

**THE SEVENTH DAY ADVENTIST PASTOR
IN A MULTICULTURAL CONGREGATION:
COVENTRY CENTRAL'S EXPECTATIONS OF THEIR PASTOR**

by

PASTOR STEVE PALMER

**A thesis submitted to the
The University of Birmingham
for the degree of
MASTER OF PHILOSOPHY**

**Urban Theology Unit, Sheffield
The School of Theology and Religion
The University of Birmingham
May 2017**

UNIVERSITY OF
BIRMINGHAM

University of Birmingham Research Archive

e-theses repository

This unpublished thesis/dissertation is copyright of the author and/or third parties. The intellectual property rights of the author or third parties in respect of this work are as defined by The Copyright Designs and Patents Act 1988 or as modified by any successor legislation.

Any use made of information contained in this thesis/dissertation must be in accordance with that legislation and must be properly acknowledged. Further distribution or reproduction in any format is prohibited without the permission of the copyright holder.

ABSTRACT

This thesis aims to ascertain the expectations that three different cultural groups in the Coventry Central Seventh-Day Adventist Church (S.D.A.) in Radford have of their Pastor. The S.D.A. church in Britain in general and Coventry in particular have experienced changes in their social composition over recent years, as migrants from various countries have made the church more racially and culturally diverse. This investigation aims to explore whether these diverse cultural groups have varying expectations of the way their Pastor functions in his role and relationship with them, using questionnaires directed at the three largest groups in Coventry Central: Zimbabwean, Filipino and 'White' English. From the replies I attempt to discern what attitudes, practises and expectations shape these different group's feelings and perspectives on worship, preaching and the cultural norms of the church.

Before conducting the research I thought that these groups would have the same attitudes towards and expectations of the Pastor. However, the research has revealed that although these different cultural groups share a powerful common identity and uniformity in doctrinal beliefs; the product of the global S.D.A. Church's training and teaching programmes. Deeper analysis and reflection, however, reveal that there is a complex interplay between doctrinal beliefs, practises and the social context in which they are worked out. In the end I came to the conclusion that whilst the S.D.A. Church has common teaching and educational material for ministers and congregations across the world, it is the interpretation of those beliefs and norms that means that ministers have to be sensitive to the variety of cultures in a specific context. In the end all Christian ministry is contextualised and that affects the way a Pastor has to operate.

STATEMENT OF ORIGINALITY

This piece of work is that of the author of the thesis except as specified in the acknowledgements, references and footnotes. It has not been submitted for the application of another degree or qualification at this or any other university or institution of learning.

University of Birmingham

ACKNOWLEDGEMENTS

It is always a pleasure to recognise the debts we owe to others. This piece of work owes much to a variety of people and undoubtedly owes at least something to the Church Members in the Coventry Central Seventh Day Adventist Church in Radford Coventry.

I would like to express special appreciation to my tutors, Dr Robin Pagan, Dr Paul Walker, and Dr Ian Duffield who have helped to shape this text.

I would also like to thank the then Pastor of the Coventry Congregation Pastor Paul Liburd. He agreed and granted the request to collect the data from his congregation, granted me the time to work on the text. Much appreciation especially to Drs Ian Duffield and Paul Walker for reading the text and guiding me to its completion; To the President Pastor Francis for his encouragement and to Mrs Lorraine Mc Donald and Miss Ann-Marie Weaver for reading this text. I wish to express special thanks to my wife, Andrea and my two beautiful daughters Zoe-Maria and Aryanne Precious who have been patient during this course of study. The acknowledgements would be incomplete if special thanks were not extended to Elders Nicholas Allen and Mark Larman for assisting me with the formatting.

INTRODUCTION	1
CHAPTER ONE.....	4
Research Context: The Coventry Central Seventh-Day Adventist Church.....	4
1.1 Introduction.	4
1.2 The Author’s Background	4
1.3 The History and Structure of the S.D.A. Church in the USA.....	6
1.3.1 The Origin and Development of the S.D.A. Church in England.....	8
1.3.2 Outline of Seventh-Day Adventist Denominational Organization.....	12
1.3.3 Geographic Region of the NEC of the Seventh-Day Adventists.....	14
1.4 Coventry Central Seventh-Day Adventist Church	16
1.4.1 Population Trends & Racial Composition of Radford	17
1.4.2 Total Population of Coventry by Ethnic Group	18
1.4.3 History of Coventry S.D.A. Central Church, St Nicholas Street.	18
1.4.4 Coventry Central Membership	20
1.5 The Reason for the Investigation into S.D.A. Expectations of Pastors	21
1.6 Defining terms	31
1.6.1 Culture	31
1.6.2 Multiculturalism	32
1.6.3 Defining Cross-Culture.....	32
1.7 Conclusion	33
CHAPTER TWO.....	34
Research Method and Methodology.....	34
2.1 Introduction	34
2.2 Methodology and Rationale.....	34
2.3 Sampling Procedure.....	37
2.4 Data Collection Procedure.....	38
2.5 Justification of the use of the Questionnaires	42
2.6 Methodological considerations – Insider/Outsider Debates.....	42
2.7 Data Analysis Techniques	46
2.8 Ethics	48
2.9 Methodological Reflections.....	49
2.10 Conclusion	53
CHAPTER THREE	54
Key Findings and Analysis of the Data	54
3.1 Introduction	54
3.2 Pastoral Qualities & Expectation.....	54

CHAPTER FOUR	77
The Seventh-Day Adventist Pastor: Religious Roles and Cultural Issues	77
4.1 Introduction	77
4.2 On an Adventist Pastor as Pastor.....	77
4.3 Adventist Pastor's Role in Communication	84
4.5 On an Adventist Pastor as Leader.....	90
4.5 On an Adventist Pastor as Preacher or Teacher	97
4.6 Common Historical & Doctrinal Identity	99
4.7 Cultural Differences Observed by Adventist from Zimbabwe and the Philippines.....	103
4.8 Conclusion.....	111
CHAPTER FIVE.....	111
The Seventh-day Adventist Pastor and Multiculturalism.....	111
5.1 Introduction	111
5.2 Overview.	112
5.3 Initial Expectation.....	115
5.4 Common Identity.....	117
5.5 The Adventist and Cross- Cultural Ministry	118
5.6 Recommendations	122
5.7 Methodological Reflection	124
5.8 Conclusion and Avenues for Further Research	125
APPENDICES	128
APPENDIX 1	128
Map of Jamaica.....	128
APPENDIX 2	129
The Geographic Region of North England Conference Of Seventh-Day Adventist.....	129
APPENDIX 3	130
Total Population of Coventry by Ethnic Group.....	130
APPENDIX 4	132
White English Questionnaire.....	132
Coventry Central SDA Church Questionnaire Findings.	133
Replies from Question 2 from (WE i.e) White English Group.	133
The replies from questionnaires regarding Pastoral Expectation.	134
Group B: Black Zimbabwean=ZB.....	134
Group C Filipinos= F.....	134
White English	137
BIBLIOGRAPHY	143

INTRODUCTION

The central aim of my research is to gain greater understanding of the expectation that different cultural groups have of their Pastor in the multi-cultural congregation of Coventry Central Seventh-Day Adventist congregation in Radford. When the congregation was first established in 1908 it was predominantly white British. Since the late 1950s and early 1960s a few individuals of Caribbean heritage joined the congregation and this has been the cultural composition up until 2000. However, since 2000 the racial and cultural composition of the congregation has significantly changed and is now comprised of people from a wide variety of countries not only Britain and the Caribbean but also such countries as Zimbabwe, Malawi and the Philippines. From my perspective it is not clear the expectations that these individuals from the various cultural groups have of their pastor. My experience from previous congregations where I have ministered seems to suggest that there is a uniform expectation from the different groups. This shift from bi-racial to a multi-racial congregation raises the question whether different cultures have different expectations of their Pastor and what is the best way to minister in such a context. This research seeks to explore the expectations that these various cultures have of their pastor in a multicultural church congregation like Coventry Central Seventh-Day Adventist Church.

This research is potentially important for several reasons. First, it is important because the cultural make up of many S.D.A. and other congregations are changing and I hope the result will assist ministers in S.D.A. and other multicultural congregations to understand these issues.

Second, it will help the administrators of the North England Conference (NEC) of the Seventh- Day Adventist Church (S.D.A.) as they appoint ministers to churches and

help them to better understand the needs of a multi-cultural congregation and match the most appropriate person to such congregations.

Third, the research will also help the S.D.A. denomination to understand that one Pastoral style does not fit all congregations.

Fourth, the research will seek to foster a better understanding as to what it means to effectively minister in a multi-cultural congregation such as Coventry Central.

Finally, Britain in recent times has been experiencing significant changes in its cultural composition with a growing multi-ethnic constituency and this research will help in the understanding in denominations that have multi-cultural congregations.

The research will operate in the fields of Adventist Theology, Sociology, Contextual Theology, cross-cultural and Pastoral Ministry. This research is grounded in my personal experience of involvement in ministering in Coventry S.D.A. church for four years. In doing this research I see myself a participant observer although at the time of writing the thesis I am not the resident minister in that congregation any longer because I relocated to Birmingham.

This thesis is divided into five chapters. Chapter one introduces the reader to the context of the research and presents background information about the researcher and issues connected to this research topic. It also describes my experience of being a pastor in various contexts over the years. Chapter two deals with the methods and methodology. Chapter three presents the information derived from the findings in the form of a narrative. Chapter four seeks to interpret the major themes emerging from the data using appropriate conceptual and theoretical insights. It will also reflect on the different cultural contexts and ask whether or not there is an appropriate approach in providing pastoral ministry to a diverse membership.

The final chapter will pull together all that have been discussed and suggest some recommendations for further studies. This research of the Coventry Central congregation, it is hoped, will assist in a better understanding of cross-cultural Ministry in an increasingly multi-cultural, world and especially for the Seventh-Day Adventist Church.

CHAPTER ONE

Research Context: The Coventry Central Seventh-Day Adventist Church

1.1 Introduction.

In this chapter I will outline my background and the research context, the Coventry Central Seventh-Day Adventist church congregation. I will also introduce the reader to the denomination of which I am a minister.

1.2 The Author's Background

I was born in Kingston, Jamaica and lived there for the first sixteen years of my life. In 1969 when I was seven years old I moved from Kingston to the outskirts of Montego Bay (See map of Jamaica in appendix 1) where I then spent nine years living with my maternal grandmother. She was a Seventh-Day Adventist Christian, a devout member of the Church. Her dedication to the church was demonstrated by the way she fully embraced the values and virtues of the Christian life. One significant part of my grandmother's dedication was her acts of daily worship, both morning and evening. For her such devotion was not optional, it was obligatory. It was during these times of devotion that my spiritual understanding began to be opened to the scriptures and I began to understand more fully my purpose in life. In addition to my Grandmother's daily devotions, church attendance was a regular requirement. It was while I was still living with my grandmother, at the age of sixteen, that I reached a crossroad and made a conscious decision to become a Seventh-Day Adventist Christian. I was baptised in 1978, and in the same year immigrated to England to join the rest of my family. This was a challenging time for me because of the change of, culture and weather. Initially, I was unsettled but it was not too difficult for me to adjust to England because the majority of my families were here and they

had prepared me for the transition in our frequent communication. One thing that was significant had to do with my perception of the education in Britain compared to what I was acquainted with in Jamaica. It was often said that the education in England was the same as in Jamaica because of the colonial past. However, in my experience there were some differences between the two. For example most, if not all students, who attend secondary school in Jamaica had to learn a practical skill such as electrical installation, carpentry or home economics along with compulsory subjects such as Mathematics and English language. However, when I came to England Mathematics and English language were compulsory but students were not required to pursue a practical skill. It seemed to me that most students in England were encouraged to do the academic subjects and not the practical ones. It was a bit difficult to adjust to some of my brothers and sisters who I had not seen since I was three years old. When I left Jamaica I made a vow that one day I would return to share some of the skills that I had acquired in the mother country. A very significant thing that struck me about Britain was the fact that the country was more developed than Jamaica. Another thing that struck me was the fact that a country that referred to itself as a Christian country did not have many individuals attending church. The majority of church attendees were people from the Caribbean or other ethnic groups particularly in the Seventh-Day Adventist church in Birmingham.

In 1978 I became a member of the S.D.A. congregation in Handsworth, Birmingham. Before this time I had little idea of what I wanted to do with my future life. However, it was whilst listening to the inspirational preaching in my local congregations, that I felt God's call to full time ministry.

After those first feelings of being “called” to the ministry, I attended Sutton Coldfield College, in the West Midlands where I studied ‘O’ and ‘A’ level. I initially studied science subjects because I thought I was called to be a medical missionary. However, I decided that was not the right direction and decided to change and study for the Pastoral ministry in Britain. In 1986 I attended Newbold College in Bracknell, Berkshire, the Seventh-Day Adventist College in Britain to pursue a four-year degree in theology. Newbold College is an extension campus of the Andrews Theological Seminary in Berrien Springs, Michigan U.S.A.

In 1990, I successfully completed a diploma and a BA in Theology, and then in 1991 I went to Andrews University where in 1992 I completed an MA in Religion. Following my academic training I worked for one year as an Assistant Minister in Nottingham. After this I was relocated to Merseyside where I ministered for just over a year. In 1996 I was asked by the denomination to serve as the National Youth Officer in the North England Conference (NEC) of Seventh- Day Adventists. The role of Youth Officer involved visiting different churches, motivating, training and assisting in the overall development of both young people and youth leaders. I spent eight years in that job, after which I was appointed in 2004 by the executive committee of my denomination to be the Pastor of the Coventry Central Seventh-Day Adventist Church. The above information is important because it provides the social and cultural background to my experience of being a minister in Britain.

1.3 The History and Structure of the S.D.A. Church in the USA

Most Adventist scholars believe that the Seventh-Day Adventist church can trace its roots back to the United States in the first half of the nineteenth century. Adventist

authors and historians Schwartz and Greenleaf point out that the early records reveal that the inception of the denomination can be traced back to the 1830s and 1840s during the time of widespread religious awakening in North America. They explain that the beginning of Adventism can be understood as part of the renaissance experienced by Protestants in the USA referred to as “The Great Awakening”¹. In their view Adventist’s immediate roots lie in the Millerite Adventist movement which peaked between 1840 and 1844 in New England. The movement was in response to the preaching of the Baptist farmer William Miller (1782-1849) a converted Deist who had intensely studied the prophecies of the bible, particularly Daniel and Revelation. Millerism was only the American culmination of the international advent awaking of the first half of the nineteenth century. It was marked by pre-millennialism, literalism and later by separatism. Knight, a prominent Adventist author and historian, concurs with the above author’s view of the origin and history of the Seventh-Day denomination. Knight believes that Adventist roots were indeed greatly influenced by the Millerite Adventist movement. Knight also notes that William Miller was converted from being a deist (a sceptical belief that rejects Christianity with its miracles and supernatural revelations) after he studied the prophecies of Daniel and the book of Revelation. He then goes on to say that Adventism developed at a time when evangelical Christianity was engaged in intensive bible study on the second coming of Christ. Knight continues by pointing out that towards the end of 1844 a small group of Adventists in New England became convinced that they should be observing the Hebraic Sabbath which starts on Friday Sundown and ends Saturday Sundown. This they called the Seventh day². They believed that the observance of the Sabbath on the seventh day of the week

¹ R Schwarz & F. Greenleaf, *A History of the Seventh-Day Adventist Church*, p.35.

² George Knight, *A Brief History of Seventh-day Adventist*, (Hagerstown, MD: Review and Herald, 1999), p.25.

was an obvious injunction in the Bible, but The Seventh-Day Adventist Church also grounded this in the Story of Adam and Eve where the Sabbath was originally given to humanity as a day of rest and recreation. The viewpoint of the three authors cited above regarding the inception of the denomination is substantiated by Ellen White (1945:v11-ix) who was one of the pioneers of the S.D.A. denominations. She writes

The Great Advent Awakening started with William Miller a Baptist Minister who was studying the prophecies in the books of Daniel in the Old Testament and Revelation in the New Testament. The studying of these two books led them to conclude that Jesus Second Advent was imminent. As a result of which he began to preach the Second Advent of Jesus.³

Pohler reinforces Knight's viewpoint by suggesting that Seventh-Day Adventism as it is currently known, was akin to Millerism and was only the culmination of the International Advent Awakening of the final half of the nineteenth Century. Pohler's view was also that it was a result of the intense study of apocalyptic revival movements in many countries.⁴

1.3.1 The Origin and Development of the S.D.A. Church in England.

Generally speaking since the beginning of the nineteenth century, England had been of great interest to the founders and pioneers of the Seventh-Day Adventist church.⁵ This interest was evident through a transatlantic dispatch of S.D.A. religious literature to relatives of English and Irish expatriates, to the extent that by the 1850s, the desire to evangelize England had surfaced among the American leadership.⁶ Many Adventist historians ascribe the origin of the Seventh-Day

³ Ellen White, Historical Dictionary of the Seventh-Day Adventists, (MD: The Scarecrow Press, 2005), p. 33,

⁴ R. J. Pohler, Changes in Seventh-Day Adventist Theology: A Study of the Problem of Doctrinal Development Ph.D. Diss (Department of Theology: Andrews University, 1995).p.45.

⁵ D.F Neufield, Seventh-Day Adventist Encyclopedia XI, (MD: Review & Herald), pp.170-72.

⁶ N. Barham, 'British Isles', in H. Dunton, D. Heinz, D. Porter and R. Strasdowsky (eds.), Heirs of the Reformation: The Story of the Seventh-Day Adventist Church in Europe (Grantham: Stanborough Press, 1997),pp.30-40.

Adventist. Denomination in Britain to William Ings in 1878. However, some historians are of the view that the early Advent records show that John N. Andrews was the first Seventh-Day Adventist missionary to travel outside of North America. He left America for Switzerland in 1874. On his way to Switzerland he stopped off in England for two weeks. On arrival in England Andrews observed that there were not many Sabbath keepers in Britain and estimated that there were only about thirty Seventh-Day Baptists within the whole of Britain. He arrived in Liverpool on 24 September 1874, and then travelled to London where he met William M. Jones, the pastor of the London Seventh-Day Baptist congregation. During his stay, Andrews visited a number of Seventh-Day Baptist congregations in London, Tewkesbury Gloucestershire and Glasgow. Andrew's close association with and knowledge of the Seventh-Day Baptists in North America and England, allowed him to be received by members of this church upon his arrival in England.⁷ Whilst there was commonality between the Seventh-Day Adventists and the Seventh-Day Baptists, there were distinctions between the two groups based on essential Adventist beliefs. The two distinctions I beliefs were concerning the state of the dead and the Sanctuary. The Adventist believes that the soul dies and goes to the earth. Whereas the Baptist believes that the soul in death returns to God in Heaven, the Adventist also believes that 1844 was a significant time when God began to Judge his people. In other words Adventist believe that since 1844 that those who accept Jesus as saviour are being judged.

Andrews considered all Sabbath-keepers as brothers and sisters; therefore, he accepted an invitation to speak at the Seventh-Day Baptist conference held on 8

⁷ R.W. Schwarz and F. Greenleaf, Light Bearers: A History of the Seventh-Day Adventist Church , pp.141-145.

October 1874 in Scotland. Barham notes that the early Adventist records reveal that it was when John Andrews returned to the United States where he expressed a strong belief that an effort should be made by the Seventh-Day Adventist in North America to reach the British population in an intentional way.⁸ Riches indicate that initially when the appeal was made the North American leaders did not respond to Andrews because there were not sufficient funds available to send missionary workers to Britain.⁹ However Ball states that eventually a missionary worker by the name of William Ings, an American, visited Southampton on his way to Switzerland on 23 May 1878.¹⁰ Ball explains that on his way to Switzerland Ings stayed in Britain and went from house to house and aboard ships distributing tracts and selling the Seventh-Day Adventists magazine. He continues by saying that the early historical denominational record reveals that Ings enthusiastically wrote to Seventh-Day Adventist friends and believers in North America informing them of the openings in England for the message and solicited their support. He observed the people's willingness to learn about the Bible and he wrote:

I was astonished to find the people so eager to read. As I talked on some of the prophecies, my heart was made glad to see how eagerly, they drank down the truth. So far I have had no opposition and the people receive our reading matter gladly.¹¹

After four months, he was able to report ten persons keeping the Sabbath.

Ings needed help with the work, and requested the General Conference to send their best ministers to England. James White agreed and presented a recommendation to

⁸ N Barham, The Progress of the Seventh-Day Adventist Church in Great Britain 1878-1974 unpublished Ph.D thesis Diss (University of Michigan 1976),p.132.

⁹ R Riches, The Establishing of the British Mission of Seventh-Day Adventist Church With specific reference to the writings of Ellen G White 1863-1877 PhD Diss (North Carolina: Fairfax University 1995),p.104.

¹⁰ Bryan Ball, The English Connection, (Cambridge: James Clarke & Company 1981) p. 178.

¹¹ William Ings, Missionary Work in England, (Review & Herald 11 July 1878).p.19.

the readers of the Seventh-Day Adventist Magazine, Review and Herald, deploring the fact that,

Whilst the denomination had been sending missionaries to Switzerland, Germany, France Italy, Denmark and Egypt so little work had been accomplished in England.¹²

He was convinced that

We are making a mistake in neglecting Great Britain and these countries where the people speak our language.¹³

He explained that

As there is a general expectation in England and Scotland that we send help very soon, the present autumn is evidently the time to strike¹⁴

However, in December 1878, J. N. Loughborough arrived in England, with a Bible instructor joining lngs in April 1879.¹⁵ By this time the Adventist message had taken 'root' with ten persons observing the seventh Day Sabbath, which soon increased to seventeen.¹⁶ Moreover, by late 1879, thirty persons had 'covenanted to keep the Sabbath.'¹⁷ Subsequently, two other churches were organised: Grimsby and Ulceby, with respectively thirteen and twelve members each, thus reinforcing an Adventist presence in England, as had been desired by Andrews five years earlier.¹⁸ The new development, probably facilitated by the positive impact of the Adventist religious publications, consolidated an early Seventh-Day Adventist presence in England. In spite of this slow progress, efforts were made to provide training for the S.D.A. workers through the setting up of a training centre in 1899.¹⁹ Apart from intensifying the training for workers, the missionaries also employed other methods, namely a

¹² James White Meeting of General Conference Committee, (Review & Herald 4 July 1878), p.12

¹³ Ibid,p12.

¹⁴ James White, Meeting of General Conference, p.12.

¹⁵ Neufeld , Seventh-Day Adventist Encyclopaedia X, p. 625.

¹⁶ N.G. Barham, 'The Progress of the Seventh-Day Adventist Church in Great Britain, 1878-1974', Ph. D. Diss. (History Department: University of Michigan, 1976), p.59.

¹⁷ Ibid,p.62.

¹⁸ N.G Barham, 'The Progress of the Seventh-Day Adventist Church in Great Britain, 1878-1974', p. 70.

¹⁹ Ibid, p. 66.

health package in the form of a healthy food factory, a sanatorium and health literature, which they believed would assist to spread the Gospel message.²⁰ Such a health programme appeared to have contributed to the missionaries' positive impact upon the English communities. The English missionaries, having set up other congregations within England then set about streamlining the churches in 1902 by organising the British Union Conference of the S.D.A. Church.

According to Ball the work in Britain grew slowly and was managed by the General Conference of Seventh-Day Adventist as located in Battle Creek, Michigan. From 1878 to 1902 the work in Britain was supervised by different American citizens. At the end of this period the British Isles numbered twelve organised churches with approximately 850 adherents²¹. As the number of British Adventists grew the church was organised in July 1902 under what is now known as the British Union of Seventh- Day Adventist Churches (BUC). The British Union is comprised of the Irish, Scottish and Welsh Missions and two conferences in England: The North England and the South England Conferences.

1.3.2 Outline of Seventh-Day Adventist Denominational Organization.

The S.D.A. Church currently has its headquarters in Washington, DC; so that is where both the American President and the President of the Seventh Day Adventist church resides. The Adventist Church is divided into five organisational levels:

1. The General Conference is the largest unit of organization, embracing the global Seventh Day Church. The General Conference is made up of several

²⁰ D S Porter, 'A Century of Adventism in the British Isles', pp.11-12.

²¹ Bryan Ball The English Connection, p.182.

- divisions with administrative responsibility for designated geographical areas.
2. The Division Conference comprises the conferences within a larger territory, usually a continent or group of countries.
 3. The Union Conferences comprises the conferences within a given territory such as the conferences in the British Isles.
 4. The local conference is a regional body consisting of several churches within a national territory.
 5. The local church is a congregation of individual believers.²²

The administrative leadership structure in the S.D.A. denomination is very similar to the American presidential structure. It consists of an executive body which includes the President, Vice President, Secretary, and Treasurer. The local church however has a different kind of leadership structure. The primary leaders in the local church are the Pastor and Elders who govern as a body of individuals chosen by the local church. The Presidents of each division are usually Vice President of General Conference. The S.D.A. denomination is congregationally based, believing that the Church Members have ultimate authority at local level. The General Conference meets every five years to propose and enact the necessary changes for the world church. The Union Conference also meets every five years to make developmental changes for the church in their area. The local Conferences meet every four years.²³

As British Adventism grew it came to be organised under what is known as the British Union of Seventh-Day Adventist Churches (B.U.C). The British Union is

²² Richard Schwart, & F. Greenleaf, Light Bearers to the Remnant Denominational History Textbook for Seventh-Day Adventist College (California: Pacific Press,1979), pp.13-52.

²³ Seventh-Day Adventist Church Manual (Hagerstown Maryland : Review and Herald Publishing ,2010), pp.26-24.

comprised of five sub-divisions Irish, Scottish and Welsh Missions and the two conferences known as the North England and South England Conferences.²⁴

The region in which I work is known as the North England Conference (N.E.C) and covers area between Carlisle and Northampton (see Appendix 2). The N.E.C has an administrative body that manages the Church in that region and has its head office in Nottingham. The NEC covers both urban and rural areas. Cities like Birmingham and Nottingham are typical examples of urban areas, whereas Cumbria is a more rural area. The NEC has a total membership of approximately 8000, although the number of people affiliated to it could be as high as 10,000. The church is made up of people from different ethnic, racial and socio-economic backgrounds.

1.3.3 Geographic Region of the NEC of the Seventh-Day Adventists

The geographical region in which the author works is the North of England covering the communities between Carlisle and Northampton (as shown in the diagram in appendix 2). An administrative body known as the North England Conference of Seventh-Day Adventists manages the Seventh-Day Adventist Christians in the region. The regions of the NEC are a mixture of both inner city and rural areas. Some cities like Birmingham and Nottingham are typical examples of urban areas, whereas Cumbria is a rural area.

Prior to 1948 the S D A Church had a predominantly white membership in the North England Conference. However, currently, it exhibits considerable racial diversity, 55 % of the people are of Afro- Caribbean heritage, 30% of African heritage, 8%

25 Dennis Porter, A Century of Adventism In The British Isles: A Brief History of the British Union Conference of Seventh-Day Adventists, (Grantham, Lincs: The Stanborough Press, 1974), pp.2-3.

white English and 15 % other racial groups including some from South Asia, Poland and Romania²⁵. The black church members largely have their roots in the migration of people from the Caribbean during the late 1950s and early 1960s who came to Britain in search of a better life for themselves and their families. Most came to Britain primarily because of what was happening in the Caribbean and Britain at that time. In short there were both “push” and “pull” factors that resulted in the migration. The push factor was that the economy in the Caribbean, particularly in Jamaica, from where a large portion of Caribbean emigrated, was at an all time low. Jamaica had experienced disaster through a hurricane which affected Jamaica significantly and resulted in poverty and loss which people wanted to escape from.²⁶

One Jamaican immigrant remarked that

I came to England from Jamaica in 1962, a year after my parents. Why did my parents send for me? So I could escape the drudgery and the kind of housework mapped out for West Indian women, escape the poverty mapped out for black women. She then continues to say the reason people come to England is because most people feel and know things will be better as soon as they get to England. Everybody thinks so because all the white people they know not only say England is better but they all have big houses big cars, fine clothes and lots of money.²⁷

Whilst there was a push factor there was also a pull factor. The pull factor was the labor shortage in Britain. The post-war industrial labor force was understaffed. Although European labor was preferred, Caribbean laborers were able to enter freely as commonwealth citizens. It was not long before many large corporations and state owned industries recruited heavily in the Caribbean to meet the post war labor shortage.²⁸ It must be noted that Caribbean migration was only a prospect in

²⁵ North England Conference of Seventh-day Adventist Membership Records p5

²⁶ Ibid, p.12.

²⁷ M Prescod-Roberts & Norma Steele, Black Women: Bringing it all Back Home (London: Falling Wall Press, 1980), pp.10-12.

²⁸ D Hiro, Black British, White British: A History of Race Relations in Britain. (London: Paladin, 1991), p.viii.

Islands where there was limited opportunity to secure work. Hence Trinidad, a traditional importer of labor from surrounding islands, did not experience uniform migration as happened in pre and post war Jamaica.²⁹ As stated by the individual in the quote above, many individuals migrated from the Caribbean to England because they felt the economy was better and they would have a better standard of living. As have been mentioned migration has resulted in the S.D.A. Church in the British Isles experiencing a significant shift in racial distribution during the past forty five years. Since 1965 the membership, which was up until then still predominantly white, has gradually become predominantly black. Then since 2000 there has been an influx of people who have migrated from various other parts of the world which has resulted in the church's profile changing again. Having been predominantly black and white the S.D.A. church has now become multicultural. This is evidenced by a church such as Coventry Central S.D.A.

1.4 Coventry Central Seventh-Day Adventist Church

Coventry Central S D A Church is situated on St Nicholas Street in Radford. The name Radford comes from the Anglo-Saxon Raedford meaning the red ford.

Radford's history is closely tied to Coventry. In 1279 two estates in Radford were held by Roger de Montalt, Thomas de Adern and Coventry Priory. By 1411 the priory land in Radford was acquired by Richard Andrews, Leonard Chamberlin and the Coventry Corporation. Some of Radford's ancient field names are now street names, including Cramper's Field, Priors Field, and Ashmore. Radford has had three churches in its history dedicated to St Nicholas. The first stood on the site of the later Trinity Vicarage which stood at the top of St Nicholas Street. Radford became a

²⁹ Ibid,p.14.

parish on 12 July 1912. It was instituted by the Bishop of Worcester as its first vicar.

It has been documented that he said

I realised fully and in the deepest humility the tremendous responsibility placed upon me. We are an infant parish scarcely yet able to walk alone.³⁰

The Population of Radford grew from 445 in 1907 to 1,459 in 1911 and further expanded to five thousand people in the early part of the twentieth century with new houses being built, The growth of the parish continued and by 1920 there were 10,000 people in the parish. These years brought formidable problems associated with rapid industrial development.³¹

1.4.1 Population Trends & Racial Composition of Radford

In Victorian times the population of Radford was white, Anglo-Saxon. This remained relatively unchanged until about 1948. The period following the Second World War saw the influx of immigrants from the Caribbean and the Asian Subcontinent. There is now a rich mixture of cultures, races and religions in the area.

It is interesting to note that the present cultural and racial composition of the Coventry central S.D.A. church does not reflect the wider community. The community is 77 % indigenous 'white', whereas the church population is 95% from ethnic minority or other diverse group. The terms indigenous white is used to identify the race of people one is referring. This is opposed to using the term indigenous black or any other racial group of people that were born in this country. In addition many of the church members now live outside the Radford area and commute to the church.

³⁰ David Mc Gregor, Radford, (London: Breedon Books, 2003), p10.

³¹ Ibid, pp.1-20.

1.4.2 Total Population of Coventry by Ethnic Group

The population of the city of Coventry was estimated to be 317,014. See appendix 3 for details of population distribution and composition.

1.4.3 History of Coventry S.D.A. Central Church, St Nicholas Street.

The origin of the Coventry Central S.D.A. Church goes back to the early years of the 20th Century and was the result of faithful missionary work. An unknown missionary sold a magazine known as “Present Truth” to a Mrs Mary Martin. This issue of the magazine was about the Sabbath. Mary, it is said, was greatly impressed and got out her bible to study whether the things she was reading were really true. The record says she lost no time in leaving a message with the missionary’s landlady. Within the hour, the missionary was at Mary’s house and they commenced Bible studies straight away. The Saturday (Sabbath) school was held at Mary’s house and the next door neighbours were invited. Mary was baptised in 1908. From that time Mary faithfully kept the Sabbath until her death at the age of 80. A group of Sabbath Keepers soon formed, about six in number and met at Mary’s house for 11 years. Mary had a daughter by the name of May who also had a long life and was a faithful member until her death. Mary’s son Ray Cooper continued the family tradition started by his Grand Mother Mary. For many years he was a leader in the church and organist until he moved to continue his church activities in Northern Ireland.

In 1918 an evangelist by the name of F.S. Tonks came to Coventry to conduct a series of campaigns over the period of a year. He was assisted by Elder WA Hall, a painter and decorator by trade from Handsworth, in Birmingham. He was a man full

of faith and an earnest Bible student. There were four baptismal services during this period at which a total of thirty were baptised. In 1919 the church was formally organised with thirty members. F. S. Tonks, it is said, left Coventry in 1919 and moved to Scotland. Eventually he left the ministry, and returned to his original profession of dentistry. After he left for Scotland, the new church was cared for by Elder W.A. Hall for the next two years and then for a while by Pastor W.J. Young. For three years following 1919 growth was slow, and gains were largely offset by deaths, removals and through apostasy. In 1921 the membership was 37. In 1922 a series of meetings were run by Pastor A K Armstrong which resulted in ten people being baptised in September of that year including a husband and wife by the name of Peacock.

Until the early 1930's the church was largely run by local Elders, then, with the location of Newbold College a few miles away (i.e. the Institution that trains ministers and church workers), pastors from the college took a large share of the preaching appointments. Between 1939-1946 the membership declined so that by the end of the Second World War, there were only 24 members. However after 1946 70 members were baptised.

Since its inauguration in 1919 the congregation dwelt in a series of hired halls or rented other church buildings. In 1946 a building fund was started. Plans were also made to acquire a site on which to erect the first S.D.A. church in Coventry. The present site in St. Nicholas Street was acquired and a building was erected. The building was dedicated in 1950. The doors were opened by Mary Jane Martin, the first convert and Charter member of the church. Sadly, Mary did not live long after

the new building was opened she died some two years later. Between 1950 -54 about 24 individuals were baptised. Plans were then being made to extend the church at the rear and provide a youth hall and one room especially for the young people. The building was completed at the end of 1954. In 2005 the building was redecorated and refurbished.³²

1.4.4 Coventry Central Membership

The history of the Church shows that the membership has doubled. Prior to 2000 its membership was about 91% white indigenous. Presently, it has about two hundred members, the majority of who are from a diverse cultural background. Most of who originate from Africa specifically Zimbabwe, Malawi and Kenya. This diversity has led to the church becoming more multicultural in its membership. Therefore up until fifteen years ago the congregation was predominantly white, however over the past twelve years the congregation has become racially mixed with 75% of its membership from various African countries. The majority of the members who migrated to Coventry are professionals such as nurses, teachers and doctors. There are two kinds of migrants present in the congregation in Coventry. One group consist of individuals who are from the medical profession. The majority of these are female nurses and a few doctors who were recruited from their countries to assist the shortage of these skills in Britain. These individuals migrated with their families. The other group are the Zimbabweans who migrated to Coventry for several reasons. Dominic suggests that the recent migration on the part of Zimbabweans is both voluntary and involuntary. He then cites several reasons for this migration. First he notes there was a migration of skilled people in response to the shrinking economy

³² Allison Duncan The History of the Inception of Coventry Central Seventh-Day Adventist Church from 1908-2008,p.1-4.

in Zimbabwe and opportunities abroad. Second he suggests that there was considerable movement of the population after the formation of the opposition movement for democratic change in 1999 and the land reform and resettlement programme. He then points out that a third reason was the political violence that resulted in rapid economic decline. For Pasura it is as a result of the high political tension and deepening economic crisis that there has been a large scale arrival of Zimbabweans asylum-seekers, refugees labour migrants and students in Britain.³³ Whereas twenty years ago the church broadly reflected the racial composition of its surroundings, now the church does not reflect the racial or socio-economic mix of Radford. This change in the local congregation occurred in a very short period of time and has had implication for the local pastor and members who were present before these migrants came to the church. Members had to adjust in order to receive and accommodate these new members. The pastor at that time thought it necessary to look at how to adjust his style of ministry to minister effectively to the newcomers because he believed they would have different needs and expectation. This is what I thought at the beginning of my research. At that point I believed that, whilst all of them were Adventist Christians, they would interpret Adventist norms in their different ways depending on which culture they came from. In other words I thought that what may be understood in one way from a western or a British perspective would be interpreted in a different way by people from the Philippines.

1.5 The Reason for the Investigation into S.D.A. Expectations of Pastors

In 2004 I was appointed by the executive committee to be the Pastor of the Coventry Central Church. As already mentioned prior to the 1950s the church was

³³ Dominic Pasura, Competing Meanings of the Diaspora: The Case of Zimbabweans in Britain, *Journal of Ethnic and Migration Studies* 36 (9), pp. 1445-1461.

predominantly a white congregation. However, in the late 1950s and early 1960s the racial composition shifted due initially to migration from the Caribbean. The congregation then consisted of Caribbean and a few other ethnic, racial and cultural groups who had been attending the church for over 30 years. However, changes resulting from another wave of immigration resulted in the congregation consisting of an even greater variety of cultures, predominantly economic migrants who have relocated from different countries in the past 12 to 14 years.

Prior to my serving the congregation as the pastor, I was acquainted with the history of the racial and cultural changes in the composition of the congregation, for two reasons. The first reason is that I grew up in Birmingham and attended one of the S.D.A. Churches there, and in that congregation changes were also occurring. The Coventry church is only seventeen miles away from Birmingham which meant that it was reasonable to assume that similar changes were taking place there. Also there were occasions when I visited the Coventry congregation and saw for myself the changes that were occurring. The second reason that I had some knowledge of the Coventry church was because of when I served as the regional Youth Officer. Part of my role was to train youth leaders in the local congregation in the region of which the Coventry congregation was one. Another reason that I felt the need to research differing expectations of an Adventist Pastor in different cultural groups was that during the time I ministered in that congregation from 2004-2008, I was uncertain as to the kind of expectation the members had of me in the role as their leader and Pastor. I was not certain whether I was fulfilling the needs of those members effectively. I thought when I was ministering in that congregation, that I may not have effectively ministered to the needs of all the different cultural groups present.

This was not anything specific that I can recall rather it was a sense that the culture was so diverse. This could have been my lack of confidence in a new situation rather than a real observation, but it spurred me to conduct this research. Coventry was the most unique congregation I had ever been pastor of, the most multicultural of them all and, whilst I have had other multicultural leadership experiences, none were as demanding as Coventry Central.

In my early years of ministry the churches I ministered in consisted primarily of Caribbean people, predominantly Jamaicans, individuals who had migrated to seek a better life in the UK. There were a few white people in these congregations but generally speaking most of them were considered to be what is now referred to as black led congregations. This was true for my first two congregations in Nottingham and Manchester, although in Manchester there were a few individuals from the African and Asian continent mainly Zimbabweans and Filipino. It was when I located to the Merseyside area and particularly Liverpool that I began to become more acquainted with the different cultural groups. The congregation consisted of people from Kenya, Malawi, Zimbabwe, Ghana, Zambia, Australia, White English and some from the Caribbean, mainly St Vincent and Barbados. During the years when I was in the Liverpool, members exhibited different cultural attitudes such as in their types clothes people found acceptable.

Historically the Adventist denomination has had an issue with the way its members dress in Church. The Adventist denomination holds the view that one's apparel, particularly which is worn to public worship on a Sabbath, should be appropriate. What is appropriate or not to wear for worship has been an on-going debate in the

S.D.A. Church which teaches that each member should dress modestly and appropriately especially when ministering from the front of the church. From the S.D.A. churches standpoint dress is an important factor in Christian deportment. Ellen White, one of the founding members, who is highly respected and regarded as one who received the gift of prophecy as is outlined by the Apostle Paul in the book of Corinthians, says that during the early years of the denomination instruction was given as to the way Christian's should dress. She states that "the purpose of which was to "protect the people of God from the corrupting influence of the world, as well as to promote physical and moral health".³⁴ It is with this background in mind that the wearing of jewellery is considered inappropriate by Caribbean members. This understanding has its roots in Adventist interpretation of the biblical text and Ellen White early writings. In (1 Tim 2: 9) Paul states "not with braided hair or gold or pearls or costly array" which Adventists interpret to suggest that Christians should refrain from wearing jewellery and other ornaments. Ellen White suggests that (1Tim 2:9) means that:

"Christians should avoid gaudy display and profuse ornamentation"
She takes it even further and says "To dress plainly, abstaining from display of jewellery and ornaments of every kind, is in keeping with our faith".³⁵

In the Liverpool church where I was minister one of the members from the Caribbean, who considers the wearing of any kind of jewellery a breach of the church's dress code, approached another member from the Asian subcontinent who displayed a gold chain. She expressed in emphatic terms that it was not appropriate to wear the gold chain because it is classified as jewellery and it is breaking the Adventist dress code. The Asian Member explained that in her culture the gold chain

34 Seventh-Day Adventist Church Manual General Conference of Seventh-Day Adventist, (Hagerstown, MD: Review and Herald Publishing Association), p,176.

35 Ibid, p.176.

was a symbol to show that a woman is married. These ideas made me aware that there were differences in interpretation of some of the norms and values the S.D.A. Church embraces. It highlighted for me how different members interpreted things differently. Whilst there are differences in the interpretation of wearing of Jewellery on the part of the two named cultures above, the Adventist church generally, traditionally teaches, for moral and theological reasons, that one should not be adorned with Jewellery. Adventist author Kis says this teaching is following the so called 'plain tradition' that can be traced back to the puritans. Hence Adventists traditionally do not wear Jewellery.³⁶ Lawson echoes Kis's viewpoint when he observes that the practice of not wearing Jewellery is strictly observed by most Adventist around the world in particular those in the developing world.³⁷ However, at that time I did not consider those issues to be of great significance. During my tenure as the youth officer it seemed that cultural differences were not of any great significance. Although then it seemed that some of the young people whose parents were recent migrants from some of the above named countries did have different expectations. The full awareness that the different cultural groups have different needs became clearer after I left youth ministry and became the Pastor of the Coventry Central Church. During my time ministering to that congregation I observed on a few occasions that some of the members from the different cultures did respond differently in certain situations. I discovered that there were differences of opinion and attitude towards dress code, music and funerals. It is clear in the area of dress code that there was a difference in how Zimbabweans reacted to women wearing trouser for example. Zimbabweans, both male and female, considered a

³⁶ M M Kis, Christian & Lifestyle Behaviour. In R. De deren ed. Handbook of S.D.A Theology Haggerston M.D. Review & Herald Publishing Association. pp.675-723.

³⁷ R Lawson, When Immigrants take over: The impact of immigrant growth on American Seventh-Day Adventist Denomination. Journal for the Scientific study of Religion 38(1), pp. 83-102

female wearing trouser when leading at the front as a taboo. Although if they were not in the public gaze it did not seem to matter. However, for a white English person the wearing of trousers and leading at the front of the congregation is not an issue. From the White English person's perspective there is no reason trousers cannot be worn to a church worship services or when leading a service. For a Zimbabwean S.D.A. this is considered inappropriate apparel for worship and females who wear trousers are contravening the biblical principle of a woman wearing a man's garment as in the book of Deuteronomy 22:5 which asserts that:

The woman should not wear that which pertained unto a man, neither shall a man put on a woman's: for all that do so are an abomination unto the Lord Thy God.³⁸

In their view this text means that women are not allowed to wear trousers because doing so is wearing a man's garment. In the opinion of some Zimbabwean Adventists, wearing trouser to worship is not only defying the church standards, but breaking biblical principles. Moreover for them it is not adhering to one of the 28 fundamental beliefs of the S.D.A. denomination which states that dress affects ones character. On one regrettable occasion an English member was debarred from singing in the choir because of their refusal to stop wearing trouser.

Another clear cultural difference which emerged in the Coventry congregation was about the way different cultures dispose of their dead. In White English culture it is more likely that the deceased will be cremated. However there has been disagreement between some English church members and a few of the members from the other cultural groups about what should happen to a person's remains after death. This has its roots in the biblical teaching of the resurrection. For the

³⁸ Holy Bible King James Version.

Zimbabwean it is the body that will be raised, so it should not be burnt. This was expressed when a discussion occurred between an English member and a Zimbabwean. The Zimbabwean expressed strongly the idea that the body should be buried, whilst the English member believed that it was acceptable for the dead to be cremated. The Zimbabwean argued that there's was a view based on the bible. However the English person considers that it should not be a matter of concern whether the body be buried or cremated because God is all powerful and whatever conditions the dead person is in God, who knows and controls everything, can resurrect that individual.

The next cultural difference that was evident in the congregation in Coventry was the varied tastes in music and the preferred style in singing, i.e. with or without music. It was evident to me that the Africans and Filipino members sang better without musical accompaniment. However the white English and the other ethnic groups sang better with musical accompaniment. This difference created some tensions in the congregation. When the migrants arrived in Coventry the English members were accustomed to musician accompanying their singing. The organist was English and somehow would not adjust to their way of singing. This awareness of cultural differences or the interpretation of certain norms and the way values were understood and reinforced by local Church Elders and some members who explained to me that each of the cultural groups had different needs and responded in different ways to their pastor. However, I thought that my approach to ministry was acceptable to all members. Some of the members did suggest that there were members who had different expectations of an Adventist Pastor even with our common historical Identity, but I was not convinced.

It was when I left the Coventry congregation and began to reflect on my time there that I became convinced that the different cultural interpretations of Adventist norms and values were real. In my view if such differences as dress codes, funeral rights and attitudes to music and singing were real then there must also have been different expectations regarding pastoral responsibility. This raised questions regarding the different expectations of the various cultures within the congregation in Coventry of their Pastor and how does a Pastor minister successfully in a context where there are so many different cultures. On reflection I asked myself whether or not I could have ministered more effectively in the past if I had assessed the different expectations of each cultural group? It now seems that one of the assumptions that may have clouded my earlier judgement was my assumption that cultural differences mattered less than membership of the Seventh-Day Adventist church and the kind of Pastoral care that I was offering. I thought that a person's ethnicity would influence their attitudes to things like dress codes, to music and funerals but that this did not extend to pastoral care. When I realised the wider significance of culture and the various different interpretations of these cultural groups, it prompted me to ask the question "what are the different expectations these groups have of their pastor at Coventry central"? One reason this research is important is that the membership of the Seventh-Day Adventist church in Britain has become more culturally diverse in the past 15 years because of mass migration, from which it and other denominations have largely benefited. The reason for the diversity is multifaceted. However, Ackah points out and I concur with him that the cultural diversity in membership is primarily driven by economics. Achah says

The trend of immigration being the major driver of church growth has continued as pace, with Adventist arriving from West East and Southern

Africa in increasing numbers since 1980 principally as a result of economic and political crisis in these regions. They have been joined by Adventist from Eastern Europe who has been able to come to the UK without visa restriction as a result of the European Union. Furthermore skilled migrants in the field such as medicine, finance, nursing teaching and information technology, has resulted in Adventist from the Philippines India and other parts of the world arriving in Britain, even in the face of tough immigration legislation. This combination of history economics religion and politics has resulted in a diverse Adventist Diaspora emerging in the UK.³⁹

Although historically Caribbean people have migrated to Britain because of their colonial ties with those countries, Kalu reminds us that contemporary international migration is complex and multifarious but is clearly anchored in historical processes in particular western colonial expansion and is a manifestation of worldwide transformation associated with globalisation.⁴⁰ Many of the S.D.A. congregations were once monoculture or bicultural but have in the last fifteen years become multicultural. I hope that this research of the Coventry congregation might assist an understanding of cross-cultural pastoral leadership in an increasingly multicultural world.

In seeking to ascertain and understand the expectation of the different cultural groups and the role of cross- cultural ministry, I consulted the literature in the area of cross-cultural leadership and ministry and this helped to inform how I began to understand and shape the issues more carefully. A large proportion of this literature was from an Evangelical Christian perspective in general but primarily from Seventh-Day Adventist authors.

³⁹ W, Ackah. Divided Diasporas Collaboration and Conflict amongst African Caribbean and African Christian Communities in Britain. The Case of Seventh-Day Adventists Church at ESRC/AHRC Encounters and Intersections: Religion, Diaspora and Ethnicities Conference. St Catherine's College Oxford. p. 62.

⁴⁰ Ogbu U Kalu, Interpreting Contemporary Christianity Global Process and Local Identities (MI: Grand Rapids, 2008), p, 88.

In reflecting on the expectation of the different groups books such as *Embracing Diversity* were consulted. In this book the author Leslie Pollard, who worked as Pastor and Diversity leader in the Loma Linda University in California, one of the prominent Seventh-Day Adventist Universities, seeks to address issues relating to all of the different major people groups in the denomination. He delineates and highlights the multicultural nature of the S.D.A. Church and examines some key areas. These include leadership and cross-cultural communication, insights for Asian, African, Hispanics, European, Native Americans, African American and Caucasian in the Twenty first Century. He also deals with what Ellen White has to say regarding her Vision of cross-cultural Leadership: i.e. diversity principles for a church in the New Millennium she said

There is no person, no nation that is perfect in every habit and every thought. One must learn of another. Therefore, God wants the different nationalities to mingle together to be one in Judgement, one in purpose. Then the union that there is in Christ will be exemplified.⁴¹

Pollard then goes on to talk about steps for intercultural engagement, competencies and a biblical model. Another piece of literature that has informed this thesis was *cross cultural Leadership: Ministering to a Multicultural Community* by AO and Penley. Here the writers deal with some important topics relating to cross cultural Ministry they address a biblical and theological rationale for cross-cultural ministry and the need for multicultural Ministry.

⁴¹Ellen White Historical Sketches, (Hagerstown MD: Review and Herald Publishing Association 1966),pp. 136-137.

Ellen White's comment is a very serious and significant issue in the contemporary world because we are living in an age when intolerance prejudice and judging others is prevalent. It can be said that the contemporary world and British Society is losing its compassion and Christian understanding of care for each other, no matter what their race creed or colour. One of the great strengths of the Seventh-Day Adventist and Ellen White is that teaching/ beliefs about respect others, cross cultural connection between people is fundamental. Managing unity and diversity not only applies to the S.D.A. Church but to society as a whole.

1.6 Defining terms

1.6.1 Culture

It is important at this point to outline and define certain terms central to this thesis.

Culture is the first one that requires a definition. Shorter describes culture as a comprehensive concept, which embraces all that individuals acquire or learn as members of a human society. He suggests that one of the functions of culture is to help people relate cognitively, affectively, and behaviourally to experience. He goes on to say that culture offers a pattern of meanings embodied in images or symbols. In Shorter's view these images control the individual's perception of reality. He continues by saying that culture results in the creation of a group and of adaptive strategy for living and surviving.⁴² Myer amplifies shorter definition and states that

Culture is everything that is a part of one's everyday life experience. It includes: tangibles such as food, shelter, clothing literature, art, music, etc. and intangibles such as hopes, dreams, values, rules, space relationships, language, body movements etc.⁴³

42 Aylward Shorter, Evangelisation and Culture (London: Geoffrey Chapman, 1994), pp.10-21.

43 K, M Mayers, Christianity Confronts Culture (MI: Zondervan Publishing House, 1987), pp. 30-35.

1.6.2 Multiculturalism

Multiculturalism is another significant term in this thesis. To distinguish between what constitute culture and multiculturalism is important in the context of this thesis because it assists in outlining a clear understanding between the terms multicultural and cross-cultural. An attempt in this thesis to define multiculturalism is not intended to solve the problems associated with the term is for the purpose of a working definition. Smith, Reddie and Ackah define Multiculturalism as the co-existence of races (race here suggesting biological and cultural differences) and cultures (referring to a dimension transmittable and accumulative through society and not by genes).⁴⁴

1.6.3 Cross-Culture

Cross-cultural is another term that is germane to this thesis. Cross-cultural refers to any person or churches that is made up of variety of cultural groups and desires to reach out to people of all backgrounds including those that are different from the culture that makes up the largest numbers of the congregation.⁴⁵ Hessel-Grave describes cross-culture as the attempt to bridge gaps or divisions that result from sub-cultural and large cultural differences.⁴⁶

⁴⁴ R, Drew Smith, William Ackah, & Anthony G Reddie, Churches Blackness and Contested Multiculturalism (Hampshire: Palgrave, 2014), p.76.

⁴⁵ Douglas W. Ruffle, Building Blocks for Multicultural Congregation, Quarterly Review 13 (Fall 1993), p. 25.

⁴⁶ David Hessel-Grave, Counselling Cross-Culturally: An Introduction to Theory and Practice for Christians (MI: Grand Rapids: Baker Book House.1987),p.10.

The above definitions are not a full analysis of culture, multi-culturalism and cross-culture, but they supply the basis. I recognise that culture is more varied and complex than my basic definitions.

1.7 Conclusion

It is clear from the above that the church has changed as migration has influenced its make up, especially in the post war period. This has resulted in churches that are multicultural with diverse ethnic groups. At first I thought that Seventh-day Adventist from different ethnic groups would have the same expectations of the nature of pastoral ministry but further investigation and thought showed that their expectations are much more different than might have been imagined. In the next chapter we proceed to discuss the methodology adopted in the research.

CHAPTER TWO

Research Method and Methodology

2.1 Introduction

This chapter will look at issues of method and methodology. In what follows I will look at how and why I choose this project. I will then explain the method used and the reasons for using it. I will give an account of how I set out to analyse the data. It will then be followed by a review of the methodological process and how things might have been done differently, this will then be followed by a discussion on the ethics associated with such research.

2.2 Methodology and Rationale

As was mentioned in chapter one, I chose to do this project because I was curious to ascertaining the expectations that different cultural groups had of their pastor in Coventry Central Seventh-Day Adventist Church (S.D.A.) Church. When I began the project I was uncertain as to how to best gather the data I needed. Initially, I was led to do this research because of my perception of the expectation that different cultural groups have of their pastor in a congregation where I ministered in the past. It appeared to me that various cultural groups in that church would have different expectations of their Pastor as they had different attitudes to dress, funeral rites and music. In view of that experience I desired to ascertain the experiences, beliefs and feelings of the different cultural groups in the Coventry Central Church. In order to discover the information afore mentioned a research approach which could focus in depth on the meaning of these cultural groups was necessary. Seeing that the

different cultural groups inherently produce multiple experiences an approach which could focus on deriving meaning from such a context would be advantageous. In light of this, the qualitative approach seemed to be most applicable, appropriate and suitable for conducting this research. More importantly I employed qualitative rather than a quantitative approach in accordance with what Sherman and Webb advice

qualitative research implies a direct concern with experience as it is 'lived' or felt, or undergone. Qualitative research, then, has the aim of understanding experience as nearly as possible as its participants feel it or live it.⁴⁷

The choice of a qualitative method is also based on what Merriam says, that qualitative research is characterised by its 'emphasis on processes and meanings which are not measured in terms of quantity, amount or frequency, and by 'its argument for the importance of understanding the meaning of experiences'⁴⁸ Patton reinforces Sherman and Webb's viewpoint when he explains the following

Qualitative research is an effort to understand the situations in their uniqueness as part of a particular context and the interactions there. The understanding is an end itself, so that it is not attempting to predict what may happen in the future necessarily, but to understand the nature of that setting- what it means for participants to be in that setting, what their lives are like, what's going on for them, what their meanings are.⁴⁹

A qualitative approach meant, in Sherman and Webb's term, that there was a need to gain some understanding of persons' lived experiences, behaviours, emotions and feelings. Indeed, It might be argued that for the research to be useful I had to know

47 R, Sherman & R Webb, Qualitative Research in Education: Focus and Methods, (London: Palmer Press, 1988), p.2.

⁴⁸ ⁴⁸ S.B. Merriam, Qualitative Research and Case Study Research in Education, (San Francisco, CA: Jossey-Bass, 1998.p,72.

⁴⁹ M Q Patton, Quality in Qualitative research: Methodological principles and recent developments. Journal of American Educational Research Association, Chicago, April 1995.p,10.

the experiences, beliefs and feelings of the members from the different cultural groups.

The data therefore will have value in that it reflects the thoughts, feelings and experiences of three different cultural groups. The selection of a qualitative approach was made on the basis that this type of inquiry 'helps people to understand and explain the meaning of social phenomena. It was with this understanding that it became necessary to obtain a deeper knowledge of the experiences of the three different cultural groups.

Bryman observes that there are contrasts between qualitative and quantitative research. Firstly, quantitative research is more pre-occupied with measurements, numbers and statistics, while qualitative research more about using words to describe a situation. In other words, it is a case of number verses words. Second, quantitative research the set of concerns that the researcher brings to an investigation tends to structures the investigation whilst qualitative research the perspective of those being studied what they see as important and significant provides the point of orientation. Whereas quantitative researchers want their findings to be open to generalisation to the relevant population, the qualitative method seeks an understanding of behaviour, values, beliefs, and so on in terms of the context in which the research is conducted.⁵⁰ This therefore in this case required raw data from the members of the church.

⁵⁰ Alan Bryman, Social Research Methods, (Oxford : Oxford University Press, 2008),pp.365-368.

2.3 Sampling Procedure

As a way of limiting the amount of data that I gathered I decided that the research should be targeted on three of the different cultural groups in the Coventry Central Congregation: indigenous white English, Black Zimbabweans and Filipinos. The three cultural groups were chosen for the following reasons: they were the major groups in the congregation; they were the most likely to produce the information because the congregation is fluid, with people coming and going and these three groups were likely to have more members in the congregation at any one time. This I hoped would give a fair representation of their cultural expectation. I personally choose the participants from each of these three cultural groups. I choose five from each group because there were only seven white, eight Filipinos and about twenty five Black Zimbabweans. More importantly, I choose these individuals because I knew them personally and believed that they were the most likely to remain in the congregation for the duration of the research. I felt that they would provide honest information. I intentionally did not make any attempt to select participants because of their age. I felt that an older age group would be more mature in their understanding and more able to articulate their thoughts and feelings about the topic. I believed that they would give a more informed reply about their expectation of a pastor. Moreover, they were acquainted with the way pastoral roles function in both their home country and in this country. This way of targeting individuals is what is known in research terms as a 'purposive sampling technique'. It is said to be a sampling strategy common to exploratory research.⁵¹ Prior to collecting the data from the participants an ethical approval form had to be completed. I had to notify the university what my intentions were regarding the research and whether I had the

51 S B Merriam, *Qualitative Research and Case Study Applications in Education, Revised and Expanded from Case Study Research in Education* (San Francisco, CA: Jossey-Bass, 1998), pp. 61-63.

consent of those who I desired to be participants. After I received the consent from them, I sent that information to the university ethical approval committee. They examined the details after which they confirmed that conditions for approval had been met. It was after this procedure that the data collection began.

2.4 Data Collection Procedure

The initial data was known anecdotally through my position as the pastor. However, the main raw data was gathered through written questionnaires. They were designed in January 2010 and sent out to the participants in February of that same year. I contacted 15 individuals i.e. five from each of the cultural groups named above. These individuals consented and said that they would be willing to participate in the research. Prior to sending the questionnaire I did not do any piloting. The main reason for not piloting was a time constraint on my part, the part of the participants and also the pressure to complete the research. I knew that the potential research participants were extremely busy and I did not want to impinge too much on their time. Therefore I decided not to pilot of the questionnaire. Before sending out the questionnaires I contacted the participants and asked if they were willing to participate. All of them consented to do take part in the project. The questionnaires were sent to the participants independently without any of the others in the groups knowing who was participating in the research. The questionnaires were sent directly to the participants by post to be completed and returned. A stamped return envelope was also provided. These questionnaires were sent with a covering letter which explained in more detail what was required. The questionnaires were completed and returned in the time that was given. All of the questionnaires returned were completed. I discovered that sending the questionnaires to their

address with a specific time for them to be returned gave the members the opportunity to give well considered answers.

The questions were formulated with knowledge both from my participant observer status in the congregation and from my reading material about multicultural Church data collection and cross cultural Ministry. The questions were designed specifically for the three named cultural groups. Two categories of questionnaire were designed, one for the white English members and the other for the black Zimbabweans and the Filipinos. The English members were asked five questions and the other two groups were asked nine. Some of the questions were the same for all three groups but others differed. The reason there were less questions asked of the White indigenous group was because I assumed that I already had a fair bit of knowledge of their expectation of ministers. This knowledge was, in my view, gained from Pastoring previous predominantly white congregations. Hence my desire was to know more about the other two cultural groups than about the white group. Therefore from my perspective it was not important for me to ask in-depth questions about their experiences. I did not ask them how long they were at the church congregation. The reason being when I first went to the district and visited the white members in their homes they had already given me the information about the history of the congregation. I asked the white members about general pastoral expectations because I felt it was obvious to them that the cultural dynamics had changed and that they would not just view the church purely from a mono cultural perspective but from a multicultural perspective. In general the questions asked about: the expectations they had of a Seventh -Day Adventist Pastor; the qualities they think the Pastor should possess in a church such as Coventry; and whether there should

be uniformity of Pastoral leadership in every Adventist Church worldwide. (See Appendix for Questionnaire).

There was some variation in the questioning for the participants from Zimbabwe and the Philippines because they were asked to describe the following: what they saw was different between the church in Coventry and the country from which they migrated, to give some thoughts and ideas regarding Pastoral expectation in Coventry compared, to the expectation of their Pastor in the Church of their country of origin, the qualities and skills a pastor needs to possess in a multicultural church such as Coventry and whether Adventist Pastors should be the same worldwide? When the questionnaires were returned all of them had been completed.

The questions asked were intentionally focused to investigate the expectations that each member in the different cultural groups have of their Pastor in the Seventh- Day Adventist Church in Coventry. The questionnaire design was given special attention in accordance with Cohen, Manion and Morrison's method of how to design a questionnaire, they suggest that one should:

- Operationalise the purpose of the questionnaire carefully.
- Decide the most appropriate type of question open, closed rating scale multiple choice.
- Ensure the data acquired will answer the question.
- Ask only one thing at a time
- Be clear and brief wherever possible
- Avoid making questions too hard
- Ensure the respondents know how to enter the response to each question e.g. by underlining, circling, ticking or writing also provide instructions for introducing completing and returning the questionnaire in a stamped addressed envelope.⁵²

⁵²L Cohen, L Manion, Morrison, Research Method in Education (London: Routledge, 1988), pp. 243-248.

None of questionnaires used, were piloted, although all of the participants were made aware of the researcher's intentions. The questionnaires consisted of open questions because it made it more difficult for the participants to give one word answers. The open ended question were asked with the knowledge that this research was small scale with limited number of participants and it invited people to make honest personal comment.

Cohen, Manion and Morrison remarked that

It is open-ended responses that might contain the 'gems' of information that otherwise might not have been caught in the questionnaire. Further, it puts the responsibility for and ownership of the data much more firmly into the respondents' hands.⁵³

They further suggest that open-ended questions can catch the authenticity, richness, depth of response, honesty and candour.⁵⁴ I used the open ended question because it gave the participants the freedom to respond in the way they wanted to. So they did not just tell me what I wanted to hear. Two of the White respondents who received the same question responded with almost identical answers. There are several reasons for the exact same response. One reason could be that the respondents would have conferred in the response because they belong to the same congregation. Furthermore the content of the response is associated with what many Seventh-Day Adventist considers to be a fundamental tenet of their faith. A large majority of Seventh –Day Adventist considers the preaching of the three Angels' messages as the key reason for the existence of the denomination. They also believe that the Three Angels Messages is the last warning message for a world that needs to return to God's requirements. Hence it is not surprising that this answer would be present in the replies of a questioner of the nature of one in this research.

⁵³ L Cohen, Manion & K Morrison, Research Methods in Education, pp. 245-248.

⁵⁴ Ibid, pp. 246-248.

2.5 Justification of the use of the Questionnaires

The questionnaires were used as the main research instrument to gather the data for the reason suggested by Bell who suggests:

Questionnaires are a good way of collecting certain types of information quickly and relatively cheaply as long as subjects are sufficiently disciplined to abandon questions that are superfluous to the main task.⁵⁵

The advantages of using questionnaires were to enable the researcher to obtain significant information quickly and cheaply compared to face to face interview. They were also used to produce standardised data. Also questionnaire data is usually easy to analyse. The disadvantages of using questionnaires are as follows: it is difficult to check if the respondent is being truthful; the number of questions has to be limited, and there is not always much room for the respondents to use their own words or expressions. There is usually a poor response rate particularly to postal questionnaire and they are not always completed, although in this case the response rate was good and all were completed.

2.6 Methodological considerations – Insider/Outsider Debates

There is continual debate among scholars regarding the Insider/ Outsider problem. Furseth and Repstad are of the view that one's position as a researcher can affect the findings from empirical research. In their opinion an individual from within a particular religious tradition is unable to create the distance deemed necessary to conduct a reliable and valid analysis.⁵⁶ McCutcheon agrees with Furseth's and Repastad's position and indicates that the role of researcher in religious studies is

⁵⁵ Judith Bell, Doing your Research Project, (Buckingham: Open University Press, 1993), p.119.

⁵⁶ Furseth, and P. Repstad, An Introduction to the Sociology of Religion: Classical and Contemporary Perspectives, (Aldershot: Ashgate, 2006), p.110.

particularly difficult when they are researching their own tradition. McCutcheon contends that the researcher who is an outsider will question issues that an insider in that role might take for granted.⁵⁷ Furseth and Repstad also take McCutcheon's view when they say it is almost impossible for an individual to view their own tradition with a critical eye. They further argue that a religious attitude can blind a scholar to possible connections between religious expressions and their social contexts.⁵⁸ As someone researching their own tradition, I would disagree with Furseth and Repstad because religions, particularly those that had their origins in a context different from the one they are in today, actually take more notice of social contexts than one might suppose.⁵⁹ This is what some call a privileged position. Smith argues that the insider in religious research has a somewhat privileged position. I would agree that researching a religious community of which one is an integral part can be difficult and confusing, both for the researcher and the subjects of that research. I would also say that in the context of this project my position as both outsider, in my role as researcher, and insider in my role as pastor meant that some things were automatic or second nature and to some extent this inhibited me in my role as researcher. I was an insider and not just an ordinary member but an authority figure and in some ways this may have had some influence on the responses I received.

Due to my being an insider the members may have altered their replies in ways that they might not have done if I had been an outsider. Some of the replies that I received may seem similar, and it could be argued that they would have answered differently to someone they did not know as a Pastor. It is reasonable to say that if I

57R.T McCutcheon. The Insider/Outsider Problem in the Study of Religion.(London: Cassell,1999),p.25.

58 Ibid,p.55.

⁵⁹Furseth and Repstad, An Introduction to the Sociology of Religion. p.207.

had not known these respondents I may have collected different data from some of them and some of the replies could have been based on how I was perceived. In spite of this, I would argue that the analytic process often does a lot to militate against such replies. Even if I had been an outsider this would have had an effect on the data as research is never entirely value free and does have some of the individual stamp of those who produce it. Feminist researchers, e.g. Abbott and Wallace say that in all contexts, the knower always affects what they know and how they present it. It can be said that the choice of question, at least to some extent, shapes the answers a researcher receives.⁶⁰

My role as researcher required that I step back to try and see the situation and responses in new ways as an outsider might. I relocated to another congregation while doing the research in my view was an advantage because it enabled me to reflect more clearly. From this stand point I was approaching the research from an outsider rather than an insider perspective. Although from my position as an Adventist Pastor, it is not easy to be part of a belief system and at the same time attempt to take a more balanced view of what was going on. Furseth and Repstad observe that

The ability to shift and balance between closeness and critical distance is most likely found among scholars with quite different religious positions. In modern times, most people relate to a multitude of contexts and roles. Several outsiders will feel empathy towards the believer, and many believers have the ability to reflect upon their faith.⁶¹

60 P Abbott & C Wallace, An Introduction to Sociology, Feminist Perspectives, (London: Routledge, 1997), p.25.

61 Furseth & Repstad, Introduction to Sociology of Religion, p.207.

I endeavoured to ask the questions to the participants in such a way that they would answer as honestly as possible. The reason is that that I would obtain the best information in order that the research would have credibility and authenticity. This was to ensure that if another researcher was to do the same investigation they would come to the same conclusions at the end as I would. In other words if another researcher who is not a part of the community nor a figure having authority within the church that individual may have a more neutral reflection of what was observed.

As both an insider and outsider in this study I was cognisant of the fact that I was not entirely neutral because I had a prior involvement with the young people in the study. McCutcheon contends that each person influences, or is influenced by, the research and there is no neutral or value free position. He indicates that it is not possible to be wholly objective nor is it necessary to be so, provided any bias is frankly acknowledged. Donovan cites Montefiore and Kolakowski who observe that:

To be neutral is to stand in relation to two or more parties which are in themselves in tension, in such a way that the respective interest of those parties is not thereby materially affected.⁶²

Byrne is of the view that the position of researcher particularly affects those who are engaged in the area of religious studies.⁶³ Byrne contends that each person influences, or is influenced by, the research and there is no neutral or value free position. Feminist researchers such as Abbott and Wallace might add that in any kind of research whether one is an insider/outsider or neither, there is no such thing as value free knowledge; knowledge always contains the hallmarks of its

62 Peter, Donovan. Neutrality in Religious Studies. (Cambridge: Cambridge University Press, 1990), pp.103-106.

63 Peter Byrne, The Study of Religion: Neutral Scientific, or Neither pp. 339-351.

producers.⁶⁴ As both an insider and outsider in this study I was cognisant of the fact that I was not entirely neutral because I had prior involvement with the members in the study.

Donovan further goes on to say that it is not possible for any researcher to be completely objective and neutral. He noted that it is widely accepted that observer-neutrality is impossible for the reasons below:

- The presence of an onlooker, however neutral his or her intention, may itself alter or distort the facts by becoming a concern of one or more of the parties and thereby modifying his/ her behaviour. observer effect.
- An observer, unaware of the significance of the way things are for the parties themselves, may entirely miss the point however carefully his or her observations are recorded observer-incomprehension.
- Any onlooker is limited by his or her own location or point of view, and by his/her own frame of mind. As it is impossible to hold all details of any situation in one's mind together, so to speak an observer will inevitably make his or her own selection and impose his/her own thought structures⁶⁵

2.7 Data Analysis Techniques

The most challenging part of the research was making sense of the data. After careful consideration it was decided that the best way to use the material was to organize the replies into different categories. This led to the recognition of the regularity of particular categories. At first there were some broad categories, these were later refined by cutting, pasting and storing them into further categories. From this it was apparent how the replies started to relate to certain specific concepts. Further refinement of the categories was produced by contrasting and comparing the questionnaires. Ely stated that it is often the case that categories overlap and it is

64P Abbott, and C Wallace, *An Introduction to Sociology, Feminist Perspectives* (London: Routledge 1997), p. 44.

65 Peter Donovan, *Neutrality in Religious Studies*, pp.103-116.

through continued interrogation that we refine original categories.⁶⁶ This meant that certain statements stood out, thus indicating a pattern in the data. By re-categorising the data and sorting it into different files this helped to provide a clearer understanding of what appeared to be emerging themes. This categorising of data thematically is one of the most common methods in analysing data. Bryman indicates that themes are essentially recurring motifs in the texts that are then applied to the data. He goes on to say that the themes are a product of a thorough reading and rereading of the transcript or questionnaire responses up the data.⁶⁷ This questionnaire data reduction processing that is selected by theme is referred to by Cohen, Manion and Morrison as “coding”. In case of a small survey like mine they suggest that coding the data is the best way which my case has been the selecting of relevant themes.⁶⁸ These themes were matched up and put into separate files. Certain statements and categories stood out. The data made it clear that the respondents from Britain, Zimbabwe and the Philippines, contrary to my initial assumptions, did have differing expectations of their Pastor. Hence the major theme that emerged was that each cultural group had different expectations of their Pastor. As the data was examined it became clear that these themes were increasingly important as the work progressed, and relevant to the construction of the thesis. Gobi and Lincoln suggest that such checking back is a good way of verifying insights and conclusions and lends further credibility to the data. The analysed data revealed similarities, conceptual understandings and implied meanings.⁶⁹ It became evident that the respondents who had migrated to Coventry experienced similar things in

66 M Ely M, Anzul, M, Friedman, T, Garner, D & A Steinmetz, Doing Qualitative Research: Circles Within Circles, (London: Falmer, 1996),p.54.

67 A Bryman, Analysing Qualitative Data, (London : Routledge,1994),p.35.

68 Cohen, Manion and Morrison Research Methods in Education, p.265.

⁶⁹ E G Guba, & Y.S. Lincoln, The Landscape of Qualitative Research Theories and Issues (London: Sage, 1998), pp.195-220.

Coventry to what they experienced in their countries of origin. It is hoped that the findings from the investigation will provide data that can be used to elucidate existing debates and hopefully draw informative conclusions which will enable the development of a Pastoral Leadership model for a multicultural Congregations in the Seventh-Day Adventist church in Britain.

2.8 Ethics

Research ethics, according to the British Sociological Association centre on issues of confidentiality and the consent of respondents. In recent years there has been concern for the researcher's safety as some researchers have found themselves in difficult situations. Researchers are also concerned to minimize anything that might be regarded as the exploitation of the people in the study. Feminist researchers, in particular Stanley and Wise, are concerned about giving something back to those individuals who take part in the research, while this was not an issue here, it has been decided that those participants who wish to do so, are welcome to see the results of the study.⁷⁰ Sometimes the relationship between researchers and their human subjects are continued long after the work has been finished. Pastoral care and leadership in particular, is an area where relationships may be ongoing and so research in this area can be full of ethical tensions and dilemmas. Prior to approaching the participants to gather the data to conduct the research, I applied to the University for Ethical Approval, which was granted. As a "client group" church members can often regard the Pastor as "threatening" and, so, I felt that it was my responsibility, as their pastor and as a researcher to show that this is not the case. In the case of this research, participants were asked to provide "informed consent".

⁷⁰L Stanley, & S Wise, *Breaking Out Again* (London: Routledge,1993), p.87.

Deiner and Crandall define this procedure as one in which the participants choose whether to participate in an investigation, after being informed of the facts that would be likely to influence their decision.⁷¹

2.9 Methodological Reflections

Looking back on the research process that this thesis is based on has not been easy. It has been a long and time consuming process, although it has been an interesting journey. When I began the research I had assumed that people from different cultural groups would have the same expectations of the Seventh-Day Adventist Pastor. However, it is evident from the data, that there was greater diversity than I had expected even in attitudes to pastoral care though there is uniformity of doctrine and teaching in the S.D.A. Church. The research has shown that my initial assumptions that each had the same expectations were incorrect and needed revision. The reason is that the way people from different cultures interpret Seventh-Day Adventism is in a state of flux. The data analysis has revealed that each culture will practice Adventism according to its interpretation of doctrines and teachings. It is reasonable to say that any denomination that has interplay between theory and reality will always experience tension. One has to understand the difference between theory and reality. In this research it is evident that there is a shift between the two poles of theory and practical reality. Patterson suggests that the use of critical conversation is a fairly simple way of trying to understand and think through the complex relationship between a situation and

⁷¹ E. Diener and R. Crandall, Ethics in social and Behavioural research (Chicago: University of Chicago Press.1978), p.10.

theological and other ideas and theories.⁷² Patterson argues that people who wish to engage in a conversation or dialogue between their own ideas, feelings, beliefs, assumptions and perceptions which are provided by the Christian tradition and the contemporary situation in which they operate.⁷³

As a global denomination Seventh-Day Adventists believe and teach particular doctrines but the practical expression of those teachings in the local context is another matter. Broadly speaking the doctrines and teaching lead to a common identity, but when practiced in a particular social context the outcome will always have its own characteristics. Kalu reminds us that globalisation is a relational concept to explain the increasing cultural contact that has reduce distance in space and time and brought civilisation and communities into a closer degree of interaction.⁷⁴

This tension is more significant in the Seventh-Day Adventist church than many other denominations, because apart from the Roman Catholic Church there is probably no other church which embraces more different ethnic communities than the Seventh-Day Adventists. Adventists worship in more countries than any other church except Roman Catholics. Embracing fellow believers who look talk and act differently from ourselves has been one of Adventism's more dramatic pilgrimages.

On reflection it is evident that a case study design research strategy would have been better. The reason I now think this is because this was a local congregation

⁷² John Woodward & Stephen Pattison Pastoral & Practical Theology (Oxford: Blackwell Publisher, 2000), p.135.

⁷³ Ibid.p.136.

⁷⁴ Ogbu Kalu, Interpreting Contemporary Christianity Global Processes and Local Identities (MI: Grand Rapids, 2008), pp.6-7.

and, in a context such as a local community, it is more appropriate to do a case study. The case study design is beneficial to such research because it provides a means of researching complex social units such as groups and social institutions whose features are beneficial to an understanding of the issue being investigated.⁷⁵ Since the research takes place in a real-life situation, this allows for interaction with, observation of and participation in the setting so that many aspects of the particular case can be examined in depth, thereby, providing a detailed and extensive account of the phenomenon.⁷⁶

Another advantage of the in-depth analysis of a case is that it offers insight into the experiences of the people being studied as the researchers attempt to investigate and analyse the various dimensions of the social.⁷⁷ With the information obtained, stakeholders, such as church administrators and pastors, can become informed to encourage further research on a macro level, thereby contributing to knowledge.

The use of multiple sources of data rather than just a questionnaire is another advantage of a case study, to the extent that a case study can provide data which can be triangulated, a feature which provides the research process with added validity.⁷⁸ On reflection I should also have used cluster sampling in the gathering of data. This would have been ideal in the collection of the data because I did not state the size of the population from which I gathered the data. Cresswell suggest that in a multi-stage or clustering procedure, the researcher first identifies the cluster obtains names of individuals within those clusters and then sample from within the

⁷⁵E. Babbie, *The Practice of Social Research* (CA: Wadsworth, 9th edn, 2001), pp.94-9.

⁷⁶S B Merriam, *Introduction to Qualitative Research* (CA: Jossey-Bass, 2002), pp. 3-17.

⁷⁷Ibid, p.41.

⁷⁸C. Robson, *Real World Research* (Oxford: Blackwell, 2002), p.174.

group. Another point on reflection is that the method of collecting the data did not include of stratification of the population⁷⁹. I could have in Creswell's terms considered the specific characteristics of the participants e.g. how many males and females and those of different ages that would be represented⁸⁰. Unlike other research strategies, using multiple sources of data in a case study encourages a broader focus in the research, with the pieces of evidence converging, thereby causing the conclusions to be more reliable.⁸¹

The case study design does however, have some limitations in that the use of a single case prevents the conclusions from being generalised, in that the research may be perceived as relating only to the particular case which was studied.⁸²

I believe there is the possibility that if the questions had been asked in another way the replies would have been different. The questions could have been designed so that the individual's replies were rated on a scale 1-5 as opposed to mainly open questions. There were some pitfalls with the way in which certain things were undertaken. Firstly, the way in which the questionnaires were designed. Secondly, if the research had been undertaken by someone outside the Seventh-Day Adventist Church the approach would have been different. The way in which the questions were asked impacted on the answers given and I also realised, as time went on, that the data could have been better analysed. I could also have made a clearer relationship between different analytical categories.

⁷⁹ J. W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions* (London: Sage Publications, 1998), p.215.

⁸⁰ Ibid, p.125-127.

⁸¹ R. K. Yin, *Case Study Research: Design and Methods* (London: Sage Publications, 2003), pp. 97-8.

⁸² S.B. Merriam, *Qualitative Research and Case Study Applications in Education*, (CA: Jossey Bass 1998), p.43.

On reflection there was no exploration of how the congregation works and worship together or the relevance of congregational studies for Pastoral Theology. In Lyons term the appreciation of the depth, complexity and the recognition of the importance of their significance lead him to argue that Pastoral theologians should pay them attention.

It is also evident that the number of participants in the study was a very small. It might be argued that this small sample contributed to the less than perfect results of the data. If the truth were told the researcher used a small sample to represent a large population of Zimbabweans and Filipinos. It might be said that the sample used cannot represent the experience of an entire Filipino, Black Zimbabwean or White English congregation.

2.10 Conclusion

The above information consists of the research methods used in this study. I have tried to show that research is a journey, as well as a process of gaining knowledge and forming theories. The main findings, which are laid out in Chapter three, were used to develop a narrative which will assist in formulating a thematic structure which will be the substance of the rest of the thesis.

CHAPTER THREE

Key Findings and Analysis of the Data

3.1 Introduction

This chapter contains the answers from the questionnaires, which will allow and provide the basis for insights to be gained from the data. The method I will employ to make sense of the data is thematic analysis. Different coding categories will be used to identify the three different cultural groups who will be identified by the following abbreviations: The White English group is identified as (WE); the Black Zimbabwean group is identified as (ZB); and the group from the Philippines will be identified by (F). The replies from each respondent will be identified by the Roman numeral (i-v) and the questions will be labelled Q1-7. The same or similar questions will be grouped together. After I have stated the remarks made by the respondents I will comment briefly on each of them.

3.2 Pastoral Qualities & Expectation

One of the three groups (WE) was asked about the expectation of the pastor in this country and the qualities that he/she should possess both in this country generally and in Coventry. The other two groups (ZB) and (F) were asked what they expected from the pastor of the church and if there are differences in their expectations in Coventry compared to their home situation. First, I will examine the replies from the White English (WE) respondents. I will then seek to deal with the similar questions and the replies given by the Black Zimbabweans (ZB) and Filipinos (F) groups.

Three Cultural Groups Replies

Question 2: (WE) Please describe your expectations of S.D.A. pastors in this country?

Question 5: (ZB) and (F) What do you expect from the Pastor of the church and do you think there are differences between what people expect in your congregation back home and here?

(W Eiv) Doctrine according to scripture should be universal, and not changed to suit.

WE = White English

(WEi) The Pastor would need to be sensitive and understanding regarding some issues as there are different cultures in the congregation.

(WEii) He must be a man as this is Biblical, Evangelism, Preach the three angels message and the 1844 Sanctuary message. He must not preach messages that make people feel comfortable with sin because people cannot be saved in sin but from sin.

(WEiii) The pastor should be male as this is biblical. He should preach the Three Angels Messages undiluted as compromising the message cause confusion. He should not be afraid to call sin by its right name this will help maintain Biblical standards in the church. He should be Evangelistic.

B= Black Zimbabwean

(ZBi) Expect spiritual guidance and support people emotionally. There is no difference in the support given here and abroad.

(ZBii) Pastoral visits to church members and encourage spiritual growth to church members.

(ZB iii) "Yes, strong leader who fears God and stands for truth at all times"

(ZBiv) A Pastor needs to be 10 times more sensitive and careful because he is dealing with a world church, where prejudice is more easily seen.

F= Filipino

Expectations from the pastor here and back home i think are similar. Personally i expect my pastor to be a role model for the members.

Expectation from the pastor is still the same as the Philippines but then again depending on the culture education and maturity of the member.

To minister the flock as servant-leaders. I believe the congregation expects the same servant-leadership from the pastor back home and here. Quite a few can be dictatorial, others are very accommodating and nurturing, does not fear to call sin by its right name.

(Fv) Caring and approachable and friendly Pastor differences almost the same.

The replies from the three groups reveal the participants feelings regarding the expectations and qualities of a Pastor in Coventry and in their home countries should possess. Some of the replies such as (WEi) suggest that a Pastor needs to be understanding and sensitive to the needs of the different cultural groups. (ZBv) states that a Pastor should be 10 times more sensitive because he is dealing with a world church. (Fv) suggests they need to be caring approachable and friendly. The replies particularly from (ZB) and (F) indicates that the Pastor should encourage spiritual growth in the members, spiritual guidance, support people emotionally should be caring, be a servant leader and able to communicate well. It is evident that the replies from (ZB) and (F) suggest that both groups expect similar qualities to be possessed by the Pastor in Coventry as back home. One of the respondent from the (F), believe that the Pastor should be a servant leader and a role model for all the members. Because the church in Coventry has the various cultures the Pastor should recognise this and be willing to work with individuals from all cultures.

The replies regarding the expectations and qualities people have of their Pastor also reveal that there were some significant variations particularly from two of the white English respondents. (WEii & iii). These respondents remarked that the Pastor must be male and be able to preach the Three Angels' Message.

In the next section I will look at the significance of the replies from two of the White English (WEii & iii) respondents regarding the preaching of the Three Angels' Message and the Pastor being male. I will then deal with the expectations of the responses from the Black Zimbabweans (ZB) and the Filipinos(F) .

It can be argued that there are reasons for the two (White English) (WEii&iii) members who stated that Three Angels Messages should be preached and the Pastor should be male. These two individuals views are rooted in how some Seventh-Day Adventist church members have in the past, and in some cases currently, interpret the bible. The issue of the Pastor being male is a long standing debate in the S.D.A. The debate stems from gender the relationship between gender and leadership roles in the church. The preaching of the three Angels message relates to the (S.D.A.) understanding that as a denomination it has been given a special commission by God to preach the Three Angels' Messages. The replies of the two White English members that the pastor should be male is a continual and ever growing debate in the Seventh- Day Adventist church's The issue has its roots in interpretation of the following biblical texts.

"I do not permit a woman to teach or to have authority over a man: she must be silent." (1 Tim 2:12) "Now the bishop (elder, overseer) must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach... (1 Tim 3:1-2; Tit: 5-6) "As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law

says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church.” (1 Cor 14:33-35)

Many Seventh-Day Adventists cite the above scriptural texts to substantiate their view that the Pastor should be male. My interaction and association with the members of the Coventry congregation and other Adventists have enabled me to know about such views as that of respondents (WEii&iii) . Many Adventist, like the afore mentioned respondents, believe that leadership in the church such as Elders and Pastor should be specifically assigned to men. The root of this debate emerges from the view that women should not be ordained as clergy or even as local lay leaders as seems to be suggested by the biblical texts above. From their perspective the bible should be our guide and in their view the bible clearly points out that there is no biblical mandate for female leaders .It must be noted that in reading the history of the Seventh-Day Adventist Church it is clear that the Adventist church worldwide, like the Anglican Church, have been unanimous in their view that is no precedent for the practice of ordaining women in the scripture. Furthermore, some Adventist will argue that it cannot be found in the writings of Ellen White or the early seventh-Day Adventist Church either. Moreover some will say that was only since 1970 that this established position began to be reversed in favour of ordaining women as pastors and Elders. Among the arguments it seems that the main one used by many Adventist for male leadership is that in the creation story God made man the head of the home. However, it was because Eve chose to disregard this arrangement, that God had, to after the fall to say “thy desire shall be to thy husband, and he shall rule over thee Genesis. Hence they adhere to the suggestion the Ellen White makes that, prior to the fall of mankind, Eve’s submission was freely and spontaneously expressed but after the fall the Lord had to make explicit the

“law” she had, perhaps, been obeying unconsciously. It can be said that whilst the above biblical texts are used to defend the view that leadership should be exclusive to the male gender, those who believe and advocate male gender leadership in the church should also be influenced by their context. It has been pointed out that the apostle Paul was describing a particular situation, in a particular church when he wrote in 1Cor 14: 34-35. The context was that of worship in which it seems there was a lot of charismatic energy which was making worship disorderly. In verses 35 the women are asking the men at church what they should ask at home. The question is why could they not ask in the church? It could be possible be that the Christians in Paul's day retained the Jewish format of separating men and women during the worship service. A woman calling for something from her husband during the service could be quite disruptive. Those who use the above texts to suggest that only men can be in authority of leadership need to also examine what Paul says in (Galatians 3: 28) where he says “there is neither Jew nor Greek slave nor free male nor female, for you are all one in Jesus”. It might be said in this text Paul is referring to the notion that we are one in Christ no matter our race social position or gender.

Like the male Pastor question the preaching of the Three Angels' Messages is a cause of constant debate. For the Adventist denomination the preaching of the Three Angels Messages is of paramount significance to the existence of the church . In general the Seventh-Day Adventist Church strongly believes that the Three Angels Messages are unique to the foundation of the Church and the reason for its existence. These messages as found in (Rev 14: 6-12)

Then I saw another angel fly in the mid-heaven, with an eternal gospel to proclaim to those who dwell on the earth to every nation and tribe and tongue

and people. And he said with a loud voice “Fear God and give him glory, for the hour of his judgement has come and worship him who made heaven and earth the sea and the fountains of water” Another angel, a second followed saying Fallen, Fallen is Babylon the great, she who made all nations drink the wine of her impure passion. And another angel, a third followed them saying with a loud voice, If any one worship the beast and its image, and receives a mark in forehead or on his hand, he also shall drink of the wine of God’s wrath poured unmixed into the cup of his anger and he shall be tormented with fire and sulphur in the presence of the holy angels and in the presence of the lamb and the smoke of their torment goes up forever and ever and they have no rest day or night these worshippers of the beast and its image and whoever receives the mark of its name” . Here is a call for the endurance, of the saints those who keep the commandments of God and the faith of Jesus⁸³

The Seventh-Day Adventist denomination believes that the first of these Three Angels messages above refers to the time of the great religious awaking. The church believes and teaches one of the early pioneers and founders and his co-workers in America (1831-1844) William Miller, a farmer who was converted from a Deist view, and was one who studied the prophecies in the Biblical books of Daniel and Revelation. Adventist Historical records says Miller began to preach that judgement was taking place in heaven as a sign that God was about to return to this Earth. In essence “the hour of his judgement” in (Rev14: 7) refers to the investigated Judgement which the denomination believes began in 1844. The Adventist Church still believes that this message is one that needs to be preached consistently.

Furthermore the denomination also believes it is not only the first angel’s message that is important but also the second. The second Angel’s Message states that Babylon is fallen (Rev 14: 8) and was also preached by William Miller. The Seventh-Day Adventist denomination believes that they began to preach the second Angels message in the summer of 1844. Moreover Seventh-Day Adventists applied and

⁸³ T.H Jemison, Christian Beliefs: Fundamental Biblical Teachings for Seventh Day Adventist College Classes, (California: Pacific Press Publishing Association, 1982), p.327.

still apply this understanding, even today to the churches that had rejected the first Angels Message. Furthermore, in the denomination's view the application indicates that the complete downfall of Babylon is yet in the future. The denomination in general that asserts Babylon meant "gate of the gods", but the Hebrews derogatorily associated it with the word balala which in Hebrew means "to confuse." Babylon, both literally and mystically, has thus long been recognised as the traditional enemy of God's truth and people. As used in the book of Revelation the name is symbolic of all apostate religious organisations and their leadership, from antiquity down to the close of time. Other bible prophecies indicate that the complete downfall of Babylon is yet in the future (See Revelations 17& 18) the prediction was accurately applied in 1844 but it saw only a partial fulfilment.⁸⁴

The S.D.A. denomination does not stop at the interpretation of first two angels messages but considers that the Revelation (14:6-12) is all linked. From S.D.A. the denominations perspective this message is unified in content. In their view the beast power is clearly identified as the papacy. This ecclesiastical body has often claimed the mark of its authority in religion in its transfer of Sabbath Sacredness to Sunday.

⁸⁵ One can conclude that the emphasis on the preaching of the Three Angels Messages by the above two respondents is of no surprise because this doctrinal teaching has been a significant part of the S.D.A. denomination since its inception and this is so even today. Members world-wide are reminded every Sabbath (Saturday) morning, for ten minutes by one of the leadership, that the denomination exists for one reason, i.e. to proclaim the Three Angels' Messages. Ripley bolsters Ellen White's viewpoint when he observes that God has uniquely called and given

⁸⁵ Ibid, p.327.

the Adventist church a huge task to both live share and proclaim His last-day message, that is, The Three Angels' Message of love and truth.⁸⁶ Adventists have been admonished by Ellen White that in a special sense they have been set in a world as watchmen and light bearers. She continues by saying that the S.D.A. Church has been entrusted with the last warning to a perishing world. On them is shining wonderful light from the word of God. They have been given a work of most solemn import — the proclamation of the First, Second and Third Angels' Messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.⁸⁷ Furthermore, the denomination believes that God has given it the responsibility to preach the Three Angels' Messages as a final warning to the entire world, i.e. to all nations, kindred tongues and peoples, as a final appeal to the world just before Christ's Second Advent.

The replies from the two White English (WE) members that the pastor should be male and that the Three Angels' Message should be preached highlights significant issues regarding how many Adventists think. An important point is that these individuals have been deeply socialised into the Adventist religion and are steeped in traditional Adventist interpretations. Their interpretations, it might be said, resonate with Durkheim's view point that religion is a key factor in a person's socialisation, although it could be also said that religion is far more complex than he would have us believe. Durkheim (1915) maintains that religion contributes to social cohesion and promotes social integration by strengthening the bonds between individuals.⁸⁸ Another important point is that the two individuals who advocated that the Three Angels' Messages and on an all male leadership are important to Adventist

⁸⁶ David Ripley, Ministry International Journal for Pastors June 2015, p.18

⁸⁷ Ellen White, Testimony for the Church Vol 9 (CA: Pacific Press Assn, 1948).p.19.

⁸⁸ Emil Durkheim, The Elementary Forms of Religious Life (New York: Free Press, 1915), p.30.

traditional beliefs because of what Bruce refers to as a form of cultural defence. It could be argued that by holding on to these stances it reinforces their own sense of identity. These things act as a means of identity and the continuity of belief provided them with some security in an alien land. It can be argued that the respondents who tenaciously embrace the idea that pastors should be male and the Three Angels' Message are doing so because of the polycentric, multi-traditional, global nature of Adventism. Kim and Kim observe that Christianity as a world religion is present across the globe in countless local expressions. They further suggested that Christianity is now represented in some shape or form in virtually every country in the world. Furthermore, it is increasingly also the case that every major expression of Christian faith is present in every country, as the faith has spread and migration leads to society to become less homogenous.⁸⁹ Christians in any one country rarely form a single bloc, still less across the whole world. From Kim and Kim's view Christian faith is present in society at many different levels and many different forms. It is both a personal faith and a public confession. The profile of a church in any particular society depends on its particular theology and also the attitude of the state.⁹⁰ Christianity is spread primarily by local believers and developed by them in local ways and so takes on local expression of the faith.

3.3 Pastoral Function

Two similar questions were asked to the three groups about the function of in the Pastor in the S.D.A. Church. A fourth question was asked the White English (WE) group. The question was whether there should be uniformity in Pastoral leadership in the Adventist Church in every country?

⁸⁹ Sebastian Kim & Kirsteen Kim, Christianity as a World Religion (New York: Continuum, 2008), p.12.

⁹⁰ Ibid, p.13.

Q4“Do you think there should be uniformity of Pastoral Leadership in every Adventist country around the world”?

A ninth question was also asked to the (ZB) and (F) whether they think that Adventist Pastor should be the same everywhere.

Q9 Do you think Adventist Pastor should be the same everywhere you go?

The replies from the participants were mixed as to whether the Pastor should function in the same everywhere. The following comments reveal their thoughts and feelings.

(WEiv) Doctrine according to scripture should be universal, and not changed to suit.

(ZBii) there should be room for differences in how the pastor functions but when in matters of doctrines all of the leaders should teach and believe the same thing.

(ZBiii) No, different people will have different perspective but God, Jesus and Advent Message should not be compromised.

(ZBiv) Yes and No because he has to hit in with the culture and the needs of congregation. While dealing the same word, principles and S.D.A. values.

(Fi) It would be varied depending on the place and how he/ she is coping to work far from his place of origin

(Fii) in the sense that each congregation has its own uniqueness and identity. So Pastors should also know how to adopt and study the churches they handle.

(Fiii) No in the sense that they need to respond to local needs but they all need to ensure Christ is the focus of their work and not compromise.

The above replies reveal that some of the respondents particularly (WE) (ZB) believe and expect the Adventist pastors to uphold the doctrinal teachings and beliefs of the Seventh-Day Adventist Church. The replies seem to indicate that they expect the Adventist Pastor to have a uniform global perspective in the doctrines,

teachings and beliefs. In other words It evident that there is a strong feeling from the participants that the S.D.A. church doctrinal teachings should be the same through out the world church. It is reasonable to the reason for the upholding of the doctrinal teachings is that it fosters. One may conclude that the reason for uniformity of doctrines and teachings has its roots in the S.D.A's unified 28 fundamental doctrines and our biblical understanding that we as a people belong to one body, the body of Christ.

Whilst on the one hand the replies from two of the three cultural groups state that Seventh- Day Adventists should possess uniformity in upholding the teachings and doctrines and practices which are in the 28 Fundamental beliefs. It is also evident from some of the above replies that the Adventist Pastor in a congregation such as Coventry, with its various cultural groups is expected to be sensitive and flexible in his attitude and approach. It is clear from some the above replies that there has to be consideration of each of the cultural background and context on the part of the Pastor. Some of the respondents indicated that the Pastor should respond to the local needs because of the uniqueness of each congregation. In their view the uniqueness of the context should make some difference in the way a pastor operates. It is clearly evident that In all three groups the respondents believe that the pastor should have some cultural sensitivity and understanding in order to be effective in the local congregations. It must be emphasised and I concur that the diversity in cultural practices is what Oosterwal observes that

It is important to stress here that these cultural differences are not shaped by biophysical factors such as race or color of the skin nor are they external and material, such as the way people dress or eat or walk or behave. They are rooted in differences in values in people's basic cultural

assumptions in the way they perceive reality and in their views of what is right and what is wrong good or bad ideal or desirable.⁹¹

Indeed it appears that some of the respondents above are of the opinion that the pastor in a context such as Coventry should have a broad understanding of the cultural groups in order to be more effective in his or her role in ministering. Indeed such attitude could possible assist the Pastor to be closer to the different groups, particularly because of the global nature of the Seventh-Day Adventist Church. Sarlin asserts that those who are in a multicultural church congregation should be sensitive to the diversity whether it is age, gender, class, occupation, values, interests or status⁹². Downing reinforces Sarlin viewpoint and indicates that in a multicultural congregation the pastor's attitude behaviour and skills make a difference. He then goes on to say that people appreciate positive but realistic attitudes. He contends that it is important that the pastor spend time learning about the people, their history, culture and traditions. As cities neighbourhoods and congregations change by the arrivals of immigrants from Asia, Europe, Africa and the Caribbean the church, and more particularly the local pastor, will have to come up with creative imaginative ways to develop and nurture cultural harmony⁹³.

A third question was also asked to the White English group (WE) about the qualities that a pastor should posses in a Church such as Coventry. A similar question was asked of the Zimbabweans (ZB) and the members from the Philippines (F)

⁹¹ Gottfried Oosterwal, Community in Diversity: A workbook, (MI: Centre for Intercultural Relations 1999),p.23.

⁹² Monte Sarlin Adventist Congregations Today: New Evidence for Equipping Healthy Churches, (NE: Centre for Creative Studies, 2003).p.10.

⁹³ Lawrence G Dowing Multiethnic Church an intentional decision. (International Journal for Pastors Ministry May, 1996).p.6.

Q3 “What qualities do you think a pastor should have in a church such as Coventry”?

(WE) Communication –The Pastor should ensure that he keeps good lines of communication open between himself and those that lead out in the church.

(WE) Confidentiality- this is of vital importance unless there is some legal issue. A person should be able to seek advice and speak to the Pastor in the utmost confidence that the matter will go no further

Q8 In a church like this what qualities and skills do you think the Pastor should possess?

Be a good leader be approachable A good listener, Friendly and down to Earth.

The Pastor should have strong leadership abilities tempered with a good understanding of any cultural diversity and a talent for uniting.

Some of the above respondents have various ideas regarding the qualities that the pastor should possess. One of the respondent (WEiv) says that pastor should be a good communicator, have strong leadership abilities because of the different cultures with whom he has to deal. Other respondents are of the opinion that a Pastor should also possess good listening skills, have a friendly personality strong leadership abilities tempered with good understanding of cultural diversity for uniting

Respondent (ZB) said:

The Pastor should understand diverse cultural issues, be none, judgemental, celebrate diversity and work with all individuals to form a strong unified congregation based on Christian values.

Respondent (Fi) said:

(Fiii) A real man of God. Lots of listening, less talking to begin with, a very open mind that's adaptable, especially tolerant of his congregation's cultural differences, and appropriately addressing them.

(Fiv) Pastors who deal with multicultural congregation should be flexible, open and prejudice to ideas concepts and practices of the different cultures.

The qualities that should be evident in a pastor, according to (ZBi), are typical of what the others in the Zimbabwean cultural group articulated. That respondent believes that pastors should be none judgemental, a person who celebrates diversity in the local congregation and should show respect for different cultures. Furthermore the Pastor should be able to work with the different groups.

Respondents from the (F) group stated that what they expected from their Pastor was that the he// be a person who listens, studies the word of God, is open minded, tolerant and the sort of person who is adaptable and flexible.

The question was asked to the (ZB) and (F) about the differences between congregations in Zimbabwe and the Philippines and the church in Coventry.

Q 3 “Do you feel that there are differences between the congregation here and the one you came from in your home country”?

The replies were given as follows:

(ZBiii) “No there is no difference at all”

(ZBiv) “There are no differences”

(ZBi) Yes it is cultural just like the Caribbean differs to the British but is similar to the African

(Fi) “Apart from the language I think adjusting to a multicultural group is quite a big difference”.

(Fii) Feeling more comfortable in the congregation in the Philippines.

(Fiii) I DO, actually ... and I notice after attending several churches that it does vary from church to church depending on the origin of churchgoers. Say if you're in Wales with the majority White British churchgoers, the atmosphere is very quiet solemn, direct to the point (no special item, no extravagant use of hymns during song service) but very polite congregation. Among afro-Caribbean congregation it's definitely alive (lots of AMENS, PRAISE THE LORD, HALLELUJAH ... lots of singing, testimonies and active lesson study). Asian congregation tend to be in the middle (the congregation 'soaks in' the Spoken Word without much AMENS, actively listens and always have special items). So it can be quite challenging for an African-origin pastor to tend the White British congregation in as much as a British pastor contain an afro-Caribbean congregation. He has to be pretty adaptive. In pastoring Asian congregation a pastor has to be primarily nurturing.

The above replies reveal that some of respondents believe that there are no significant differences between the congregation in Coventry and the churches in Zimbabwe and the Philippines, but others do. The replies reveal that there are differences, as expressed by respondent (ZBi), above. The differences expressed by some are essentially one could argue are cultural differences. The replies above indicate also that the respondents from the Philippines are of the view that there are differences in the congregations in Coventry from the ones in the Philippines. One of the respondents identifies that the major difference is in the area of language.

Another respondent from the above (F) group remarked that during his years in Britain he has visited several congregations and has seen some differences in behaviour from the various cultural groups. The most significant difference being is that of worship styles. The respondents remarked that the Afro-Caribbean style of worship was different from the white English approach and these different worship styles reflect the cultural diversity of the Seventh-Day Adventist church in Britain. For that person It is evident that in Britain the Seventh-Day Adventist church is

ethnically and culturally diverse and it is no longer necessary to go to foreign lands to find people from other cultures and races. Foster contends that cultural differences and preferences may be traced to the character of the culture.⁹⁴ Law reminds us that each culture has its own characteristic values. He states that some are strong and some are weak.⁹⁵ Foster reinforces Law's view by stating that the distinctiveness of our cultural heritage and identity is deeply rooted in our corporate 'bones'. In his view this experience permeates other aspects our cultures what people of one culture deem beautiful may not even be noticed by those of another culture. He gives a musical example when he indicates that musical sounds and rhythms can be pleasing in one culture but may be discordant or irreverent in another. He further suggests that cultural differences do not occur on the surface of human experiences. They are rooted in centuries of reinforced perceptions, practices, sensibilities and habits in ones relationship to the earth, to others and to the mysteries beyond human comprehension. They are indicators of the deep thickness of cultural patterns which anthropologists seek to discern in our distinctive identities.⁹⁶

Schreiter uses the word contextualisation to describe the role culture plays in shaping the Christian message. Contextualising practices begin with the needs of a people in a concrete place", and from there move the traditions of faith.⁹⁷

⁹⁴ Charles Foster, Leadership in Multicultural Congregations: Embracing Diversity (MD: The Alban Institute, 1997), p.13.

⁹⁵ Eric Law, The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multicultural Community (St Louis: Chalice Press, 1993), pp.2-4.

⁹⁶ Charles Foster Embracing Diversity p15.

⁹⁷ Robert Schreiter, Constructing Local Theologies, (NY: Orbis, 1986).pp. 1-6.

It is important to note that the worship of the Caribbean group is now in Britain both cultural and contextualised and this is how most, if not all individuals, from the Caribbean worship. It is In the context of Caribbean style of worship that the respondent consider that they feel more comfortable in the Philippines, because that is their home culture and style.

A question asked to (F) & (ZB) was whether there are different ideas about what church is for in your home country from the church here

Q4“Do you think there are different ideas about what church is for in your home country from the church here”

The responses are shown below:

(ZBi)No

(ZBii) Not really different ideas but the intensity especially in youth ministry is noticeable

(ZBiii) Yes they depend more on God and less on the nanny state

(ZBiv) No it's the same

(ZBv) Yes

(Fi) Apart from it as a place of worship where you fellowship, learn the scriptures, study about God, Not really, until you actually stay in a church then you begin to notice subtle differences of what a church really is for here. It can be a battleground for 'the majority-wins culture'.

(Fii) Churches in the Philippines mainly have laymen to conduct bible studies particularly in far places.

The above replies reveal that some of the respondents from Zimbabwe (ZBii) & ZBii) believe that there is not any different ideas regarding what the church is for in Zimbabwe and in Coventry. It also reveal that there are others who believe that there are differences between the Church in Coventry and Zimbabwe. Two of the respondents from Zimbabwe who stated that in Zimbabwe there is more dependence on individuals to do the Churches work than in Britain where there is

more dependence on the nanny state. The other individual suggested that there is not so much difference in ideas but the difference is noticeable in the intensity in Youth Ministry. The Filipino respondents are of the opinion that the church is no different in their country from the church in Coventry. It is a place where one studies the scriptures worship God, and fellowship. From the above respondents perspective . There seems to be a subtle difference in that there is a temptation for the majority culture to dominate the minority one. Another respondent feels that a large volume of the work of the church is being done by lay individuals and not the Pastor.

A sixth question asked to (F) & (ZB) about the difference in Pastoral Leadership in the S.D.A. church in Zimbabwe and in Coventry.

Q6 "What differences are there in Pastoral leadership in the S.D.A. UK and the church you came from in your home country"

(ZBi) No it's the same

(ZBii) There is no difference at all

(ZBiv) In Zimbabwe a pastor oversees a wider geographical area that could stretch for 60 minutes or more and they rely more on local church elders for local leadership. A Pastor can oversee a district with as many as 15 churches and several branches. In the UK the Pastor tends to have 2 or more churches and they have more time and resources and capacity to meet people's spiritual needs.

(Zv) A Pastor cannot be everything. Hence the Elders compliment him where he's weak. He's just got to lead general direction the church and allow members with different gifts to flourish where he's weak.

(Fi) Same

(Fii) Quite a few (observations in the pastoral leadership in the S.D.A. UK as a whole and not specifically in Coventry). In the Philippines where a District pastor tends minimum of 5 churches up to 20, you rely on the elders of the

church and board members to carry out essential church functions and make decisions. Apart from the pastor, you have active members and/or laymen, visiting the sick, the poor, and the 'backslider'. In contrast, pastors do seem to be the backbone of a church here..the congregation's needs and ("irreconcilable)" differences takes too much of a pastor's time appeasing....adapting, sadly.

When a pastor visits a church, he is expected to do the lesson, preach, and do a short talk as well during Adventist Youth Society meeting. As a pastor here, you come to church to preach, nothing else.

Pastors back home are well-fed (either a church potluck or dine in one of the member's houses), warmly welcomed and sent home with a sack of rice/heap of bananas/a box of fish/a chicken or two/ a simple memento, anything to show the church's appreciation. Somehow, a pastor here comes and goes we at Coventry do have potluck every Sabbath so a visiting preacher never goes home hungry.

(Fiii)To minister the flock as servant-leaders. I believe the congregation expects the same servant-leadership from the pastor back home and here.

(Fiv) It is much more difficult to discuss topics related to religion or faith here because compared to a Third World country England is doing far better in supporting the needs of the people therefore less poverty and less need for Gods resuming unlike back home religious organisations sometimes outshines the government in helping the needy.

The above replies show the thoughts and feelings of the Filipinos and the Zimbabweans. . The replies reveal that some Zimbabweans believe that there is not any differences between pastoral leadership in Coventry and in Zimbabwe.

However, other respondents said that there are some differences. The main difference stated is in the number of churches for which a Pastor in Zimbabwe is responsible for compared to the number of churches a Pastor is responsible for in Britain. It is also clear from the responses that the Pastor in Zimbabwe overseas has more churches than the Pastor in Britain. From the responses it is also evident

that the Pastors in Zimbabwe covers a wider geographical area than pastors in Britain. Another revelation from the responses is that the local Elders in Zimbabwe seems to support the Pastors more so than they do in Britain. Hence one can conclude that the Pastors in Zimbabwe have to depend more on the local Elders to execute ministry than they do in Britain.

The above replies also reveal that in the Philippines the Pastor has more than one congregation and in some cases four or five. As is stated in the above when the Pastor visits any of the churches he is expected to take the Saturday school lesson, preach, and might be asked to do other presentations. Therefore a large volume of pastoral care and visits is being done by the local leaders. Hence it can be concluded that in Zimbabwe and the Philippines the pastor relies heavily on the local leaders to carry out other roles such as visiting the sick, house bounds, and backslider's'. One of the respondents (Fii) stated that in Coventry and in the UK the pastors seem to be the backbone of the local congregation and spend more time trying to resolve congregational problems. In that respondent view the irreconcilable differences take up too much of the Pastor's valuable time.

The above replies also reveal that Pastors in the Philippines seem to be more appreciated by their members than Pastors in Britain. The example cited above. For example when a pastor visits the home of a member he is warmly welcomed and leaves that home with a lot of groceries which is a sign that the members appreciation and hospitality. It appears that from their observation of member and Pastor relationship this kind of gesture is not generally done in the same manner in Coventry or England .

It appears from the above responses that the Pastors in the Philippines and Zimbabwe function more as managers or equippers. However, in Britain it might be argued that the Pastor is able to give more hands on Pastoral care. The responses also seem to suggest that the members and pastors in the Philippines have a good working relationship than the relationship in Britain. The kind of relationship that is engendered between members and Pastors in the Philippines could be rooted in how Asians function. The Asian culture is one that typically regards individuals in authority with respect. Oosterwal observes that Filipino culture, like a majority of cultures in Africa, Asia and Latin America, is rooted in the value of reciprocity. Unlike in the United States where a gift tends to be a one-way movement, free of any obligations on the part of the recipient, a gift (a *biyaya*, which literally means a gift has a similar shade of meaning as in biblical Greek but the cultural assumptions and values associated with the concept give *biyaya*) in cultures rooted in reciprocity resembles a two way street: the gift obligates the recipient to give something in return.⁹⁸ Oosterwal further indicates that for successful cross cultural leader it is beneficial to realize that in hierarchical human relations the super ordinate is expected to behave benevolently and the subordinate submissively.

One of the Filipino participant above also stated that the Pastor in the UK should be a servant leader like they are back home in the Philippines. In Britain she observed that the pastor seem to work with the people much better.

Conclusion

This chapter aimed to catalogue some of the relevant response made by the participants regarding the expectations of a Pastor in a multicultural church such as

⁹⁸ Gottfried Oosterwal, Leaders and Cross- Cultural Communication, P..25.

Coventry. The questions in the questionnaire were shaped to ascertain these respondents expectations. The findings have revealed that overall the members who participated from the various cultural backgrounds have different expectations in-terms of practice but the same in-terms of doctrines and teachings. The implications of these will be addressed in the following chapters.

CHAPTER FOUR

The Seventh-Day Adventist Pastor: Religious Roles and Cultural Issues

4.1 Introduction

The responses of the participants regarding their expectations of their pastor as outlined in chapter three show some common themes emerging from the three cultural groups. These themes include: Adventist Pastor as pastor; Adventist Pastor as leader; the Pastor's role in communication and as Shepherd ; This chapter will also examine other of the cultural differences perceived by Adventist from Zimbabwe and the Philippines that were evident in the responses.

4.2 On an Adventist Pastor as Pastor

The respondents believe that there are certain qualities that an Adventist Pastor should possess to be able fulfil the pastoral role. This is illustrated in the replies given below:

(ZBi) The Pastor should be neutral and they should seek to understand different cultures.

(Fi) Pastors who deal with multicultural congregation should be flexible, open and not prejudice to ideas, concepts and practices of the different cultures.

(Fii) A Pastor needs to be 10 times more sensitive and careful because he is dealing with a world church, where prejudice is more easily seen.

(WE iv) The Pastor would need to be sensitive and understanding regarding some issues as there are different cultures in the congregation.

(W Ei) The Pastor should be seen to very even handed among a diverse congregation, not showing preference to any one group.

(Fiii) A very open minded person that's adaptable, especially tolerant of his congregation's cultural differences.

The replies from all three cultural groups above suggest that the pastor in a multicultural congregation is expected to be open, flexible, tolerant, fair, understanding diverse cultural contexts. In other words the pastor should possess a general and cultural sensitivity. Therefore a fundamental question that the multicultural congregation and pastor must answer is how can we develop sensitivity to the various cultural groups? The Seventh-Day Adventist Church is not new to the topic of cultural sensitivity. Cultural in-sensitivity was evident and addressed at the inception of the denomination. One of the early pioneers Ellen White addressed how church leaders and members should approach and handle cultural diversity. Historically the Seventh-Day Adventist (S.D.A.) denomination has understood Ellen White to be an authority figure. She is considered a person endowed with the prophetic gift and she has had much to say in matters of doctrine, lifestyle, and ministry. In general the denomination globally relies on her counsel and acknowledges what she says to be of significance. Whenever the S.D.A. church is seeking to establish a certain position on any matter, more often than not it looks and often finds support in her writings. The reason her writings are taken seriously by the S.D.A. is because the denomination believes that it is divine guidance. Indeed, most leaders endeavouring to establish a certain position in the church will first seek council from White's writings. This has been particularly true regarding the work of Pastors. Ellen White sums up the attitude that should prevail when Pastors and leaders are working with individuals from the different cultural background, she writes:

The fact that we are under so great an obligation to Christ places us under the most sacred obligation to those whom he died to redeem. We are to manifest toward them the same sympathy, the same tender compassion and unselfish love which Christ has manifested toward us. Selfish

ambition, desire for supremacy, will die when Christ takes possession of the affections.⁹⁹

She further states

He who is closely connected with Christ is lifted above the prejudice of color or caste. His faith takes hold of eternal realities. The divine Author of truth is to be up lifted. Our hearts are to be filled with the faith that works by love and purifies the soul. The work of the Good Samaritan is the example that we are to follow.¹⁰⁰

White reasons that the importance of understanding and being sensitive to people from different cultures lies in the notion that faith in Jesus Christ raises the Christian above prejudice. She was writing at a time when there was much discord between the races in the S.D.A. Church. She challenged those from the Caucasian race who were marginalising and being insensitive to the needs of the Negro race in America. (In this context race refers to a group of persons of or regarded as having a common ancestry) In referring to the Caucasians race she means those White individuals who migrated to America from Europe to seek religious freedom and Liberty. The black people taken from African as slaves were being treated as inferior by the Caucasians. She addressed the White people and told them to examine themselves and not to make distinction between individuals wherever they come from.

She believed that prejudice makes people lose sight of the love of God because Jesus died for all people, but she said that unless Christ was abiding in them they were still slaves of Sin and Satan. From Ellen White's perspective Godliness and cultural insensitivity cannot go together.¹⁰¹

⁹⁹ Ellen White, Testimonies for the Church Vol (v) (Boise, Idaho: Pacific Press Publishing Association, 1948).p170.

¹⁰⁰Ellen White Testimony for the Church Vol (ix) (Boise Idaho Pacific Press Publishing Association 1948). p.209.

¹⁰¹ Ellen Whit, The Southern Work. (Haggerston: Review and Herald Publishing Association, 1966). P.13.

Ao & D. R. Penley concur with Ellen White regarding understanding, sensitivity and flexibility towards different cultural groups. They are of the opinion that for anyone to minister effectively, they must be aware of the needs of those cultures to whom they minister. In their opinion the best way to form an amicable relationship with those whose culture is different is through ministry that is sensitive to their unique background.¹⁰²

Ao & D. R. Penley stress their view by suggesting that God's Kingdom supersedes all culture, cutting across all boundaries, and is not tied down to any particular culture. Therefore, pastors and church leaders need to exercise legitimate sensitivity to all cultures because God loves all the people in the world equally.¹⁰³ They emphasise the need to be sensitive, open flexible and understanding of all cultures pointing out that the scripture are the yardstick by which we measure any Christian ministry including adapting to minister cross- culturally. They reinforce the view that no person has the right to impose their views, values or ways on anyone. From their perspective the scripture calls us to be cross-cultural. Therefore a pastor or those who minister to others must be willing to adapt so as to minister to and with other cultures. They draw upon the bible teachings which says one can and must do things in different ways to relate to others for the sake of Gods Kingdom.¹⁰⁴ Ao and Penley insist that cultural insensitivity is based on the value a person places on another's culture and this understanding can be applied especially to those who minister in to a multicultural context. It therefore stands to reason that if a pastor is to be sensitive then they have to be careful to clarify and refine their perceptions of people from other cultures. Not only do they need to refine their cultural perceptions but they also need to get close to his people in order to understand them. According

¹⁰² Louis M A.o.& David. R Penley, Cross-Cultural Leadership. (MI: Zondervan Press,2006).p.54.

¹⁰³Ibid.p.33.

¹⁰⁴Ibid p.65.

to Baker the best way to do so is by building friendship with people of different cultures. In Bakers view building friendship is only possible if one learns how to welcome people, be warm to them, ask the right kind of questions and be sensitive to their answers.¹⁰⁵

Augsberger, however, believes that it goes beyond just friendship. In his opinion sensitivity can only be achieved by leaders in culturally diverse congregations when there are good, authentic relationships. He contends that this involves the capacity to bracket out one's own cultural assumptions and perspectives so as to enter into the other's world of assumptions, beliefs and values and temporally take them as one's own.¹⁰⁶

One concludes that to understand, accept and be sensitive towards the various cultures is the foundation that will enable work with them. Elmers observes and lists what is evident when there is sensitivity towards another culture. He outlines five points which indicate when we are accepting of one another:

One we are to take the initiative making them feel valued and respected. Two we unconditionally accept others without considering their external features, lifestyle, decisions or habits. Three, we do not have the opinion of rejecting any person, though we may in culturally appropriate ways address behaviours that the bible clearly declare sinful. Four, we eliminate our own dehumanising behaviours such as threats, intimidations, power-plays and other ungodly forms of manipulations Five, we must accept people like Jesus did and we must reject labels such as race,

¹⁰⁵ Delbert Baker Make us one: Celebrating Spiritual Unity in the midst of Cultural Diversity (Boise Idaho: Pacific Press Association, 1995),p.238.

¹⁰⁶David W. Augsberger, Pastoral Counselling across Cultures (Philadelphia: Westminster Press, 1986).pp.31-32.

generation and gender as defective guides for how to treat other human beings.

Expecting that accepting others in these ways may cost us dearly¹⁰⁷

Tripp reminds us that in order to understand people it is necessary to enter a person's emotional and spiritual world and accepting that it is their particular world-view and experience¹⁰⁸. Tripp indicates that we should imitate Jesus Christ who entered our world and spent 33 years getting to know our experiences.¹⁰⁹ Tripp cites the Apostle John's words in support of this, "The word became flesh and made His dwelling among us. We have seen His glory, the glory of the one and only, who came from the Father, full of grace and truth". (John 1:14) When Christ took on human flesh, he began a good work and became one of us to reach us, and show us how we, in turn, can minister to each other.¹¹⁰ Tripp suggests ways of engaging with people that are appropriate in assisting their development, suggesting that pastoral ministry must be incarnational, modelled on the ministry Jesus provided, because we are all called to incarnate the love of Christ in all our interactions with other people. He further maintains that without such incarnation there can be no real or effective ministry.¹¹¹

Baker is of the opinion that positive interaction between cultural groups will occur when a sincere effort is made to be sensitive by (the receiver and the sender). He maintains that the most effective means of building credibility is to build positive relationship. He advises the best way to do so is to be sympathetic to others; put

¹⁰⁷ Duane Elmer, Cross – Cultural Servant hood Serving the World in Christ like Humility, IL: IVP Downers Grove, 2006).p.260.

¹⁰⁸ David Tripp. Age of Opportunity: A Biblical Guide to Parenting Teens. (New Jersey: Presbyterian & Reformed Publishing Company,1997),pp.25-30.

¹⁰⁹ Ibid. p.32.

¹¹⁰ David Tripp Age of Opportunity: A Biblical Guide to Parenting Teens. P.33.

¹¹¹ Ibid, p.64.

forth sincere effort to help others; and as much as possible, be involved in what happens in the lives of others.¹¹².

It is evident from what Baker has said that sensitivity to diversity is of vital importance. The reason being that we live in both a world and a church which is diverse. This is particularly true for the Seventh- Day Adventist Church. The S.D.A. Church is, as is said by one of its leaders, is blessed with broad diversity among its worldwide constituency,¹¹³ which now numbers more than sixteen million worldwide. The Church is in more than 215 of the 236 countries¹¹⁴. The reason for this is that the Seventh -Day Adventist Church takes seriously the biblical mandate to “Go ye therefore and teach all nations, baptising them in the name of the Father, and the Son and the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world. (Matthew 28 19, 20, KJV). This is the task of taking the gospel to the world. Elmer reinforces Tripp’s viewpoint when he observes that the Church in a multicultural world is called to bless the nations by valuing persons and cultures in their particularity. He says God calls us to remind the world of the high value and worth he has placed, not only on each person, but on each family, ethnicity and tribe¹¹⁵, tongue and nation. We not only pray for the well being of persons but we also seek to be in relationship with them. Therefore the ministry of blessing can never be an ethnocentric affair it must be offered to all families on earth.

The S.D.A. Fundamental Belief No. 13 eloquently indicates both the challenges and possibilities of diversity in the church. The Apostle Paul wrote that the church is one

¹¹²Delbert Baker Make Us One,p.197.

¹¹³ Ibid. p.198.

¹¹⁴ Delbert Baker, Make Us One, p86

¹¹⁵ Duane Elmer, Cross-Cultural Servant-hood , (IL: IVP Books 2006),p.62

body The church is one body with many members, called from every nation, kindred, tongue and people. In Christ we are a new creation: distinctions of race, culture learning, and nationality and differences between high, low, rich, poor, male and female, must not be divisive among us. We are all equal in Christ, one spirit has bonded us into fellowship with him and with one another so we are to serve and be served without partiality or reservation. Through the revelation of Jesus Christ in scriptures we share the same faith and hope, and reach out in one witness to all. This unity has its source in the oneness of the Triune God who as adopted us as his children.

4.3 Adventist Pastor's Role in Communication

Two qualities that some respondents said that a Pastor should possess are those of effective communication and active listening skills. Below are the comments from the respondent

(WEi) Communication –The Pastor should ensure that he keeps good lines of communication open between himself and those that lead out in the church.

(Fiii) A real man of God. Lots of listening, less talking to begin with, a very open mind that's adaptable, especially tolerant of his congregation's cultural differences, and appropriately addressing them.

The two quotes above indicate that the pastor must be able to communicate effectively and have good listening skills with those to whom he ministers too. Such skills can assist the pastor to be more effective in ministering to a congregation and more particularly in a multicultural context. It can be concluded that good communication between the Pastor and those to whom he ministers is key to having an authentic relationship. Pollard believes that good communication fosters a sense that enriches both those who are being ministered to and those who minister.

Penley and Ao believe that active listening is essential because a person feels cared for when he or she knows that they are being listened to. They go on to say that listening communicates a genuine acceptance and caring for the other person¹¹⁶. Thus they consider both communication and listening to be basic to pastoral care. Penley and Ao further stress that when one communicates with someone from the same culture, there is every likelihood that many of the cultural elements that make for effective communication, will be similar. But when someone communicates with persons from other cultures there is a high probability that many or even all of these cultural elements will differ and thus potentially leads to miscommunication and potential conflict.¹¹⁷ Ellen White reinforces the necessity of the pastor possessing the qualities of good communication and listening skills especially in a multicultural setting. She points out that communication is an inescapable aspect of relationship building in a multicultural setting. Ellen White remarked that:

Love prompted by the Holy Spirit causes a follower of Christ to be open to listen as well as to share concerns and burdens. Believers who make communication a priority will speak with patience and candour, will speak the truth (from the heart with honesty and conviction) will speak the truth with love with an attitude of sensitivity and flexibility.¹¹⁸

She continues by saying that

Communication is the bridge that unites the body of Christ into a dynamic unity. But the goal is to rid the mind of self so that communication will be authentic and effective¹¹⁹

Pollard points out that leaders who are culturally aware will know how to deliver their message and in which mode to do it for the best. He maintains that no leader will try to impose his or her own culturally defined mode of communication upon audiences

¹¹⁶Leslie Pollard Embracing Diversity: How to Understand and Reach People of all Cultures (MD: Review & Herald Publishing Association, 2000), p.22.

¹¹⁷Louis M. AO & David Penley, Cross Cultural Leadership: Ministering to a Multicultural Community (MI: Xulon Press, 2006), p.121.

¹¹⁸Delbert Baker, Make us One, p.100.

¹¹⁹ Ellen White, Early Writings, (MD: Review & Herald Publishing Association 1966), p.119.

or institutions of other cultures, or consider it superior or more effective than the other.¹²⁰

Pollard also emphasizes that culturally aware leaders must be aware of the differences between their own cultural ways and those of others and then makes the necessary adjustments.¹²¹ He writes

Culturally aware leaders will learn from other cultures that the real purpose of communication is to establish communion between people to bring about a new community to create a new bond, a new fellowship.¹²²

Pollards are bolstered by White who used the apostle Paul as her model. She emphasises in her book *Gospel Workers*, a book written with the explicit purpose of helping leaders to communicate the message across cultural boundaries. Penley and AO shed further light on the views of the two previous authors and refer to the reason for the incarnation. They believe that:

The Incarnation is the basis of all effective cross- cultural ministry: becoming one with the people, taking on their cultural ways for the express purpose of establishing a new relationship with God, a new fellowship, a new communion, this is the purpose of all cross-cultural communication¹²³.

I concluded that if there is going to be good relationship between the Pastor and those whom he shepherds and leads then there must be effective communication and this is even more so necessary in a multicultural context. Pollard asserts that Cultures vary greatly in the way they communicate, of course, language is of most importance. If there is a difference in language, unless one of the people from different cultures is willing to learn the other's language, there will be very little communication taking place. But even when speaking the same language communication style differences between two persons from differing cultures can be

¹²⁰Leslie Pollard, *Embracing Diversity* p.29.

¹²¹ Ibid. pp.29-31.

¹²² Ellen White, *Gospel Workers*, (MD: Review& Herald Publishing Association, 1966).p20

¹²³ Ibid.p22.

so in opposition to one another that building a bridge between the two becomes nearly impossible¹²⁴.

4.4 Pastor as Shepherd

Respondents stated that there were also other qualities needed by the Pastor.

(ZBi) Expect spiritual guidance and support emotionally. There is no difference in the support given here and abroad.

(ZBii) Pastoral visits to church members and encourage spiritual growth to church members.

The above responses also indicate that the pastor is expected to provide spiritual guidance, direction and encouragement, for spiritual growth, these are qualities which are part of the pastor's pastoral care responsibility. Graham and Hasley describes being a pastor as one who through.

spiritual direction collective action and social ministry all forms of Christian practice which aim to enable individual and groups to grow more completely into a life of faith.¹²⁵

Clinebell reinforces Graham and Hasley's view that a pastor has to be understanding and sensitive when he defines pastoral care as 'helping acts' undertaken by religious and non-religious persons whose actions are directed towards the healing, sustaining, guiding and reconciling of an individual or group.¹²⁶ Clinebell takes this viewpoint further by emphasising that pastoral care is aimed at encouraging and shepherding people rather than controlling them and generally covers a wide variety

¹²⁴ Leslie Pollard Embracing Diversity

¹²⁵ Graham, EL. & Halsey, M. Life- Cycles: Women and Pastoral Care (London: SPCK, 1993) p 2.

¹²⁶ Clinebell, H. Basic types of Pastoral Care and Counselling: Resources for the Ministry of Healing and Growth. (London: SCM Press, 1984). P.25.

of issues including health, social and moral education, behaviour management and emotional support.¹²⁷

According to some of the respondents one of the qualities and expectations of a pastor's role is to provide spiritual guidance and support. White clearly states that ministry does not just consist of preaching. She says that those who minister should provide words of comfort to the despondent and those of little faith who are weighed down by a sense of guilt. She emphasise the point by quoting the bible passage "Those that are strong ought to bear the infirmities of the weak until they become strong".¹²⁸ She also comments that

A work may be done by visiting people in their homes, and speaking helpful, encouraging words to them, which will be far more effective than the work done by preaching¹²⁹

She further emphasise that

Inquire into the health of their souls. What does a skilful physician do? He inquires into the particulars of the case, then seeks to administer remedies. Just so the physician of the soul should inquire into the spiritual maladies with which the members of his flock are afflicted, then go to work to administer the proper remedies, and ask the Great Physician to come to his aid. Give them the help that they need. Such ministers will receive all that respect and honor which is due them as ministers of Christ.¹³⁰

Prime and Begg reinforce this and suggest that all Christians need encouragement whether to persevere in Godliness or personal Evangelism or to develop their spiritual gifts and to discover their proper place in the body of Christ.¹³¹ They refer to the scriptures which say that believers should encourage each other and the primary

¹²⁷ Ibid, pp.25-27.

¹²⁸ Ellen White, Pastoral Ministry, (Maryland: General Conference of Seventh Day Adventist 1995) p.29.

¹²⁹ Ibid, p.229.

¹³⁰ Derek Prime & Alistair Begg, On Being a Pastor: Understanding our Calling and Work, (Chicago: Moody Publishers, 2004), p.69.

¹³¹ Ibid, p.72.

person that this responsibility is the pastor. Such encouragement is often enacted in a pastoral visit or during time of teaching.¹³²

Prime and Begg believe that alongside encouragement is that of giving instruction to assist with the believer's direction. They indicate that the Bible consistently points us in the spiritual direction we should go, but in using the bible for assisting the aid of spiritual direction we are seeking to point one another in the right direction. For example when a Pastor counsels married couples he or she is instructing them to love one another. When children are being counselled the pastor instructs them to honour their parents. So I maintain that, if a Pastor is going to carry out his work effectively, provide for the needs of those he serves, he or she has to enter the world of the people who are being ministered to. Basically the Pastor must be in a close and understanding relationship with those he or she ministers to.

So we have established that in order for a Pastor carry out their pastoral function as he or she ought then there must be good relationship between him/her and those to whom he/she ministers. It is a truism that relationships form the basis of all Christian ministry. Green indicates that relationship is central to the life of all Church congregations. She further suggest that a relationships starts by acknowledging and affirming people where they are and then sharing, with mutual respect, things that are important.¹³³ Wilson agrees with Green when he points out that the basic premise of Christian nurture is that Christianity is best communicated through relationships. He elucidates his view by citing Jesus' instructions to his disciples "By this shall all men know that you are my disciples, if you love one another." (John

¹³² David Augsburg, Pastoral Counselling Across Cultures, (Philadelphia: Westminster Press, 1986), p.122.

¹³³ M Green, Youth Apart: Young People and the Church, (Wiltshire: The Cromwell Press, 1996).p.20.

13:35) which is essentially because God is a relational being in that Christians believe God exists in a relational three-unit person, the Trinity. The importance of relationships is such that Jesus himself prayed for the unity of all of his disciples. (John 17: 20- 23)

One helpful view is that pastoral ministry is functional, that is to say ministry can be cast in a framework of what must be done in Christ's name. Broadly described, Christian ministry calls us to proclaim the gospel to both believers and unbelievers by means of preaching and worship, as well as evangelism; to nurture and care for the church's members and other persons in the community through pastoral counselling and visitation, family ministries, bereavement support, and lead the church in the achievement of its mission to proclaim, care and lead. That is the functional baseline for ministry.¹³⁴

4.5 On an Adventist Pastor as Leader

The answers also reveal that all three groups believe that one of the significant qualities a Pastor ought to possess is that of being a leader. This is illustrated below:

(WEiii) The Pastor should have strong leadership abilities tempered with a good understanding of any cultural diversity and a talent for uniting.

(Fv) To minister to the flock as servant-leaders. I believe the congregation expects the same servant-leadership from the pastor back home and here. The pastors are different from each other though.

(ZB iv) Yes strong leader who fears God and stands for truth at all times

It is true that leadership has different meaning to different groups of people. Pollard asserts that to some a leader is a figurehead. To others, a leader is a pusher of ideas to generate action. To Native American people a leader is respected, proven to

¹³⁴ Robert Dale, *Pastoral Leadership*, (Nashville, TN: Abingdon Press, 1986).p.25.

live according to his or her words and known by the aura of success provided by a force greater than him or herself.¹³⁵

Howard Gardner says that leadership is the capacity to influence the thoughts, behaviours, and feelings of others.¹³⁶ Richard Bondi notes that this influence involves moving people through time and through the changes that take place in relationships and institutions. He defines leadership as those influences directed to helping Christian communities embody the presence of Christ in the world today so that we truly reflect the character of the God we profess.¹³⁷ Leith Anderson adds further insights to the above author's description of what it means to be a leader when he states: "A leader is one who knows the road, who can keep ahead and who can pull others after him."¹³⁸ Dale stresses that an overall view of leadership can be likened to a whole piece of cloth, where, within the larger piece of fabric there are individual threads which are woven together to make up leadership.¹³⁹

The respondent's comments above about the Pastor being a good leader are not surprising, because generally it is expected in the church that one of the roles of any pastor is that of an effective leader. The pastor, it might be said, is usually at the focal point or the centre of his or her congregation, which puts them in an important position as to how the congregation will function. Schaller supports the idea that the pastor is usually at the focal point of the congregation whether for better or for worse. He likens the pastor to the number one medicine man, the tribal chief, and the chief administrative officer of the congregation.¹⁴⁰ Harris stretches Schaller's viewpoint

¹³⁵ Leslie Pollard, Embracing Diversity, p.69.

¹³⁶ Howard Gardner, Leading Minds: An Anatomy of Leadership (New York :Basic Books, 1995),pp. 5- 9.

¹³⁷ Richard Bondi, Leading God's People: Ethics for the Practice of Ministry (Nashville: Abingdon Press, 1989), p.18.

¹³⁸ Leith Anderson, Dying for Change, (MN: Bethany House, 1990).p.188.

¹³⁹ Robert Dale, Pastoral Leadership. p.22.

¹⁴⁰ Lyle Schaller, New Results: New ideas in Church Vitality & Leadership, 10 March 1989.p.5

and maintains that as the main or chief person in the congregation the pastor sets the overall tone of the congregation and is recognised as its head. Harris further states that as 'a medicine man' the pastor officiates at the sacred rites of the congregation, preaching, administering the sacraments, burying the dead and visiting the sick. As chief administrative officer the Pastor either actually performs the functions of the positions or takes responsibility for seeing that the administrative tasks are done¹⁴¹ Fowler is not so much concerned about leadership per se but about Christian pastoral leadership. He describes such leadership from an S.D.A. perspective stating that

Pastoral leadership is further defined by the concept of spiritual gift, particularly the gifts associated with leadership responsibilities. These gifts are apostles, prophets, evangelist, and pastor teachers. The special function of these gifts is "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith. (Ephesians 4 12)¹⁴²

Dale supports Fowlers definition of pastoral leadership but he expands it and states that

Pastoral leadership is building on the motivation and communication skills of proclaiming and the human relations of counselling. Pastoral leadership involves working in a challenging blend of public and private setting. Participative processes are fundamental to effective pastoral leadership.¹⁴³

Whilst the Pastor is the congregational leader, it is also true that the Pastor is not the only leader in a church congregation, others also provide leadership to congregation, but in the end for a pastor, leadership comes with the territory! Prime and Begg describes the Pastor as a shepherd and asserts that the shepherds of Christ's flock

¹⁴¹ Lee Harris, Effective Church Leadership, (Maryland: Ministerial Association, 2003).p

¹⁴² John Fowler Adventist Pastoral Ministry. Canada: Pacific Press, 1990). p.18.

¹⁴³ Robert Dale Pastoral Leadership.(Nashville: Abingdon Press, 1986) p21.

are to lead His flock, leadership is a responsibility entrusted to the Pastor.¹⁴⁴ Prime and Begg say that the church of Jesus Christ does not progress beyond the spiritual progress of its leaders. They are of the view that, although each member in a congregation is important, someone has to lead. In order to clarify their point they use the example of an old adage which says without a captain a team loses direction and discipline; without a conductor an orchestra forfeits coordination and harmony. So it is with God's people.¹⁴⁵ Dale takes the view that pastoral leadership is an action-oriented, interpersonal influencing process practiced in a congregational setting.¹⁴⁶ While pastoral leaders basically demonstrate vision and initiative they have to act in ways that provide a pace setting role for their congregations.¹⁴⁷

The replies from the respondents are not surprising, as being a leader is key in the role of being a Pastor. In the context of the S.D.A. church leadership is an important role which is expected of the Pastor. It is clear from the church manual that the pastor must be a leader. The respondents above also commented that the Pastor should be a servant leader. The S.D.A. ministers manual draws from the biblical material to support and emphasized this point

When a Seventh-Day Adventist Pastor is ordained, the role of leader is one of the important qualities that are stressed, as is shown by the quote below from the S.D.A. Ministers Manual which states

Leaders must lead –pastors may be many things, but one thing they must be: Spiritual leaders. On assignment to a local church they assume principal leadership of the congregation. Ordination to the ministry and assignment by the conference/mission authorize them to function in all church rites and ceremonies. They should care for such services unless they choose to delegate the responsibility to other authorized church leaders.

¹⁴⁴Prime & Begg, On Being a Pastor : Understanding our calling and Work. p.216.

¹⁴⁵ Prime & Begg On Being a Pastor., p 217.

¹⁴⁶Ibid.p.218.

¹⁴⁷ Louis M. A.O & D. R Penley, Cross-Cultural : Ministering to a Multicultural Community (MI: Zondervan Press, 2006). p.152.

All branches of the work belong to the ministers. This does not mean that they must attend to the entire church work, but that all work does come under their supervision. They are responsible for overseeing and fostering every department and program (See Church Manual chapter 9).

Leaders as servants – Research indicated that growing churches usually have strong pastoral leadership. Strong does not mean dominating or manipulative leadership. We must not confuse leadership with lordship. Peter prescribed, “Be shepherd of God’s flock that is under your care, serving as overseers ... not lording it over those entrusted to you” (1 Pet 5:2, 3 NIV).

The Jesus model shows that whereas worldly rulers are over those they lead, Christian leaders are to be among those they lead. “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave – just as the Son of Man did not come to be saved, but to serve” (Matt 20:25-28).¹⁴⁸

Of course servant hood is not servitude. Servitude is, the manual suggests, “demeaning because it is a status forced on you by others depriving you of the freedom of choice.” Servant hood on the other hand, is a voluntary action. It is choosing to be of service to others.¹⁴⁹

In addition to the Pastoral and Church manual Ellen White’s writings are saturated with counsel regarding leadership. She outlined many principles concerning, and examples of, leadership and taught through her long life as an author and a Christian, leader. These participants as was mentioned in chapter three, the S.D.A. Church holds that the writings of Ellen White pass the biblical test of being a confession in Christ and are in harmony with scripture. From the S.D.A. view Ellen White’s messages do not contradict God’s past revelation through prophets and through His son, Jesus Christ. Thus Seventh-Day Adventist consider Ellen White, though fallible, to be a divinely appointed spokes person for God, in the same way as Old Testament prophets were appointed as God’s Messenger. Whilst Adventist officially hold that Ellen White’s writings are authoritative, her writings are considered

¹⁴⁸ Seventh-Day Adventist Minister’s Manual, (Maryland: The Ministerial Association: The General Conference of Seventh-Day Adventist). p.75.

¹⁴⁹ Ellen G. White, Pastoral Ministry, (Maryland: General Conference of Seventh-Day Adventist), p.53.

subordinate to Scripture which is the church's locus of authority. Her writings are considered by Adventist to be messages from God for edification, encouragement and consolidation of the Church.

One of the Filipino (Fv) respondents also states that the Pastor should be a servant Leader. (See page 92) Ellen White elaborates on what the manual extracted from the bible. She writes:

Jesus, the dear Saviour, has given marked lessons in humility to all, but especially to the gospel minister. In His humiliation, when His work upon earth was nearly finished and He was about to return to His Father's throne whence He had come, with all power in His hands and all glory upon His head, among His last lessons to His disciples was one upon the importance of humility. While His disciples were contending as to who should be greatest in the promised kingdom, He girded Himself as a servant and washed the feet of those who called Him Lord and Master¹⁵⁰

Ministers unappreciated by those they serve should remember Jesus was too—
Angels ministered to Jesus, yet their presence did not make His life one of ease and freedom from severe conflict and fierce temptations. He was tempted in all points like we are, yet without sin. If ministers, while engaged in the work which the Master has appointed them to do, have trials, perplexities and temptations, should they be discouraged when they know that there is One who has endured these before them? Should they cast away their confidence because they do not realize all that they expect from their labours? Christ laboured earnestly for His own nation; Israel but His efforts were despised by the very ones He came to save, and they put to death Him who came to give them life.

Ellen White states that for the leader Jesus is the primary model. She writes

Your soul is not sanctified to the work. You do not take the burden of the work upon you. You choose an easier lot than that which is appointed to minister of Christ. He counted not his life dear unto Himself but lived for

¹⁵⁰Ellen White, Testimony to the Church Vol 4, p.373.

others good. He made himself of no reputation, and took upon himself the form of a servant.¹⁵¹

Ellen White says the servant Leader compassionately nurtures and empowers an inclusive church. Whilst it might be said that a pastor has to be a good leader he or she needs to have specific qualities that will enable their leadership to be effective and life changing.

Seilheimer believes that the pastoral leader, in order to be effective in relating to all cultures, needs to transform his ministry into innovative strategies as opposed to traditional ones. He also describes such style of pastoral leadership as transformational leadership. He explains that a transformational leader is driven by a vision of a new tomorrow and wins supporters and followers for that vision which will transform the congregation.¹⁵² Seilheimer stretches the view on transformational leadership and says that transformational qualities are necessary qualities. He points out that a transformational leader takes initiatives, that they are realists who are open to new ways of thinking. Such qualities he suggests requires outstanding intellectual ability and application. In addition such people are the creators of new paradigms and excel amid adversity¹⁵³

Dale sheds light on the matter by suggesting that since a leader can select their own leadership style and can control the structures by which they minister, they have a lot of leadership leverage¹⁵⁴. Finally I feel strongly that effective congregational leaders treat their followers in ways that take the particular needs of each follower seriously. Additionally, good leaders deal with varying ministry demands differently and wisely.

¹⁵¹ Ellen White Testimony of the Church (ii), p.151.

¹⁵² R Seilhamer , Leadership: A Counter Culture Perspective, Evangelical Journal 11. 11 (1993).p65

¹⁵³ Ibid, p.66.

¹⁵⁴ Robert Dale Pastoral Leadership, p.12

Prime and Begg are of the opinion that whilst pastors have leadership responsibilities in the life of the congregation, it is always helpful to identify the particular areas of leadership and to note the differences between them. For example when a pastor is preaching, teaching, administering the sacraments, or is presiding at worship he or she is in a leadership role.¹⁵⁵

4.5 On an Adventist Pastor as Preacher or Teacher

The answers of one of the respondents focus also on the expectation that the Pastor should preach. The Pastor is expected both to preach.

Respondent (WA iii) The Pastor should be Male as this is biblical. He should preach the three angels message, undiluted as compromising the message causes confusion. He should not be afraid to call sin by its right name this will help maintain Biblical standards in the Church. He should be Evangelistic.

The above reply indicates that preaching or teaching the three angels message is a very important expectation. In the new Testament preaching and teaching are used interchangeably in one sense preaching is also teaching but it is not the same as the classroom or in a small group setting where the unique dynamics of a teaching ministry can take place. Prime and Begg suggest that this helps us to understand why the gospels refer to Christ as a teacher thirty times.¹⁵⁶ They reinforce their viewpoint by saying that this is the reason that Paul in Ephesians 4; 11 speaks about gifts being given to some as Pastors and teachers. The Scriptures seem to speak not so much of two individuals as of one individual functioning as both pastor and teacher.¹⁵⁷ From their perspective this distinction between Pastor and teacher is not clear cut. In their view this would certainly be in harmony with

¹⁵⁵Prime & Begg, *On Being a Pastor Understanding Our calling at Work*, (Chicago : Moody Publisher, 2004), pp.218-219.

¹⁵⁶ Ibid, p.122.

¹⁵⁷ Ibid. p, 125.

Christ's Ministry. Hence they suggest that while the pastor must utilize the ministry of others who have the gift of teaching, he himself must be a teacher and lead the church in a vigorous ministry of teaching.

In reading the scripture it is clear that it identify a number of pastoral goals, one of which is teaching the doctrines of the church. This instruction was given by Jesus to Peter when He restored him to fellowship with Himself after the Resurrection. In John 21: 15-17 the instruction of Jesus to Peter was threefold "Feed my lambs" (verse 15), "Take care of my Sheep" and (verse 16) "Feed my sheep" (verse 17). The goal of the Pastor then is that of teaching the flock that we have in our care. Peter did not forget this goal for he encouraged his elders in Asia Minor to be shepherd of God's flock that was under their care. It can be said that the Pastor/ Teachers priority is to lead his flock into green pastures and that is the primary task in handling the Bible. The Pastor as preacher is to expand the congregation or Parishioners understanding of the faith so that they may be enacting obedience to Christ (Romans: 5) as the congregation is properly fed, they will be strong in grace, that is in Christ Jesus (Ephesians 6:10; 2 Timothy 2:1.).

In the Seventh-Day Adventist church there are 28 fundamental doctrinal teachings but the primary ones are known as the three angel's messages. The above quote from 2 Timothy expresses one of the most important doctrinal teachings which are so important to the Seventh-Day Adventist Church.

Writing on the role and responsibility of the Seventh-Day Adventist Pastor as Teacher Fowler states:

The pastor's role in his church's teaching ministry is vitally important. He obviously cannot be personally responsible for all teaching that takes place in his church. Not only would that be impossible, it would also be wrong, because others need to develop their gifts. However the pastor should model the teaching ministry of the church. Not only should he incorporate the principles of teaching into his own public ministry but he should regularly

conduct classes. His leadership in this area will provide not only the model but the inspiration for the entire church to take this responsibility seriously.¹⁵⁸

Prime & Begg support Fowlers view when they remark that

We should lead through teaching. Aptness to teach is essential to leadership (1 Tim 3:2) our teaching function enables us to exercise constant leadership, a leadership of which people may be scarcely aware of at times. If we expound and apply scriptures we urge God's people, beginning with ourselves, to live lives worthy of God who has called us into His kingdom (1 Thess 2: 12).¹⁵⁹

Pohler notes that the doctrines formed could be sub-divided into peripheral teachings, fundamental doctrines and distinct beliefs.¹⁶⁰ In light of this view, they developed distinct beliefs such as the observance of the Sabbath commandment and the pre-millennial return of Christ, among others, as the 'foundations' of the Seventh-day Adventist faith.¹⁶¹ Having developed these doctrines and maintaining an eschatological mindset, owing to their belief in the imminent return of Christ during their lifetime, the Sabbatarian Adventists felt compelled to preach the third angel message of Rev.14.9-11.

Ellen White notes the unique relationship between teaching and preaching when she indicates that through the preaching of the word God's Spirit convicts sinners of the truth and then places them in the arms of the church.¹⁶²

4.6 Common Historical & Doctrinal Identity

The question was asked whether Adventist Pastors should function in the same everywhere. The responses were.

(W Eiii) Doctrine according to scripture should be universal, and not changed to suit. However, its presentation may need to be adjusted.

¹⁵⁸ John Fowler, Adventist Pastoral Ministry, (Idaho: Pacific Press Publishing Association) p.143.

¹⁵⁹ Prime and Begg, On Being a Pastor, p.224.

¹⁶⁰ Pohler, R J, 'Changes in Seventh-Day Adventist Theology' (Ph. D. Diss. Department of Theology: Andrews University, 1995) .p.166.

¹⁶¹ Ibid. pp.43-4.

¹⁶² Ellen White Pastoral Ministry, p.118.

(WEiv) No, should be the same everywhere but in the non- doctrinal matters there may be room some difference

(ZBiv) Yes and No because he has to hit in with the culture and the needs of congregation. While dealing the same word, principles and S.D.A. values.

(Fi) Adventist should function the same everywhere but should be a little different according to the context that one finds oneself

Some of the above respondents from all three cultural groups believe that the Adventist Pastors should function the same everywhere in the area of doctrinal teachings. It might be argued that this has its roots in the common identity of our historical doctrinal development of our denomination. The responses seems to indicate that all three groups have a strong sense of historical and doctrinal Adventist identity, which has resulted in a sense of common identity.

The afore mentioned has it might be said has in some ways resulted in these respondents desiring that all Adventist pastors function the same everywhere. It is reasonable to deduce from the responses that the Adventist doctrines provide these different groups with a common identity in its teachings.

This is not unusual. Studies have revealed that religious teachings and beliefs is an ingredient in identity formation. Mol believes that a person's religion is an important aspect of his or her identity because religion has the capacity to define a person.¹⁶³ Wilson agrees with Mol's view, and suggests that religion helps by providing a person with identity, a sense of who one is¹⁶⁴ Bellah agrees with both of the above authors and suggests that religion provides a meaningful identity.¹⁶⁵

¹⁶³ H Mol Identity and the Sacred : A sketch for a new social- scientific theory of Religion (Oxford: Basil Blackwell, 1983), p23.

¹⁶⁴ Brian Wilson, Religion in sociological Perspective. (Oxford: Oxford University Press,1982) p35.

¹⁶⁵ Robert Bellah, Habits of the Heart : Individualism and Commitment in American life, N Y: Harper & Row, 1985),p.25.

The above responses also reveals that other of the respondents believe that while the doctrines should be universal in Adventism, there should be room for difference in non- doctrinal matters according to the local context.

This idea that differences can be recognised in terms of one's culture is in accordance with Bevans who says

As our cultural and historical context plays a part in the construction of the reality in which we live, so our life context influences the understanding of God and the expression of our faith. Theology that is contextual realises that culture, history and contemporary thought forms are to be considered along with scripture and tradition as valid sources for theological expression.¹⁶⁶

It is evident from Bevans that uniformity and a common historical and doctrinal identity is possible from the perspective of all the three cultural groups. However, how these doctrines are practiced in a particular cultural context can be quite different. The truth is that there is interplay between doctrines or teachings, common identity, and practice. Doctrine can be defined as the teachings i.e. what is laid down, taught or believed to be the essence of faith. Common identity is that which all three groups embrace as universally accepted norms in the denomination. It can be said that there is a complex interplay in relationship between doctrine common identity and practice. It is the teaching broadly speaking which leads to a common identity. Practice in a context emerges from the doctrines and common Identity. Whilst this is what should happen in theory, the practice that emerges from a social context will almost always have its own character. The argument of uniformity belongs to doctrines and teachings not practice. Theory that is uniform and bumps into reality will inevitable produce a tension. What causes the tension is the shifting between the two poles of theory and practical reality. This is the case with global seventh-day Adventism when it comes to liturgy, dress and funeral. Theory is one thing but the practical expression of that teaching is another. Certain chemical reactions are reversible with the components reaching a dynamic equilibrium point, so too there is a dynamic interplay between the elements of a

¹⁶⁶Stephen B. Bevans, Models of Contextual Theology, (NY: Orbis Books, 2002) ,p.4.

cultural context and the teachings of a church or group. It is important to take the positive elements of other cultures but it is not acceptable to embrace the negative or bad aspects of a culture. There comes a point when the church has to resist culture, as in the case of Bonhoeffer and the confessing church in Germany during the Second World War.

Beyer reminds us and draws attention to the fact that religion is not only culture but also a social system. He further draws attention to the fact that Christianity exist in communities as well as institutions, it consist of many movements, which may be elite or popular, and faith is not only a matter of word and thought but also of deed and material acts. It is spread by people, agents whose actions are dependent on many contingent events.¹⁶⁷ Vasquez and Marquardt reinforces Beyer by suggesting that the globalisation of Christianity - as both culture and system - is a fact and theories of globalisation help to analyse the process involved, They then explain that it is a complex historically contingent cluster of processes involving multiple actors, scales and realm of human activity¹⁶⁸.

Canales and Dafualt remind us that the gospel is 'Good News' to all societies and God has always called and is still calling his people to bear his redemptive love to every place and people on the earth.¹⁶⁹ He further points out that

God's Kingdom is beyond culture, but at the same time, is revealed within cultures. God's Kingdom supersedes all culture, cuts across all boundaries, and it is not tied down by any particular culture. Therefore, pastors and church leaders need to exercise legitimate sensitivity to all cultures because God loves all the people of world equally.¹⁷⁰

¹⁶⁷ Peter Beyer, Religion and Globalisation (London: Sage 1994.), p.9.

¹⁶⁸ A. Manuel Vasquez and Marie F. Marquardt, Globalising the Sacred: Religion across the America (NJ: Rutgers University Press. 2003),p.3.

¹⁶⁹ Issac Canales and Erin Dufault, Multi-Ethnicity (IL: Intervarsity Press, 1990), p.34.

¹⁷⁰ Ibid. p.35.

4.7 Cultural Differences Observed by Adventist from Zimbabwe and the Philippines

The responses revealed that whilst there were some similarities observed by participants from the three groups about Pastoral function in the congregation. They also highlighted that there were some differences observed by the participants from the Philippines and Zimbabwe. There were a few things that were different with regards to how the church is run in the Philippines and Zimbabwe as opposed to how it is run in Britain. However these are less significant than the similarities. One significant difference is illustrated in the quote from one of the Zimbabwean members

In Chapter 3 p.71 (Fiii) the response reveals that individuals from the Philippines and Zimbabwe identify some differences between their congregations and the ones in Coventry and Britain generally. One major difference, that both the respondents from the Philippines (Fiv) and Zimbabwe (ZBiv) pointed out, is the number of churches that one pastor oversees. They said the Pastor has more than five congregations and a wider geographical area to cover. Both participants said that the churches in these situations are run by the local Elders and layman. The respondents from the Philippines remarked that the congregations in England are more pastor led in than in the Philippines. On p75 in the findings chapter the Filipino Fii) participant also mentioned that the worship style in England varied from place to place. An example was cited of his attendance at different churches in the British Isle. In Wales there is a majority of White members and a different style of worship. Such worship is deemed solemn, direct and to the point. The participant said that where the church membership is predominantly African Caribbean there is a more vibrant atmosphere.

These differences in worship were noted by the respondent and it was also mentioned that in the Asian congregation when the spoken word is uttered it is listened to quietly. The worship does not contain special item in British White Churches. The respondent (Fiv) inferred that because the church is multicultural there can be a challenge particularly when an Afro Caribbean Pastor is in a white English congregation and visa versa. The Filipino respondent (Fv) also said that in the Philippines a pastor has to be primarily nurturing.

It is a truism that worship is different in different contexts. It is recommended from the Seventh-day Adventist 'Pastoral Ministry and Church manual' that Adventist should have a worship that is vibrant and participatory. Indeed, the Seventh Day Adventist Church regards worship as very important. Ellen White remarked

Those who worship should not be response-less listeners—Through the psalmist God declares, "Whoso offered praise glorifies me." Much of the public worship of God consists of praise and prayer, and every follower of Christ should engage in this worship. There is also the preaching service, conducted by those whose work it is to instruct the congregation in the Word of God. Although all are not called to minister in word and doctrine, they need not be cold and response less listeners. When the Word of God was spoken to the Hebrews anciently, the Lord said to Moses, "And let all the people say, Amen." This response, in the fervour of their souls, was required as evidence that they understood the word spoken and were interested in it.¹⁷¹

It is significant that respondents from the Philippines observe that there is a difference which has to take into consideration a country's cultural context.

Ellen White suggest that the style worship for the church across the world should be expressive, it must not be concluded that she is pedantic about one style of worship fits all. One can concur with Beyer who observes that religion is cultural. He draws attention to the fact that Christianity exist in communities. This is also true for Adventism worship. Bediako contends that Christianity is not imported as a package, but the local people encounter the person of Jesus Christ for themselves and

¹⁷¹ Ellen White Pastoral Ministry p. 177

respond according to their own cultural patterns and thought forms.¹⁷² Bediako's view is that local individuals express their worship according to their own cultural patterns and thoughts. Kim and Kim explain that because of the spread of Christianity and its fragmentation over its 2000 years history there is no one single historical tradition. Kim and Kim suggest that the different confessions of faith arise from varied responses to the Christian gospel in a particular historical context. Kim further explains that these now exist within very different social and cultural settings from the ones that gave them birth and are taking on local features. In essence this explains the difference in how the participants understand the style of worship of the different groups. Hassett reminds us that globalisation can create differentiation as well as sameness, although the relativisation of identities can cause groups to have more cultural alternatives to choosing from which construct their identities and shape their lives. Hassett cites the Episcopalian Church as an example of a church that shares the common bond of Anglican heritage, but are diverse in their histories, their worship styles, their spiritual concerns and their social and political orientation.¹⁷³ On the one hand it can be concluded that broadly speaking teachings and doctrines lead to a common identity, and practice emerges from doctrine and common Identity. Whilst this is what should happen in theory, the practice that emerges from a particular social context will always have its own character. Kim and Kim reminds us that in non-Western contexts such as Africa, Christianity has shown how people can adopt a "global view" and at the same time remain faithful to their local traditional

¹⁷² Kwame Bediako, Theology and Identity : The impact of Culture upon Christian Thought in the second Century and Modern Africa , (Oxford : Regnum Books, 1992), p.30.

¹⁷³ Miranda K Hassett, Anglican Communion in Crisis. (Princeton: Princeton University Press). 2007).pp2-3.

“identities.” Although the popular adage has been Think Globally Act Locally much of the thinking still takes place at the local level and so is influenced by the local context.

In any denomination that has uniformity there will usually be tension. There needs to be an understanding that there is a difference between theory and reality, and there is a movement between the poles of theory and practical reality. The S.D.A. church globally it administers liturgy and teachings. However, when it comes to dress, funerals theory is one thing but practical expression is another. We live within this tension and its contradictions.

Another difference that is perceived by the respondents from Zimbabwe and the Philippines is the in the number of churches Pastors usually oversee. It is a fact that the role and function of the Pastor in Zimbabwe and the Philippines are similar to that of the Pastor in Britain but the replies from (ZBiv) and (Fi) above reveal that more often than not the pastor in those countries pastors have more than five churches covering a much larger geographical area. It appears that the Pastors in Zimbabwe and the Philippines function more as managers more direct than shepherds of their flock. The comments from the two respondents indicate that the local Elders function as the local ‘shepherds’ rather than the Pastors. The duties of the Pastor for those two respondents are in keeping with what is admonished by the denominations. The Pastors who have the responsibility of one or several congregations are encouraged to delegate more responsibility to the local Elders. Ellen White remarked that “If our ministers, instead of hovering over the churches to keep the breath of life in them, will go forth to work for those outside the fold, those in the churches would receive the vital current from heaven as they hear that souls

were drawn to the lamb of God.¹⁷⁴ From Ellen Whites perspectives Ministers are to visit churches occasionally, but churches should not expect continuous pastoral care. She further states that the churches are to be looked after and cared for, but they are not to expect continuous labour, suggesting that we should “not educate our churches expect constant ministerial help.¹⁷⁵ She reinforces her views by using the Apostle Paul as an example of one who delegated the responsibilities to the local congregation. She remarked that after making their missionary tour Paul and Barnabas retraced their steps visiting churches they had started, after selecting men to unite with them in their work. Thus God’s Servants today are to labour themselves whilst also selecting and training worthy young men as co labourers.¹⁷⁶ Ellen White’s counsel to the denomination was always in the context of the pastor developing and utilizing the varied gifts of church members in nurture and outreach activities. The work of God on this earth can never be finished until the men and women comprising the Church rally to the work and unite their efforts with that of ministers and church officers.¹⁷⁷ Ellen White makes it clear that the responsibility of the Pastor is to serve as the equivalent of a foreman wise General or captain of a ship’s crew, a spiritual overseer and educator. She further states that those who have spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God’s work. Too often in the past this has not been done.

It is evident that Pastors in the Philippines and in Zimbabwe are not the individuals responsible for the day to day running of the local congregations, and they do not run the church or the pastoral care. The Adventist Church recognises this situation and

¹⁷⁴ Ellen White, Review and Herald, August 19 1902 p. 8.

¹⁷⁵ Ibid.,p.9.

¹⁷⁶ Ellen White, Pastoral Ministry, p. 25.

¹⁷⁷ Ibid.,p.28.

has made provision for it. Once again Ellen White counselled a Pastor who works in multi- Church District thus:

The minister should develop the talent in the church that meetings may be profitably kept up. Timothy was commanded to go from church to church, as one who should do this kind of work, and build up the churches in the most holy faith. He was to do the work of an evangelist, and this is an even more important work than that of the ministers. He was to preach the Word, but he was not to be settled over one church.¹⁷⁸

She reinforces the point when she said

A good overseer does not do the work, but keeps others working—The minister should not feel that it is his duty to do all the talking and all the labouring and all the praying; but he should make it a part of his work to educate workers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings, and in so doing you will be calling into use the talents which God has given you, and at the same time educating workers.¹⁷⁹

Prime and Begg believe, and concurs with Ellen Whites views, that the Pastor should not do the work alone. In their view delegation is important in every congregation.

They are of the opinion that delegation is an extension of effective leadership. In the context of this piece of work leadership is defined as the ability to give rise to followers. This definition lends itself to such leaders developing their maximum potential to serve effectively in the local church. This, it is true to say, can only be achieved through delegation.¹⁸⁰ Prime and Begg further suggest that there is a case for delegation in the local church. The title ‘overseer’ given to shepherds and teachers implies that we are to superintend certain task, rather than to accomplish them ourselves.¹⁸¹

Delegation is part of our public recognition that the ministry is that of the whole church. Failure to delegate has focused so many aspects of ministry upon one individual pastor creating the “one man ministry”. Too many things tend to be

¹⁷⁸ Ellen White, Pastoral Ministry, p.263.

¹⁷⁹ Ibid, p..264.

¹⁸⁰ Prime & Begg, On Being a Pastor, p.264

¹⁸¹ Ibid.p265.

expected of the conventional pastor. One means of avoiding this snare is a proper emphasis upon shared leadership and establishing that the minister is but an elder among elders although called to be the “presiding elder”¹⁸²

Prime and Begg maintain that delegation is one of avoiding the snare of overwork, and the practice of delegation is part of our recognition that ministry is the work of the whole church for which God provides adequate gifts in his church, each visible expression of the local church. Those gifts may not always be quickly apparent, but as delegation is practiced they are brought to light and developed. They insist that if delegation does not happen, then talents may lie hidden. Proper delegation also eliminates pastoral elitism.

Ministers have their place and their work, but there are scores that the minister cannot reach, who might be reached by families who could visit with the people and impress upon them the truth for these last days. In their domestic or business relations they could come in contact with a class who are inaccessible to the minister, and they could open to them the treasures of the truth, and impart to them knowledge of salvation. There is altogether too little done in this line of missionary work; or the field is large, and many workers could labour with success in this line of effort¹⁸³

It is a fact that all Pastors will experience differences in their congregation. This is supported by Lingenfelter who indicates that leaders of multicultural congregations regularly come up against differences of experience and perspectives. In his opinion such cultural differences of perspectives and practice are too deeply embedded in our socio-cultural experience.¹⁸⁴ He insists that a Pastor, in order to minister effectively, needs to be very much aware of the needs of all cultures. Foster maintains that cultural differences do not occur on the surface of human experience,

¹⁸² Prime & Begg, *On Being a Pastor* p.288.

¹⁸³ Ellen White *Fundamentals to Christian Education*, p.30.

¹⁸⁴ Sherwood Lingenfelter, *Leading Cross-Culturally: Covenant Relationship for Effective Christian Leadership* (MI: Baker Academic, 2008), p.93.

but are rooted in centuries of reinforced perceptions, practices, sensibilities, and habits in ones relationship to the earth, to others and the mysteries beyond human comprehension. They are indicators of the deep thickness of cultural patterns anthropologist seek to discern in our distinctive identities.¹⁸⁵

Elmer suggests that there is an attempt in some circles to reject cultural diversity because we have not adequately distinguished it from religious diversity. He suggests that we have tended to mix our culture and Christianity quite easily, quite comfortably and with little critique. Often confusing cultural differences with religious differences we have judged cultural differences as wrong.¹⁸⁶ Bevans reminds us that as our cultural and historical context plays a part in the construction of the reality in which we live, so our life context influences the understanding of God and the expression of our faith. Theology that is contextual realises that culture, history and contemporary thought forms are to be considered along with scripture and tradition as valid sources for theological expression.¹⁸⁷ Anthropological research suggests that people retain the values of their previous culture if they have already reached adulthood at the time of migration. Nancy Foner says that migrant groups with different cultural backgrounds want to keep their culture (religion, distinguishing dress, language) while participating fully in employment, education and civic life of the new community.¹⁸⁸ The truth is that culture, seen as the general mores and attitudes of society, are too often integrated with the Christian faith and therefore

¹⁸⁵ Charles Foster, Leadership in Multicultural Congregations: Embracing Diversity (VA: The Alban Institute, 1997), p.14.

¹⁸⁶ Duane Elmer, Cross Cultural Servanthood, p.55.

¹⁸⁷ Stephen B.Bevans, Models of Contextual Theology (Mayknoll, NY: Orbis Books, 2002), p.4.

¹⁸⁸ Foner Nancy Jamaican Migrants in London, (London: Routledge and Kegan Paul, 1979). p.121.

Christianity is not well to the fore and is in effect diluted. The distinctive challenge of the Christian faith is to treat all as equals, to care for all despite cultural differences.

4.8 Conclusion

This chapter attempted to reveal some of the issues surrounding pastoral expectation by the three different cultural groups present in the Coventry S.D.A. Church. The replies from the respondents reveal emergent themes which included: the Pastor being the Pastor; the Pastor as a Leader; and the Pastor as a Teacher and a shepherd. It also looked at some of the similarities and differences that were expressed by some of the respondents regarding the way Pastoring in Zimbabwe and the Philippines is enacted compared to how they function in Britain. The chapter discovered that although the Adventist denomination holds a common historical identity in doctrines and teachings, there are local variations in the world wide practice of pastoral care and that there is a tension between unity and diversity as found in other denominations. This leads us into the final chapter which will give an overview of the thesis and draw its final conclusion.

CHAPTER FIVE

The Seventh-day Adventist Pastor and Multiculturalism

5.1 Introduction

The final chapter of this thesis brings together a number of strands and seeks to give an overview of the study. It will also attempt to establish an understanding of the expectations of the three cultural groups on the basis of the findings from the analysis of the questionnaires. I will also seek to assess implications for Pastoral

ministry in the S.D.A. Church and the wider Christian community and reflect on the outcomes of the research, the lessons I have learnt through this process of study. The chapter will also record the limitations of this study and conclude with personal reflections about the lessons learned in the conduct of the research and suggests recommendations for future research.

5.2 Overview

The development of this research and the writing of this thesis has been a long and instructive process for me in my role as a Seventh- Day Adventist pastor involved in Multi-cultural Ministry. The study aimed to determine the expectations that three different cultural groups in the S.D.A. Church in Coventry had of their Pastor. This study was prompted by my interest in the way the different cultural groups behaved with regards to S.D.A. cultural norms and the expectation they had of the Pastor. The aim was to find out what differing expectations the different cultural groups in Coventry had of a Pastor in a multicultural Seventh-Day Adventist Church. As was stated in Chapter 1, in one of my previous congregations. I had perceived that there were differences in certain cultural norms but did not pay any special attention to them. I assumed that Pastoral expectations of different cultural groups were the same because everyone was a Seventh-day Adventist. But that I had then discerned that the differences in cultural understanding of different cultural groups suggested differing expectations of their Pastor. To explore this, the study looked at the migration of the different groups that were represented in the congregation. It first looked at the beginnings of the Church and its initial cultural composition. It then focused on the growth over time and then looked at the cultural shift during the 1950s and 60s when the Caribbean people who migrated to Britain. It was during

this period that the racial ethnic composition of the congregation began to change. Prior to 1950 it was a predominantly white Anglo-Saxon congregation which began to change into a bi-cultural congregation of Caribbean and British people in the 1950s. The study then focused on the post 2000 period when there was another shift in the cultural composition of the church because of the arrival of people from the African and Asian continents. These individuals, predominantly from Zimbabwe and the Philippines, migrated to Britain for a variety of reasons as have been mentioned in chapter 1. The groups were asked to participate in the studies because they were the largest groups in the church. So these, along with the white English group were studied regarding their expectations of their pastor.

The study was conducted using questionnaires in order to gain data about the participants' attitudes. The findings revealed several important things. The primary revelation was that most of the respondents believe that the pastor should carry out particular functions. Some of the respondents were of the opinion that an S.D.A. Pastor in a multicultural congregation should be sensitive to the variety of cultural needs. From their perspective such sensitivity must be evident in the way in which the Pastor relates, communicates and interact with the members from the different cultural groups. Some of the respondents remarked that the Pastor should be involved in counselling, encouragement, spiritual direction, preaching and teaching with specific reference to the Three Angels' Message. A significant aspect of the findings is that, whilst some believed that the pastor globally should function the same everywhere, many stated that in a context of a multi-cultural congregation there should be cultural sensitivity and special attention should be paid to the various cultural needs. Ellen White and other Christian authors were cited to support and

substantiate the replies of the respondents regarding the expectation of the pastor. Some of the respondent particularly the (WE) group stated that the Three Angels' Message was a very important doctrine that should be proclaimed. The replies also revealed that the Zimbabweans (ZB) and the Filipinos (F) had some information about the function, role and responsibility of the Pastor that were different from the White English group's expectation. The data revealed that in Zimbabwe and the Philippines pastors often have more than four congregations, and cover a larger geographical area than the Pastor in Coventry or Britain generally. The Pastor in Britain usually has two or three congregations at most. Hence the pastors in Zimbabwe and the Philippines assume a different role from the British pastors. It was mentioned by the respondents from the Philippines and Zimbabwe that because of the number of churches each pastor has to oversee, the Pastor in those countries heavily depends on the local Elders to run the churches.

It could be argued that both the Filipino and Zimbabwean groups see the Pastor's role more as a Managerial than a Shepherding role. It is evident that in the situation in (ZB) and (F) the local elders are delegated much of the responsibility for the running of the local congregation a part of which is shepherding the members. These respondents felt that in Britain the Pastors carry out more of the Pastoral care, shepherding, sacramental responsibility and day to day running of the church than in the Philippines and Zimbabwe. One of the respondents from the Philippines mentioned that there was also a difference in worship styles of the different cultural groups. It was suggested that in the Philippines members are more passive in worship than in some of the predominantly white English church. However, there was a difference experience again in the predominantly black Afro-Caribbean and

African churches. One significant result that emerged from the participants replies was that most of them were of the opinion that all the Adventist Pastors should run the churches in the same way.

5.3 Initial Expectation

As has been mentioned, prior to undertaking the research I was of the view that all three cultural groups would have similar expectations of the Pastor. This idea was based on a few assumptions: one, my pastoral experience in other S.D.A. multicultural congregations as mentioned in Chapter 1; I also reasoned that the requirements of the Adventist denomination would lead to common expectations of the Pastor wherever they served. I also assumed that because there were no complaints from other churches with different cultural groups, that the ministry I was providing was fulfilling the needs of the various cultural groups. Although in hind sight I did recall that a survey was done in Coventry amongst the membership and this showed that there were some concerns about the different attitudes amongst the congregation.

However, I had ignored those concerns and assumed that being a S.D.A. Pastor my style was relevant and was not of any great concern. As a black British Pastor, who had at that time been in the ministry for over fifteen years, it did not dawn on me during those years to evaluate the expectation of my members from a culture's perspective.

The question of meeting the needs and fulfilling the expectations of members was often at the forefront of the minds of the leaders of the Coventry Central

congregation. These concerns regarding meeting the cultural needs by diverse groups emerged during board meetings. Board meetings are meetings that are usually held monthly to examine and evaluate the churches direction. The questions came about because some members felt that the expectation of the members of their Pastor varied according to cultural perspectives. In the board meetings members' views and expectations were not being taken into account. A possible reason for this was that I felt it might result in disgruntlement, dissatisfaction and ultimately division. I was mindful that a split could result in a schism and this could have a negative image in the community. At that time however this did not result in me trying to understand more deeply whether I was addressing and fulfilling the specific needs of the entire congregation or not. This research has been an attempt to do that, to understand the role of the Pastor given the expectations of each cultural group at Coventry Central.

From the responses to the questionnaire that I have conducted in this research it has become evident that because of a sense of common identity there are, in fact, similar expectations of a Pastor due to the strength of SDA teaching along with some variations in cultural expectations of various groups. So, although there was some uniformity in teachings and doctrines there were also an expectation of sensitivity to cultural diversity. The research points to a complex interplay between denominational uniformity and cultural difference. It has highlighted that though the doctrines are the same worldwide cultural differences, nevertheless, can affect expectation. The material from Ellen White on managing unity and diversity in the SDA Church on (p31, 85 & 106) speaks to this complex interplay.

5.4 Common Identity

The findings revealed that there was a common identity that exists globally because of the S.D.A. unity in doctrines and teaching. One might argue that this is due to the churches common theology, history. and the material in the Pastoral and Church manuals, books that are used in teaching and training the global S.D.A. church community is based on the same foundation, and is unified in its purpose and teachings, the common teaching of the Three Angel's message throughout the world. The unified expectation from some is because the global church uses the same teaching material, the same Sabbath School lessons, pastors undergo the same ministerial training, and churches use the same song books. This has led to a common identity that Adventist share and which is expressed in the material that consists of their doctrinal statements. Sociologist believes that religion can act as a socialising, unifying and a common identity agent. Durkheim suggested that religion provides social stability to an individual or a religious group.¹⁸⁹ In Mol's view it is this social stability, continuity and coherence that religion provides to a group which is a significant factor in identity formation. This uniformity of common identity in teachings is a primary example of religion acting as a socialising agent.

The S.D.A. church clearly acts as a powerful means of socialisation across cultures and social groups. Religion can operate as a strong socialising agent and it is clear that the common identity of the S.D.A. denomination is both a result of, and creates the commonality, across cultures. Some of the replies inferred that a Pastor with the same theology and training is effective in the context of one group as in any other situation no matter what the cultural context. After all the S.D.A. Church has this

¹⁸⁹ Durkheim E, The Elementary Forms of Religious Life. (New York: Free Press, 1915),p.15.

common History and theology, and aims to be unified in its practise across the world. It is therefore unsurprising that attitudes are the same or at least very similar in all situations.

While the Adventist faith speaks with one voice there are however, different people groups in the world who express themselves in a wide variety of languages and customs. It is neither feasible nor desirable, nor truly Christian, to bulldoze away those cultural differences in order to make way for the faith, for people stripped of their distinctive cultural heritage are no longer fully human.

An example of this can be seen below:

We wrote under the impress of the Holy Spirit I believe diversity into the statement of faith that binds us together worldwide. The thirteenth article of our fundamental beliefs unity in the body of Christ reads thus the church is one body with many members called from one nation kindred tongue and people. In Christ we are a new creation distinctions of race culture learning and nationality and differences between high and low, rich and poor male and female must not be divisive among us we are equal in Christ who by one spirit has bonded us into one fellowship with Him and with one another we are to serve and we served without partiality or reservation Through the revelation of Jesus in the Scripture we share the same faith and hope and reach out in one witness to all This unity has its source in the oneness of the triune God who has adopted us as his children¹⁹⁰.

In a world that is becoming increasingly individualistic and selfish Ellen White counsels that it is vital that people care for others, not only themselves.

5.5 The Adventist and Cross- Cultural Ministry

In light of the global nature of the Seventh-day Adventist denomination and the recent migration of different groups to Britain, It is reasonable to conclude that many if not all Adventist pastors will encounter different cultural groups. The global nature of the S.D.A. church reveals to us that we as Pastors will always come up

¹⁹⁰ Ellen White, Pastoral Ministry p.30.

against multi-cultural congregation, especially in the modern world where people migrate and move more easily than in the past. It is very important that we remember that in this life we will not at anytime get rid of the multicultural dimension of the Church.

In the Book of Revelation, particularly chapters 5 vs. 9 and 7 vs. 9, it highlights that God's Kingdom is given to all Mankind. Rosado has this to say regarding immigration: "Ethnic diversity appears by the light of the Book of Revelation to be Eternal."¹⁹¹ At the final consummation of history, it is announced God will live with men and they will be his people (Rev 21:3). The Greek is plural. Later it is said that the nation will walk by the light of the lamb (Rev 21:24) and people from all nations will be united in worship before the throne of God, a great multitude composed of "every nation, tribe people and language" (Rev7: 9) this will be the great and final immigration. This in and of itself has implications for how the Pastor conducts his role and duties. It is imperative that a S.D.A. Pastor in a multi-cultural setting understands that cross-cultural ministry skills are key to being effective. In order for a minister to provide effective pastoral care in a different cultural context he or she will have to meet with different groups and seek to understand them.

A Pastor will without doubt need to be constantly developing his/her skills in communication and understanding. He or she will have to understand that whilst Adventists share a common historical identity the different cultural groups require different ministerial approaches. It is my belief that anyone who is going to minister effectively and faithfully to this variety of cultural groups must build a framework for ministry that is relevant and appropriate for all cultural groups. An effective minister

¹⁹¹ Caleb Rosado, Multiculturalism A change for the church Journal of Music Ministry 16:1 January – March 1989,p25

will also need to recognize that those who have migrated to the UK have the right to have a different perspective from those in the UK. As Stevens reminds us, those who are called to minister are not called to minister to the past but to the contemporary context.¹⁹² An effective minister will recognize that whatever the expectations they will seek to provide the best pastoral care possible across cultures. It is important that a pastor remembers that pastoral care to all groups of people should not be an “after thought” rather pastoral care should be carried out with intentional understanding and awareness. The approach outlined above for cross-cultural ministry in this study is largely influenced by the findings.

I concur with Ao and Penley who state that we must not let our misunderstandings, discomfort, and perhaps even prejudices of certain individuals keep us from ministering to every person in our congregation regardless of race, ethnicity, or socioeconomic background. Jesus taught his disciples that God’s Kingdom is open to everyone.¹⁹³ Indeed Christ was willing to cross from his own culture (the heavenly kingdom) and live in the midst of a new culture (sinful mankind) in order to bring God’s Salvation to that new culture, which means He would suffer and die for the sins of mankind in order to provide eternal life for all.¹⁹⁴ Canales and Dufault remind us that we must remember our identity as the body of Christ and recognise that we have missed out on God’s blessings if we keep ourselves separate from one another. Jesus’ desire is that his body functions together, each member empowering the other in Ministry.¹⁹⁵

¹⁹² D.Stevens, Called to Care Youth Ministry for the Church MI: Grand Rapids,1985).p.25.

¹⁹³ Louis M Ao & David Penley, Cross Cultural Leadership: Ministering to a Multicultural Community p. 39.

¹⁹⁴ Ibid. p.30.

¹⁹⁵ Issac Canales and Erin Dufaul. Multi- Ethnicity. (IL: Inter-Varisity Press, 1990).p.38.

This emphasis acknowledges and interacts across cultures can also be observed when God gives His law for His people through Moses in Deut 10: 19 for you are to love...¹⁹⁶

Throughout her ministry, Ellen White consistently interacted with people from every nationality and ethnic group, she freely mingled with all people, understanding that the gospel was not confined to one group or area. The S.D.A. church could absolutely not fulfil its mission if it was mono-cultural. Ellen White was of the conviction that the S.D.A. Church was to be a church for all people. She supported this position even though it was unpopular in America at the time.¹⁹⁷ She further suggests that there is no person, no nation that is perfect in every habit and every thought. Therefore, God wants the different nationalities to mingle together to be one in Judgement, one in purpose. Then the union that there is in Christ will be exemplified.

Ao and Penley remarked that the Pastor will be key to making cross-cultural ministry work. The church leader has to alter his dominant or preferred style in order to be more productive. A pastor needs to humble himself and surrender his personal pride to the total ministry of the church. It might be said that pastors of multi-cultural congregations regularly bump up against incommensurable cultural differences of experience and perspectives. Many of these cultural differences are too deeply embedded in the socio-cultural experience to be altered.

It is my view that the primary role and task of pastors in multicultural settings is to be involved in the different groups experience and practices. This is true for pastors in all contexts. It is often the case that those who are ministering in multicultural context may do so without being conscious of the fact and do not consider the

¹⁹⁶New American Standard Bible.

¹⁹⁷Ellen White Pastoral Ministry, p.90.

specific needs, norms and practises of the distinct groups. It may also be that some pastors in multi-cultural congregations think that each cultural group has a different expectation of them as is the case with the three groups in this study. This notion of multiculturalism is one that the church should pay more attention. Fleras reminds us that multiculturalism is a reality particularly in our current globalising world of transmigration¹⁹⁸. Fleras insight regarding the relationship between transmigration and multiculturalism is germane to Coventry context. It is a truism that because of the globalising world of transmigration more congregations are becoming like Coventry Central. As Olofinjana observes there are churches presently creating alternative space for a multicultural diverse people of God.¹⁹⁹ Rosado refers to such multicultural churches as a new humanity church, which is a new kind of community of Gods people that transcends any form of division²⁰⁰.

5.6 Recommendations

The matter of the training and development of Pastors for working with different cultural groups is a vast and complex one. However, it is important that those who work in multi-cultural Churches such as Coventry Central needs to be aware of the significance that each cultural groups has a different expectation because of its cultural underpinnings. Therefore there is a need for the S.D.A. church in Britain to adjust its ministerial training framework in the light of the increasing diversity of migrants who are coming into the U.K. The S.D.A. church needs to understand that, even though there is a common understanding in doctrinal teachings from a global

¹⁹⁸ Augie Fleras, From Mosaic to Multiversality: Repriming Multicultural Governance in Postnational Canada *Canadian Ethnic Studies* 43,1-3 (2011):17-39.

¹⁹⁹ Israel Olofinjana Reverse in Ministry and Mission: Africans in the Dark Continent of Europe- A Historical Study of African Churches in Europe. (Milton Keynes: Authorhouse,2010) p5.

²⁰⁰ Caleb Rosado Multiculturalism : A change for the church (*Journal of Music Ministry* 16:1 January – March 1989),p23.

perspective, there are also different cultural groups to whom it ministers. There needs to be an intentional focus in the training which includes understanding cultural diversity. It is important that those who minister in multicultural Churches should have specialist training. Of course such changes in the training will pose some difficulties because of the way the church has been engaged in ministry for so many years. However, if the denomination is going to minister effectively it will need to reflect on the way pastoral training is undertaken. Arguably the training of individuals who work within a multi-cultural context undergo what is suggested by Borthwick, who is of the opinion that cross cultural training is what is need by those engaging with today's congregations.²⁰¹

Steven maintains that the structural factors that influence individuals in their training for ministry shape their understanding and implementation of pastoral care. This then leads to the question of the kind of training that the denomination is going to implement and execute to train their pastors and church leaders. Whatever training is done the important thing is that there needs to be some training for those who desire or intend to work with different cultures. The training cannot and should not be carried out except by those who are suitably equipped themselves, rather than by inexperienced persons, however well meaning.²⁰² One thing that is clear to me is that the Seventh- Day Adventist Pastor who works in Britain will require extensive knowledge in the area of cross-cultural ministry more than we have had in the past. West suggests that the goal of theological education is to gain insights and to envisage new ways of enabling Christian ministers to serve the people of God. So that those who follow are admonished to do as good as or better than we did.²⁰³ It means that the denomination has to change the way it trains its workers. This is

²⁰¹ P Borthwick, How to choose a youth Pastor. (London: Nelson Word, 1993).p

²⁰² Ibid. p.10.

²⁰³ C West Prophetic Fragments (Grand Rapids: William B. Eerdmans Publishing company, 1988) p.

similar to a situation that the sociologist and Biblical commentator Drane experienced and expressed when he said we could not continue to do the same things our forbearers had done before us. It was not that there was anything intrinsically wrong with our inherited patterns of beliefs and discipleship, it's just that they belong to a way of being that even then was oriented towards the past, rather than to the present or the future.²⁰⁴

Foster reminds us that we become interested in who we are when we discover someone who is different from us. At the same time the story of most groups engagement with 'otherness' shows the tendency of dominant cultures to dehumanise and oppress cultural traditions and practices that are different. Through mutual critique, diverse racial and cultural groups confront each other with the necessity of significantly changing their relationship if they are to live redemptively with each other.²⁰⁵ In a world that is becoming increasingly selfish Ellen White counsel on the need for people who care for others not only themselves is vital

5.7 Methodological Reflection

It can be said that the initial idea or observation regarding the uniformity in cultural expectation of the Pastor at Coventry Central by the three groups was misunderstanding. This misinterpretation may have been influenced by my reading of cross cultural literature. Also it could argue that the way in which the questions were phrased influenced the kind of replies given by the respondents. It is reasonable to say that the questions were not asked astutely enough or in the best way or maybe in ways sufficient to address actual cultural differences. On reflection it would have been better to use a larger sample size, worded the questions

²⁰⁴ J Drane, *Cultural Change and Biblical Faith*. (Carlisle: Paternoster Press, 2001).p8.

²⁰⁵ Charles Foster *Leadership in Multicultural Congregations: Embracing Diversity* (Washington: Alban Institute 1997)p119.

differently or used semi-structured interview or even a focus group. If the aforementioned had been done I believe that it would have yielded richer data and the outcome of the research would have been more creative.

5.8 Conclusion and Avenues for Further Research

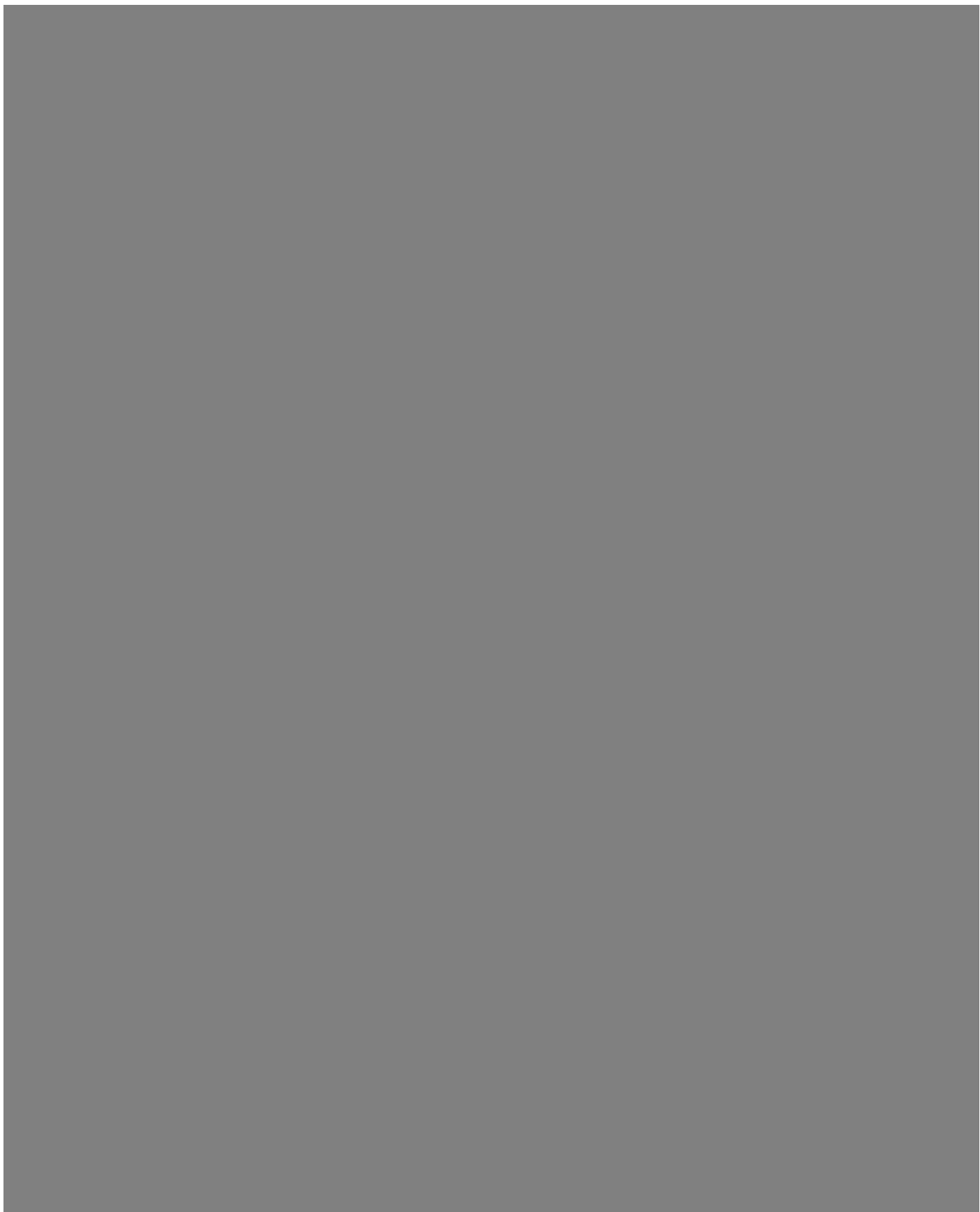
As a result of this research I now realise that, even among people of the same religious persuasion, where on the surface there is a common historical identity in teachings and doctrines, when one digs deeper these same individuals who on the surface seem to share a common historical identity are not as uniform as at first seemed. As a Pastor I had assumed that everyone would have the same expectation of a SDA Pastor, but my growing awareness of cultural diversity in congregations led me to investigate how far cultural differences might lead to different expectations of the Pastor. The research has demonstrated that there are varied expectations from different cultural groups but within a common SDA identity. Each cultural group has its own expectations of their Pastor but the significance of commonality within the SDA denomination is not to be underestimated. This study has highlighted that, though the doctrines are the same worldwide, cultural differences can, nevertheless, affect expectation to some degree. Hence, it is clear that a Pastor cannot take a singular approach to pastoral ministry which is why this thesis has recommended a basic element of training being sensitive to the specific need of each group ministered to. It is hoped that the findings in this thesis can help pastors and church leaders to gain a better understanding of the rising multiculturalism in our region and to a larger extent the Seventh Day Adventist Church in the British Isle. This I believe will enable Pastors to relate to the different cultural groups more effectively. It is arguably the case that unless pastors are

aware of what is happening in multicultural contexts they will be unable to provide a ministry that is relevant to the needs of each cultural group.

The problem of how to effectively Pastor a multicultural congregation examined in this study is the tip of a complex iceberg. This issue requires further discussion and exploration. This thesis has only achieved a discussion some of the issues around Pastoral expectation in a multicultural setting. However, it is hoped that even with the limitations, the thesis will be of some value to the on-going discussion of these issues concerning different cultural groups in the Adventist denomination.

It is reasonable to say the findings have suggested that the S.D.A. church has a global, authoritative, international, church structure, and strong internal Christian culture. It might be argued that these characteristics are responsible for the common identity that exists. One might ask the question whether these qualities would be evident in other global churches such as the Jehovah Witness, Roman Catholic denomination. One suspects that this may be true for these denominations. If this assumption is true one might argue that this may also be true in less hierarchical or authoritarian churches where there is, nevertheless, a strong denominational cultural history and identity; i.e. denominations such as the Methodist, Anglican or even Presbyterian. This has made me question whether a global mono cultural perspective is negative or positive; there are obvious advantages to the worldwide church. However at the same time there are clearly disadvantages this is a topic for further research.

APPENDICES



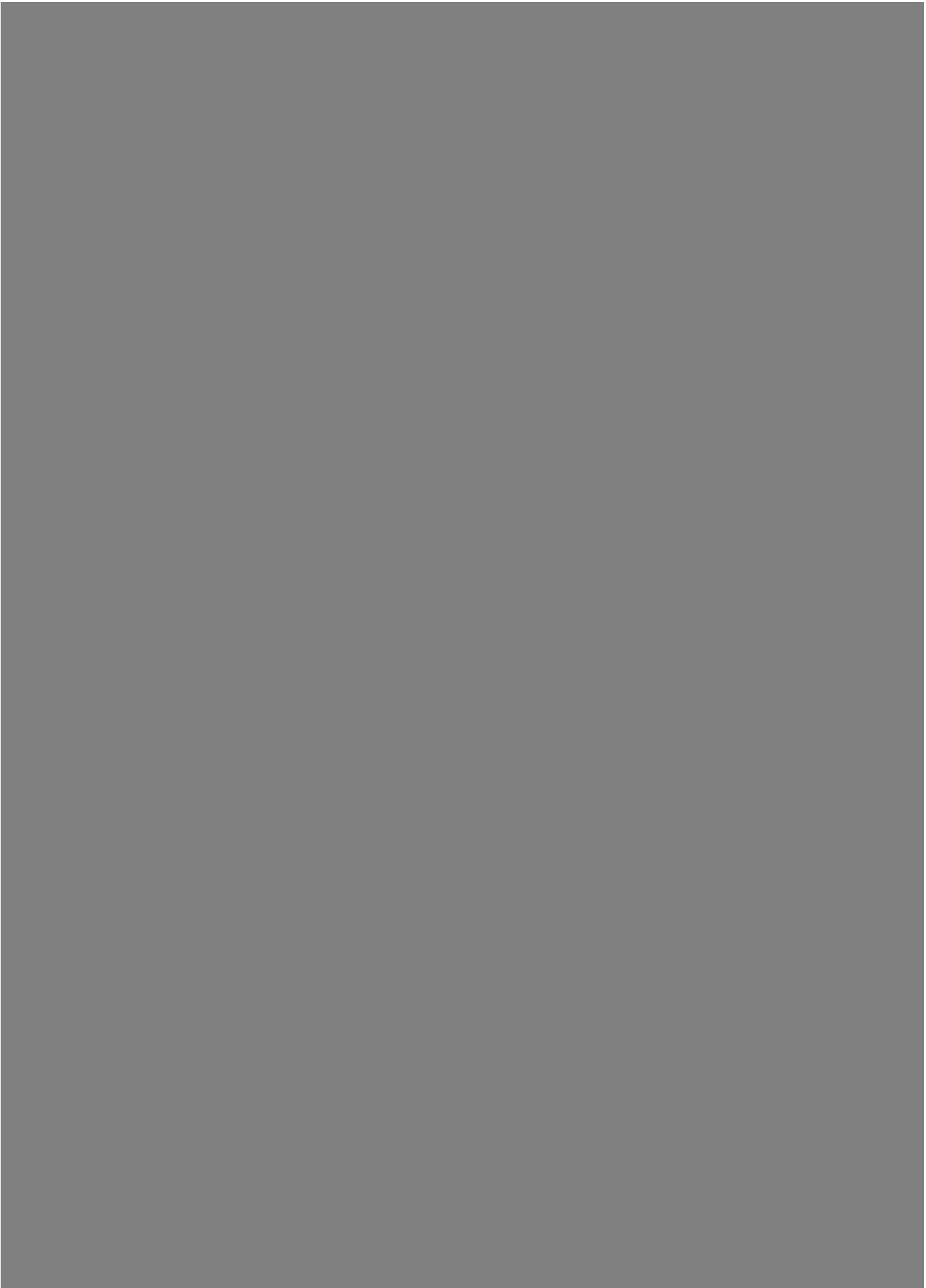
APPENDIX 2



Appendix 3

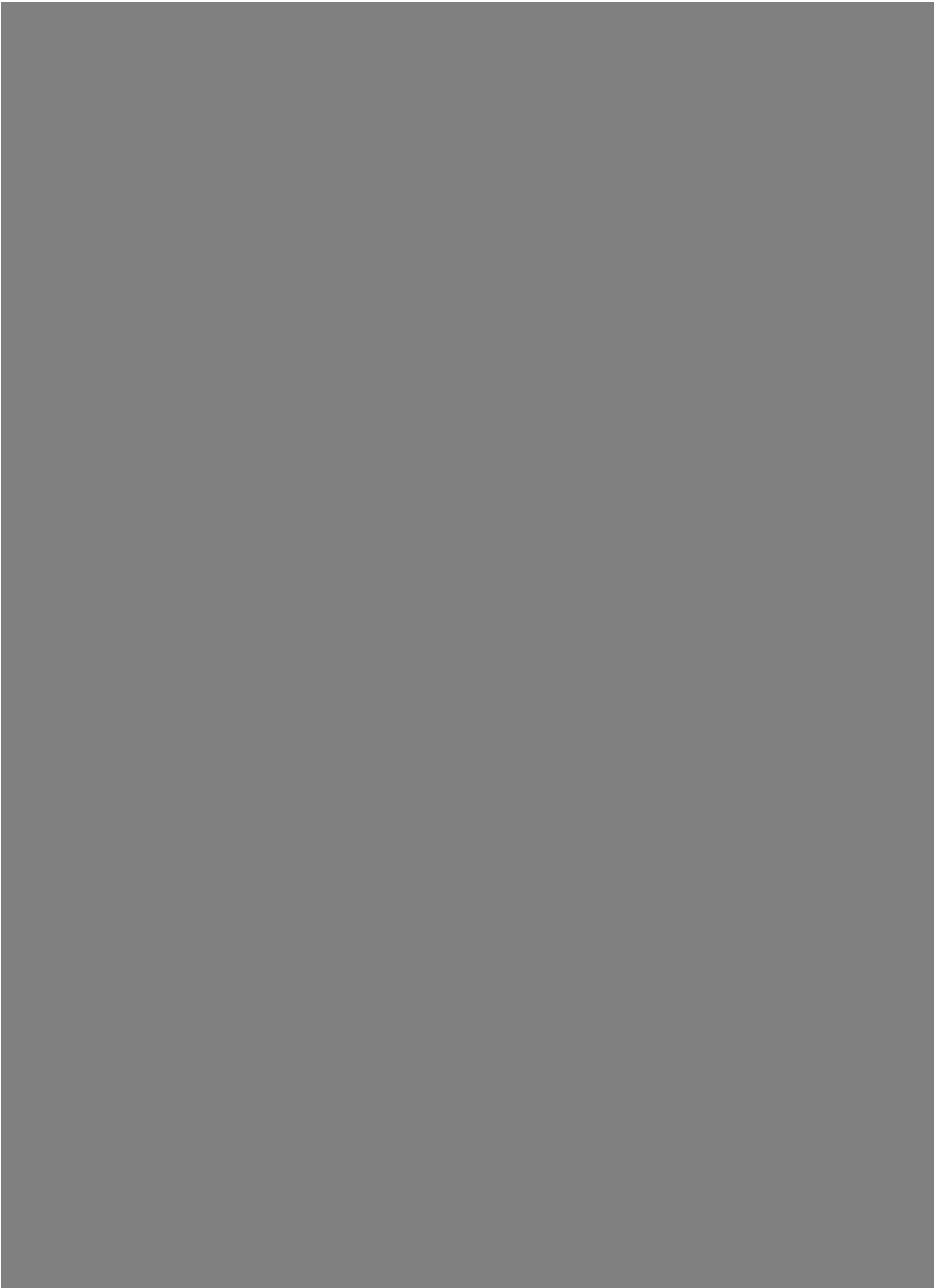


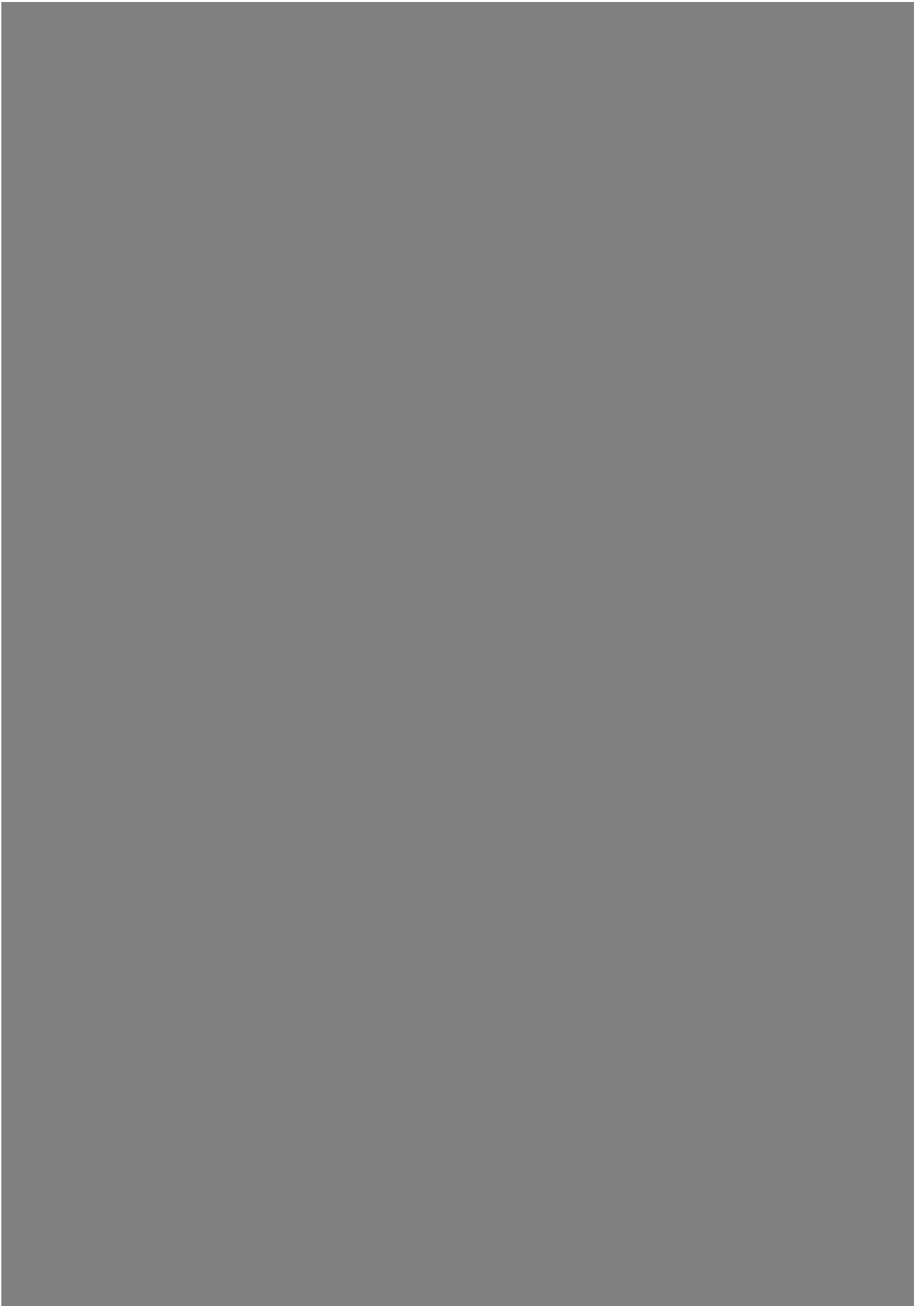






















BIBLIOGRAPHY

Abbott, P. and Wallace, C. An Introduction to Sociology Feminist Perspectives London. Routledge, 1997.

Ackah, W. Divided Diaspora Collaboration and conflict amongst African Caribbean and African Christian Communities in Britain. The case of Seventh-day Adventist Church Given at ESRC/ AHRC Encounters and intersections: Religion Diaspora and Ethnicities conference St Catherine's College Oxford 2008

Ackah, W. "The intersection of African Identities in the 21st Century: Old and New Diaspora and the African Continent" In Airewele, P.S. and Edozie, R.K (eds) 2009.

Adams, Jay E. Shepherding God's Flock, Vol.1 The Pastoral Life Philadelphia: Presbyterian and Reformed, 1975.

Adair, John E. Leadership for Innovation: How to Organize Team Creativity and Harvest Idea . London: Kogan Page, 2007.

_____. Leadership Skills : London Institute of Personal Development. London: Kogan, Page, 1998.

Alasuutari, Pertti. Researching Culture Qualitative Method and Cultural Studies London :Sage Publications, 1993.

Akhil Gupta & James Ferguson. "Beyond Culture: Space and Identity, and the Politics of Differences" In Culture, Power Place exploration in critical Anthropology ed. Akil Gupta and James Ferguson. Durham, NC: Duke University Press, 1977: 33-51

Anderson, David. Multicultural Ministry : Finding Your Church's Unique Rhythm. Grand Rapids, MI: Zondervan Publishing, 2004.

Anderson, R.C. The Effective Pastor. Chicago, IL: Moody Press, 1985.

Anderson, R. "A Theology for Ministry", in R. Anderson (ed.), Theological Foundations for Ministry. Edinburgh: T & T Clark, 1979.

Anderson, Leith. Dying for Change. Minneapolis, MN: Bethany House.1990.

Angrosino, Michael V. Talking About Cultural Diversity in your Church :Gifts and Challenges Walnut Creek: AltaMira Press, 2001.

AO, Louis M & David Penley. Cross- Cultural Leadership: Ministering to a Multicultural Community. London :Xulon Press, 2006.

Augsburger, David W. Conflict Mediation Across Cultures . Bethesda, MD: Alban Institute, 2006.

_____. Pastoral Counselling Across Cultures. Philadelphia: Westminster Press, 1986.

Babbie, E. The Practice of Social Research, CA: Wadsworth, 9th edn, 2001.

Baker, Delbert W. Make us One: Celebrating Spiritual Unity in the Midst of Cultural Diversity. Idaho: Pacific Press Publishing Association, 1995.

Ball, Bryan. The English Connection. Cambridge: James Clarke & Company,1981.

Banks, Robert J. and Bernice M Ledbetter. Reviewing Leadership : A Christian Evaluation of Current Approaches Grand Rapids: Baker Academic, 2004.

Barham, N.G. 'British Isles,' in H. Dunton, D. Heinz, D. Porter, and R. Strasdowsky (eds.), Heirs of the Reformation: The Story of the Seventh-Day Adventist Church in Europe. Grantham, UK: Stanborough Press, 1997.

_____. 'The Progress of the Seventh-day Adventist Church in Great Britain,1878-1974', Ph. D. Diss. History Department: University of Michigan,1976.

Bennis, Warren. Why Leaders Can't Lead. San Francisco: Jossey- Bass,1990.

Barna, George. The Second Coming of the Church Nashville: Word, 1998.

Bediako, Kwame Theology and Identity : The impact of Culture upon Christian Thought in the second Century and Modern Africa Oxford : Regnum Books, 1992

Bell, J. Doing Your Research Project, Open University Press: Buckinghamshire, 1993.

Bellah, R. Habits of the Heart : Individualism and Commitment in American life. New York: Harper and Row, 1985.

Benz, C.D., 'An Exploration of the Place of Pastoral Care in the Seventh-Day Adventist Church with Particular Reference to the Churches in the British Isles,' PhD. Diss. (Department of Theology: University of Birmingham, UK, 2003).

Bevans, Stephen B. Models of Contextual Theology. Maryknoll NY: Orbis Books, 2002.

Beyer, Peter. Religion and Globalisation. London: Sage 1994.

Bondi, Richard. Leading Gods People: Ethics for the Practice of Ministry. Nashville Abingdon Press, 1989.

Borden, George. A Cultural Orientation. NJ: Prentice Hall, 1991.

Borthwick, P. How to choose a youth Pastor. London: Nelson Word 1993.

Bourdieu, Pierre & Wacquean, Loic J.D. An Invitation to Reflexive Sociology. Cambridge, Polity Press, 1992.

Brooks, I V. Where do we go from here A History of 25 Years of the New Testament Church of God in the United Kingdom 1955-1980. London: Charles Raper, 1982.

Bryman, A & Burgess, eds. Analyzing Qualitative Data. London: Rutledge, 1994.

Burns, Patout, J. ed. Theological Anthropology. Philadelphia, 1981.

Canales, Isaac and Erin Dufault. Multi-Ethnicity. Downers Grove, IL: InterVarsity Press 1990.

Cenkner, William ed. The Multicultural Church : A New Landscape in U.S. Theologies. New York: Paulist Press, 1996.

Clay, Ele., ed Many Nations Under God : Ministering to Cultural Groups in America. Birmingham Al: New Hope, 1989 .

Clinebell, H. Basic Types of Pastoral Care and Counseling [Sic]: Resources for the Ministry of Healing and Growth .Nashville TN: Abingdon Press, 1984.

Cloud, Henry. 9 Things a Leader Must do Breaking through the next level Nashville: Integrity House, 2006.

Conde- Frazier, Elizabeth, Steve S Kang & Gary A Parrett. A Many Coloured Kingdom : A Multicultural Dynamics for Spiritual Formation. Grand Rapids: Baker Books, 2004.

Cohen, L, Lawrence Manion and Keith Morrison. Research Methods in Education London : Routledge, 2002

_____ “Looking Back, Looking Ahead: Toward an Ecological-Systems Model for Pastoral Care and Counseling [Sic],” Journal of Pastoral Care 46/3 (1992), pp. 263-72.

Cox, Jr., Taylor H. Cultural Diversity in Organization: Theory Research& Practice San Fransisco: Beerrett- Koehler Publishing Association, 1994.

Creswell, J W. Qualitative Inquiry and Research Design: Choosing Among FiveTraditions. London: Sage , 1998.

Dale, Robert. Pastoral Leadership. Nashville: Abingdon Press, 1986

Damazio, Frank. Effective Keys to Successful Leadership. Oregon: City Bible Publishing, 1993.

De Young, Curtiss Paul. Coming Together: The Bibles Message in an age of Diversity. Valley Forge, Penn Judson 1995.

Diener, E and Rick Crandall Ethics in Social and Behavioural Research. Chicago: The University of Chicago Press 1978.

Dodd, Carley H. Dynamics of Intercultural Communication. New York: McGraw- Hill 1998.

Donovan Peter. Neutrality in Religious Studies. Cambridge :Cambridge Press 1990.

Douglas Mary. "Cultural Bias" In the active Voice 183-254. London : Routledge & Kegan Paul, 1982.

Dowing, Lawrence G. Multiethnic Church an intentional decision. International Journal for Pastors Ministry May, 1996.

Drane, J. Cultural Change and Biblical Faith. Carlisle: Peter Nester Press, 2000.

Duncan, Allison. The History of the inception of Coventry Central Seventh-day Adventist Church from 1908-2008.

Durkheim, E. The Elementary Forms of Religious Life. New York: Free Press 1915.

Elmer, Duane. Cross Cultural Conflict: Building Relationships for Effective Ministry London: Intervarsity Press, 1993.

Ely, M, Anzul, M, Friedman, T, Garner, D & Steinmetz, A (1996) Doing Qualitative Research: Circles Within Circles, London: Falmer 1996.

Fitzpatrick, Joseph. One Church Many Cultures: The Challenge of Diversity. Maryland: Sheed & Ward, 1987.

Fleras Augie, "From Mosaic to Multiversality: Repriming Multicultural Governance in Post national Canada", Canadian Ethnic Studies 43,1-3 (2011):17-39.

Foner, Nancy. Jamaican Migrants in London. London: Routledge and Kegan Paul, 1979.

Foster, Charles R. Embracing Diversity: Leadership in Multicultural Congregations Bethesda, Washington : Alban Institute 1997.

_____. We are the Church Together Cultural Diversity in Congregation life Valley Forge: Trinity Press International, 1996.

Fowler, John W. Pastoral Ministry Idaho: Pacific Press Publishing Association, 1990.

Fraker, Ann T, & Larry C Spears eds. Seeker and Servant: Reflections on Religious Leadership. San Francisco: Jossey- Bass, 1996.

Gardner, Howard. Leading Minds: An Anatomy of Leadership. New York: Basic Books, 1995.

Gold, David Theo, ed. Multicultural: A Critical Reader Oxford: Basil Blackwell, 1994.

Graham, E L & M Halsey. Life- Cycles: Women and Pastoral Care. London: SPCK 1993.

Guba, E.G. and Y.S. Lincoln, The Landscape of Qualitative Research Theories and Issues. London: Sage, 1998.

Gudykunst, William B & Young Yun Kim. Communicating with Strangers. New York : McGrawHill, 1992.

Harris, John. Facilitating Others: A Christian View of Leadership. Alabaster, Al: Smokey Road 2003.

Harris Lee W. Effective Church Leadership, Maryland: Ministerial Association, 2003.

Hassett, Miranda K. Anglican Communion in Crisis. Princeton: Princeton University Press. 2007.

Hawn, Michael C. One Break, One Body Exploring Cultural Diversity in Worship West Bethesda: The Alban Institute 2003.

Hesselgrave, David J. Planting Churches Cross-Culturally: North America and Beyond, 2nd ed. Grand Rapids, MI: Baker Books, 2000

Hiebert, Paul G. Anthropological Insights for Missionaries MI: Grand Rapids, Baker 1985.

Hiro, D. Black British, White British: A History of Race Relations in Britain. (London: Paladin, 1991),

Hoff- Gurman, Carol. Cross- Cultural Leadership and Participation in the Local Church. Miami: Miami Urban Ministries, 1995.

Ings, William. Missionary Work in England. . Review & Herald 11 July 1878.

Jamison, T H. Christian Beliefs Fundamental Biblical Teachings for Seventh- day Adventist College Classes. CA: Pacific Press Publishing Association. 1982.

Jandt, Fred E. Intercultural Communication: An Introduction. CA: Sage, 1999.

Jim , Lo. Creating Cross- Cultural Ministry Relationship in your Church Indianapolis: Wesleyan Publishing House 2002.

Kalu, U Ogbu. Interpreting Contemporary Christianity Global Process and local Identities MI: Grand Rapids 2008.

Kim, Sebastian & Kirsteen Kim. Christianity as a World Religion London: Continuum 2008.

Kinnaman, Gary D. & Alfred Ellis H. Leaders that Last: How Covenant friendships can Help Pastors Thrive. MI: Grand Rapids Baker Books, 2003.

Kis, M M. 'Christian Lifestyle and Behaviour' In R Dederen ed Handbook of SDA Theology . MD: Review and Herald, 1979.

Knight, G. R. A Brief History of Seventh-Day Adventists .Hagerstown, MD: Review and Herald, 1999.

_____, A Search for Identity: The Development of Seventh-day Adventist Beliefs. Hagerstown, MD: Review and Herald, 2000.

Kohls, L. Robert. Developing Intercultural Awareness Washington DC Sietar, 1981.

Law, Eric H. F. The Wolf Shall dwell with the lamb: A Spirituality for Ledership in a Multicultural Community. St.Louis: Chalice Press 1993.

Lawson, R When Immigrants take over The impact of immigrant growth on American Seventh day Adventist denomination. Journal for the Scientific study of Religion 38(1)83-102

Lee, Harris W. Effective Church Leadership. Maryland: Ministerial Association 2003.

Levison R. When Immigrants take over The impact of immigrant growth on American Seventh day Adventist Denominations Journal for Scientific Study of Religion 38 (1) 83-102

Lingenfelter, Sherwood G & Mayers, M. K. Ministering Cross Culturally: An Incarnational model fo r Personal Relationships Grand Rapids, MI: Baker Book House 2003.

Lingenfelter, Sherwood G Leading Cross- Culturally Covenant Relationships for Effective Christian Leadsheip Grand Rapids, MI : Baker Academic, 2008.

_____. Agents of Transformation Grand Rapids, MI: Baker Academic 1996.

Loughlin, Gerard. Telling God's Story: Bible, Church and Narrative Theology. Cambridge: Cambridge University Press, 1999.

Matthews Tony. There's More than one Colour in the pew : A Handbook for Multicultural& Multiracial churches Macon, Smyth & Helwys, 2003.

McGregor, David. Radford. London: Breedon Books, 2003.

Maxwell, John C. Winning with People Nashville: Nelson Books, 1993.

Mayers, K. M. Christianity Confronts Culture MI: Zondervan publishing, 1987.

Merriam, S.B. 'Introduction to Qualitative Research,' in S.B. Merriam (ed.), Qualitative Research in Practice: Examples for Discourse and Analysis San Francisco, CA: Jossey-Bass, 2002.

-----..Qualitative Research and Case Study Applications in Education: Revised and Expanded from Case Study Research in Education(San Francisco, CA: Jossey-Bass, 1998.

Miles, M.B. and A.M. Huberman, Qualitative Data Analysis: An Expanded Sourcebook London: Sage , 1994.

Mol, H. Identity and the Sacred : A sketch for a new Social- Scientific Theory of Religion Oxford, Basil Blackwell 1983..

Montefiore Alan and Leszek Kolakowski Neutrality and Impartiality.London: Cambridge University Press 1995.

Moreau, Scott "The messy Tension Between Syncretism and Contextualisation" Mission Maker Magazine 2006.

Neufeld, D.F. Seventh-day Adventist Encyclopedia X Hagerstown, MD: Review & Herald,1996.

North England Conference of Seventh –day Adventist Membership Records 2008.

Israel Olofinjana Reverse in Ministry and Mission: Africans in the Dark Continent of Europe- A Historical Study of African Churches in Europe. Milton Keynes: Authorhouse,2010.

Oosterl, Gottfried. Community in Diversity: A workbookBerring Springs Michigan Centre for intercultural Relations,1999.

Pasura, Dominic. "Contemporary Meanings of Diaspora" :The case of Zimbabweans in Britain" Journal of ethnic and migration Studies 36. 9 (2000)1445-1461.

Patton, M Q. Quality in Qualitative research: Methodological principles and recent developments. Journal of American Educational Research Association, Chicago, April 1995.

Peacock Michael & Joseph Henriques. Cultural Change & Your Church Helping your Church Thrive in a Diverse Society. Grand Rapids, MI: Baker Books House, 2002.

Penley David and Louis M. Ao. Cross Cultural Leadership: Ministering to a Multicultural Community. MI: Xulon Press, 2006.

Pohler, R. J. Changes in Seventh-Day Adventist Theology: A Study of the Problem of Doctrinal Development, Ph. D. Diss. Department of Theology: Andrews University, 1995.

Pollard, Leslie N. Embracing Diversity How to Understand and Reach People. MD: Review & Herald Publishing Association, 2000.

Porter, D. S. A Century of Adventism in the British Isle. Grantham, Lincs: Stanborough Press, 1974.

Prime, Derek and Alistair Begg. On Being a Pastor :Understanding Our Calling and Work. Chicago: Moody Press, 2004.

Riches, R. The Establishing of the British Mission of the Seventh-Day Adventist Church, 1863-1877, Ph. D. Diss. (History Department: Fairfax University, 1995.

Ripley David Ministry International Journal for Pastors June 2015.

Robson, C. Real World Research Oxford:Blackwell, 2002.

Rosado, Caleb Multiculturalism: A change for the church Journal of Music Ministry 16:1 January – March 1989.

Ruffle W Douglas Building Blocks for Multicultural Congregation Quarterly Review 13 Fall1993.

Sahlin, M. Adventist Congregations Today: New Evidence for Equipping Healthy Churches. NE: Centre for Creative Studies, 2003.

Schwart, Richard. Light Bearers to the Remnant California: Pacific Press, 1979

Schreiter, Robert Constructing Local Theologies. NY: Orbis, 1986.

Seilhamer, Ray A. Leadership: A Counter Culture Perspective Evangelical Journal 11. 11 (1993).

Seventh-day Adventist Ministers Manual. Maryland: The Ministerial Association 1992.

Seventh-day Adventist Church Manual. Maryland: Review & Herald Publishing Association, 2010.

Sherman, R and Webb, R Qualitative Research in Education :Focus and Method, Palmer Press, London, 1988.

Shorter, Aylward. Evangelisation and Culture London: Geoffrey Chapman,1994.

Simon, George F. Carmen Vazquez and Philip R.Harris. Trans Cultural Leadership Empowering Diverse Workforce .Houston :Gulf Publishing 1993.

Simons, G. Working Together: How to become more effective in a Multicultural Origination. California: Crisp Publication 1989.

Stanley, L & Wise, S. Breaking Out Again, London: Routledge, 1993.

Steele N & Margaret Prescod. Black Women: Bringing It All Back Home London: Falling Wall Press.

Storti, Craig. Cross- Cultural Dialogues Yarmouth, Me: International Press, 1994.

Smith, Donald K Creating Understanding A Handbook for Christian Communication Across Cultural Landscape Grand Rapids MI : Zondervan, 1997.

Smith Drew William Ackah & Anthony Reddie Churches Blackness and Contested Multiculturalism New York: Palgrave.

Sumner, W, G. Folkways: A Study of the Sociological Importance of Usages, Manners Customs Mores Morals Boston: Beacon Press 1941.

Theobald, R. The Politization of a Religious Movement: British Adventism Under the Impact of West Indian Immigrants, British Journal of Sociology 32.2 (1981) 202-21.

Thomas, Jr R. Beyond Race and gender Unleashing the power of your total work force by Managing Diversity NewYork: Amacon, 1991.

Tripp. David. Age of Opportunity: A Biblical Guide to Parenting Teens. (New Jersey: Presbyterian & Reformed Publishing Company, 1997.

Tutsch, Cindy. Ellen White on Leadership Idaho: Pacific Press Publishing, 2008.

Vasquez, A Manuel and Marie F Marquardt Globalising the Sacred: Religion across the America NJ: Rutgers University Press. 2003,

Vyhmeister, N.J. 'Who Are Seventh-Day Adventists?' in G.W. Reid (ed.), Handbook of Seventh-Day Adventist Theology (Hagerstown, MD: Review & Herald, 2000 1-40.

Wagner Glen E. The Return of the Pastor Shepherd. MI: Zondervan Publishing House 1999.

Walliman, N. Your Research Project: A Step-by-Step Guide for the First-Time Researcher London: sage , 2001.

West, C. Prophetic Fragments. : Grand Rapids: William B. Eerdmans Publishing company, 1988.

White, Ellen Christian Leadership Maryland, The Board of Trustees 1948.

White, Ellen Early Writings MD: Review & Herald Publishing Association, 1966.

_____,Gospel Workers. Washington, DC: Review and Herald, 1948.

_____Historical Sketches. Hagerstown, MD: Review and Herald Publishing Association, 1966.

_____, Historical Dictionary of Seventh- Day Adventist. MD: The Scarecrow Press,2005.

—, Medical Ministry: A on Medical Missionary Work in the Gospel. CA: Pacific Press, 1963.

—, The Ministry of Healing. ID: Pacific Press, 1942.

—, Pastoral Ministry. CA: Pacific Press, 1995.

— Southern Work. DC: Review & Herald Publishing association 1966.

—, Testimonies for the Church, I (Mountain View, CA: Pacific Press, 1948.

—, Testimonies for the Church, II Mountain View, CA: Pacific Press, 1948.

—, Testimonies for the Church, III Mountain View, CA: Pacific Press, 1948.

— Testimonies for the Church iv Boise, ID: Pacific, Press 1948.

— Testimonies for the Church ix Boise, ID: Pacific, Press 1948.

—, Testimonies to Ministers Boise, ID: Pacific Press, 1948.

—, Welfare Ministry Washington, DC: Review and Herald, 1952.

Vasquez, Manuel A and Marie F Marquardt Globalising the Sacred : Religions across the Americas. New Brunswick, NJ: Rutgers University Press 2003.

Volf, Miroslav. God's Spirit and God's People in the Social and Cultural Upheavals in Europe, Journal of Ecumenical studies 29.2 3 (1992).

West C Prophetic Fragments Grand Rapids: William B. Eerdmans Publishing company, 1988.

Wilkes, C Gene. Jesus on leadership: Discovering the Secrets of Servant Leadership from the life of Christ Wheaton: Tyndale House, 1998.

Woodward J & Stephen Patterson The Blackwell Reader in Pastoral and Practical Theology Oxford: Blackwell Publishers, 2000.

Wright, Walter C, Jr. Relational Leadership: A Biblical Model for leadership &Service
GA: Paternoster,2000.

Yin, R.K. Case Study Research: Design and Methods London: Sage, 2003.