work in un-evangelized areas is impeded by lack of finances. Lack of finances also affects pastors' ability to improve themselves academically. There is a lack of books and pastors' income is too little to invest in books. Internet access is challenge in the rural areas and connectivity requires extra resources, know-how, time and equipment e.g. computers/laptops, modems.

### **5.4.3 Negative Politics and Defections**

Seventh - day Adventist theological institutions are producing more graduates than the church is able to assimilate. Failure of the church to employ trained pastors into ministry frustrates some and they decide to seek other opportunities within other Christian churches, institutions of higher learning or they change careers completely. Other reasons for defections were cited.

Defections were attributed to lack of satisfaction with the working conditions and pay. Other career options offered better pay, better working conditions, prosperity, position, material benefits, less responsibility, and freedom to engage in other economic activities. Others did not share this view and said defectors were selfish, greedy for positions and wealth, and materialistic.

Negative office politics which seek to pull down, mud sling, malign and destroy personalities affect pastors' ability to work. Attention shifts away from God's work to individuals. Negative politics was demonstrated through tribalism, jealousy, favoritism and misrepresentation of policy in order to give others undue advantage, mistreatment by church administrators, targeting pastors perceived as threats and conflicts between the clergy and the laity. One pastor reported that employment and transfers are politicized, with deserving cases forced to wait for years before being employed. Transfers and placements to urban areas are sought after because of the perceived easier working conditions in town. It was also reported that some senior pastors undermine associate pastors and pastors on attachment. Cases of delayed ordination or licensing were also attributed to negative politics<sup>70</sup>.

Negative politics was closely related to lack of leadership skills. Some pastors in administrative positions are unable to solve problems, conflicts and address pastors concerns impartially and professionally. Leadership wrangles and the love of power means that constructive criticism and new ideas are not accommodated forcing out pastors from leadership posts or ministry.

A lack of calling, spirituality, or connection with God was another reason given for defections. Respondents said a lack of vocation was illustrated through theological dissatisfaction and theological differences, pastors being convinced to change their allegiance to other Christian denominations and religious movements, and not adhering to the moral and ethical standards. Defectors were viewed as exhibiting poor commitment

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<sup>70</sup> Oral interview with pastor Peter Nyagah on 23<sup>rd</sup> October 2013

and a lack of spiritual maturity. The Seventh - day Adventist church' employment policy was blamed for being too reliant on academic papers and not spirituality when hiring. This implied that the respondents did not see the connection between theology and spirituality and therefore, to them, Seventh - day Adventist theological education had failed to achieve its chief goal of spiritual formation.

## **5.5 SUMMARY**

Because Seventh - day Adventist theological education's main objective is preparing individuals for spiritual leadership, respondents' view of pastoral ministry was restricted to preaching, teaching, administration of sacraments and church administration. Pastors prioritized certain roles over others and concentrated on those they felt were important (for example preaching) and those that they were required to report about (for example training of elders, number of baptisms) while neglected others for example training church members. As Bresee observes pastors are not challenged to give their best because, apart from monthly reports that are sent to their respective conferences, there are no other mechanisms in place to evaluate their performance<sup>71</sup>.

Pastors were in consensus that their thinking and behavior had changed because of theological education. Pastors illustrated situations where they applied theological education but there was still a conflict in connecting theological education and practical pastoral work. For example, while 71% said theological education helped them in their

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<sup>71</sup> Bresee, W. F., *Successful Lay Preaching*, Maryland: The Ministerial Association General Conference Of The Seventh-Day Adventists, 1997.

day to day pastoral roles, only 33% said theological education fully covered pastoral work. Desertions were attributed to what was viewed as the church's overreliance on academic qualification as a major requirement for joining ministry. And with the exception of concern for the economic status of their congregations; pastors were not involved in actively addressing social issues like single parenthood, divorce, same sex relations, drug abuse. This was compounded by the fact that some of the reasons for joining ministry were to either get and/or to maintain employment.

The challenges encountered by pastors were socio – cultural, financial, negative politics and defections from ministry. Less than half of the respondents felt theological education equipped them to deal with nepotism, tribalism and social class differences and conflicts. Manus notes that cultural invasion through colonization and missionary indoctrination has wrecked havoc on African culture and has left Africans groping in a state of flux and utter confusion in quest of cultural identity. It is no longer easy to answer with specificity and clarity, the questions: what exactly is African tradition? In what form does it subsist?<sup>72</sup> A curriculum which covers African Religion and culture, which encourages innovation and creativity, is therefore important as it furnishes an African biblical scholarship with resources useful for *intercultural exegesis* and *contextualized* theological reflection.

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<sup>72</sup> Manus C. U., *Intercultural Hermeneutics in Africa-Methods and Approaches*, Nairobi: Acton Publishers, 2003, Pg. 9-11

Although the Seventh-day Adventist Minister's Handbook encourages professional growth<sup>73</sup>, respondents said they could not afford to finance this growth. The organization's efforts to sponsor pastors' post graduate education were hindered by poor leadership illustrated through negative politics, favoritism, nepotism and tribalism. The respondents also echoed Magessa and Mwikamba on the need for an effective pastoral care for Seventh - day Adventist pastors and workers. Poor remuneration, lack of employment after graduation, lack of professional and personal growth, negative politics and poor spiritual formation were the reasons given for defections.

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<sup>73</sup> *Seventh-day Adventist Minister's Handbook*, Maryland: The General Conference of Seventh-Day Adventists Ministerial Association, 2009.

## **CHAPTER 6**

### **SUMMARY OF FINDINGS AND RECOMMENDATIONS**

#### **6.1 SUMMARY OF FINDINGS**

This study's main goal was to find out the role of theological training in pastoral ministry within the Seventh - day Adventist church. The Adventist University of Africa was used as the case study. Chapter one introduced the problem statement placing it within the context of the Seventh - day Adventist church. The objectives surveyed the attitudes and expectations of the students joining theological education, contextualization of the curriculum, challenges faced by students and lecturers in theological education and application of theological education in pastoral ministry within the seventh-day Adventist church.

Chapter two looked at reasons for joining theological education and students' social, economic, academic and religious backgrounds which shape their early formation. There are many reasons for joining theological education and students have varied social, economic, academic and religious backgrounds which shape their early formation. The differences in socio-economic, academic and religious backgrounds of the students means that the attitudes, expectations, beliefs, understanding, philosophies and assumptions students bring to theological education may be in conflict or divergent from the formation outcomes of theological education. Sorenson notes that theological education should help students become aware of these discrepancies, to be able to



examine the source of their own assumptions and to be aware of the importance of formation as a central aspect of theological education<sup>74</sup>. Sixty percent of the respondents were professionals in other fields prior to joining theological education, twenty three percent were self-employed and only six percent were unemployed. This shows that not all students admitted to theological education fall short of the entry requirements in Kenyan public universities.

Chapter three examined the content of curriculum, teaching methods and whether the curriculum addresses the various pastoral roles and is sensitive to the African context. From the interviews conducted, Seventh - day Adventist theological education lays emphasis on spiritual formation and preparing individuals for spiritual leadership. This preparation should equip them to work within their own cultures and in cultural settings that are different from their own. It also makes a pastor an academic able to stand among other academicians as an equal peer.

The curriculum covers the subjects of bible (Old and New testaments and respective languages), pastoral studies (homiletics, missiology, counselling and so on), and theology. Pastoral studies equip with tools of evangelism while bible and theology provide the content of the message. There are also courses geared towards personal formation of the pastors (spiritual formation, life and career management, professional ethics and personal stewardship and finance). By using the four aspects highlighted by Obeng<sup>7</sup>, gaps were noted in the curriculum. More needs to be done to address

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<sup>74</sup> Sorensen, Christine Alison, "Formation, Transformative Learning, and Theological Education", PhD Thesis, University of Auckland, 2007, pg. 201.

interreligious dialogue, finance (poverty, self-reliance etc.), management skills and counselling within the curriculum. Further research is needed to determine whether the courses on African Religion and culture and those tackling social issues are enough and whether teaching materials used give African Religion deep, positive analyses.

There is no recommended teaching methodology at the seminary at Adventist University of Africa. Some teaching methods used by the lecturers lay emphasis on book learning while others incorporate the student's experience as a useful part of knowledge generation. Seventh-day Adventism discourages students from relying on the use of the presuppositions and the resultant deductions associated with the historical-critical method<sup>75</sup>. Obeng's recommendation for the use of critical methods to help in understanding the bible and in interpreting it within the African context remains a challenge within Seventh-day Adventist theological education.

All the interviewed lecturers at Adventist University of Africa are trained pastors who have experience in pastoral work of at least five years each and one, Pastor Osindo Oscar, was still in active service at the time of the study. With the exception of one lecturer who was a PhD candidate at the time of the study all the others have doctorates. The areas of specialization are varied: mission application – New Testament, ministry, systematic theology, and missiology. All the members of faculty who were interviewed had published academic material and had taught at various universities for at least ten years each.

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<sup>75</sup> <http://www.adventist.org/information/official-statements/documents/article/go/0/methods-of-bible-study/beliefs/beliefs/>

Chapter four looked at the challenges faced by students and educators in the course of theological training. Academic freedom in Seventh - day Adventist institutions of higher education is encouraged in policy statements by the church. The study found out that there are fears and opposition from both students and lecturers who feel that certain authors, teachings, ways of thinking and/or ideas are not beneficial. Other challenges include poor formation of students at undergraduate level, fragmented curriculum, teacher incompetence, poor facilities, lack of time, the age of the students, language barrier, high cost of theological education and the challenge of women in theological education and pastoral ministry.

Transformative learning is an approach that can be used in theological education as a tool to help students and lecturers counter and rectify the problems identified as working against formational purposes in the practice of theological education. This approach helps lecturers to be aware of any distorted assumptions that students have so that they can adapt their lessons to help students reevaluate their assumptions and make the necessary revisions and is beneficial for students whose prior formation was poor and for older students who are set in their thought patterns, beliefs, presuppositions and views. This approach also allows for the integration of a fragmented curriculum so that students are able to see the links between the subject areas and their personal lives and also how one class informs another<sup>76</sup>. Students who are ready for change, who anticipate it and

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<sup>76</sup> Sorensen, Christine Alison, "Formation, Transformative Learning, and Theological Education", PhD Thesis, University of Auckland, 2007. Pg. 39-41

who respond appropriately would be equipped to better deal with economic and institutional challenges that face them during and after theological education.

Chapter five examined application of theological education in pastoral ministry among students of Adventist University of Africa and pastors ministering in Nairobi area. Because Seventh - day Adventist theological education's main objective is preparing individuals for spiritual leadership, respondents' view of pastoral ministry was restricted to preaching, teaching, administration of sacraments and church administration. Pastors prioritized certain roles over others and concentrated on those they felt were important (for example preaching) and those that they were required to report about (for example training of elders, number of baptisms) while neglected others for example training church members. As Bresee observes pastors are not challenged to give their best because, apart from monthly reports that are sent to their respective conferences, there are no other mechanisms in place to evaluate their performance<sup>77</sup>.

Pastors were in consensus that their thinking and behavior had changed because of theological education. Pastors illustrated situations where they applied theological education but there was still a conflict in connecting theological education and practical pastoral work. For example, while 71% said theological education helped them in their day to day pastoral roles, only 33% said theological education fully covered pastoral work. Desertions were attributed to what was viewed as the church's overreliance on academic qualification as a major requirement for joining ministry. And with the

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<sup>77</sup> Bresee, W. F., *Successful Lay Preaching*, Maryland: The Ministerial Association General Conference Of The Seventh-Day Adventists, 1997.

exception of concern for the economic status of their congregations; pastors were not involved in actively addressing social issues like single parenthood, divorce, same sex relations, drug abuse. This was compounded by the fact that some of the reasons for joining ministry were to either get and/or to maintain employment.

The challenges encountered by pastors were socio – cultural, financial, negative politics and defections from ministry. Less than half of the respondents felt theological education equipped them to deal with nepotism, tribalism and social class differences and conflicts. Manus<sup>78</sup> notes that cultural invasion through colonization and missionary indoctrination has wrecked havoc on African culture and has left Africans groping in a state of flux and utter confusion in quest of cultural identity. It is no longer easy to answer with specificity and clarity, the questions: what exactly is African tradition? In what form does it subsist? A curriculum which covers African Religion and culture, which encourages innovation and creativity, is therefore important as it furnishes an African biblical scholarship with resources useful for *intercultural exegesis* and *contextualized* theological reflection.

Although the Seventh-day Adventist Minister's Handbook<sup>79</sup> encourages professional growth, respondents said they could not afford to finance this growth. The organization's efforts to sponsor pastors' post graduate education were hindered by poor leadership illustrated through negative politics, favoritism, nepotism and tribalism. The respondents

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<sup>78</sup> Manus C. U., *Intercultural Hermeneutics in Africa-Methods and Approaches*, Nairobi: Acton Publishers, 2003, Pg. 9-11

<sup>79</sup> *Seventh-day Adventist Minister's Handbook*, Maryland: The General Conference of Seventh-Day Adventists Ministerial Association, 2009.

also echoed Magessa<sup>80</sup> and Mwikamba<sup>81</sup> on the need for an effective pastoral care for Seventh - day Adventist pastors and workers. Poor remuneration, lack of employment after graduation, lack of professional and personal growth, negative politics and poor spiritual formation were the reasons given for defections.

Pastors had suggestions as regards raising funds for Seventh - day Adventist theological education and pastors' remunerations. Apart from the traditional ways of getting funding i.e. tithes, offerings and fund raising, fields, it was suggested that conferences and unions set aside funds for theological education. The division, union, and conferences must provide financial support to the pastors at the district for example, through paying part of the salaries and/or allowances. It was also suggested that the Church can come up with projects for example guest houses and lifestyle restaurants, whose income would specifically be used to fund theological education. The respondents expressed reservations about the Pauline model (tent making model).

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<sup>80</sup> Magessa Laurenti, *Pastoral Care for the Clergy*, in Waruta D. W., and Kinoti, Hannah W.(eds), *Pastoral Care in African Christianity-Challenging Essays in Pastoral Theology*, Nairobi: Acton publishers, 2000.

<sup>81</sup> Mwikamba, C.M., *Challenges and Problems of the Clergy: Some Trends in Kenya*, in Waruta D. W., and Kinoti, Hannah W.(eds), *Pastoral Care in African Christianity-Challenging Essays in Pastoral Theology*, Nairobi: Acton publishers, 2000.

## 6.2 RECOMMENDATIONS

### 6.2.1 Teaching Methodology and Curriculum

Although there are many adult learning theories/perspectives this study examines how Mezirow's transformative learning theory (cognitive transformation) and Freire's conscientization theory (social transformation) can aid in achieving formation within the context of theological education where thinking theologically and an effective use of ministry skills are some of the expected benefits or goals. Sorenson<sup>82</sup> notes that transformative learning can help to bridge the dichotomy between theology and spirituality and assist in the integration of the theological curriculum. Transformative learning can be used to assist students interrogate their conceptions of God and thus build a change in relationship with God. It can help students begin to think theologically by becoming aware of different approaches to different issues, fostering critical thinking, and learning to compare and contrast different biblical and theological perspectives. It helps students broaden their concept of ministry to understand that ministry is not just preaching and teaching and thus transformation creates a passion for different ministries e.g. single parenthood, youth, etc. Students also need to become aware of how their relationships impact on everything else and that maturing personally is also part of their theological education.

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<sup>82</sup> Sorensen, Christine Alison, *Formation, Transformative Learning, and Theological Education*, PhD Thesis University of Auckland, 2007, pg. 275 - 284

Students need to integrate what they learn in the classes into an understanding of their own person and apply their theological studies with their growing spirituality. The use of transformative learning is a way of making links between subject areas, and from class material to students' lives and help them see how knowledge and the practices they learn in one class inform another. Transformative learning provides an environment where students learned to question the ideas and concepts they hold, and to reflect upon their experiences and their responses to these experiences in order to better understand themselves. Using transformative learning can help to make teaching staff aware of distorted assumptions that students hold, and so to be ready to adapt their lessons in ways that would give opportunity for students to be able to articulate these assumptions and to clarify them, evaluate them, and make any necessary revisions. Outside the classroom, transformative learning theory was an effective approach for teachers to use in their formal mentoring and in informal contacts with students.

The study noted that lecturers at Adventist University of Africa did make use of some learning activities that foster transformative learning e.g. personal experience, field trips, discussions, case studies, debates, and questioning, but these were not used because lecturers were explicitly aware of transformative learning perspectives. There should be an explicit intention by lecturers to foster transformative learning and also to participate in seeking to become learners themselves. Therefore Seventh - day Adventist seminaries need to experiment and come up with transformative learning methodologies and perspectives that best suit their students, curriculum, and the African context. The



lecturers should be trained to understand these perspectives and then encouraged to use them in their classes.

This should be combined with a reevaluation of the curriculum to make it more contextual. The curriculum needs to be reviewed to include subjects on interreligious dialogue, social concern, African Religion and culture, finance (poverty, self-reliance), management skills and counselling. Curriculum changes should start from undergraduate level, so that students are introduced to new perspectives about ministry and pastoral work early. This will also create an interest in specialization in areas like African Religion and culture and social issues. This will aid in eliminating negative and pervasive attitudes towards African culture and Religion which hinder effective pastoral ministry. Pastors who have already graduated can be encouraged or sponsored to undertake short courses, diplomas or degrees in counselling, management, and business courses.

### **6.2.2 Mentoring and Life Coaching**

One of the challenges noted by respondents was that theological education is theoretical and does not give a true picture of pastoral ministry. This study suggests the use of mentors to help bridge that gap. Mentoring provides several benefits in formation for the pastors. The one on one time gives students and/or pastors opportunity to articulate problems they might have. These problems can include personal matters which cannot be

articulated in public for example in class or seminar setting. Mentoring time also gives teachers the opportunity, to help a student explore an issue without eating into class time.

Sorenson<sup>83</sup> notes that mentoring is a crucial addition to the classroom environment, and is one part of the personal aspect of transformative learning that makes it particularly suitable for its use within theological education. Teaching becomes transformational because of the high element of personal interaction. A willingness and eagerness to change demonstrated by a teacher also has a great impact on a student and/or pastor and can produce an eagerness to follow such behavior.

Because life has become more complex Michelle Carter<sup>84</sup> notes that life coaching is a response to the need for learning that has the capacity to transform adults' lives and choices regarding relationships, health, family, and other personal and professional goals. Personal development and navigating life transitions is central to the framework of life coaching. This is one of the channels that the Seventh-day Adventist can utilize to assist students and pastors achieve and sustain personal transformation by focusing on opportunity within personal and professional goal development.

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<sup>83</sup> Ibid pg. 284

<sup>84</sup> Michelle T. Carter, *Appreciative Inquiry And Adult Transformative Learning As An Integrated Framework To Guide Life Coaching Practice*, Ph.D. thesis, Saybrook Graduate School and Research Center, 2009, pg. 1.

### **6.2.3 A Climate Conducive for Formation and Transformation**

There is need to create a conducive learning and working environment for students and pastors. Teachers and church administrators need to be trusting, empathetic, authentic, sincere and demonstrative of high integrity. Students should be given timely and helpful feedback and assisted to explore alternative perspectives and engage in problem solving and critical reflection. Church administrators should be willing and open to engage pastors in sincere dialogue in matters concerning their remuneration, their welfare, discipline, working conditions, career development and sponsorship for their academics, ways of generating income, desertions, role of women in ministry and divergent theological views.

Lecturers should develop and use learning activities that explore and expose different points of view e.g. short films and stories, journal writing to encourage reflection, and allowing students to review and reflect on others' assumptions as presented on brief essays. Church administrators should be open to listen to and explore different views on matters that arise among the pastors before arriving at policies for example respondents felt that the church should engage in business in order to raise funds. Such suggestions are contrary to the teachings of the Seventh - day Adventist church but the church should be willing to listen and examine them and not be dismissive.

#### **6.2.4 Social Transformation**

This study noted that students and pastors need to broaden their concept of ministry to understand that ministry is not just preaching, teaching and church administration. Africans view human existence in relation to the existence of others and emphasize belongingness, connectedness, community participation and people centeredness. Respect for human life, mutual help, generosity, cooperation, respect for older people, harmony and commitment to family are ideals that are highly valued. As Africans Seventh-day Adventist pastors in Africa need to understand that they are part of society and ills affecting the society affect them directly and indirectly. Christ was concerned with the marginalized, outcastes, rejects, ritually unclean of the Jewish community. He sought to alleviate suffering through forgiving sin, healing and exorcism and did not restrict himself to theologizing and debating with the Sadducees, Pharisees and the elite.

It was noted that the respondents did not list any pastoral duties that involved a social concern for example, working with single parents, divorcees, or fighting negative ethnicity. Poverty and economic disparities were predominantly discussed in the context of supporting ministry through tithes and offering although a number of respondents did express concern for the need to address economic disparities in society. Spiritual transformation should go hand in hand with emancipation of the society. Pastors should be encouraged to be part of local initiatives aimed at fighting and liberating the community from poverty, and ills such as alcoholism and drug abuse, HIV/AIDS, bad governance, crime.

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## **APPENDICES**

### **APPENDIX I**

#### **LETTER OF INTRODUCTION**

Theological education is central to the spirituality of the members of the Seventh - day Adventist church and pastors. A study on the role of theological education in pastoral ministry within the Seventh - day Adventist church is therefore important.

In order for me to address the topic in question, I am requesting for your assistance in gathering relevant information, by answering the attached questionnaire. Confidentiality will highly be observed.

Thank you in advance

Yours faithfully,

Orwenyo Sammy

**APPENDIX II**  
**QUESTIONNAIRE 1**  
**AUA LECTURERS**

Name: \_\_\_\_\_ Age: \_\_\_\_\_ Sex: \_\_\_\_\_  
Marital status: \_\_\_\_\_ Nationality: \_\_\_\_\_  
Position in AUA: Prof/Lecturer/Dean/other (specify) \_\_\_\_\_  
Education qualifications:  
Date and place of interview:

1. When did you become a Christian?
  
2. Apart from joining a theological college what other alternatives were open to you-  
business, employment, other (specify)?
  
3. Have you served as a pastor within the SDA church? Why did you choose to  
become a lecturer?
  
4. What type of training have you undergone and in which institutions?
  
5. What is your area of specialization?
  - a) What are the aims/objectives of offering theological education?
  
  - b) After training in theological education what roles are the students expected to  
perform in society
  
6. What type of courses do you offer? What teaching methods do you use?
  
7. How do you select your students? What criteria do you use?

8. Tell me about the evolution of the curriculum you use? Who prepared it? What changes have taken place in the curriculum? How African is the curriculum? Do you have a model college from you try to emulate?
  
9. What type of courses do you offer for contextualization of theological education in Kenya/Africa? Are they enough?
  
10. Do you think the current training SDA pastors are receiving is adequate?
  
11. What more developments would you propose to be incorporated into SDA theological education to make it more effective?
  
12. How does SDA theological education compare with theological education in other churches known to you?
  
13. What is the role of your institution in the promoting the training of lay preachers?
  
14. How is theological education financed?
  
15. Do you think the current financing system of theological education is adequate? Propose some suggestions on how theological education can best be financed.
  
16. What are some of the challenges you face as a lecturer while providing theological education?

17. What are some of the challenges your students face while undergoing theological education?
  
18. In your opinion do SDA pastors/ministers apply skills they get from theological education in their ministry? What are some of the challenges pastors face in applying what they learn during theological training?
  
19. Why are pastor's salaries in SDA so low as compared to salaries in other sectors in the society?
  
20. What should be done so that pastors are paid well?
  
21. Does your institution have enough facilities?
  
22. Do we have enough pastors?
  
23. Do we have enough training institutions? Should the training institutions remain as they are or should there be changes? What changes do you propose?
  
24. What kind of co-operation exists between Adventist University of Africa and University of Eastern Africa-Baraton?

25. What kind of co-operation exists between various institutions of theological education in SDA Kenya and other institutions of theological education in other Kenyan churches?
  
26. What kind of co-operation exists between various institutions of theological education in SDA Kenya and SDA in other parts of Africa?
  
27. Is there any co-operation between SDA Kenya's institutions of theological education and other similar institutions in Africa and the rest of the world?
  
28. Should SDA pastors be involved in other activities e.g. farming, business?
  
29. After training some SDA pastors are defecting to other churches and secular institutions. What are your views on this?
  
30. What should the SDA church do to such defectors?
  
31. Do you have any other comments on theological education in Kenya/Africa?

Thank you, God Bless you

**APPENDIX III  
QUESTIONNAIRE 2**

**AUA STUDENTS AND PASTORS IN NAIROBI**

Name: \_\_\_\_\_ Age: \_\_\_ Sex: \_\_\_ Marital status: \_\_\_\_\_ Nationality: \_\_\_\_\_.

Church District: \_\_\_\_\_ Field/Conference:

Union: \_\_\_\_\_ Division: \_\_\_\_\_ .

Education qualifications: Diploma/Degree/MA

Position in church: pastor/associate pastor/other

Date and place of interview:

**SECTION A**

Of the given alternatives tick (√) for the most appropriate for you.

32. How do you consider the training given in Adventist University of Africa?  
a) Very adequate b) Just adequate c) Just not adequate  
d) Not adequate at all e) No comment
33. How do you consider the training given through in-service/school based program?  
a) Very adequate b) Just adequate c) Just not adequate  
d) Not adequate at all e) No comment
34. How do you consider the training given in other SDA universities/seminaries?  
Specify the university:  
  
a) Very adequate b) Just adequate c) Just not adequate  
d) Not adequate at all e) No comment
35. Do you consider the methods used by SDA to raise funds for education and for pastor's salaries appropriate?  
a) They are, but not fully utilized  
b) They are, and fully utilized  
c) They are, and they are only averagely utilized  
d) Not at all  
e) No comment
36. What suggestions do you have as regards to fund raising for SDA theological education?
37. The mode of paying SDA pastors is regulated by the economic standing of a given Field or Conference. How do u consider this mode?  
a) Good b) Very good and encouraging c) Poor  
d) Very poor and discouraging e) No comment  
What is your recommendation on the above mode of paying pastors?

38. Do you think with the prevailing conditions in SDA church pastors should continue being employed on full time or on part-time basis?
- All pastors should be on full time basis
  - Only a few pastors should be on full time basis
  - Only a few pastors should be on part-time basis
  - All pastors should be on employed on part-time basis
  - More pastors should be on employed on part-time basis
39. According to you are SDA pastors committed to the giving of theological education to the church members and lay preachers?
- They are fully committed
  - They are committed
  - They are partially committed
  - They are not committed at all
  - No comment
40. Of the following age groups, which one do you consider ideal for training for church ministry?
- 15-17 years
  - 18-24 years
  - 25-30 years
  - 31-35 years
  - 36 years and above
41. What criteria should be used for the selection of students to go for church ministry training?
- Spirituality only
  - Spirituality and academic education
  - Experience, academic education and spirituality
  - Academic education only
  - Experience only

### **SECTION B**

For this section give your comments, suggestions and views as directed by the questions.

42. When did you become a Christian? And how did you become a Christian (by birth, conversion from other Christian denomination, conversion from another religion etc.)

43. What motivated you to join a theological college?

44. Which theological college did you join?

45. At what age did you join a theological college?



46. Apart from joining a theological college what other alternatives were open to you-  
business, employment, other (specify)?
47. Which courses have you done that were aimed at contextualization of theological  
education in Kenya/Africa? Examples African culture and religion, African  
religion, African philosophical thought, African theology, African Christian  
theology, others .....(specify)
48. In order to make theological training appropriate for the Kenyan/African situation  
which new courses or programs would you want to see introduced in SDA  
theological colleges?
49. What challenges did you encounter while undertaking theological education?
50. After training what roles have been assigned to you?
51. In your view has theological training helped you in carrying out roles that have  
been assigned to you as a SDA pastor/minister?
- a) Yes, theological education fully covered all areas of pastoral work
  - b) Yes, theological education partially covered pastoral work
  - c) Yes, theological education provided a foundation for practical pastoral work
  - d) No, I already knew my roles before I joined theological education
  - e) No, theological training did not deal with actual pastoral work

52. Have you experienced challenges while dealing with members of a different culture, tribe or social class (poor or rich)? **Yes**      **No**

a) Have you witnessed any nepotism, tribalism or class segregation in your pastoral ministry either within church ministers or within church members?

b) Do you feel theological training prepared you to deal with these differences and challenges caused by different cultures, tribes and/or social class?

a) Yes, theological education fully equipped me

b) Yes, theological education partially equipped me

c) No, theological education did not equip me

d) No, pastoral work deals only with spiritual matters

53. Of late there is an exodus of SDA trained pastors from SDA to other denominations and other secular institutions. What do you think is motivating some pastors to leave the SDA church?

54. What measures do you think the church should take to stop the exodus?

55. In your view what are benefits of theological education?

Thank you, God Bless you.

**APPENDIX IV**  
**LIST OF INTERVIEWEES**

**24<sup>th</sup> and 28<sup>th</sup> October 2013**

Dr. Sampson Nuomah (dean) – PhD (religion)

Dr. Victor Figueroa – PhD (Systematic theology)

Pr. Oscar Osindo – PhD candidate (oxford center for mission studies)

**23<sup>rd</sup> October 2013**

Dr. Anna Galeniece – D. Min

Dr. Kefa O. Matena

**23<sup>rd</sup> October 2013**

Pr. Willis William Ochieng' (Maxwell SDA church)

Pr. Peter Nyagah (Karura School)

Pr. Polycarp Nyang'au

**04<sup>th</sup> November 2013**

Pr. Kinara Wycliffe

Pr. George Mburu (banana)