



**Equipping pastors for a narrative approach to ministry
in a cross-cultural context**

PS Serwalo



Orcid.org/ 0000-0001-8387-5926

Thesis submitted for the degree *Doctor of Philosophy in Pastoral
Studies* at the North-West University

Promoter:

Prof Gert Breed

Graduation: July 2019

Student number: 24799408

ACKNOWLEDGEMENTS

Many people have contributed to the completion of this study, to who I would like to express my deepest gratitude and appreciation. Without their companionship, encouragement and assistance, I doubt whether this journey would ever been possible.

First of all, I would like to thank my course director, Prof Gert Breed, who had an invaluable influence on my academic potential. He has lifted me to a higher level in terms indepth academic research and remained patient, even when I struggled.

I am also deeply honored to have had the opportunity to engage with my co-researchers, especially Dr Paul Verryn with regards to discerning the Spirit-filled challenges of pastoring cross-culturally.

Even though my father David Mathebula, mother Rebecca Serwalo and my grandmother who were uneducated, are not with us today, I will never forget that they made it possible for me to be educated under difficult circumstances; despite the obstacles in the way of proper schooling in our country South Africa at that time. I am also very grateful for the warm and loving Christian home they provided, as well as my stable upbringing, which contributes greatly to my success today.

I also thank my wife Magabane Serwalo for her support and encouragement of me to continue serving in cross-cultural churches, even if that was often difficult and challenging times for her as my wife, treasured companion and mother of our children. Also I thank my children Tshegofatso, Gomolemo and Kamogelo for their patience while my duties and responsibilities cut into much of our family time.

Then there is Sarie Snow who tirelessly assisted with typing and compiling my manuscript, giving her input and guidance because of her love for God and passion for cross-cultural ministry; always encouraging me and believing in me. She demanded, nor expected, any recompense, doing everything she did from the heart, without fanfare or the need for recognition.

Most importantly, I thank our Almighty God who called me and also blessed me with wisdom each day to come to understand the complexities of the racial, ethnic and cultural dynamics that affect our lives, love and the witness of the Church. Also for making me come to understand His will for mankind so much better.

ABSTRACT

Pastors in cross-cultural congregations are facing challenges in uniting members of their congregations, especially so when positioned/deployed in previously single-cultural churches. Members finding it difficult to adjust being ministered to by a pastor whom are not of their race or culture often leave that Church. It was found that the pastors in such a church does not always know how to prevent this from happening, neither how to convince the cross-cultural members of the congregation to accept each others as equals and brothers and sisters in Christ.

This causes emotional issues, not for the pastor only, but also for elders and leaders in the Church and the pastor often feels inadequate and unsupported by the elders and group leaders in the Church. Having the previous pastor as an active member in the Church, often also becomes a problem if he does not support the new pastor and assist him in encouraging the group leaders and members of the congregation to embrace their new pastor, as their spiritual leader.

The most prominent challenges faced by cross-cultural pastors that seem to be affecting their sense of competence in ministering in cross-cultural Churches are that members of the Church leave when a cross-cultural minister is appointed in a previously single-cultural Church and members goes as far as withholding funds. Many additional challenges faced by cross-cultural pastors were discovered in the research.

In an effort to establish why the cross-cultural pastors' experience such challenges it came to light that there does not seem to have been a transitional approach to cross-cultural pastors' appointments in previously single-cultural Methodist Churches in Southern Africa. With cross-cultural pastors not being phased (integrated) in, or adequately introduced, to the Church members often cause mistrust and animosity towards the newly appointed cross-cultural pastors. Pastors and congregations were therefore unprepared and uninformed of this transition and it is assumed that pastors and congregations should know how to handle this sudden transition (cross-cultural shock) effectively.

In an effort to find a solution to the problems/challenges cross-cultural pastors face:

- The background of the cross-cultural ministry in South African Churches in particular the Methodist Church of Southern Africa was looked at;
- It was determined what problems and challenges pastors within cross-cultural congregations are faced by;

- Various existing narrative-approach models for counselling and psychology as a means to enhance ministry in cross-cultural congregations were looked at and evaluated: especially with the emphasis on story-telling (expression of oneself) as a narrative approach to ministry, whereby a pastor may be able to give hope or attempt to bring about a positive change of mind-sets, traditions and misconceptions, leaning on scriptures and Biblical messages.
- It was determined whether there are Biblical principles, based on Paul's ministry to the Ephesians, which can be applied for equipping pastors for the ministry in cross-cultural Churches.

Through a literature study, the researcher found that the Methodist Churches in Southern Africa are not the only Church wherein cross-cultural pastors face such challenges. Through an empirical and the 1st phase of Tesch' eight steps qualitative study, the commonalities between the challenges that pastors in cross-cultural Churches face was established.

The study concludes by proposing a model how a narrative approach to ministry in a cross-cultural congregation can be introduced and applied.

KEY WORDS AND DEFINITIONS USED IN THIS THESIS:

Equipping; Pastors; Cross-cultural ministry; Ministry; Contexts; Narrative approach.

OPSOMMING

Pastore in kruis-kulturele gemeentes staan voor die uitdaging om lede van hul gemeentes te verenig, veral wanneer hulle ontplooi word in voorheen enkelkulturele gemeentes. Lede vind dit moeilik om aan te pas om deur 'n pastoor bedien te word wat nie van hul eie ras of kultuur is nie en verlaat dikwels die kerk. Daar is bevind dat die pastore in die kerk nie altyd weet hoe om te voorkom dat dit gebeur nie, en ook nie hoe om lede van verskillende rasse en kulture te begelei om mekaar as gelykes en broers en susters in Christus te aanvaar nie.

Dit veroorsaak emosionele probleme, nie net vir die pastoor nie, maar ook vir ouderlinge en ander leiers in die kerk. Die pastoor voel dikwels onvoldoende en nie ondersteun deur die ouderlinge en groepleiers in die kerk nie. Om die vorige pastoor as 'n aktiewe lid in die kerk te hê, word dikwels ook 'n probleem as hy nie die nuwe pastoor ondersteun en hom help om die groepleiers en gemeentede aan te moedig om hul nuwe pastoor as hul geestelike leier te omhels nie. Baie ander uitdagings is ontdek tydens die navorsing.

In 'n poging om vas te stel waarom die kruis-kulturele pastore sulke uitdagings ervaar het, het dit aan die lig gekom dat daar nie 'n oorgangsbenadering tot kruis-kulturele pastore se aanstellings in voorheen enkelkulturele Metodistekerkte in Suider-Afrika was nie. Met kruiskulturele pastore wat en die gemeente wat nie behoorlik voorberei is nie, het daar dikwels wantroue en vyandigheid teenoor die nuut aangestelde kruis-kulturele pastore ontstaan. Pastore en gemeentes was dus onvoorbereid en oningelig oor hierdie oorgang omdat aanvaar is dat pastore en gemeentes moet weet hoe om hierdie skielike oorgang (kruiskulturele skok) effektief te hanteer.

In 'n poging om 'n oplossing vir die probleme te vind is die volgende gedoen:

- Die agtergrond van die kruiskulturele bediening in Suid-Afrikaanse kerke, veral die Metodiste Kerk van Suider-Afrika, is bestudeer;
- Daar is vasgestel watter probleme en uitdagings pastore binne kruiskulturele gemeentes in die gesig staar;
- Verskeie bestaande narratiewe modelle vir berading as middel om die bediening in kruiskulturele gemeentes te verbeter, is bestudeer en geëvalueer -met die klem 'n narratiewe benadering tot die bediening.
- Daar is vasgestel of daar Bybelse beginsels is, gebaseer op Paulus se bediening aan die Efesiërs, wat toegepas kan word om pastore vir die bediening in kruiskulturele kerke toe te rus.

Deur middel van 'n literatuurstudie het die navorser bevind dat die Metodiste Kerke in Suider-Afrika nie die enigste Kerk is waar kruiskulturele pastore sulke uitdagings ondervind nie. 'n Empiriese studie is gedoen deur die 1ste fase van Tesch se agt stap kwalitatiewe model te gebruik, hierdeur is die samehang tussen die uitdagings wat pastore in kruis-kulturele kerke gesig staar bepaal.

Die studie sluit af deur 'n model voor te stel hoe 'n narratiewe benadering tot bediening in 'n kruis-kulturele gemeente, infasseer en toegepas kan word.

SLEUTELWOORDE EN DEFINISIES GEBRUIK IN HIERDIE TESIS:

Toerusting; Narratiewe benadering; Toerus; pastoor; kruis-kulturele bediening; effektiewe narratiewe benadering.

LIMITATIONS

Due to only having 5 cross cultural pastors participating in this research, an indepth qualitative research, taking in account the 8 steps of Tesch (2013:141-145) for processing and analyzing the information obtained during the interviews that was done, could not be implemented to its full extent. In this research, the focus was specifically on the descriptive-empirical task as per Osmer

(2008:4), with the intention to answer the question: “What is happening?” In order to determine how many experiences cross cultural Methodist pastors in Southern Africa, as well as other denominations have in common, applying Tesch’s 8 steps for processing and analyzing information gathered from such pastors, regardless of gender and geography, a more indepth quantitative research would have to be embarked on and should determine whether there are similarities between other pastors’ needs and possibly the various congregations’ experiences within all the cross-cultural Churches in Southern Africa. It should also be able to assist in establishing how many similarities there are, as well as how many variations, and why.

Due to the limited data obtained during this research only the 1st phase of Tesch’s 8 steps for processing and analyzing information could be implemented for this thesis’ purpose.

Also could only the data gathered from the 5 cross cultural pastors participating in this research be used in the empirical analysis in order to determine the outcome for a qualitative analysis based on the sub-themes created by the variety of challenges that are faced by cross cultural pastors serving in the Methodist Church of Southern Africa.

ACRONYMS

MCSA – Methodist Church of Southern Africa

IST- In-Service Training

EMMU- Education for Ministry and Mission Unit

CE- Connexional Executive

	PAGE NO.
TABLE OF CONTENT	7-13
ACKNOWLEDGEMENTS	2
ABSTRACT	3-4
OPSOMMING	4-5
LIMITATIONS	5-6
ACRONYMS	6
CHAPTER 1: THE RESEARCH METHODOLOGY	14-36
INTRODUCTION	14
1. KEY WORDS AND DEFINITION USED IN THIS THESIS	14-15
1. THE BACKGROUND AND PROBLEM STATEMENT	15
1.2.1 The Background	15-19
1.2.2 The Problem Statement	20-22
1. THE CENTRAL THEORETICAL ARGUMENT	22
1.4 THE RESEARCH QUESTIONS	22
1.4.1 How can pastors be equipped for a narrative approach to ministry in a cross-cultural context?	22
1.5 THE AIM AND OBJECTIVE OF THE RESEARCH	22
1.5.1 The Aim	22
1.5.2 The Objectives	23
1.6 THE RESEARCH METHODOLOGY	23-25

1.6.1	The Descriptive and Interpretive Task	25-26
1.6.2	The Normative Task	26
1.6.3	The Pragmatic Task	26
1.7	BEING ETHICAL, HONEST AND UPFRONT	27
1.7.1	Ethical Considerations	27
1.7.2	Estimated Risk/Harm Level	27
	1.7.2.1 The Risk/Benefit Ration Analysis	28
1.8	THE EXPECTATIONS FROM PARTICIPANTS AND RESEARCHER	28
1.8.1	Participants Willingness to Share Information and Data with the Researcher	28
1.8.2	Participants Willingness to be Interviewed	29
1.8.3	Expected Expertise, Skills and Legal Competencies of the Researcher	29
1.9	THE RESEARCHER’S PROOF OF AUTHORITY AND COMPETANCY TO EMBARK ON THIS RESEARCH	29
1.9.1	Obtaining Legal Authorization to Embark on this Research	29
1.9.2	Obtaining Participant’s Goodwill Permission/Consent	29
1.9.3	Criteria for Participant Selection and Recruitment Approved	29-30
1.9.4	Participants had been Selected and Approved as per Requirements	30
1.9.5	Incentives and/or Remuneration of Participants	30
1.9.6	Criteria for Management, Storage and Destruction of Data	30-31
1.10	THE RESEARCHER’S RESPONSIBILITIES IN MANAGING AND MONITORING THE RESEARCH PROCESS	31
1.10.1	Protecting Vulnerable Participants	32

1.10.2 Researcher to Ensure Participants of the Confidentiality of Information Shared	32
1.10.3 Ensure that Participants Gives Informed Consent	32-33
1.10.4 The Researcher to be Trustworthy	33-34
1.10.5 Ensure the Validity and Reliability Indices of the Questionnaire(s) Used	34
1.10.6 The Release or publications of findings	34
1.11 THE REACHER’S INTENDED DATA ANALYSIS METHOD	34-35
1.12 PROPOSED CHAPTERS FOR THIS THESIS	35
1.13 THE SCHEMATIC PRESENTATION OF THESIS	35-36
 CHAPTER 2: THE CHALLENGES FACED BY PASTORS WITHIN CROSS-CULTURAL CHURCHES	 37-87
2.1 INTRODUCTION	37-38
2.2 THE PARTICIPATING PASTORS’ STATEMENTS (INTERVIEWS) AS TO WHAT IS GOING ON IN THE CROSS-CULTURAL CHURCHES WHICH THEY SERVE IN	38-45
2.2.1. The Researcher’s Personal Narrative of Ministering in a Cross-cultural Church	45-50
2.2.2 The Analyses of the Themes of the Pastor’s Challenges	50-61
2.3 THE METHODIST CHURCH OF SOUTHERN AFRICA’S APPROACH TO CROSS-CULTURAL PASTORS’ APPOINTMENTS IN PREVIOUSLY SINGLE-CULTURAL CHURCHES	61-64
2.3.1. The Criteria for Cross-Cultural Pastors’ Appointment in the Methodist Church of Southern Africa (Laws and Discipline	

	(2016:39)	64-65
2.3.2	The Criteria for Cross-Cultural Pastors' Selection, Preparation, Training and Appointment in the African Methodist Episcopal Church	65-66
2.3.3	The Criteria for Cross-Cultural Pastors' Selection, Preparation, Training and Appointment in the United Methodist Church of America	66-68
2.4 THE CAUSES OF THE CHALLENGES FACED BY CROSS-CULTURAL PASTORS		
2.4.1	The Lack of Preparing and Equipping Cross-Cultural Pastors for their Ministry in Cross-Cultural Churches	68-72
2.4.2	The Lack of Training and Support for Cross-Cultural Pastors	72-74
2.4.3	The Lack of Enhanced Life Skills	74-76
2.4.4	The Lack of Effective Pastoral Training for Enhance Competency and Confidence	76-78
2.4.5	The Lack of Biblical Knowledge and the Provision of Biblical Guidelines (Gospel Truths) for Cross-Cultural Pastors to Lead by Example	78-81
2.4.6	The Lack of Training Cross-Cultural Pastors to make the Church become a Reflection of Christ's Kingdom on Earth	81-83
2.4.7	The Lack of Training Cross-Cultural Pastors to have Effective Leadership Skills and Abilities for Uniting Cross-Cultural Churches in One Mission and Vision	83-86
2.11 CONCLUSION		86-87
CHAPTER 3: THE BROADER MEANING OF MINISTRY		88-118
3.1 INTRODUCTION TO NARRATIVE APPROACH TO MINISTRY		88-90
3.2 UNDERSTANDING THE BROADER MEANING OF MINISTRY		90-94
3.3 UNDERSTANDING PASTORING		94-96

3.4 UNDERSTANDING “NARRATIVE APPROACH” TO MINISTRY	97
3.4.1 The Narrative Approach, Ideas and Practices	97-101
3.4.2 Narrative, Post-Modernism and Social Construction	101-104
3.4.3 The Significance of the Narrative Approach	104-106
3.5. NARRATIVE APPROACH TO MINISTRY	106-109
3.5.1. The Significance of Narrative Approach	109-111
3.6 PRINCIPLES OF THE NARRATIVE APPROACH	111-112
3.6.1. The ‘Not Knowing’ Approach	112-113
3.6.2. Principles of Active Listening Skills	113-114
3.6.3. The Awareness of One’s Prejudices	114
3.6.4. To Be Drawn into the Other Person’s Culture and Life-Story	114-115
3.6.5. Asking Conversational Questions	115-116
3.6.6. Not to Have All the Answers ... OR Any Answer At All	116
3.6.7. The Pastor Needs to Lead the Congregation to Discern their Own Way Ahead	116
3.6.8. The Pastor Need to Trust God for Unexpected Solutions	117
3.6.9. The Need to Give the Congregation Hope	117-118
3.7 CONCLUSION	118
CHAPTER 4: WHAT ARE THE BIBLICAL PRINCIPLES FOR EQUIPPING PASTORS FOR MINISTRY	119-147
4.1 INTRODUCTION	119-120
4.2 EPHESIANS AND NARRATIVE APPROACH	120-122
4.2.1 The Historical Background at the time of his (Paul) letter to Ephesus	122-123
4.2.2 Writer (Was Paul the Author?)	123-125
4.2.3 Who is Paul?	125-126
4.2.4 What was the cultural backdrop of the time and what did the other Apostles do, while Paul was persecuting Christians?	126-127

4.2.5	Written date of the Ephesians letter	127-128
4.3.	FIRST READERS' CROSS CULTURAL AND CROSS STATUS	
	(Eph. 2; Eph. 5:20 – 6:9)	128-129
4.3.1	Cultural changes played a great roll in the development of the Church	129-131
4.3.2	Purpose of the letter	131
4.3.2.1	To strengthen the believers	131-132
4.3.2.2	The congregation's sense of unity as the body of Christ	132-133
4.3.2.3	Being united by love	133-134
4.4.	STRUCTURE OF THE LETTER TO THE EPHESIANS	134-136
4.5	THE PURPOSE OF THE CHURCH ACCORDING TO EPHESIANS	136-137
4.6	THE NARRATIVE APPROACH IN THE LETTER TO THE EPHESIANS	137-138
4.6.1	God's eternal plan (God's narrative)	138-140
4.6.2	The first reader's narrative (Gentiles and Jews)	140-143
4.6.3	Paul's narrative Ephesians 3	143-144
4.6.4	Conclusion	145
4.7	THE NARRATIVE OF THE CURRENT READER	145-147
CHAPTER 5:	DEVELOPING A MODEL TO MINISTRY	148-181
5.1	INTRODUCTION	148-149
5.2	OVERVIEW OF WHAT WAS ESTABLISHED IN THE PREVIOUS CHAPTERS	149
5.2.1	Overview of Chapter 1	149-150
5.2.2	Overview of Chapter 2	150-152
5.2.3	Overview of Chapter 3	152-159
5.2.4	Overview of Chapter 4	159-162
5.3	MOVING TOWARDS A NARRATIVE APPROACH MODEL FOR	

EQUIPPING PASTORS	162-172
5.4 PROPOSED MODEL FOR EQUIPPING CROSS-CULTURAL PASTORS	173
5.4.1 God's Narrative in Christ through the Holy Spirit	174
5.4.2 Preparation by Methodist Church of Southern Africa Leadership	174-175
5.4.3 Equipping and Preparing the Congregation	175
5.4.4 Mentoring the Pastor and the Congregation	175
5.4.5 The Pastor as the Listener to the Narratives of the Individual Members	176
5.4.6 The Pastor Teaching the Congregation to hear each other's Stories	175-177
5.4.7 Pastor and Congregation's ongoing Story and Applying God's Narrative	177
5.4.8 Pastor Facilitating Reconciliation between different Wounded Parties	177-178
5.4.9 Pastor Equipping and Motivating Members of the Church to Serve each other with their Unique Gifts	178-179
5.4.10 Pastors and Congregations build a new Narrative, based on God's Narrative	179-180
5.5 CONCLUSION	180-181
BIBLIOGRAPHY	182-191
ADDENDUM 1: ETHICS APPROVAL CERTIFICATE OF PROJECT	192
ADDENDUM 2: DOING INTERVIEWS RATHER THAN STRUCTURED QUESTIONS FOR RESEARCH	193
ADDENDUM 3: CROSS-CULTURAL MINISTRY RESEARCH QUESTIONNAIRE	194-196
ADDENDUM 4: LETTER OF REFERENCE	197
ADDENDUM 5: CONFIRMATION OF SELECTION OF PARTICIPATING PASTORS	198-200

CHAPTER 1: BACKGROUND, RESEARCH PROBLEM AND RESEARCH METHODOLOGY

INTRODUCTION

This chapter cover the orientation and research methods which the researcher implemented in this research project, with the goal of the research material to be used to find improved methods by which pastors in cross-cultural Churches may be effectively equipped, trained and prepared for their ministries so that they will be able to minister using a narrative approach assisting them in overcoming the challenges they experience in all cross-cultural contexts.

1. KEY WORDS AND DEFINITIONS USED IN THIS THESIS

- Equipping
- Effective pastoring
- Cross-cultural ministry
- Ministry
- Contexts
- Narrative approach

Equipping: To provide empowerment. One of the scriptural passages pertaining to equipping ministry is Ephesians 4:11-16. Equipping ministry in this context means shepherding people not merely teaching them, “to prepare God’s people for works of serving” (Ephesians 4:12).

Effective: This means being functional whereby one produces desired results.

Pastors: Kargbo (2014:7) define pastor(s) as: “The New Testament teaches that the word *pastor* refers to a shepherd who takes care of sheep or flocks, a pastor is more than one who feeds sheep, but one who protects, look out for, and will give his/her life for them.”

Cross-cultural: The term cross-cultural was chosen for this research, because it is common parlance in the Methodist Church of Southern Africa (MCSA). Also a simple definition of this is: A Church

relating to or involving two or more cultures. “Cross-cultural ministry” is used to indicate the ministry in a multi-cultural Church.

Ministry: Ministry is the care for others by the whole congregation. In examining the dynamics of cross-cultural ministry, one wants a set of terms that captures the fluidity and constant change within a particular culture as they interact.

Contexts: Contexts in the essence of this study means different local congregations where this research was conducted. The context in this case is the multi-cultural congregations/Churches.

Narrative approach to ministry:

Narrative approach to ministry is here seen in the sense of listening to the story of somebody, leading the person to discover his or her own story and to make sense by telling and answering questions about his or her own narrative. It should be distinguished from Narrative Therapy in the Michael White (2011) and David Epton (2008) tradition or the narrative approach to research.

The role of the pastor in this approach is to try to join the story teller “congregant” in his/her story, to fully understand the story so as to leave the story teller “congregant” with a sense of hope. The narrative approach acknowledges the validity of the individual’s understanding of the past and the present (as revealed in his/her story), even if it is a biased understanding. The narrative approach in this study also acknowledges God’s narrative in the Bible as an integral part of ministry.

1. THE BACKGROUND AND PROBLEM STATEMENT

1.2.1 The Background

The South African society is becoming more and more integrated so that ministry in Churches are challenged to serve people across cultural borders (cross-cultural ministry) (Dames & Dames, 2014:1).

The researcher is a Setswana speaking, black middle aged male South African pastor of the Methodist Church of Southern Africa. He has the background of serving cross-cultural Churches in South Rand, Roodepoort and Johannesburg-Alex Circuits in Gauteng. He had no training or preparation (orientation) for cross-cultural ministry. He is still caring for a congregation made up of

people from other South African racial and language groups, as well as European decent with an influx of Zimbabweans, a few Nigerians and Malawians. At present the 8:00 early morning service at his congregation remains a traditionally western style of worship English Methodist service. The attendants comprise of white folk, most of whom are elderly, some Indians, a number of folk from Zimbabwe, as well as a few from Nigeria and Malawi, and some other African countries, and an increasing number of local “Black” South Africans. Worship styles may differ, but they respect each individual and include each person in order for them to feel comfortable in this predominantly English service. The 10:00 service is a Methodist traditional African service comprising various ethnic groups who bond together in praise and worship. They have found over the past few years that more and more people from neighbouring countries have moved into their suburb and their Church has become multi-cultural. Some are from River Park, a society of people living in RDP houses where the majority of residents come from Alexandra. It has been wonderful to see people from different backgrounds and different cultures coming together to worship God, and to work together as God’s community and further the Kingdom of God. **The researcher's lack of training and equipment for his ministry crossing cultural borders**, inspired this study and the goal of the study is to develop a model for training of ministers so that they can effectively minister in a multicultural congregation.

The Methodist Church in South Africa did realise the need for cross-cultural ministry and training for this ministry a long time ago and took active measures to address this situation. The Methodist Church of Southern Africa Conference stationed a first white minister in a black township at Orlando section within Jabavu black Circuit back in 1985. This set a precedent in appointing ministers across the race barriers, whereas previously ministers were stationed according to their racial basis in congregations of their race.

Regarding the stand of the Methodist Church as far as racial division is concerned, Storey (2004:78) articulates clearly, that “when the Methodist Conference of 1958, in the face of draconian apartheid pressure to segregate its structures, determined that ‘... it is the will of God that the Methodist Church remain one and undivided,’ this stand was [a] courageous one, however it was more an expression of intention than reality”. But underlying this stand of the MCSA is an ecclesiology (theology of the Church) which understands the Church to be “one and undivided”, as the MCSA stated itself to be in 1958. Although the Methodist Church of Southern Africa is to remain “One and Undivided”, it has been committed to reflect the diversity of our society (neighbourhood).

Attwell (s.a:5) writes: “The Methodist Church is a multiracial Church, and no person is debarred from any service or office on the grounds of colour. The Methodist Church has been committed to reflect

the diversity of our society (neighbourhood)". Hence, before the 1994 democracy, the Methodist Church of South Africa (MCSA) have had what is referred to as "geographic circuits" which include townships, rural and urban societies with either a black or white minister. Even prior to 1994 the Methodist Church started a journey to a new land, preparing its people to become a cross-cultural community. Methodism in Southern Africa is presently being shaped by the ongoing Journey to a New Land process. There is a sense that God's pilgrim people are once again on the move (Leverton, 1995:3).

Just after apartheid the Methodist Church of Southern Africa prepared their communities by introducing "Volume 1&2 of study material for small groups journeying towards 2000" (Leverton, 1995:1). This material was a call which involved many areas of their life within the Church - between clergy and laity; amongst clergy themselves; across the racial and language barriers; in achieving gender equality; overcoming the generational barriers; coming to terms with differences in theological approaches and styles of worship – to say nothing of our denominational divisions. This was generalised material to prepare people called Methodists for "unity" as part of our journey together after apartheid. There is however nothing about equipping pastors or Churches for cross-cultural stationing. Hence the need for equipping pastors to minister cross-culturally.

Although good decisions were made by the MCSA it was not easy to implement all of them. At the annual conference of the MCSA, which took place in September 2010 in East London (Queenstown District), when the director of the Education for Ministry and Mission Unit gave his report, conference stated (2013) that:

CROSS-CULTURAL MINISTRY PREPARATION: Conference notes its resolve to station Ministers cross-culturally directs EMMU 'Education for Ministry and Mission Unit' and the Mission Unit is to design learning material to prepare local Churches for managing diversity and to report on the progress thereon to 2014 Conference. Conference further directs District Bishops to ensure that all Circuits make use of this material and enter into conversation in preparation for cross-cultural appointments (p. 80).

However until the Synod of the MCSA in 2015 nothing has been done to implement this resolution. However, at the 2015 Synod at Randfontein, the Conference resolution was pursued further, by reminding the Synod about the Resolution on the training of ministers for Cross-cultural Ministry,

noting that the declaration of the 1958 conference already stated that we are a one and undivided Church an ever-growing need for ministers to be sent in contexts that are not of their origin. That, due to the decline of a certain race, particularly white candidates, for the order of Presbyters there is a need to send ministers of other races to those congregations. Nevertheless, the seeming discomfort when ministers of a different race and culture are sent to those congregations and the exodus that caused the demographics swinging to the side of the current minister, affects the availability of resources.

The following summary of proposals can be given:

It was proposed that the training of ministers deliberately includes cross-cultural ministry. There must be a full course forming part of the IST¹ program when ministers leave Seminary. When conference stations probationers from Seminary, the cross-cultural stationing must be taken into account as part of the formation process.

Due to the **conference** resolution recorded above, the Synod was unanimously in support of this extended resolution and referred Conference to the report which EMMU² and the Mission Unit was supposed to give in 2014.

In the meanwhile, others had also addressed the problem. Richardson (2007:149) did so already in 2007 and asked: "What kind of road lies ahead?" and responded to his own question by stating: "In May 2004, the Presiding Bishop of the MCSA, Ivan Abrahams, instituted a Review Commission on theological education and ministerial training". The outcome however was based more on relocating seminaries than on the ministerial training in the Twenty-first Century.

Jackson (2000) contends that:

"This is a serious challenge about cross-cultural dynamics which such pastor is confronted with in a single congregation. Now the problem confronted is that this ministry will undoubtedly require insights and skills that are not part of traditional pastoral education or practice. In fact, pastors need to consciously work against much of the theory they have been given" (p. 17).

¹ IST ...

² EMMU ...

That this finding of Jackson holds true can be seen in the philosophy of the “Church growth movement”. The “Church **growth**” philosophy has received much exposure and wide acceptance in South Africa. One of the principles observed by proponents of Church growth is that there is a need to develop a homogenous congregation. Wagner (1984:37) states that: one of the vital signs of a healthy Church is “a membership drawn primarily from one homogenous unit”. He continued to state that: “Through the years the homogenous unit principle has continued to be by far the most contentious of all Church growth principles. Many were worried that this would produce racial and segregationist Churches”.

This has not happened. In fairness, he does later defend himself by conceding (1984:43) “They (some Church leaders) have understood Church growth leaders to say that homogenous Churches are the right and true way for Churches to grow, when they haven’t been saying this at all.” However, because so many are attracted to the concept of ‘the large Church’, they opted to follow the strategies of that type of Church growth teaching. The principle of the “homogenous congregation” (i.e. of one race) is the impression that many, if not most, have accepted. What Stott (1970:111) says is applicable to this concept: “The local Church that has allowed man-made barriers to exist is ‘doubly offensive’, both to the Lord himself, as well as to the world we are placed in”.

Jackson (2000:17) says that “it requires a conscious and courageous effort to decide whether a local congregation is to remain small and multi-cultural at the expense of growing a numerically large yet homogenous congregation” and Gerkin (1992:73) is one of the few to recognise the problem when he comments that: “The inclusive norms of the Gospel ... have been so skewed by the common-sense norms of the community that the ‘Everyone Welcome’ slogan has come to be encoded to mean ‘Everyone like us Welcome’.

It is therefore necessary to train pastors to be effective in cross-cultural ministry to counter the perception that only homogenous congregations can be successful in their ministry. The further necessity for this study becomes clear when the current research is compared to the focus of this study.

1.2.2 Problem Statement

A mini-thesis written by Jackson (2000) seems to share a lot with the current study. However, it is only a short research which does not cover most of the critical issues which the current research seeks to cover. For example, it covers challenges to pastoral ministry in inter-cultural congregations, however without proposing any solution to such challenges. The methodological approach is similar in some concepts, but not detailed research.

This current study sought to address all these issues within the Methodist Church, whereas Jackson's study was done through the Cape Baptist Church, and his scope of limitation is about his Church community. The similarities are therein that he encourages pastors to apply the narrative approach in serving their congregations, and its context is for South Africa. He also challenges the Church about the reality of challenges that pastors are faced with in ministering to cross-cultural congregations.

Stockwell (2013) has created a theologically sound and mission-logically effective framework for designing curricula for the equipping of evangelical Russian-German cross-cultural missionaries.

The current research focuses instead on how pastors can be equipped to use the narrative approach to ministering in cross-cultural Churches. Chapter 3 covers what the narrative approach entails for ministry, its principles etc.

The following studies are directly linked with their denominations, and pastors from other denominations might find difficulty in applying it. Kargbo's (2014) research is also denominationally focused (specifically for the African Methodist Episcopal Church). The title of his dissertation is: "Equipping new pastors within the African Methodist Episcopal Church: A one-year training manual". His study is seeking to address a successful transition into a new appointment of pastors within the African Methodist Episcopal Church by creating one-year training manual.

Lundula's (2013) research is focused on preparing both clergy and congregations for cross-cultural/cross-racial appointments in the Iowa Conference of the United Methodist Church. Its focus is broader than the current research, in the sense that it prepares both pastors and congregations, even so the context is not applicable to the Methodist Church of Southern Africa as it only aims to prepare the United Methodist Church members who are Methodist, Anglicans, Congregational,

Presbyterian, to mention few. However, it is also intended for the equipping of pastors who are serving Churches which are beyond their cultural and ethnical groups. Lundula's research shows an intentional commitment by his conference in preparing both pastors and congregations for cross-cultural appointments.

Whitt (2013:1) did a research on contextualising Training for Pentecostal leaders in Africa and formulates his purpose as follows: "This paper intends to explore more than curriculum, content, or academic prowess". His study seeks to address issues like gospel and culture, missional paradigm, spiritual formation, models of leadership, competencies, outcomes and pedagogical tensions.

The current study developed a model that can help pastors to effectively serve their local cross-cultural congregations. Whitt's study is denominationally focused (Pentecostal) and is even more influenced by charismatic dogmas. As the current study is from mainline Churches such as Anglican, Baptist, Presbyterian etc., Voss (2012) worked on establishing elders in cross-cultural communities. The purpose of his thesis is to equip Church elders, or stewards as some denominations calls them, not "pastors" in the cross-cultural contexts, and is focused on the researcher's interviews with both elders and pastors.

There are only a few internet references of authors who have written about Christians cross-culturally and of equipping pastors, such as: The "Introduction to cross-cultural ministry" by Jim Sutherland (<http://www.ethnicarvest.org>). The synopsis of his reference is that sin has caused division amongst God's people and one can redress this by taking cross-cultural ministry seriously.

As this research aims take this further so that cross-cultural congregation related problems can be addressed by using the narrative approach to pastoring, the following websites have been most informative. The website www.bibletraining.com belongs to a Bible Training Centre for pastors (BTCPC) and is designed to provide training for un-trained pastors and Church leaders.

The website <http://www.intothyword.org/pageid=56843> has been designed to assist pastors and Church leaders who have realized that they have been inadequately trained for the call and post that Christ has given them. This site was designed to assist, encourage and equip pastors, with insights and assistance by Francis Schaeffer's based on his thirty years of research and practices. Even this website doesn't shares anything about applying the narrative approach in equipping pastors and it's too vague in the sense that it was designed to equip both lay leaders and pastors.

This research is very specifically done with the aim of investigating if and how applying the narrative approach can be used to equip pastors for cross-cultural ministry. As pastors are the chief spiritual leaders of congregations who have to give effective leadership, they are the ones who need to be equipped in order to equip lay leaders and others in the cross-cultural Churches. By ordination they are also the ones who have been set apart for ministering sacraments in the Methodist Church, which lay leaders cannot do. Pastors are being sent to pastor cross-cultural Churches and lay leaders are commissioned to assist them, but their pastoral responsibilities are very limited.

1.3 THE CENTRAL THEORETICAL ARGUMENT

The central theoretical argument of this study is that pastors can be equipped to use a narrative approach in their ministry, enhancing their cross-cultural ministry.

1.4 THE RESEARCH QUESTIONS

1.4.1 Can pastors be equipped to implement a narrative approach to cross-cultural ministry and if so how would a model for narrative approach to cross-cultural ministry look like?

1. What are the challenges faced by pastors ministering to cross-cultural Churches? (What is going on?)
2. Why are these challenges being faced by pastors? (What is causing the challenges?)
3. Can a narrative approach to their challenges contribute to the pastors' ministry in a cross-cultural congregation? (The search for data on the narrative approach for ministry.)
4. What are the Biblical principles for equipping pastors for the ministry by a narrative approach in cross-cultural Churches? (What should be going on?)
5. What model for equipping pastors to minister effectively through a narrative approach in a cross-cultural Church, can be gleaned from the research? (How can the narrative approach model be developed/compiled and applied?)

1.5 THE AIM AND OBJECTIVE OF THE RESEARCH

1.5.1 The Aim

The aim of the study is to determine whether pastors can be equip to implement a narrative approach to cross-cultural ministry and if so, what such a model for a narrative approach to cross-cultural ministry would entail and look like.

1.5.2 The Objectives

The objectives are therefore:

- a. To determine what the problems and challenges faced by pastors within cross-cultural congregations are.
- b. To evaluate the narrative approach to counselling as a possible means to enhance ministry in cross-cultural congregations.
- c. To determine what Biblical principles there are for equipping pastors for the ministry in cross-cultural Church.
- d. To develop a narrative approach model as a guideline to equip pastors for effective cross-cultural ministry.

1.6 THE RESEARCH METHODOLOGY

Methodological models are approaches showing the interaction between theory and praxis. Different models have been proposed academically (Heyns & Pieterse, 1990: 35).

The following example can be discussed:

The model of Getz (Getz, 1980:16)

Getz explains that researchers need to develop a strategy. This strategy can be developed by looking through three lenses: the eternal lens of Scripture, the lens of the past (history) and the lens of today (contemporary situation) The researcher should determine needs, formulate objectives and goals, and get resources to formulate a strategy to address the current problem (Getz, 1980:16). The model of Getz does not explicitly address the reasons behind a specific problem.

The model of Zerfass (Zerfass 1974)

Zerfass (1974) indicates theological tradition as the cause of a specific praxis. If the current praxis gives problems the situation needs to be analysed and addressed. Other sciences could be used to get a better picture of the situation. In this process there are interaction between the theological tradition and the research results. This may lead to a new practical theological theory. This theory has to be applied in practise. The process does however not stop and the new praxis needs to be tested and may be modified as a result (Heyns & Pieterse, 1990: 35). De Wet, (2006:58) "that some

essential modifications are needed when utilising Zerfass's model...). For example he pointed out that the cyclic process that Zefass propose to replace one praxis with another are not differentiated enough but that the Christian praxis in Churches may need to be convinced by the Bible that change are necessary.

Heitink's Model (Heitink 1999)

Heitink says that Practical Theological research must explore the interpretation of human action in the light of the Christian tradition (the hermeneutical perspective; Heitink 1999:165). The research process must be led in a way that is responsible from the perspective of both theology and the social sciences. However, reflecting on this situation solely based on Church tradition does not lead to any real improvement. Praxis must first be examined with the use of a series of instruments from the social sciences (Heitink 1999:113).

Although these models all have their strong points, the model of Osmer addresses all of the detail the other address and more. Osmer's model will now be described and then been applied in the research.

The model of Osmer

For gaining clarity and obtaining information relevant to the purpose of this thesis, this study followed the research method as described by Osmer (2008) **with regards to practical theology.**

The reason for choosing the model of Osmer lies in the emphasis of Osmer on priestly listening that correlates with the narrative approach to ministry. Before the researcher can seek a solution he should first know the problem as well as possibilities. The performance of the function of sagely wisdom also contributes to the understanding of the problem and will give the researcher insight into the causes of the problem. The performance of the function of prophetic wisdom will help the researcher to find guidelines from the Bible for determining how a narrative approach might look in practice as used by Paul. The method of Osmer leads the researcher from theory to practice with the function of servant leadership. Because the study's aim is to present a possible practical theology training model for cross-cultural ministry this method seems very appropriate.

Osmer (2008:1) says that **practical theology** has four tasks and four questions to ask, which go with four functions see fig 1 below:

Task	Descriptive	Interpretive	Normative	Strategic
Question	What is going on?	Why is it going on?	What ought to be going on?	How might we respond?
Function	Priestly listening	Sagely wisdom	Prophetic discernment	Servant leadership

Fig 1: Method of Osmer (2008:2)

Osmer uses the hermeneutical cycle concept or spiral to describe the relationship between the four tasks. Although each task is distinct from the others, they are also connected. The researcher should constantly move between the tasks. Research is problem oriented.

1.6.1 The Descriptive and Interpretive Task

To address a problem, the researcher should in the first-place attempt to understand as much of the problem as possible. Osmer (2008:4) says in this stage two questions should be answered: “What is going on?” (as part of the descriptive task) and “why is it going on?” (as part of the interpretive task). Thus, the researcher should seek to get the facts on the problem and also seek to understand the causes of the problem. Seen in this way the first two tasks of Osmer are closely connected. The descriptive task should seek to gather the facts in various ways and the interpretative task should ask about the reasons behind the situation, trying with sagely wisdom to understand why a situation or problem exists. In the process of answering these two questions, people who are struggling with the problem should be consulted; they are sources of information and wisdom. In the process of answering these questions, theories are formed by the researcher and can be tested with people involved, literature or other researchers. Nowhere in the research can the researcher stop asking these two questions.

An approach to research that focuses on the participation of people that are involved in the problem is one of the strategies also indicated by Osmer. The stories of these people are very important for the researcher, to listen to. Osmer (2008:4) calls this priestly listening, testing if you have really understood. Du Plessis and Breed (2013:6, 7) describes “Action Oriented Research” which operates

on the same principle: Action oriented research “operates from the premise that all role players are involved at an equal level in order to find a solution.

Worthington, Miller and Talley (2011) define Action Oriented Research as follows:

“Action-oriented research is a collaborative, applied research effort that brings together community practitioners and academic researchers to generate data that can inform and benefit the community and eventually contribute to general knowledge. Action-oriented research is designed collaboratively by researcher and community” (p. 211).

Action-oriented research thus fits into the method of Osmer at both the “what?” and “why?” question. Osmer’s first question involves priestly listening and describing the current situation or problem as best as possible (descriptive task).

These two tasks were done by an empirical study and a study of neighbouring sciences.

1.6.2 The Normative Task

In Practical theological research, there should always be the question of principles. “A principle is a truth that never changes about something, describing part of the essence of that thing” (Breed, 2015:3). The source document for Christianity is the Bible as Word of God. Out of the revelation in the Bible, principles can be gleaned. The application of these principles can differ from situation to situation but the principles will not change. The Bible was studied to answer the question of Osmer “what ought to be going on?” Together with the exegesis of Scripture, a literature study of various research fields were done and the views of other researchers were taken into account in answering these questions.

1.6.3 The Pragmatic Task

While answering these three questions the researcher should form a theory about the solution to the problem that is investigated (Bless, Higson-Smith & Kagee, 2006:44; De Vos and Strydom, 2011: 37; Creswell, 2009:4). A Model is built to put theory into practice. Theory without practice doesn’t contribute to a solution (Heyns & Pieterse, 1990:31). A suggested model should be tested in practice; feedback should be gathered by consistently asking the “what?” and “why?” questions

(again). From there the researcher can again go back to the Bible and literature to form a new theory to amend or replace an existing model (Du Plessis & Breed, 2013:7).

From the results of the previous three tasks a model is proposed.

1.7. BEING ETHICAL, HONEST AND UPFRONT

1.7.1 The Ethical Considerations

Ethics are very important in the process of research, which contains a system of morals and policy of conduct; seeing, that the research embarks on personal, idiosyncratic stories, which challenge the researcher to be ethically sound.

De Vos *et al.* (2011:113) summarises ethical research rule as: “Research should be based on mutual trust, acceptance, cooperation, promises and well-accepted conventions and expectations between all parties involved in a research project”.

1.7.2 The Estimated Risk/Harm Level

If the estimated risk level is low, the **research** did not cause any harm to the participants. This study focuses on equipping Pastors and was done through personal interviews with pastors and engaging through a questionnaire.

Van der Westhuizen (2016:13) says that it is ethical necessity of social research that it must not harm to the participants. Participants should therefore be sure of confidentiality, the opportunity to withdraw at any time and of the respect of the researcher.

Creswell (2003) further writes: “The researcher has an ethical obligation to protect participants within all possible reasonable limits from any form of physical discomfort that may emerge from the research project” (p.64).

If there are possible risks or precautions due to emotional stress, pain and suffering of participants, a professional pastoral counsellor was provided to assist if necessary and if the participants want to make use of the opportunity. Before the start of each interview, participants were be informed of the ethical considerations and they were be required to sign informed consent and to withdraw at

any time if they wish to do so. The bishop of the congregation served as gatekeeper and explained everything to the participants.

1.7.2.1 The Risk/Benefit Ration Analysis

The information gathered will benefit the cross-cultural Churches as pastors will be competent in leading such Churches. The risk to the participants is very minimal. The study risks are very low, almost non-existing and benefits are great.

- Direct benefits for participants

Through the research process participants will be empowered as well as acquiring some knowledge. The research offers an opportunity to participants to reflect on issues which are affecting their cross-cultural ministry not to be effective. This opportunity of participating in this research might give them insight in the struggles.

- Indirect benefits for society at large or for the research/institutions

The outcomes of the research contributed in providing an opportunity for pastors who are serving cross-cultural Churches to reflect and improve their cross-cultural leadership qualities, character, skills and actions. The study provided areas for future research through the gaps identified in the study.

1.8 THE EXPECTATIONS FROM PARTICIPANTS AND RESEARCHER

1.8.1 The Participants Willingness to Share Information and Data with the Researcher

- Authentic participation in the research means sharing the way that research is thought about, decided upon and practised (McTaggart, 1997:28).
- Participants are expected to adhere to ethical considerations, such as confidentiality.
- Participants shared their stories and share how literature, seminars, workshops etc., has helped them in serving cross-cultural Churches.

- Data is collected from individuals who have experienced of serving cross-cultural Churches. Often data collection in some phenomenological studies consists of depth interviews and multiple interviews with participants (Alvermann, 2002:61).
- Participants are expected to be punctual and to answer all questions through an interview process which took an hour.

1.8.2 The Participants Willingness to be interviewed

The researcher met selected (participants) Pastors twice in a month for an hour **over** a period of a month. Questionnaires were sent to them by email in preparation of our interview, this took place in their respective Churches, or offices were guided by them about a preferred venue. Participants were allowed to ask questions for clarity.

1.8.3 The Expected Expertise, Skills and Legal Competencies of the Researcher

The research requires communication skills, experience in conducting research and subject of leadership. The researcher has the necessary skills for implementing the research having conducted interviews for a Master's degree (M Theo) in family therapy which was successfully using qualitative method of data collection. The researcher is the District Supervisor of Studies in charge of training their academic, pastoral, moral and spiritual formation. He has been serving cross-cultural Churches over the past twenty-one years in central district.

1.9 THE RESEARCHERS PROOF OF AUTHORITY AND COMPETANCY TO EMBARK ON THIS RESEARCH

1.9.1 Obtaining Legal Authorization to Embark on this Research

Legal authorization **was** requested from the Presiding Bishop, who acts as the gatekeeper for the study. He has given the researcher **his blessing** and encouragement to pursue this research (Refer to the attached letter).

1.9.2 Obtaining Participant's Goodwill Permission/Consent

The researcher received a certificate of consent from the district Bishop. (See addendum 4)

1.9.3 The Criteria for Participant Selection and Recruitment Received was Approved

The Researcher's Criteria being as follows:

a. **Inclusion criteria:** The criteria for selection of participants are pastors serving cross-cultural Churches. They should be in ministry for more than one year. A combination of junior and senior pastors is desirable because they share experiences which are different given constant change in times and social landscape. Both males and females were included in the study irrespective of race or ethnicity.

The study focused on pastors of the Methodist Church of Southern Africa. The geographical area is limited to the Provinces identified, Gauteng and North West.

b. **Justification:** Participants who are serving cross-cultural Churches for more than one year within the Methodist Church of Southern Africa will be chosen to participate in this research. The researcher will take into consideration a combination of junior and senior pastors who is most suitable, as they share experiences which are different due to change of times, geographical and social landscape.

The selected Provinces are manageable in terms of the distance to be travelled by the researcher, as they fall under one centralised district. The central district is very diverse, as it is one of the major economic places where most people come to seek employment, as well as business opportunities and join local Churches.

c. **Exclusion criteria:** There will be no children included in the study. Neither will there be people living with any disabilities of any kind, as one needs to be mentally healthy etc.

1.9.4 The Participants had been Selected and Approved as per Requirements

Participants were selected by a process which includes a former Bishop who facilitated cross-cultural stations (appointments), the current Bishop and the district stationing committee members. All these persons acted as mediators of the study. Recruitment of participants started after permission was given by the ethics committee of the North-West University Potchefstroom Campus and will run parallel with the actual research.

1.9.5 The Incentives and/or Remuneration of Participants

This research study did not have a provision for incentives, reimbursement for travelling cost. Researcher will be travelling to interviews venues at his own expenses.

1.9.6 The Criteria for Management, Storage and Destruction of Data Approved

Data were collected and stored by the researcher. Hard copies were kept in a locked safe. Interviews were recorded on an audio tape with permission from the participants and the information stored on a password protected computer, both the audio and transcribed data. Electronic copies were made on a compact disc, and were password protected, to be kept in a locked safe, which is in the researcher's office.

- Storage and destruction of data:

Both the hard copies and electronic data were kept in a locked safe in the office; the researcher is the only one with access to the office. This information will be kept for a period of six years and then destroyed afterwards.

1.10 THE RESEARCHER'S RESPONSIBILITIES IN MANAGING AND MONITORING THE RESEARCH PROCESS

The researcher was responsible to ensure that the research is completed and in compliance with the approved protocols. Ethical considerations were adhered to throughout the research. In a spirit of power sharing, the aims and objectives of the research were constantly revisited, to ensure that the participants are satisfied with the progress of the research. Progress was reported to the research supervisor. Any amendments during the study were reported to the research supervisor.

The Researcher Priorities Include:

- Obtain ethical clearance from the North-West University (see addendum 1);
- Design consent forms and questionnaire for the participants (see addendum 2);
- Ensure confidentiality of information;
- Keep data secure;
- Ensure safety research participants;

- Ensure voluntary participation, and allow participants to withdraw from the research if they wish so choose.

1.10.1 Protecting Vulnerable Participants

The research did not include vulnerable persons.

1.10.2 The Researcher to Ensure Participants of the Confidentiality of Information Shared

At the first briefing meeting, the researcher will assure participants that their identity and exchanging of data will be handled with strict confidence.

Joubert (2016:10) puts more emphases as he writes: “Participants should be informed of all possible limits, such as in the case when a participant may be in a danger to himself/herself or when the researcher is under legal obligation to report something to the government authorities”.

As far as privacy and confidentiality is concerned, all data collected will be treated as confidential and will be viewed by the researcher only. To ensure anonymity, no reference to the identity of the participants will be made publicly. However, the researcher will introduce himself to the co-researchers and co-researchers to the researcher in the process of transcribing the data. Participants’ names will not be revealed in the final documents. Participant’s identity will be coded. The informed consent form, signed by participants, should also assure them of the parameters of confidentiality of the information supplied by them (Terre Blanch & Durrheim 1999:68). Data will be kept in a locked safe. Electronic documents and transcripts will be secured by password known by the researcher. After an acceptable period decided upon with co-researchers, they will be destroyed

1.10.3 Ensuring that Participants Gives Informed Consent

A recruitment letter (see addendum 5) was issued to the potential participants identified by the district Bishop. Dr, Rev Paul Verryn as independent person contacted the participants to explain the study to them and also what were expected from them.

What were explained are:

- That the nature of the research is academic;

- The aims and objectives;
- What is expected of the research;
- The expected time for the research;
- The confidentiality level;
- Information about the way the outcomes of the research will be handled;
- Their option to withdraw from the research and that there will be no any consequences if they withdraw;
- The consent form that they will be required to sign.

After this initial conversation, the participants will have two days to decide if they are willing to take part in the study and during this time, the participants will be able to contact the student or the study leader if they have any questions about the study. After that, the participants will be requested to sign the informed consent letter in the company of an independent person as a witness. Only when the consent has been obtained, can the researcher contact them to arrange a meeting for the interview.

De Vos *et al.* (2011) write:

“Obtained informed consent implies that all possible or Adequate information on the goal of the investigation; the expected duration of the participant’s involvement; the procedures which will be followed during the research; the possible advantages; disadvantages, and the dangers to which participants may be exposed; as well as the credibility of the researcher, be retendered to the potential participants or their legal representatives before the onset of the research project” (p.117).

De Vos *et al.* (2011:117) further articulate that: “Participants must be legally and psychologically competent to give consent and they must be aware that they would be at liberty to withdraw from the investigation at any time”.

A letter providing detailed information regarding the research, as well as a letter for informed consent is added as addendum to this research.

1.10.4 Trustworthiness of the Researcher

According to Denzin and Lincoln (1994:4) as to what doing a qualitative research entails: “Qualitative researchers stress the socially constructed nature of reality, the intimate relationship between the researcher and what is studied, and the situational constraints that shape inquiry. They seek answers to questions that stress how social experience is created and given meaning”.

Interviews were held with individual participants using a structured questionnaire. The individuals were allowed to share their experiences, opinions etc. The researcher adhered to Alvesson (2003:17) in saying: “My ambition is then to use the interview as a site for exploring issues broader than talk in an interview situation, without falling too deeply into the trap of viewing interview talk in a representation of the interiors of subjects or the exteriors of the social worlds in which they participate”.

1.10.5 Ensure the Validity and Reliability Indices of the Questionnaire(s) Used

A questionnaire (see addendum 3) was used as a tool to gather data from selected participants.

1.10.6 The Release or publications of findings

De Vos *et al.* (2011:126) quoted by Van Der Westhuizen (2016:13) summarises that:

The findings were formulated and presented clearly and unambiguously to avoid misappropriation by participants, the general public and even colleagues”.

Participants will be informed when the results of the study are issued and given information on where and how to access them. Communication with participants will be through cell phone messages and or email. The results will be communicated to participants within three months of completing and obtaining approval for the study. De Vos *et al.* (2011:126) conclude that:

“Making the research report available in simpler language is another way in which the project can be rounded off ethnically, so that subjects can know exactly what has happened to the information”.

1.11 THE RESEARCHER’S INTENDED DATA ANALYSIS METHOD

Hermeneutic analysis was used to analyse the data collected through interviews, in the way, that Alvermann (2002) **propose/indicates:**

“The researcher then analyses the data by reducing the information to significant statements or quotes and combines the statements into themes. Following that, the

researcher develops a *textual description* of the experiences of the persons (what they have experienced), a *Structural description* of their experiences (how they experienced it in terms of the conditions, situations, or context), and a combination of the textual and structural description to convey an overall essence of the experience” (p. 53).

1.12 THE PROPOSED CHAPTERS

Chapter 1: The Research Methodology

Chapter 2: Pastoral challenges in serving cross-cultural congregations (Empirical research).

Chapter 3: A narrative approach to ministry (Literature study)

Chapter 4: Biblical principles for equipping pastors in cross-cultural narrative ministry (Exegetical research).

Chapter 5: A model on equipping pastors to serve effectively in cross-cultural ministry.

1.13 SCHEMATIC PRESENTATION

Research question	Aim and objectives	Research method
What model can be used to equip pastors to serve their inter-cultural Churches effectively?	The aim of this research is to propose a model for equipping pastors to minister effectively in a cross-cultural local Church.	Empirical, literature and Biblical studies will be applied.
What is a narrative approach to ministry What are the challenges faced by pastors ministering to cross-cultural Churches?	To determine what the problems and challenges faced by pastors within cross-cultural congregations are.	Empirical and literature study to answer the questions what is going on?
Can a narrative approach contribute to the ministry as cross-cultural congregation? (Why is it going on?)	How narrative approach enhance cross-cultural ministry?	Literature, interviews as part of empirical research?
	.	

<p>What are the Biblical principles for equipping pastors for the ministry in cross-cultural Churches?</p>	<p>To determine what the biblical principles are for equipping pastors for the ministry in cross-cultural Church.</p>	<p>A Biblical exegetical study on applicable texts.</p>
<p>What model for equipping pastors to minister effectively in a cross-cultural Church, can be gleaned from the research?</p>	<p>To develop a new model, from the research results, to equip pastors for effective cross-cultural ministry.</p>	<p>Applying research results to answer the research questions and achieve the research goal.</p>

Having decided to gain information through the ‘interview research method’, the hope is that the outcomes of the research will contribute to cross-cultural Pastors expressing themselves freely with regards to what is going on in their Churches and what is the cause of the challenges they face on a daily basis. This will be covered in the next chapter.

CHAPTER 2: DETERMINING WHAT IS GOING ON WITHIN CROSS-CULTURAL CHURCHES IN SOUTH AFRICA

2.1 INTRODUCTION

The main purpose of this chapter is to establish, through interviews, what the challenges are that leaders, in the cross-cultural context face. As this chapter seeks to answer Osmer's (2008:1) first question "The *descriptive-empirical task* asks, 'What is going on?', the researcher found that it would be wise to heed Elmer's (2002) warning, when he states that:

"Entering another culture is about encountering differences, everyday, all day. How you handle them determines your level of comfort, ability to function, level of satisfaction and degree to which God can use you. One, who discerns to serve cross-cultural Churches, has to care deeply about cross-cultural ministry, despite the challenges this calling comes with" (p.17).

In order to determine as to what is going on, Osmer's (2008:4) listed and briefly explained six methods of empirical research, which were employed by him, of which the following three were of great value for this research project, being, "Interviews, participation, observation".

Bell (2003) also used this method, stating:

"I chose a multi-method approach to my study which includes participation, observation, interviewing and an open-ended survey. These methods were particularly well-suited to hearing, gathering and participating in stories of participants' experiences, and for a variety of relationships with the research participants" (p.100).

Furthermore, it was also done in this study by using the qualitative research method, by interviewing five Methodist pastors serving diverse Churches, with the objective being, to determine the challenges faced by pastors who are ministering in cross-cultural Churches across Johannesburg. Also to identify the commonalities and differences after the interviews, while the data were

analysed, the gender, race, years of ministry in such Churches, experience, location etc. of the participants recruited for this study were taken into consideration.

2.2 THE PARTICIPATING PASTORS' STATEMENTS (INTERVIEWS) AS TO WHAT IS GOING ON IN THE CROSS-CULTURAL CHURCHES WHICH THEY SERVE IN

INTRODUCTION

As stated in chapter 1, when the five pastors participating in the research were approached it was explained to them that the nature of the research is academic, as well as what the objectives to this research was. They were informed that the researcher will meet with them for two, one hourly long interviews and that the interview would be recorded. They were assured that their identities would be protected and that the data which shall be obtained from them would not be released to a third party, nor used for any other purpose than for this research project, and that it would be locked away for security. The participants were assured that all the data would be destroyed when this research project is completed and that they will be informed when and where the data would be used. The participating pastors were advised that they do have the option to withdraw from the research at any time and that there would be no consequences should they withdraw.

When the participants agreed to partake in this research they were handed the required consent form to complete, whereafter the interviews took place.

As indicated in the above introduction, interviews were conducted by means of the qualitative method. The transcription of interviews was one of the most important data processing activities which had to be done prior to analysing, summarising and interpreting the responses of qualitative research interviews. As the qualitative approach focuses on statistical evidence to prove the validity of the challenges experienced by the cross-cultural pastors, it is most helpful as a research tool for determining and answering the 'what' and 'why' questions of this research project: meaning, to determine what the cross-cultural pastors' challenges are and why these challenges are occurring.

Buttler-Kisber (2010:26) also states that "qualitative inquiry questions focus on what, how, and why, using participants voices and experiences to interpret and explain about a phenomenon or what is happening in a certain context".

Denzin & Lincoln (1994) explain that qualitative research is done by placing:

“An emphasis on the processes and meaning (sub-themes), that is not rigorously examined or measured (if measured at all) in terms of quantity, amount, intensity, or frequency. Qualitative research stress the social constructed nature of the reality, the intimate relationship between the research objective and what it studies, as well as the constraints that shape the inquiry. This seeks answers to questions that stress how social experience is created and given a meaning” (p.4).

Qualitative research can be difficult to define clearly, as it has no single theory or method that is clearly its own. With regards to using the qualitative research method through interviews, survey research, participation and observation, Klein (2002:10) concludes that “a researcher therefore chooses to opt for a human science approach, as it opens up space for the qualitative analysis based on the empirical and narrative research”. For the purpose of this thesis, it was decided to use solely a narrative approach through an interview process for the qualitative research done.

The interviews took place only after the signed consent forms were received from the five participants in the research and a voice recording was made during the two interviews that took place with each participant. The recorded interviews were later listened to and typed out before analysing the data. The participants were asked to view the transcript material and to agree that what they had said had been captured accurately.

During the first interviews with each of the pastors the following open-ended question was asked, being: What are the challenges that you are facing in ministering in a cross-cultural Church? The answer to this question determined the Main Theme, from which the Sub-Themes were obtained, upon which more detailed questions were asked during the second interview with each participant. This method of research was also applied by Bell (2003:104) who states that, “as with the interviews I phrased the survey questions in an open-ended manner so that participants feel free to tell their stories and to write about what they deemed most significant.”

The answers to these questions were then incorporated in the interview data shared below, together with the recorded interviews that were typed out; to be broken up into themes later. The final step in the interview design process is that of interpreting the data that was gathered during the interview process by breaking it up and grouping it under themes in order to make sense of what

had just been uncovered. This was done and for clarity a short description of the location and the environment that each of the Churches are operating in, as well as the genders of the five pastors are provided. Thereafter each pastor's narratives of their own challenges and experiences are shared in the way that they expressed themselves.

Pastor 1: City Church JHB –CBD: White Pastor with fifteen years experience in this Church serving mainly the poor and marginalised members of the community.

The challenges experienced by this pastor are the lack of support of fellow Christians; especially with regards to the alleviation of the poverty and challenges that the community faces on a daily basis. There was a feeling that this situation can be attributed to a lack of compassion, interest and love; with the challenges going deeper than merely due to various traditions, expectations and assumptions of members of the congregation and society at large. This pastor was also not easily accepted 'as a female' pastor in the Church.

During the interview this pastor related her challenges as being the following:

"An interesting challenge is that, as a woman, one encounters Church members and Church leaders who have always referred to the Minister as 'BawoMfundisi' or 'Baba Mfundisi' (or other masculine defences, depending on the language used). When speaking to a woman minister, people often do not have any other language with which to address a Minister, and so there is a very obvious dissonance between the genderised language and the gender of the person who is a minister.

In a cross-cultural English speaking contexts, I have encountered assumptions of a certain type of competency because political and racial politics, assumptions which are often erroneous. The challenge is to engage with these assumptions in a way which allows one to navigate the complexities of cross-cultural relationships, including the aspect of gender.

Language and style of worship has been a huge challenge (de)pending on the nature of cross-cultural context and experience. Including body language, tone and volume of voice, and even how one dressed. In circuits with different worship cultures and practices, one has had to learn to engage equally with those who expect a female Minister to wear a dress/skirt at 'appropriate length' a hat/ head covering, and with

those for whom jeans and a T-shirt is appropriate for the minister in leading the service. I have always been the first woman minister (in the Circuit of the society) in all but my current station. Being 'the first', exposes some of the gender-based stereotypes which bound (abounds) in the life of the Church.

What must we call you? What does your husband say about your ministry? When are you going to get married? A question (other questions) I have been asked! Is (are): We have a lady **minister!** How are you going to manage to do ministry and look after your family? (These) are just some of the comments and questions I have encountered – the more polite ones, that is! Attitudes and expectations of being leadership being 'male', not 'female', infuse and permeate our being as (a) Church, and continue to challenge all of us in our life together and (as a) witness for Christ in the world.

These attitudes extend to gender-based role expectations which impact on how female (and male) ministers are able to work in the Church, and includes areas such as: working with (which entails) leading uniform organisations, of Church meetings – often scheduled by male colleagues at times when children must be taken from school or when families have an evening meal – my experience has been that on the whole ((while) there are exceptions), (but) male ministers often have someone else who runs their household, leaving them available for early morning or early evening meetings. However, as the brother societal view of the role of women in a family has largely remained unchanged, many women ministers have to deal with the challenges of an institution which is still mostly structured for men.”

Pastor 2: Semi-suburban Church: A female **coloured pastor** serving a mixed race congregation, with some white members not accepting her, nor acknowledging her calling, making it difficult for her to enjoy her ministry, and to implement any changes to make the Church more effective; especially due to her not being supported by her colleague and co-pastor as she should be, due to his racial issues. Whether his issues might also be gender based were not pursued/explored, and could not be established at this stage, as he was not interviewed. That this 'coloured' pastor also refers to herself as “an African – Black woman”, is only a reflection of how she sees herself, and who she perceives herself to be.

During the interview this pastor related her challenges as being the following:

“It is hard to be here. Most of the people in this Church are not like me, meaning I minister to people who are not like me. This is a real challenge to me as an African – Black woman. Treating people as people. I have my own experience. Ministering to people who are racist... For example, some calling the office that even if they are ill, I must not bother to visit them. Some left the Church when conference appointed me to come to serve this Church. Others come and they say the reason is to see me out of “their” Church. They would not receive Holy Communion from me, neither to baptise nor bury their loved ones. Others stopped tithing completely.

Am serving under a senior white colleague whom now and then they ask him to carry out my pastoral duties and he undermines my pastoral leadership and supports them when they call him. He also undermines cross-cultural appointment and says it has never worked and will not.

The poison of racism has affected me deeply. Am aware that am going through what some of my colleagues are going through, I do not have energy, not even enjoying my ministry here. Truly speaking, race and gender has compounded my challenges. There’s just few of Church members who are sympathetic and support though. At least they keep me going.

However, am aware of God’s grace in my life as minister to his people. With God’s help I will overcome these challenges. I know without any doubt that was send by God here for a purpose.”

Pastor 3: Semi-Suburban, Northrand, South of Johannesburg closer to Zandspruit informal settlement. A white, English speaking South African female whose cross-cultural congregation, although small, is quite diverse, with people from an informal settlement, mainly poor Xhosa’s, Southern Sotho’s, mixed with some foreign national (Malawi, Lesotho, Zimbabweans are majority, Mozambicans etc); people from the white community, who breed different kinds of farm and domestic animals, surrounded by private learning institutions, then, also a large group of wealthy white and a few blacks, who live in large homes scattered around golf estates and on the slopes of the mountains.

Simply because she is compassionate about 'children ministry', as she calls it, this pastor felt that teaching the children from various language groups is the main challenge in this Church and therefore decided, instead, to share with the researcher a case study in her Church calling it "The Sunday School Problem", with parents leaving the Church, feeling that their children do not benefit from a mixed cultural 'children ministry'.

During the interview this pastor related her challenges as being the following:

"Over the years the Church has, through its Sunday school and youth work, sought to minister to any children from a nearby informal settlement. Little or no effort has been made to consciously recruit children into these works.

It has been difficult and challenging for the teachers and leaders to know where to pitch the level of their teaching programmes, coupled with the fact that the teachers and leaders are mainly English speaking, whereas often more than half of the children are either, Xhosa, South Sotho **etc.** speaking. It is difficult to know how to divide the groups – by age or by school grades? The extension of the challenge (which have occurred a number of times over the past decades) is that white children and families are often upset at the poor behaviour of the "other" children. The white children are frightened by the behaviour and attitudes of the other-than-white children.

There is also a perception that trying to programme for the disadvantaged children, the advantaged ones have become bored and disinterested not only in the programme, but also in Christian things as a whole. As a result, over the years, numbers of families have left the Church so that their children can attend a Church where they will get a better Christian education and be able to mix with children who display greater levels of Christian morality and behaviour. Parents will often comment that they are happy with the Church, but they need to leave for the sake of their children.

Recently a Church leader commented that if he were not in the position of leadership he would leave the Church and take his family elsewhere.

In struggling with issues, various solutions are (had been) suggested and tried, but most have to do with separating the groups according to race. The problems are

never stated as being racial or cultural (in fact that is often denied). The problems are identified as being educational or socio-economic. And these are indeed large factors in the problem. So when it comes to the emotionally charged decision that parents are forced to make about what is best for their children, and where they should worship as a family, many will choose to leave.

So the difficulties remain, and there is a strong resistance to pastoral input which insists that the Church has to remain untied – multi-cultural- and, further, that it has to be seen to be united by the way the various programmes are run. There is resistance to the suggestion that one can learn and grow and benefit from persevering with cross-cultural interaction, because while this may have some philosophical or spiritual appeal to adults, when it comes to making decisions about their children, parents are often driven to look for what they perceive to be the best for them. And when forced to weigh up whether there is greater benefit in pursuing inter-racial communication on one hand, or better Christian education and exposure on the other, many become remarkably pragmatic in their decision making.”

Pastor 4: Lonehill, North of Johannesburg. African, female pastor who seemed to be overwhelmed by the challenges that a Cross-Cultural Church creates, stating: “My community made a conscious decision to become a cross-cultural Church here on earth. But, even having accepted the need for congregations to be cross-cultural the problem remains”.

During the interview this pastor related his challenges as being the following:

“The problem of how one pastor is able to effectively shepherd people from various cultures. The extent of the problem will be determined by the number of people in the congregation who come from outside of pastors own culture group. But even if the numbers (and therefore the problem) are “small”, it is still a problem. The problem of how to convince people that the awkwardness, discomfort and pain of forming one multi-cultural local Church is something that is both true to the Gospel as well as blessing to the people themselves; the problem of catering for different preferences in worship style; the problem of language differences; the problem of developing a children’s/youth ministry when the needs and life-styles of the children are so vastly different.”

Pastor 5: A male, African in Eldorado Park, South of Johannesburg. In this cross-cultural Church, the pastor “discerns that there are subtle things” that concerns him with regards to people’s inability or reluctance to interact across cultural divides, possibly also racial divides, stating that:

“They expect me to be like them, to do things their way. For me this calling is demanding and exhilarating, exhausting although enlightening. My biggest challenge is the reluctance of my congregation to overcome the discomfort of reaching out across the cultural divides.”

What McSpadden(2003:12), says in another context is also true of these pastors: “in reading these (such) stories, you will get glimpses of courageous persons ... who dare to move out of their own comfort zones – the ‘safe space’ of culture, prejudices, and preconceptions – to dare to try new ways of being ‘the Church that are changed’”.

Based on the stories that the pastors shared with regards to their day to day struggles, a narrative approach to resolving their challenges can be developed. For, as the researcher encouraged them to relate their stories the pastors can encourage people in their congregations to relate their stories as to why they find it difficult to accept or embrace female pastors and pastors from another race. However, as a pastor would have to rely on Scriptures to address such prejudices, mind-sets and traditions, the best approach to a narrative model for ministry would be, for instance, to quote the following scriptures, which pertains to all of us:

“Therefore, since we (also) have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into his grace in which we now stand. And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance, character, and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us” (Romans 5:1-5 NIV).

“Don’t you know that all of us who were baptised into Christ Jesus were baptised into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Romans 6:2-4 NIV).

2.2.1 The Researcher's Personal Narrative of Ministering in a Cross-cultural Church

As I have also experienced many, if not all, the challenges that the participants in this research are facing and have overcome many of them, I believe that the models for training, proposed in this thesis, as well as the guidelines discussed in detail in chapter 5, should also help other cross-cultural pastors to overcome their challenges. This would even pertain to challenges that I am still facing while striving to lead effectively in the current environment and context related to the current cross-cultural Churches that I serve in.

I also know from my experience that, should I be appointed in another Church, I might have to face some of the same challenges again, if not all of them. With regard to the challenges I have not overcome yet, I believe that I will find solutions when 'searching for solutions'. This approach is and has been the most effective approach for me, as I am learning much. My hope is that by sharing, how this was done and what I still hope to do, as pinpointed and explained in the chapters to follow, that it might serve others well.

My personal reflection on my experiences and challenges, while ministering in cross-cultural Churches, can be traced back for as long as 22 years and is still continuing. Like it is for other cross-cultural pastors, no formal or informal training was done in preparing me to serve in cross-cultural Churches. To make matters worse, my ministry started just after 1994, after South Africa's first democratic elections took place. The first cross-cultural congregation that I served in, when I was 27 years old, was a very conservative traditional Turffontein Methodist Church, comprising mostly white senior citizens. By then even those societies were becoming challenged by their own diversities as Jackson (2005:14) states: "the uniqueness of the South African situation is that there are so many differences, that the gaps are so wide, and we had lived through for decades of enforced separation because of those differences, which have only served to emphasise them."

As I reflected deeply on where my journey of faith had started, I realized that, even though I was a political activist from a young age, God had prepared me even then already to learn how to deal with cross-cultural challenges. This 'calling', despite its challenges, did not only start in Church, but started while living with many people from all over Africa and South Africa at the Orlando West Methodist Manse, while in hiding from the security police.

The Church, to begin with, gave me an opportunity to serve in two cross-cultural Churches and the most challenging experience was that I was the first black minister in such Churches. Later, in three of the cross-cultural Churches, including the one that I now serve in as a senior pastor, where I have pastoral supervision over junior white ministers, my leadership was undermined by junior ministers as well as some congregants who perceive white pastors as superior ministers. This situation has caused unhealthy relationships between me, junior pastors and some congregants who agree with them.

To understand my cross-cultural appointment, problems and challenges, I reflected on the following, providing, firstly, an overview of the Circuits and Societies in which I have served:

- My first stationing: South of Johannesburg – The congregations were quite ‘mobile/inconsistent’, as people moved into and out of the city (sometimes repeatedly) depending on where they could find employment and accommodation. The congregations were mainly **black, with a few white** members. Most of the congregations were traditionally black congregations with uniformed organisations- some very traditional and never having had a young **black** minister from a different ‘race group’ before. One had to be able to speak Xhosa, South and North Sotho, Setswana, IsiZulu and English - sometimes we would sing Afrikaans hymnals. The Circuit also increasingly provided pastoral care, which included shelter for refugees/displaced people from South Africa and other countries. This created more layers of challenge in terms of cross-cultural stationing.
- Next station – West-rand Suburban, with the main congregation largely **white** in the beginning, but demographics of the congregation later shifted to reflect the changing demographics in the surrounding suburbs. Over the years, that congregation became more and more diverse; there were people from all over South Africa, Zimbabwe, Angola, Democratic Republic of Congo, and all other African countries. With an average attendance of between 250 and 300 on a Sunday morning; sometimes up to 15 languages were represented there. As the years went by, we started a smaller congregation, a traditional Black congregation with uniformed organisations. We also had a white junior probationer minister which was eventually ordained in this congregation. This congregation, although there were a few Sotho and Tswana speakers, spoke and used mainly Xhosa for worship. This reality was reflected in other traditional **black** congregations in the Circuit – Xhosa was the ‘language of the Methodist Church’, to quote a Church member.

- Current station: West-Rand next to a huge informal settlement of Honeydew. This area consists mainly of plots, but there are different expressions of diversity in the congregations at present. The two congregations in which English is used are somewhat diverse – the one congregation is almost exclusively **white** (although over the past couple of months that have been changing), and the other congregation displays greater racial and cultural diversity among those who attend services. The afternoon one, traditional **black** congregation, is more diverse than previous traditionally Black congregations, as there is a greater representation of different language / cultural groups: Xhosa majority, Sotho, Tswana, and a more consistent use of different languages as part of worship. Youth and Sunday school are challenging ministries; especially youth, as we are working hard to run an effective youth programme. Sunday school teachers, due to cultural and language problems, are also struggling with Sunday school kids from the nearby informal settlement, who struggle with English, as all teachers are conducting classes in English. Our outreach ministries are also challenged with regards to various languages, and when they reach out to people in various communities, they find it difficult to communicate with people who do not understand their language.

Some of the personal challenges that I have encountered and still encounter are:

- The Language and Style of Worship:

This is an immediate and ongoing challenge and depending on the nature of the cross-cultural experience, the pastor has to learn how to lead worship or lead a service in a language(s) not his own. Coupled with that, when dealing with the different expectations and cultures of what it means to lead a service of worship, would include one's body language, tone and volume of voice, and even how one is dressed. In Circuits with very different worship cultures and practices, I had to learn to engage with others on equal footing. Interestingly enough, my experience has been that in certain congregation, irrespective of how conservative they were, if people were open to receive a person stationed cross-culturally, the question of 'appropriate dressing', with a collar shirt, or to wear a jacket and tie', became less and less important.

- Learning to Lead or Chair Meetings:

Learning to lead or chair meetings in a context in which you do not speak any of the languages represented in the meeting, is exacerbated by the fact that the perception of many in a congregation is that as a Minister should be able to lead from a place of authority, knowledge and experience.

- Pastoral Care Ministry

Pastoral care ministry is also affected by language and cultural barriers, especially with regards to counselling care, such as pre-marital counselling sessions, pastoral home - or hospital visitations.

- Taking Over from The Previous Pastor

In most of the cross-cultural Churches that I served in, some people, who are not of one's racial group, leave the Church and join homogenous ones, etc. Having a supernumerary (retired) minister, no longer active, who resides in the Church's neighbourhood and still attends that Church, causes that some congregants undermines the services of the 'newly' appointed residential minister and continuous to contact the supernumerary for pastoral related matters, such as, to conduct a funeral, wedding and baptism ceremonies, etc.

- Feeling Inexperienced and Inadequate:

Watching colleagues at the same level of training and experience leading worship and chairing meetings, seemingly effortlessly, can leave one feeling disempowered and disconnected. This is enhanced when ordinary social contact and pastoral care are made more difficult, because of communication challenges. At this level, cross-cultural stationing can lead to an experience whereby one feels quite isolated and frustrated, particularly if one has not had any training for, or exposure to, a different context of ministry.

Therefore I agree with Lundula (2013:11) when he explains, that "serving in such a new world for the first time was a challenge that brought many questions to our minds as to where and how we should start and what we should do".

- Expectation of a Pastor's Family

One also becomes anxious about one's own family: as to whether and how they will adapt, as they also take the strain due to the racial and ethnic challenges, and there are people putting pressure on the pastor's wife because of certain unrealistic traditional expectations, resulting therein that the family can really feel alienated.

- Motivation and Drive

When I embarked on this research, I came to the conclusion that I am not the only pastor in a cross-cultural Church facing these challenges, nor is the Methodist Church of Africa the only denomination faced with such challenges. Consequently, I have taken the research a step further to learn from others (scholars, writers and researchers) as to how they have dealt with these challenges, or have suggested that these challenges may be addressed for a positive outcome. Using this information and data gathered, the aim is to come up with a variety of proposed skills-training and guidelines, which are pointed out and explained in chapter 5, as a future vision and mission.

In conclusion, as it was for McSpadden (2003:71) with the clergy he interviewed, throughout my interviews with the pastors, I was struck by the intensity and clarity of their sense of calling to their ministries and their strong faith, which were central to their ability to function in challenging and complex situations.

People will not always understand ones calling, as to some degree a calling can be very personal. Personally, I am always driven to be resilient in trying to balance the cultures, maintaining the spirit of being teachable, despite my experience of about 22 years serving in cross-cultural Churches; seeking and welcoming the support from a few individuals also serving in such Churches; being grateful for the support from family. With the support from my spiritual father who has, due to serving in cross-cultural Churches for more than 32 years, amazing experience, who also encourages me in striving to lead a devotional life in prayer and feeling the awareness of God's presence at all times while serving His people despite gender, race and ethnic differences. I have come a long way and look forward to continue ministering in cross-cultural Churches for years to come.

2.2.2 The Analyses of the Themes of the Pastor's Challenges

In order to identify the themes, the process of analysis took place by reducing the data. By reproducing the participants' stories and their statements the data were then sorted and combined

under sub-themes in order to identify what the 'unique problems and challenges' are that the participating pastors are facing.

The 'Empirical table' below illustrates the challenges involved with ministering to a Cross Cultural Church as themes, together with the identified sub-themes which came to light, when taking in account the 8 steps of Tesch (2013:141-145) for processing the information obtained during the interviews that was done, as set out in the example below.

However, in this research the focus is specifically on the descriptive-empirical task as per Osmer (2008:4), with the intention to answer the question: "What is happening?"

The aim with this research, pertaining to developing Cross Cultural Churches, is to find out during the empirical research:

- What are the experiences, negative and positive, of those already ministering in cross-cultural Churches?
- What is it we want to achieve in order to address such pastors' challenges?
- What can be done to assist us in achieving this: becoming more effective as pastors in cross-cultural Churches?
- By what method can it be done?
- Determining what structures are needed, will entail further research and by running future workshops during which what the pastors possibly suggest or indicate that they would like to see being done, or what they would like as a structure or method to enable them to do what they need to do, can be looked at and discussed.

With a more in depth quantitative research it could be determine whether there are similarities between other pastors' needs and possibly the various congregations' experiences within all the cross-cultural Churches in Southern Africa; then how many similarities there are, as well as how many variations, and why, in accordance to Tesch's 8 steps for processing information. Only when that had been done, can an in depth quantity research be embarked on, which is not done during this research, other than touched on with the limited amount of pastors interviewed for this thesis' purpose. The researcher's expertise is also based on his own experiences and challenges faced while ministering in various cross-cultural Churches over a period of twenty-two years: also being the first to do so. Therefore, only the following results can be discussed in greater detail:

- The results of the qualitative interviews with the five pastors of the cross-cultural churches participating in this research;
- The results of the qualitative research is solely based on the researcher’s limited data and not based on statistics that covers all the cross-cultural Churches in Southern Africa.
- Therefore, the information that was obtained during the emperical research and the first phase of the quantitative research, involves only that of the cross-cultural pastors participated in the interviews with the researcher and the completion of a questionnaire compiled by the researcher, as stated in Chapter 2.

Within the table below the researcher offers a summary of the information that was obtained for the interviews done with the pastors, under the headings of main themes and sub-themes, pertaining to the theme regarding the challenges they face in multi-racial and cross-cultural Churches. Despite the various demographic and gender differences with regards to where the cross-cultural Churches are situated, there are very little, if any, differences between the various cross-cultural pastors’ challenges.

THE MAIN THEMES OF THE CHALLENGES	THE SUB-THEMES OF THE CHALLENGES
The challenge of genderised language based on gender-based stereotyping and gender-based role expectations by cross-cultural members of the congregation	Pastor 1: “An interesting challenge is that, as a woman, one encounters Church members and Church leaders who have always referred to the Minister as ‘BawoMfundisi’ or ‘Baba Mfundisi’ (or other masculine defences, depending on the language used. When speaking to a Woman Minister, people often do not have any other language with which to address a Minister, and so there is a very obvious dissonance between the genderised language and the gender of the person who is a Minister.”
The challenge due to the assumptions of a certain type of competency because of political and racial politics	Pastor 1: “In (a) cross-cultural English speaking contexts, I have encountered assumptions of a certain type of competency because political and racial politics, assumptions which are often erroneous. The challenge is to engage with these

	<p>assumptions in a way which allows one to navigate the complexities of cross-cultural relationships, including the aspect of gender”.</p>
<p>The challenge of language and style of worship</p>	<p>Pastor 1: “Language and style of worship has been a huge challenge (de)pending on the nature of cross-cultural context and experience.”</p> <p>Pastor 5: “They expect me to be like them, to do things their way.”</p> <p>The Researcher’s own experiences: “Language and Style of Worship is an immediate and ongoing challenge.”</p>
<p>The challenge of being able to communicate effectively due to language barriers</p>	<p>Pastor 3: “It has been difficult and challenging for the teachers and leaders to know where to pitch the level of their teaching programmes, coupled with the fact that the teachers and leaders are mainly English speaking, whereas often more than half of the children are either, Xhosa, South Sotho etc speaking.”</p> <p>Pastor 4: “The problem of language differences.”</p> <p>The Researcher’s own experiences: “The outreach ministries are also challenged with regards to various languages, when they reach out to people in various communities.</p> <p>It is difficult to lead or chair meetings in a context in which you do not speak any of the languages represented in the meeting.</p>

	<p>Pastoral care ministry is also affected by language and cultural barriers, especially with regards to counselling care.”</p>
<p>The challenge of traditional and cultural expectations with the role and functions of men and women in and out of the Church</p>	<p>Pastor 1: “What must we call you? What does your husband say about your ministry? When are you going to get married? A question (other questions) I have been asked! Is (are): We have a lady Minister! How are you going to manage to do ministry and look after your family? (These) are just some of the comments and questions I have encountered – the more polite ones, that is! Attitudes and expectations of being leadership being ‘male’, not ‘female’, infuse and permeate our being as (a) Church, and continue to challenge all of us in our life together and (as a) witness for Christ in the world.</p> <p>These attitudes extend to gender-based role expectations which impact on how female (and male) ministers are able to work in the Church, and includes areas such as: working with (which entails) leading uniform organisations, of Church meetings – often scheduled by male colleagues at times when children must be taken from school or when families have an evening meal – my experience has been that on the whole ((while) there are exceptions), (but) male Ministers often have someone else who runs their household, leaving them available for early morning or early evening meetings.</p> <p>However, as the broader societal view of the role of women in a family has largely remained unchanged, many women ministers have to deal with the challenges of an institution which is still mostly structured for men.”</p>

<p>The challenge of traditional expectations of members in Church with regards to worship cultures and practices</p>	<p>Pastor 1: “Including body language, tone and volume of voice, and even how one dressed. In circuits with different worship cultures and practices, one has had to learn to engage equally with those who expect a female Minister to wear a dress/skirt at ‘appropriate length’ a hat/ head covering, and with those for whom jeans and a T-shirt is appropriate for the minister in leading the service.”</p> <p>Pastor 4: “The problem of catering for different preferences in worship style.”</p>
<p>The challenge of ministering to people with whom a pastor, due to racism, cannot identify</p>	<p>Pastor 2: “It is hard to be here. Most of the people in this Church are not like me, meaning I minister to people who are not like me. This is a real challenge to me as an African – Black woman. Ministering to people who are racist... For example, some calling the office that even if they are ill, I must not bother to visit them.</p> <p>Some left the Church when conference appointed me to come to serve this Church. Others come and they say the reason is to see me out of “their” Church. They would not receive Holy Communion from me, neither to baptise nor bury their loved ones. Others stopped tithing completely.”</p> <p>Pastor 4: “My biggest challenge is the reluctance of my congregation to overcome the discomfort of reaching out across the cultural divides.”</p>
<p>The challenge of colleagues (fellow pastors) and members of the congregation undermining a cross-cultural pastor’s</p>	<p>Pastor 2: “Some left the Church when conference appointed me to come to serve this Church. Others come and they say the reason is to see me out of</p>

<p>leadership and functions</p>	<p>“their” Church. They would not receive Holy Communion from me, neither to baptise nor bury their loved ones. Others stopped tithing completely.”</p> <p>The Researcher’s own experiences: “Some congregants undermines the services of the ‘newly’ appointed residential minister and continuous to contact the supernumerary for pastoral related matters, which lead to an experience whereby one feels quite isolated and frustrated, particularly if one has not had any training for, or exposure to, a different context of ministry.”</p>
<p>The challenge of the assumption that cross-cultural appointments has never worked and will not work</p>	<p>Pastor 2: “(I) am serving under a senior white colleague whom now and then they ask him to carry out my pastoral duties. And he undermines my pastoral leadership and supports them when they call him. He also undermines cross-cultural appointment and says it has never worked and will not.”</p> <p>Pastor 4: “The problem of how to convince people that the awkwardness, discomfort and pain of forming one multi-cultural local Church is something that is both true to the Gospel as well as blessing to the people themselves.”</p> <p>The Researcher’s own experiences: “In most of the cross-cultural Churches, some people, who are not of one’s racial group, leave the Church and join homogenous ones, etc. Having a supernumerary (retired) minister, no longer active, who resides in the Church’s neighbourhood and still attends that Church, causes that some congregants undermines</p>

	<p>the services of the ‘newly’ appointed residential minister and continuous to contact the supernumerary for pastoral related matters, such as, to conduct a funeral, wedding and baptism ceremonies, etc.”</p>
<p>The challenge of developing a cross-cultural children’s/youth ministry when the needs and life-styles of the children are so vastly different</p>	<p>Pastor 3: “Little or no effort has been made to consciously recruit children for Sunday School and Youth Work.</p> <p>Teachers and leaders do not know where to pitch the level of their teaching programmes, coupled with the fact that the teachers and leaders are mainly English speaking, whereas often more than half of the children are either, Xhosa, South Sotho etc speaking.</p> <p>It is difficult to know how to divide the groups – by age or by school grades.</p> <p>There is the perception that trying to programme for the disadvantaged children, the advantage ones have become bored and disinterested not only in the programme, but also in Christian things as a whole.</p> <p>Not all children display great levels of Christian morality and behaviour and parents leave for the sake of their children.</p> <p>The problems are identified as being educational or socio-economic. And these are indeed large factors in the problem.”</p> <p>Pastor 4: “The problem of developing a children’s/youth ministry when the needs and life-styles of the children are so vastly different.”</p> <p>The researchers own experiences: “Youth and</p>

	<p>Sunday school are challenging ministries, especially youth.</p> <p>Sunday school teachers, due to cultural and language problems, are also struggling with Sunday school kids from the nearby informal settlement”.</p>
<p>The challenge of effective leadership qualities in a cross-cultural Church and dealing with the frustrations of other leaders due to lack of infra-structure</p>	<p>Pastor 3: “A pastor (al) Church leader commented that if he was not in the position of leadership he would leave the Church and take his family elsewhere.”</p>
<p>The challenge of remaining motivated to continue serving in a cross-cultural Church</p>	<p>Pastor 2: “The poison of racism has affected me deeply. (I) am aware that (I) am going through what some of my colleagues are going through, I do not have energy, not even enjoying my ministry here. Truly speaking, race and gender has compounded my challenges. There’s just (a) few of Church members who are sympathetic and support (supportive) though. At least they keep me going.”</p> <p>Pastor 3: “The difficulties remain, and there is a strong resistance to pastoral input which insists that the Church has to remain untied – multi-cultural- and, further, that it has to be seen to be united by the way the various programmes are run. There is resistance to the suggestion that one can learn and grow and benefit from persevering with cross-cultural interaction, because while this may have some philosophical or spiritual appeal to adults, when it comes to making decisions about their children, parents are often driven to look for what they perceive to be the best for them. And when forced to weigh up whether there is greater benefit in pursuing inter-racial communication on one hand,</p>

	<p>or better Christian education and exposure on the other, many become remarkably pragmatic in their decision making.”</p> <p>Pastor 4:“The problem of how one pastor is able to effectively shepherd people from various cultures. My community made a conscious decision to become a cross-cultural Church here on earth. But even having accepted the need for congregations to be cross-cultural, the problems remain”.</p> <p>Pastor 5:“For me this calling is demanding and exhilarating, exhausting although enlightening.”</p>
<p>The challenge of a cross-cultural pastor’s family adjusting and adapting to a new lifestyle</p>	<p>The researchers own experiences: “A pastor’s family also take strain due to the racial and ethnic challenges, and there are people putting pressure on the pastor’s wife because of certain unrealistic traditional expectations, resulting therein that the family can really feel alienated.”</p>

In order to determine how many experiences pastors have in common regardless of gender and geography, the 1st phase of the qualitative research method was applied and done purely to gain insight as to the pastors’ congregations’ social experience with regards to cross-cultural integration.

In doing so, the data gathered from the empirical analysis determined the outcome of the qualitative analysis based on the sub-themes created by the variety of challenges that are faced by the pastors participating in this research. These challenges include challenges due to gender and geographical (location), as well as pastoral challenges due to being cross-cultural when appointed in the previous single-cultural Church. Also taken into account during this analysis, is the experience of white pastors who are challenged by the previously single-cultural Churches having had to become integrated cross-cultural Churches.

Therefore the identified Sub-Themes from the limited statistical quantitative analysis are as set out below:

- One female pastor stated that gender based challenges cause additional challenges in performing her duties effectively.
- All the pastors participating in this research stated that they experience many challenges due to the various languages spoken in the cross-cultural Churches.
- Two pastors stated that they experience challenges as how to incorporate various styles of worship into one Sunday service, without dividing the congregation into groups, or having 2 to 3 different services on one Sunday. This challenge is also caused on account of traditions and cultural differences with regard to how one should dress, act (approach people and perform pastoral functions) and preach.
- One pastor stated that due to socio-economic and educational differences it is difficult and challenging for the teachers and leaders to know where to pitch the level of their teaching programmes; especially with regards to Sunday school and youth ministry.
- Four pastors stated that it is difficult to know how to address the reluctance of a congregation to overcome the discomfort of reaching out across the cultural divides.
- One pastor stated that she, as a newly appointed residential pastor replacing the previous pastor, continuously had to contact the supernumerary for pastoral related matters, such as conducting funeral, wedding and baptism ceremonies, etc.
- One pastor stated that when she was appointed as a cross-cultural pastor in a previously single-cultural Church she had been disregarded and prevented from serving Holy Communion; baptising and burying loved ones, while others stopped tithing completely, simply because some congregation members refused to accept her appointment in that Church.
- One pastor stated that the challenge of being bullied by a Church leader who demanded to be in a leadership position or he threatened to leave the Church and take his family elsewhere, had defeated the purpose of his appointment.
- Two pastors stated that the reluctance of congregation members to accept them as newly appointed pastor's with valuable input and leadership qualities, challenged their purpose. Due to these colleagues having formed bonds and traditional ways of doing things, the cross-cultural pastor being 'the new man on the block' could feel quite isolated and frustrated.

- One pastor stated that it is difficult to break down the cross-cultural and cross-racial divisions and barriers of single-cultural Churches, particularly if one has not had any training for or exposure to a different context of ministry, meaning, how to introduce and implement the new cross-cultural concept.
- Although only one pastor stated that it is not possible for one pastor to be able to effectively shepherd people from various cultures, it is clear that all the pastors face this challenge as well.
- One pastor stated that a pastor's family also takes strain due to the racial and ethnic challenges; and there were people putting pressure on the pastor's wife because of certain unrealistic traditional expectations, thereby causing the family to really feel alienated.
- One female pastor stated that she encountered assumptions of a certain type of competency because political and racial politics (is dividing the nation at the moment, not embracing cross-cultural interaction and leadership in high places), assumptions which are often erroneous. This includes the assumptions of a woman's role in her family, as well as the 'traditional expectations of women in a community'.

That female pastors do face many challenges, such as those mentioned by this female pastor, had been noted by the MCSA. In recognition of and celebrating the 40 years of the ordination of women in the MCSA and the challenges faced by women ministers, Conference has directed the Office of the Presiding Bishop to appoint an inclusive Task Team to attend to all matters that will affirm and elevate the ministry of women within the MCSA. All issues such as discrimination and justice issues relating to the women and men will be addressed, so will all gender bias and sexism, as well as the holistic empowerment of women in the ministry be addressed. (2017 Yearbook: 95)

The Analyses with regards to Geographical Based Challenges

a. Semi-Suburban Areas

A female Coloured Pastor serving a mixed race congregation, with some white members not accepting her, nor acknowledging her 'calling' as a pastor - not because she is a woman, but because she is cross-racial.

Northrand, South of Johannesburg closer to Zandspruit informal settlement -a white, English speaking South African female whose challenges are that white members of the congregation are

leaving the Church for their children's sake, this being so due to differences in the "educational or socio-economic" status, and she emphasised that these are indeed large factors in the problem.

b. Suburban Areas

Lonehill, North of Johannesburg - a female pastor whose main challenges are (1) how one pastor is able to effectively shepherd people from various cultures; (2) cater for different preferences in worship style; (3) language differences and (4) developing a children's/youth ministry when the needs and life-styles of the children are so vastly different.

Eldorado Park, South of Johannesburg, the male pastor's main challenge is the reluctance of his congregation to overcome the discomfort of reaching out across the cultural divide.

The main theme to all these challenges can be summed up therein that the challenges can be summarised as caused by a lack of knowledge of how to *'navigate the complexities of cross-cultural relationship'*, with the result that some cross-cultural pastors might feel *'quite isolated and frustrated, particularly if one has not had any training for, or exposure to, a different context of ministry'*.

2.3 THE METHODIST CHURCH OF SOUTHERN AFRICA'S APPROACH TO CROSS-CULTURAL PASTORS' APPOINTMENTS IN PREVIOUSLY SINGLE-CULTURAL CHURCHES

This part of the chapter **deals with the question as to what** is going on **with regards** to the Methodist Church of Southern Africa's approach to cross-cultural pastors' appointments in previously single-cultural Churches **and the challenges that it may cause**.

There does not seem to have been a 'transitional approach' to cross-cultural pastors' appointment in previously single-cultural Methodist Churches in Southern Africa, which **can result in** mistrust and animosity towards the newly appointed cross-cultural pastors. Pastors and congregations were, **when cross-cultural pastors were deployed in previously single cultural Churches**, unprepared and uninformed of this transition and it was assumed that pastors and congregations should know how to handle this sudden transition (cross-cultural shock) effectively. By doing this, it resulted, in a sense, in 'inappropriate' appointments, not due to the unwillingness of many in the once single-cultural Churches to adapt, but due to such appointments causing confusion. Many pastors, leaders and congregation members were not, and are not, ready to adapt to cross-cultural Methodist Churches. Many were not ready to become integrated with people from other cultural backgrounds

and consequently left those Churches. **Others tried** to adapt and integrate, but due to the many challenges, which were pointed out by the pastors participating in this research, later gave up and left the Churches **as well**.

Breed (2015) concludes that:

“A congregation ought to reflect continuously on the ministry strategies they are employing, as well as the places where they minister. It is important to involve the congregation in such strategic planning and that the Lord will be consulted consciously about what He wants to be done (Eph.5:15-17). A pastor needs to involve others in planning so that they also share ideas and own ministry, it must not be like a top to bottom leadership, of deciding alone what is best for Church ministry, more specifically so in a complex ministry such as cross-cultural” (p. 11).

While the African Methodist Episcopal Church implemented a one year training programme for cross-cultural pastoral training, the United Methodist Church of America also developed a ‘transitional’ procedure that should be followed before a cross-cultural pastor is appointed. The Methodist Church of Southern Africa did not adapt their approach to the selection and preparation of cross-cultural pastors to be appointed in a previously single-cultural Church, nor were any of the single-cultural congregations informed and prepared for this event.

McSpadden (2003) states that:

“Cross-cultural appointments present the Church with an opportunity to be strengthened and to grow but they also harbour the possibility for emotional and spiritual damage to occur. The Church and individuals suffer great harm when the emotional health of clergy and laypersons is not taken into account in making cross-cultural-cross-racial appointments” (p 4).

McSpadden (2003:28-29) states further that “a cross-cultural-cross-racial appointment offers people an opportunity to reach a level of awareness and acceptance”. During a Korean pastor’s appointment in a rural Methodist Church, he was gradually introduced to the Church members and as that pastor became more comfortable during the worship service, he finally took charge of the service. In order to develop a relationship with the congregation, significant cultural differences

were discussed, with the result that that cultural experience, as well as the willingness of the congregation to work out a direct, active and respectful way to journey together with him, contributed to the pastor's acceptance and success. McSpadden (2003:29) concluded, stating that "Many remarked: We should have had this kind of discussion much earlier. Then maybe these problems would not have developed. I wish we had such a discussion before the pastor arrived. Maybe we would have had a better idea of what to expect".

This type of preparation and orientation was not done in cross-cultural Churches in South Africa and pastors and congregations still find it difficult to adapt to cross-cultural pastoral appointments in previously single-cultural Methodist Churches. This lack of preparation and orientation therefore plays a major role with regards to the challenges that cross-cultural pastors face in the Churches that they serve.

Hence, the challenges that pastors participating in this research have to face, are then also due to a lack of preparation and orientation for their cross-cultural appointments in previously single-cultural Churches. What makes it difficult for them to overcome such challenges is also the lack of preparing a single-cultural congregation for the appointment of a cross-cultural pastor. The lack of such preparation often results in the outright rejection of some of the cross-cultural pastors as well as undermining the pastor in the performance of his required pastoral functions, including his offering for pastoral care.

With regard to cross-cultural ministry preparation, Conference has however noted its resolve to station ministers cross-culturally, and has directed the performance EMMU and Mission Unit to design learning material for the purpose of preparing local Churches for the management of diversity and report on their progress to the 2014 Conference. Conference further directed district Bishops to ensure that all circuits should make use of this material and enter into conversations in preparation for cross-cultural appointments (2013 Yearbook: 80).

With regard to the additional training of pastors, the challenge remains that pastors' preparation, training and appointment in the Methodist Church does not prepare pastors for cross-cultural challenges, nor does it provide pastors with the training in the areas of Church budgets, financial obligations, program development, strategic planning, new member classes, Evangelism, discipline, preparation for board meetings or Church conferences and leadership training that are essential components needed to be successful in such a ministry. Church documentation and preparation for

board meetings, quarterly conferences and annual conferences are also never a part of the pastor's training.

2.3.1 The Criteria for Cross-Cultural Pastors' Appointment in the Methodist Church of Southern Africa (Laws and Discipline, 2016:39).

Before appointing a pastor to a Church the Methodist Church of Southern Africa Church's steps are to be followed:

In the interview with the current District Bishop, he stated that, if a pastor is needed by a Church its leaders should consult the Superintendent, who will consult with a potential pastor to inform him/her about the requisite gifts/fields of expertise a pastor would need, for example as Administrator, Evangelist, Preacher and cross-cultural competency. If the Superintendent and the Circuit Executive were satisfied with the pastor's competency, the name of the pastor would be submitted to the District Station Committee, comprised of Superintendents and observers. If the committee agreed, the District Bishop would consult with the potential pastor and should the Bishop be satisfied, a written invitation would be sent to the minister to serve that particular Church.

However, prior to the final decision and the meeting of the District Station, the superintendent had to invite two to three ministers for interviews and the society and circuit stewards had to determine what the pastors' passions or gifts in ministry were. They would then decide on the most suitable candidate and that pastor would receive a letter that he/she had passed the interviews, and that they wished to invite him/her to assume the position.

Pastors without appointments are in the hands of the Connexional Executive and are sent to serve in cross-cultural Churches, for which many such competent pastors are needed. In the past ten years there has been a great decline in white, coloured and Indian candidates for such appointments. According to the Bishop, this has become a big challenge for the MCSA to face.

The Connexional Executive reviews all appointments annually and appoints the pastors, as published in the Annual Directory, for 12 calendar months from the 20th December following their appointment, subject always to the Laws and Discipline. Any invitation of a pastor or recommendation at the instance of the Church about any appointment, shall not derogate from the authority of the Connexional Executive to decide the annual appointments of all pastors.

Before making such annual appointments, notwithstanding any provision contained in the Laws and Discipline or any practice or usage of the Church and without derogating from the Connexional Executive's sole discretion as to the process it may choose to follow before any specific appointment is made, no pastor shall have the right to be heard by the Connexional Executive.

2.3.2 The Criteria for Cross-Cultural Pastors' Selection, Preparation, Training and Appointment in the African Methodist Episcopal Church

Before appointing a pastor to a Church the following Methodist Church of Southern Africa Church's steps are to be followed.

According to Reverend Ramasedi Shapping's email to me, the African Methodist Episcopal Church appoints clergy on the grounds of what is termed 'Godly Judgement'. The model allows the presiding bishop to receive recommendations from presiding Elders (Superintendents) as to the selection of clergy. Upon receipt of the recommendations, the presiding bishop would then appoint clergy in any Church, using his/her discretion to do so. This discretion is however, in a sense, only guided by the law which stipulates that if a change has to be made, the new Church anyone are appointed to, should be equal or bigger than the Church a clergy had been appointed to previously.

A bishop is therefore allowed to appoint any minister in any Church, whether cross-cultural or not, using his/her own discretion, after having had a consultation with the minister, where he/she shall be informed of the bishop's decision. As congregation members have no say in ministerial appointments, such appointments shall take place only based on the order of the Annual Conference. As the African Methodist Episcopal Church's ministry is two-fold, the African Methodist Episcopal Church does recognise the need for cross-cultural appointments.

There is a local ministry position available for clergy who do not receive official appointments, who may serve in a local Church permanently. However, in accordance to Itinerant Ministry appointments it entails that, as all clergy ordained to serve in the African Methodist Episcopal Church have taken a vow to be send anywhere around the globe, clergy may be appointed anywhere where the Church has a need.

Based on what Reverend Ramasedi Shpping said in his email, one understands then that clergy may be appointed in any Church around the globe, regardless of whether it is a cross-cultural Church or not. Such clergy, whether trained in order to effectively minister in cross-cultural Churches, or not, would have to accept any appointment, anywhere, based on their vow and that is the end of it.

A pastor will ask another person if he/she feels called by God to preach the gospel. The pastor will assist the person to determine whether he/she should pursue the itinerary of local ministry. The pastor must be able to discern the intent of the person requesting to become a minister. The pastor will collect the required information from the Church clerk with regard to the personal details, and the pastor will then give the person permission to be presented before the Board of Stewards.

After the stewards prayerfully decided whether the person qualified to become a minister, or not, the steward board will cast their vote. Once the person is approved on the local Church level, the person will then be taken to the quarterly conference over which the presiding elder of the district officiates. Once approval is met on the presiding elder's level, the candidate for ministry will be given an opportunity to preach an initial sermon, as the person must give evidence of a 'calling' to ministry and to the preaching of the gospel.

Should the person be found capable, a request is made for the candidate to be granted a license to exhort, or a license to preach. The license is granted through the Quarterly Conference which is presided over by the supervising minister of that district, known as the Presiding Elder, during a regular business meeting of the Official Board, or Church Conference in the local Church.

2.3.3 The Criteria for Cross-Cultural Pastors' Selection, Preparation, Training and Appointment in the United Methodist Church of America

Before designating (deploying/appointing) a pastor to a Church the following United Methodist Church's steps are to be followed, (referring to The United Methodist Book of Worship: The United Methodist Publishing House, 1992:595 & 598, states that:

McSpadden (2003) stated that:

“Under Bishop Sano's leadership cross-cultural-cross-racial appointments received not special attention in the appointment process itself. However, the bishop is clear

that the cabinet needs to prepare the local Churches for such appointments, for example: by meeting with the congregation's staff parish-relations committee during the annual charge conference and making the bishop's and the cabinet's stance known. Bishop Sano stressed that setting goals clearly in the appointment process is crucial, including deciding which Churches should be considered for cross-cultural-cross-racial appointments. This is similar to Bishop White's insistence that his district superintendents identify in each of their districts three Churches that are receptive and appropriate for cross-cultural-cross-racial appointment so that the cabinet can move with confidence when need or opportunity arises. For Bishop Sano, this becomes a question of strategy for the cabinet as it considers the missional issues surrounding a particular appointment. Issues include the congregation's mission; the ministries in which it engages to fulfil its mission, and the kind of ministerial leadership necessary to help the Church carry out the ministries in order to fulfil the mission" (p.p. 139-141).

McSpadden (2003) also states that:

"When a pastor is ready for designation, he/she shall take their position in the Church with immediate effect, unless there are compelling reasons to the contrary that arises in delaying the designation, such as, the district superintendent's consultation with the designee; the district superintendent's consultation (introduction) with the staff-parish relation committee and the designee; there is an announcement of the bishop's intention to change appointments. Those most directly affected by the bishop's intention – appointees and congregations – deserve to hear this first. There is a transition taking place for the congregation and appointees, which shall focus on the transition retreats for the appointee; Focus shall be on the three 'M's' to guide the congregation and the appointee for the transition; the farewell and welcoming processes shall take place" (pp. 45-46).

Deploying: The appointees are reported and the deployment 'fixed' (finalised) at the annual conference session, even if the intentions to appoint an appointee were announced earlier.

In the build up to the deployment the focus is on the four profiles which shall be a "Conference Profile for Pastoral Appointment, built on a 'Strategic Base in Mission' through the Five C's of the Church, which is described in the definition below (McSpadden, 2003:141).

A cross-cultural-cross-racial pastor would go through the normal procedures required for all pastors until deployment shall take place. After a pastor is confirmed by the cabinet, the district Superintendent will take the pastor to meet with members of the staff or pastor Parish Relations Committee. This meeting allows both the pastor and the committee to get to know each other before the pastor's appointment is made public to the congregation and conference. In some cases even the pastor's wife may be introduced to the Parish Relations Committee (Lyght, & Dharmaraj, 2006:89).

2.4 THE CAUSES OF THE CHALLENGES FACED BY CROSS-CULTURAL PASTORS

2.4.1 The Lack of Preparing and Equipping Cross-Cultural Pastors for their Ministry in Cross-Cultural Churches

Pastor 4 participating in this research, summarised all her challenges by making problem statements, whereby she showed a need for advice and direction as she herself, like others, did not realise the scope of the challenges she was facing.

The problems this pastor is facing, which cause her to feel ineffective, can be attributed to a lack of knowledge about:

- “How one pastor is able to effectively shepherd people from various cultures”;
- “How to convince people that the awkwardness, discomfort and pain of forming one multi-cultural local Church is something that is both true to the Gospel as well as blessing to the people themselves”;
- How to cater “for different preferences in worship style”;
- How to overcome “the problem of language differences”;
- How to handle “the problem of developing a children's/youth ministry when the needs and life-styles of the children are so vastly different”.

McSpadden (2003) explains that such challenges are caused by negative reactions from others, stating that:

“There are also differences in the kinds of negative reactions clergy experience in cross-cultural-cross-racial ministry. Some reactions are the result of ignorance or naivety, while other reactions stem from hostility. Some reactions are subtle and some are blatant. Some reactions are based on lack of understanding of the United Methodist polity and structure, while others have to do with a lack of information from denominational officials” (p. 78).

The fundamental issue for leaders in the Church is that, despite cross-cultural communities being rich in diversities, the Church cannot ignore the need for pastors to minister in a different cultural context.

Rutt (2012:173) explains that “this diversity, challenges us to wrestle with the God-given opportunities and challenges”. However, a major problem seems to be that the leaders of cross-cultural Churches either tend to overlook, downplay, or give up due to the challenges with regards to the significance of equipping cross-cultural pastors to become competent in ministering in a multi-cultural and multi-racial Church. Therefore, training, teaching and equipping pastors for their cross-cultural appointments are critical.

There is no doubt that Cross-cultural appointments or stationing, as it is called in the Methodist Church of Southern Africa, comes with a huge challenge, noting that, according to *Resolutions of Conference and Connexional Executive 2003-210:67*, cross-cultural stationing is important, but this must always be an appropriate stationing (i.e. those placed to lead Churches must have the required gifts and skills), otherwise the health and growth of such Churches may be negatively affected. Without experience or formal training this is a huge challenge, as demographic shifts, faced by the Methodist Church of Southern Africa, are changing rapidly.

There are huge challenges indeed for pastors in a cross-cultural stationing, and according to *The Book of Discipline of the UMC 2008:480*, “these appointments/stations are made as a creative response to increasing racial and ethnic diversity in the Church and its leadership”.

The Methodist Church of Southern Africa then seems to be recognizing the growth of diversity, and as advised/decided on the above mentioned conference, resolutions and strategies need to be put in place. These needs should be taken into account by making sure that district stationing committees

inform the conference in detail about the gifts of the ministers who are to be appointed in cross-cultural stations.

Such information is to be provided by each district that comprises of a Bishop, who is the chairperson of stationing committees, together with superintendents and circuits stewards who know and work with such ministers at the grass root level of the Church.

After this process, the district Bishop must advise the Connexional Executive, which comprises of all the district Bishops and lay leaders, about their list of prayerfully station ministers, as the conference endorses these appointments, while the Presiding Bishop chairs the annual conference.

Methodist pastors, regardless of whether they might feel unable to handle some cross-cultural challenges, “like every Methodist minister, black and white”, because they “had promised to go where they are sent”, cannot refuse to go where they are told to go, or shall, “like any Methodist minister who refused a station”, have to face “the options of resignation or expulsion” (Cragg and Millard 2013:20)

Separation due to various language groups was addressed by Cragg and Millard (2013:28), who state that “the formation of a multi-racial Conference sparked a debate about the constitution of District Meetings, or Synods as they were called”, about them generally meeting in “separate European and African arrangement which allowed Africans to use their languages and debate more freely, but divided the ministry along racial lines”, and, “if black and whites were meeting together in Conference, should they not also do so at district level?”

This is not only a challenge for district meetings, but is also a challenge to overcome in cross-cultural Churches, as Pastor 3 stated that “in struggling with issues, various solutions are (have been) suggested and tried, but most have (had) to do with separating the groups according to race. The problems are never stated as being racial or cultural (in fact that is often denied). The problems are identified as being educational or socio-economic. And these are indeed large factors in the problem.

Although there are many resolutions, such as, according to the Methodist Yearbook (2018:93), when noting the resolution on cross-cultural stations (Yearbook 2013: 80), Conference directs EMMU and CE, to be intentional in stationing Ministers leaving Seminary in cross-cultural contexts, and that the

Conference furthermore, directs the General Secretary to include a progress report on cross-cultural stationing at every Conference, other than gathering information, causing many debates, this had little effect on finding effective solutions to guide pastors with the problems and challenges they are facing in ministering in cross-cultural Churches.

Somehow it is very disturbing that the Methodist Church of Southern Africa only seems to be seeing the reality of cross-cultural ministry, as the researcher has tabled a resolution of 2013, by paying attention to this new model of ministry, taking into account only that the need for cross-cultural ministering came about due to the results of three vital issues, namely:

1. Demographic changes;
2. Decline of white ministers, possibly due to the majority of white ministers immigrating to other countries, and
3. A further shortage of ministers, due to the challenges ministers are facing with serving in cross-cultural Churches.

Beliefs of the Methodist Church of Southern Africa, to mention only two, which are in line with this study, are:

Inclusiveness: The term inclusiveness can be defined in various ways, depending on the context in which it is used. In the Methodist Church of Southern Africa, inclusiveness means openness, acceptance and support that enable all persons to participate in the life of the Church; the community and the world. Inclusiveness also refers to the denial of every semblance of discrimination. (*The Book of Discipline of the United Methodist Church, 2008:93*).

Connectionalism: In the Methodist Church of Southern Africa, no local Church is independent from others; Churches are part of sections, circuits, synods, conference and world Methodist Conference. This connection goes beyond the geographical, racial and linguistic boundaries and is referred to what Methodist call “Connectionalism” (*The Methodist Book of Order, 2016:53*).

2.4.2 The Lack of Training and Support for Cross-Cultural Pastors

Pastor 1 expressed that the lack of support of fellow Christians to others; especially with regards to the alleviation of the poverty and challenges that the community face on a daily basis due to the

various traditions, expectations and assumptions of members of the congregation and society at large is a major challenge. Another challenge for this pastor is that she is not easily accepted 'as a female' pastor in the church that she minister in.

Pastor 2 expressed that some white members do not accept her, nor acknowledging her calling, making it difficult for her to enjoy her ministry. She is unable to implement any changes to make the Church more effective. She felt that it was due to her colleague and co-pastor's racial issues that she was not being supported by him.

Pastor 4, participating in this research, found that his biggest challenge to overcome the reluctance of the members of his congregation to overcome their discomfort of reaching out across the cultural divides.

This indicates that there is a definite need for increasing the understanding of God's plan for mankind and the competence of, not just the congregation, but also that of cross-cultural pastors, so that they will become more effective in leading people and teaching them that God is the God of all and that they are all of them brothers and sisters in Christ regardless of the cross-cultural differences.

Yount and Barnett (2007:XVI) voiced their opinions on this challenge, stating that: "Engaging the lost and equipping the saints is difficult, even in our own culture, but crossing (*over*) into another culture to evangelize and disciple (*them*), makes the difficulties far more extreme".

Kargbo (2014:1) believes that: "A well-developed training manual will guide the pastor through the first year of the ministry by supplying the skills necessary for development and success".

The need to train ministers is not a challenge faced only by the Methodist Church of Southern Africa, as according to Richardson (2007:131) "the Methodist Church of Southern Africa is not unique among Churches in its struggle to train its ministers, but features that make its particular struggle distinctive, are the four background features which are most notable: the interface of missionary colonialism, the impact of apartheid, indigenous culture etc".

Kargbo (2014:1) in his thesis asserts that "even the African Methodist Episcopal Church struggles" in the context of the above concern raised by Richardson, stating that they are also struggling with developing practical ways of training their ministers, however, he suggests that such training needs

to be done “at the seminary to prepare future pastors before their appointments/stationing to serve Churches on the field”.

Even the Conference of 2015 agrees with the above statements, expressing its view that “there is a need for more training, even post ordination”, and in the Methodist Yearbook (2018), the following statement was made, emphasising that pastors need to be empowered in effort of:

Recognising the need for an ongoing process of formation and/or Empowerment for ministers in order to remain current and effective in their ministry; it was pointed out that the current practice is inadequate. There’s no doubt that there’s urgent need for adequate ongoing training for ministers, as this is paramount due to changing times we live in. The post ordination training has to do much more with the training method to provide practical tools for the development and success of those called to serve as pastors (p.189).

This comment suggests that there is an urgent need for cross-cultural pastors to sharpen their ministerial skills, so that they can meet the ever changing pastoral needs of the people in the Churches that they serve in. However, for a cross-cultural pastor this can be a challenge, as Pastor 2 participating in this research experienced, having been rejected by members of the cross-cultural congregation simply because she is not only a woman, but also cross-racial.

Elkington (2015:4), reiterates this researcher’s experience when he states that “it is difficult to find any strong body of literature outlining a cogent leadership development practice for pastors, either pre-career training, or mid-career development” and, with regard to training, Richardson (2007) challenges those training Methodist Ministers when he writes:

“The immediate challenge to those involved in Methodist ministerial training in Southern Africa must be to communicate as widely as possible the urgency of the present situation, in order to inspire as many as possible with the vision of what might be... This is essential if there are (*going to be*) educated, well-trained, fully formed Christian ministers and leaders for the Southern African Church of the future” (p. 151).

It was in an effort to address this challenge, that the researcher has undertaken this research- not only due to the need of other pastors for such 'life experience' material, but also in order to unite 'cross-cultural people' in a 'cross-cultural Church'. There is a definite need to train pastors to become more effective in ministering as leaders and teachers.

2.4.3 The Lack of Enhanced Life Skills

Pastor 3 expressed her challenge being in trying a programme to assist the disadvantaged children, she found that the advantage ones have become bored and disinterested not only in the programme, but also in Christian things as a whole. As a result, over the years, numbers of families have left the church so that their children can attend a church where they will get a better Christian education and be able to mix with children who display greater levels of Christian morality and behaviour. Parents will often comment that they are happy with the church, but they need to leave for the sake of their children. She also found that there is resistance to the suggestion that one can learn and grow and benefit from persevering with cross-cultural interaction, but while this had some philosophical or spiritual appeal to adults, when it came to making decisions with regards to their children, the parents are often driven to look for what they perceive to be the best for them. And when forced to weigh up whether there is greater benefit in pursuing inter-racial communication on one hand, or better Christian education and exposure on the other, many became remarkably pragmatic in their decision making.

Storey (2004:59) raises a strong point when he states that "the crucial question is: What is the kind of minister we are seeking for the Methodist Church of Southern Africa?" This question with relation to the training of pastors, as to how the Methodist Church of Southern Africa might have to shape pastors of 'the future Churches' to minister effectively in every context of society as spiritual leaders and teachers of the gospel, with enhanced life skills, acting as example to others".

Storey (2004:59) writes that:

"The faculty at Duke University Divinity School in the United States recently phrased the question this way: Is there a distinctive pastoral intelligence and imagination that we seek to cultivate; one that joins together a love of learning and a desire for God manifested in Christian character and ministerial excellence" (p. 59).

In answer to this question, the faculty members came up with seven challenging lists of capabilities, of which the following two are worth paying attention to as they express a need for pastors to acquire or have:

- The ability to think theologically, in a way that is both faithful to the tradition and responsive to the challenges of our time.
- The ability to act with compassion and effectiveness to provide leadership for the Church's ministry of worship, service and transformation in the world, quoting Storey (2004:59-60).

That this is a challenge with which the pastors participating in this research are battling is made clear in their statements, being as follows:

As per Pastor 2:

“(I) am aware of God’s grace in my life as minister to his people. With God’s help I will overcome these challenges. I know without any doubt that (I) was sent by God here for a purpose.”

As per Pastor 3:

“There is also a perception that trying to programme for the disadvantaged children, the advantaged (well off) ones have become bored and disinterested not only in the programme, but also in Christian things as a whole. As a result, over the years, numbers of families have left the Church so that their children can attend a Church where they will get a better Christian education and be able to mix with children who display greater levels of Christian morality and behaviour.”

As per Pastor 4:

“The problem of how to convince people that the awkwardness, discomfort and pain of forming one multi-cultural local Church is (are) something that is both true to the Gospel as well as blessing to the people themselves”.

2.4.4 The Lack of Effective Pastoral Training for Enhance Competency and Confidence

Whiteman (2008:5) states that “the six characteristics of a well-trained missionary, must be integrated with formal (*knowledge/knowing*), non-formal (*skills/doing*), and informal (*character and spirituality/being*)”.

This can also be applied to pastoral training, as their training needs would have to be broadened to adjust to the times we live in, with:

- **Integrated formal training** providing knowledge, with regard to gospel knowledge as well as knowledge about the community they are to be ministering to, in combination with the social, economic and political environment in which the Church has been established; training a pastor to use his or members of the community’s personalities, skills and talents to uplift a community. Even business skills would be welcome – regardless of whether the Church is situated in a rural or urban area, as people in the urban areas now face the same challenges as people in rural areas, and even more challenges due to isolation (behind high walls), as they have become less social, live stressed lives trying to make ends meet; fear of crime and a lack of opportunities to better themselves in a hostile socio-economic environment, etc.
- **Non-formal Skills training** by explaining what would be expected from the pastor, other than preaching; how a pastor would, as a leading party in the community, be able to assist the community in addressing their social, educational as well as possibly their **economic** needs. As the Methodist Church of Southern Africa primarily offers its training in English, the pastor might have to teach people in the community English, or use a cross-cultural English speaking member of that society to assist him/her.

As there are eleven different recognised languages in South Africa alone, the task to learn other languages is already a huge challenge, and with more people entering SA from other African Countries, speaking many other languages, it becomes an insurmountable task.

It would be impossible for one pastor to learn all those languages, but it would be much easier, using interpreters, to teach cross-cultural members of a community English. Teaching English may then form part of a pastor’s or a member of the congregation’s ‘non-formal skills training’. The advantage, by doing this, to the people in the community being that they will then be able to further their

education in any school, college and university already established in South Africa, with the opportunity of possibly being able to further their careers in any country in the world.

- **Informal/Indirect Training:** Teaching by using Biblical principles to encourage character building and spiritual well-being, would allow the cross-cultural members of a congregation's cross-cultural relationships to be improved. Seeing and recognising people as people, would create unity despite the diversity of different nationalities.

Ao and Penley in their book on Cross-Cultural Leadership (2003) state:

“For a very practical reason – to survive in the midst of a Changing World – the Church must learn to reach all cross cultures. But there is an even more important reason the Church must seek to bridge the cultural chasm – because God calls us to do so” (p.27).

The fact, that a Christian becomes a pastor and does not become a pastor without being a Christian first, must never ever be forgotten.

Nevertheless, what Whiteman proposed had already been acknowledged by the Methodist Church of Southern Africa with its current methods of training ministers that are listed each year in the 2018:188-208 Yearbook: with some methods revised, as listed in the 2016:30-50 Book of Order, Twelfth Edition (Revised 2016) which is known for the many Laws and Discipline of the Methodist Church of Southern Africa.

However, the Church and its approach to cross-cultural ministries might have to embrace some, or even all, of the above proposed interventions which would enable Pastors to improve their competency and confidence as part of their training.

In conclusion: Elkington (2015:6) also stated that “where the Church is Spirit-empowered and driven to transcend culture by fulfilling the *mission Dei*, dramatic changes are required in both the perception of leadership and the preparation of leadership”.

2.4.5 The Lack of Biblical Knowledge and the Provision of Biblical Guidelines (Gospel Truths) for Cross-Cultural Pastors to Lead by Example

Pastor 4, stated that the problem of how one pastor is able to effectively shepherd people from various cultures and teaching them how to overcome the awkwardness, discomfort and pain of forming one multi-cultural local church, which is something that is both true to the Gospel as well as blessing to the people themselves, is a major challenge due to peoples different preferences in worship style and language differences.

The Bible as God's word, which is eternal truth, teaches how pastors, as part of their ministry, need to embrace 'the stranger', showing him/her how to live a life based on having a 'biblical, or rather Christ-like character'. This is then where ministry through preaching shall play a major role with regards to communication, leading and teaching people to become brand new people (born again) in cross-cultural Churches.

There is no doubt that Cross-cultural ministry needs to employ biblical principles, in everyday situations, by illustrating (leading by example) and emphasising God's love, care, mercy and saving grace to be regarded as supreme, and therefore these qualities should be placed and considered above everything else; lived and embraced in every human culture, as apostle Paul did.

To elaborate on this, every prophet and apostle, throughout the bible, ministered in a cross-cultural context, and teaches us that we are to love those whom God sent to us, as well as those entrusted into our care, which includes respecting them, while teaching them God's ways.

A pastor needs to learn how to lead by example.

Paul therefore said to the Philippians, "whatever you have learned or received or heard from me, or seen in me – put it into practice, (Phil.4:9). What this verse seems to be suggesting is that Pastors lives are to reflect the life of a biblical character, meaning putting into practice the principles, teachings and spiritual models of the Bible as demonstrated through the life of Jesus Christ.

Breed (2015:10) supports this sentiment, stating that: "Therefore, any Church's ministry is, before it is anything else, God's ministry in and through Christ, as led by the power of the Holy Spirit.

This entails that no pastor, or Church, shall promote their own ideas, nor their will for the Church as being supreme to, or above that of God's will for the Church; because that would grieve the Holy Spirit

which is in all believers. Therefore, apostle Paul strengthened and encouraged Timothy to remain strong, resilient and steadfast in “preaching only the truth entrusted to him” (1 Timothy 6:3-21), “and if you put the brethren in remembrance of these things (taught), you shall be a good minister of Christ” (1 Tim. 4:6), which are the things that apostle Paul taught the Ephesians and those in Macedonia as well (1 Tim. 1:3-4).

Elmer (2002) then also cautions Pastors serving cross-cultural Churches that:

“If anyone is going to place a wrong cultural practice under the authority of Scriptures, it is best done by the Holy Spirit’s guiding... If the Holy Spirit is guiding them, the authority of Scripture will emerge as an internal conviction that will promote deep and lasting cultural change” (p. 30).

Herewith, one simply needs to quote John 7:16-17: “Jesus answered them, and said: My doctrine (gospel) is not mine, but His that sent me. If any man will do His will, he shall know the doctrine (gospel) and whether it be of God, or whether I speak of myself.” (“Of myself” means ‘on my own accord’.)

Paul states that the supreme role, that pastors are called for, is “to prepare God’s people for works of service” (Eph.4:12), but more so, leading them into being what they are meant to be, as well as to where they are meant to go, exactly as Jesus did, so that they may receive eternal life in the hereafter, having been found righteous enough by God to enter His eternal Kingdom, exactly as we are taught by all the apostles in their Epistles. “Therefore, my beloved brethren, be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord” (1 Cor. 15:58).

Yount and Barnett (2007:2) explain this role of leading people well, stating that: “We take them as they are and lead them to become what they can. This is our calling. It is hard enough within our own culture – leading those who think and feel and act like we do, to think more clearly; value more deeply and minister more skilfully”.

Breed (2015:10) concludes that “pastoral ministry is, therefore, always a response to the grace of God in the first instance, but secondly, also guidance as how to respond to the salvation that flows forth from God, while executing His plan”.

As the Churches, that Paul established, were cross-cultural Churches. According to Yount and Barnett (2007: XV), this means that “Apostle Paul was a cross-cultural disciple. He was raised in a Jewish home and into a Jewish heritage, but because his father was a Roman citizen, Paul lived in two diverse cultures”, which Paul confirmed in all his Epistles to the Churches, relating his narratives of the events taking place in his life, which made it possible for him to do exactly what he stated he did in 1 Cor. 9:19-23.

Much more than that, Paul was smart as he knew the laws of Rome and of the Jews as well as the cultures of all the countries in the world that Rome ruled at that time. In fact, Rome ruled over the entire world. Therefore Paul was, as everyone else was at that time, a Roman citizen. Furthermore, as Paul was an Israelite from the Benjamin tribe, he was an Israelite whom Jesus was seeking for and sent His apostles out to find. As Paul sinned, he was a sinner; because Paul was taught by the Jews in the temple for whom he also worked, he was a Jew; because he did not believe in Christ, he was a non-believer and therefore also a ‘gentile’ saved by the grace of God. Paul knew exactly how to operate in any multi-cultural society by using that society’s culture to make himself ‘as one of them’, even a Greek philosopher, teaching the Greeks by turning their own philosophies on them. Paul was then also, as Jesus told His apostles and disciples to be, “as wise as a snake and as harmless as a dove”, while beware of men, “for they will scourge you in their synagogues” (Matt. 10:16-17 KJV).

In conclusion: How can what Apostle Paul did in his ministry in cross-cultural societies, while establishing Churches, be implemented in today’s multi-cultural societies?

Paul’s approach during that time, had to be ‘that extreme’, as well as ‘that controversial’, as the concept of Churches instead of synagogues, as well as the ‘Gospel Truths’ taught in the Churches, were completely contrary to the traditional Jewish belief systems and teachings in their synagogues, as well as ‘controversial’ to the cultures and traditions of the world, for which all the apostles lost their lives.

However, now, with not just Paul’s teachings, but also those of all the apostles, with much of their teachings also based on the books of the prophets (the entire Old Testament Prophecies from Genesis to the end), being the norm in Christian Churches (or should be the norm in all Christian Churches), although pastors still need to be ‘controversial’ with regards to their teachings and leadership in comparison to worldly traditions and teachings, they do not have to be ‘that extreme’ in their approach to their ministry. Pastors simply need to remain true to the Gospel by the

reflection of, or meditation on the Word of God, knowing it and teaching it exactly as Apostle Paul did in his hope to be found acceptable to enter the Kingdom of God.

2.4.6 The Lack of Training Cross-Cultural Pastors to make the Church become a Reflection of Christ's Kingdom on Earth

Du Plooy (2003:63) and Forestell (1991:4) agree on this that: "Ministry in the Church derives its specificity from the ministry of Christ Himself".

Pastor 2 expressed herself, stating that the poison of racism has affected her deeply. She is also aware that she is going through what some of her colleagues are also going through. She stated that she felt drained and that she was not enjoying her ministry in the Church she was serving in. She felt that this was due to the race and gender challenges that she was facing and that there was only a few sympathetic and supportive members in the Church who motivate her to carry on. Although she seemed to be disponded, she stated that she is aware of God's grace towards her, as a minister to His people. With God's help she strongly believes that she will be able to overcome those challenges as she knows, without any doubt, that she was send to that Church by God for a purpose.

Pastor 5, expresses that the members of his congregation expect him to be like them; to do things their way, however, for him his calling from God is demanding and exhilarating, exhausting but enlightening. This pastor displays a strong will to lead by example.

Pastors needs to do as Christ tells and leads them to do, with Him being the Head of the Church (Eph.5:23), and with them being the leaders and teachers of the congregations, "so that the Church grows to maturity as it subjects itself to the authority of Christ" (Eph. 1:22-23).

This can only be done by keeping in mind that "the Church is not allowed to make her own plans by trying to persuade God to adapt 'His will' to fall in with her will. The Church must allow the Holy Spirit to lead her so that she can distinguish hermeneutically what 'the will of God is' (Romans 16:1-3) in the here and now ministry" (Breed 2015:10). Leadership in the Church therefore does not entail making the Church a business, but business practices, as well as wholesome social practices can be implemented for helping Holy Spirit driven pastors and congregations in the Church and in communities; with the aim to empower everyone, by uplifting them to also help themselves, so that they in turn can help others, as per God's will (Isaiah 58:6-14).

It is important for a pastor to understand the difference between Christ's Kingdom, called the Kingdom of Heaven and the Universal Kingdom of God, also called the Kingdom of God.

The Gospel of Truth teaches this as follows by also showing us God's will for man:

- **First of all:** There is the 'Kingdom of Heaven', being the Kingdom of Christ on earth that shall become reconciled with God, our Father, so that it and all of us on earth shall once again become acceptable to God, our Father, to be allowed to again become part of His Universal Kingdom, 'the Kingdom of God' (Isa.9:6, 7; Dan. 7:13, 14; Luke 1:32-35; Rev. 11:15); with people from all nations, being believers in Christ, and followers of Christ, in all the congregations (Acts 9:13, Eph 1:1; Rev 5:8), having been chosen to become reconciled with God (Ps 16:3; Dan 7:21-22); surrounding God, singing Hymns; glorifying God as the angels are (Job 5:1; Ps 89:7; Dan 8:13).
- **Secondly, with regards our reconciliation with God:** In all his Epistles, apostle Paul teaches people in the cross-cultural Churches of their own 'spiritual-personal-relationship' with Christ to become reconciled with our Father in one body with Christ to receive their callings and their spiritual gifts; to be ordained by God in order to do the work that God prepared for them in preparation for the coming of our Lord Jesus Christ. So all on earth shall stand before Christ in hope and faith that they shall be found acceptable by God and allowed to enter the Kingdom of God and receive eternal life. Therefore for someone being a new creation, having Christ in him, the old man has passed away, meaning also 'all old traditional behaviours', which shall be explained.
- **Lastly and most importantly:** All this, is brought about by God, who reconciled us with Himself through Jesus Christ, and have given all of us 'the ministry of reconciliation', as God, through Christ, reconciled the world with Him, and did not reckon their sins unto them, and God laid the 'Word of Reconciliation' on our hearts. Let yourselves then become reconciled with God! For the Christ who did not know sin, God made sin for us, so that we become the righteousness of God in Christ (2 Cor. 5:11-21; Joh. 10:34-38; Joh. 12:44-50; Joh. 14:9-15; Col. 1:14-29)

“Therefore (meaning, ‘for this purpose’) our Father has placed all things under Christ’s feet and made Him to be the Head over all things to the congregations, which is His body; the fullness of Him that fills all in all” (Eph 1:15-22).

2.4.7 The Lack of Training Cross-Cultural Pastors to have Effective Leadership Skills and Abilities for Uniting Cross-Cultural Churches in One Mission and Vision

How shall people in cross-cultural communities, despite their *diversity*, then become reconciled and united with each other in the current cross-cultural Churches, to also become reconciled with Christ, through whom they will become reconciled with God?

For this to happen, it speaks for itself that pastors with sound doctrines and good leadership abilities are needed, who had been trained on sound suggestions and guidance for effective Cross-Cultural Leadership/Ministry and are united by the same vision and mission.

As there seem to be a lack of vision and effective team leadership abilities. Several leadership approaches are discussed in this sub-section and a variety of terms are also employed that reflect both direct (for example, attitudes, personal relationships) and indirect (for example, teaching and group skills) competencies that would enable pastors to lead people effectively in a cross-cultural Church context.

In his article entitled “Leading a multi-cultural congregation” Sheffield (2015) discusses the following terms that define effective leadership:

- **Envisioning**, which refers to the leader’s ability to see a clear picture for a possible future;
- **Embodying**, which refers to the ability of leaders to personally exemplify the values and practices that they espouse;
- **Enabling** which refers to the leader’s ability to create an environment in which members feel inspired to take necessary steps to accept and follow the values and practices of the organization;
- **Empowering** which refers to the leader’s ability to make resources available to members and to encourage them to make autonomous decisions on the basis of those resources.
- **Embracing** which is understood as to be close to others without losing the integrity of your own identity.

Not many pastors who act as leaders had been introduced to, nor trained to be able to understand this concept and to work with it. The concept of embracing implies that pastors need to realise that there are different leadership functions and abilities required from them, such as 'leadership skills' that have already been suggested by various writers, such as Ao and Penley in their book entitled, 'Cross-cultural Leadership' (2003); Lingenfelter, an author and co-author of many booklets based on 'Leading Cross-culturally, as well as Plueddemann who does the same, to name but a few scholars also from other denominations.

In general, the terms mentioned above by Sheffield (2015), (namely envisioning, embodying, enabling, empowering and embracing) seem to suggest that for an effective leader/pastor, he/she should be able to have a clear understanding of this concept.

Keeping in mind though that a leader is not a manager, but that a manager is someone managing his/her own project, which is an event in accordance with his/her 'Spiritual Calling', such as the Missioners' Outreach Programme that is in operation in the St Paul's Methodist (Cross-Cultural) Church, in which this pastor is currently serving. In fact, 'that cross-cultural group' without formal training, is planning and organising in such a way that their work is 'bearing fruit', simply because they are willing and able to do so. The 'fruit they bear' being as per Luke 6:43-44 and Luke 8:15.

Therefore one should rather think of a cross-cultural Church as being multi-cultural and as Ao and Penley (2003: GXVI) state in their book on Cross Cultural Leadership that:

"... to understand the commonalities that exists among all mankind. They (*such commonalities*) help us to realise that God has created us (*also*) with differences. It is critical that the Church thinks this through and learns about how all cultures have similar needs and how God would have the Church take part in meeting those needs, while seeking to do so in a way that best relates to a particular culture".

Another thing to keep in mind is that none of the following input on Leadership Skills entails that a pastor or events manager in the Church should need to go to a formal college to learn these skills. All these skills are taught to us in our Bibles by the many things our Lord and His prophets had said and done in the Old Testament and everything we do is Holy Spirit driven, and so it should be as stated by Elmer (2002), quoted in this section.

Therefore:

- **Envisioning: Leadership as a Visionary** means that a pastor, as a leader, not just in the Church, but also in a community, would have to be able to create a clear picture (vision) for the future of the Church in the environment that he/she is serving and aspire to build trust by embracing 'the stranger' in order to be embraced.
- **Embodying: Leadership by Example** means that a pastor should have the ability, as a leader, to personally practise the values and practices that he/she espouses. That would be their calling, vision and mission for all activities in- and through the Church.
- **Enabling: Team Leadership simply means enabling others**, which means that a pastor's leadership ability will entail to create an environment in-and around the Church in which all members, such as event managers of the Church should be able to take necessary actions in accordance with their personal calling (as laid upon his/her heart), as well as acting in accordance with the values and practices of the Methodist Church of Southern Africa, and the Church's vision and mission for communities (as members of the Church)through the Church.
- **Empowering: Leadership as a Servant.** The Methodist Church of Southern Africa needs to assist and empower its pastors in making resources available to leaders and members in Churches and to encourage them to make autonomous decisions on the basis of those resources. The Methodist Church of Southern Africa might also need to equip pastors to enable them through skills training in the Churches, to equip members of the Churches through similar skills training, to become self-sufficient by paying their 'contributions and tithes' in re-compensation to the Church. The idea/concept that Churches are also educational-tools for communities is something that many denominations World-wide and in South Africa, have already embraced and accomplished.
- **Embracing: Leadership with Insight and Knowledge:** Embracing and welcoming all members of the Church, regardless of race or nationality, without compromising the integrity of the pastor's own identity, as well as the values and practices of the Methodist Church of Southern Africa, while always adhering to, and placing the Holy Gospel of God first and foremost.

2.11 CONCLUSION

Despite the fact that it is difficult to 'generalise' what all the problems and challenges are that cross-cultural pastors face, such problems and challenges can no longer be denied, nor ignored, especially as the Methodist Church of Southern Africa, like other denominations, has become increasingly racially and ethnically diverse.

Even if McSpadden (2003:IX) states that, "certainly no one person can understand and analyze the complexities of cross-cultural – cross-racial clergy appointments", it was in the 2017 Conference resolution, with regards to ministers in cross-cultural congregations where it was stated, "that it is very crucial to deeply understand what challenges and problems they face, so that they can be equipped and supported for this unique ministry, in order to raise their competency in ministering such congregations".

Elmer (2002:12) advises pastors as he writes: "Cultural adjustment does not come quickly and, for some, not easily. Therefore, don't be hard on yourself. Go into the new culture realizing that there will be bumps. So don't give up". Be yourself don't try as a leader to compare with other pastors with more experience or skilled than you, knowing that we all have different gifts of leadership.

Having done this research and having travelled this road with the pastors participating in this research has been most insightful and informative. Having had the opportunity to step into others worlds and shoes have been a great privilege.

McSpadden (2003:IX) expresses this experience the best, stating that: "I am deeply honoured to have had the opportunity to engage clergy, laypersons, bishops, and district superintendents in discerning the Spirit-filled challenges of pastoring cross-culturally, and cross-racially".

During this research much has been learned from others worldwide, who are also seeking for answers to the difficulties that they are facing: to overcome the challenges to cross-cultural ministry, regardless of whether it is for missionary work, establishing new Churches, or outreach programmes, etc. Many of the researchers and scholars in their books shared their wisdom pertaining to preparing, training and assisting pastors serving cross-culturally, which had been captured for all pastors' benefit.

All the pastors who participated in this research project are certain that they are called to serve in cross-cultural Churches, and determined to succeed. Therefore, many potential solutions, addressing the challenges that they face, shall be shared and discussed in chapter 5. The benefits of a narrative approach will be suggested as a means to address many challenges, whereby not just pastors' competency to serve cross-culturally, but also that of the leaders and field workers in all Churches shall be enhanced. From this material, new models of training shall be developed to assist all pastors and leaders.

The narrative approach can possibly be the main approach for workshops and seminaries where pastors shall be encouraged to share their stories with each other, learning, assisting and teaching each other, as was done with this research.

In the next chapter (chapter 3) the focus will be on establishing whether a narrative approach to ministry, such as that used for pastoral counselling and psychology, can be developed and implemented to train and equip cross cultural pastors for their ministries: for addressing most of their challenges, as well as that of the members of their Churches.

CHAPTER 3: CAN A NARRATIVE APPROACH CONTRIBUTE TO THE MINISTRY IN A CROSS-CULTURAL CONGREGATION?

The question to be answered in this chapter is whether a narrative approach ministry exists that can assist us in addressing the challenges pastors and their congregations face in cross cultural Churches. An intensive search for data on a narrative approach for ministry was embarked upon to also answer the question as to what causes the challenges that need to be overcome in cross cultural ministries.

3.1 INTRODUCTION

Practical theology begins with episodes, situations, or contexts that call for interpretation and contexts that confront them in ministry (Osmer, 2008:1). Hence, the descriptive task in this chapter seeks to address the question: Why is it going on? (Osmer 2008:3). Most pastors are ill equipped to minister across cultural barriers. Nonetheless most desire to reach out beyond their own culture, despite uncertainty of how to do so (Jackson, 2000:22).

Unlike with the United Methodist Church of America, as discussed in point 2.4.3 of Chapter 2, there are at the moment no clear goals and procedures in the Methodist Church of Southern Africa with regards to an appointment process when deciding which Churches should be considered for cross-cultural-cross-racial appointments, so that cross-cultural pastors of the Methodist Church of Southern Africa may perform their duties with confidence. There is no build up to the appointment of a cross-cultural pastor which focuses on the profiles or criteria for such Pastoral Appointments. Nor is there a 'Strategic Based' model for equipping cross-cultural pastors for the challenges they may face, such as those experienced by the pastors interviewed for the purpose of this thesis.

In this chapter the aim is to establish what the advantages are for a narrative approach to ministry, especially for equipping pastors to become effective leaders in the cross-cultural Churches that they serve in. The hope is that a narrative approach such as what was developed for therapy and counselling might, if developed and applied correctly also benefit cross-cultural pastors, whereby they might also become more effective in their ministry. The research question of this chapter is: Can a narrative approach to ministry be helpful to ministers in multi-cultural Churches for effective ministry?

Answering this question will also test the central theoretical argument (see 1.3) that pastors can be equipped for effective cross-cultural ministry by making use of a narrative approach. The question of Osmer, “Why is it going on?” will also be answered from the perspective of the central theoretical argument that some of the problems ministers experience in cross-cultural ministry are caused by a lack of knowledge about each other’s narratives.

Even though the current research on a narrative approach to ministry is mostly indebted to pastoral theologians such as Anderson and Foley (1998); Gerkin (1984) who developed narrative models in pastoral ministry and theology, it is mainly aimed at counselling. This research is then mainly based on the resources developed for a narrative approach to therapy, which was inspired by the pioneering efforts of White and Epston (1990); Freedman and Combs (1996); Müller (1999, 1996) as well as other authors sharing the same way of thinking. Ganzevoort (2012) confirms this, stating that, “Michael White and David Epston (2011:220) have mentioned that they have developed models for narrative therapy that have served many therapists as well as practical theologians.”

It is, however, important to emphasise the fact that this current research is dealing with ministering, as well as pastoring cross-cultural local congregations and not only counselling or therapy. Lastly, the review of literature for this research is the result of an extensive library research and it is also a result of researching for more information on equipping the Methodist Church of South Africa’s ministers on serving local cross-cultural congregations effectively. A number of significant areas of the narrative approach to ministry will be considered as well as relevant articles and journals to the research topic.

It is also envisioned that a narrative approach model for cross-cultural ministries **will** be developed to be used effectively for **training pastors and that such training will assist and equip them in addressing and eliminating** the cause(s) of the challenges that cross-cultural **they** are facing with regards to their ministerial duties and cross-cultural interaction.

How to handle congregation members’ reluctance to adapt to cross-cultural Churches is not something that pastors are taught and this lack of expertise suggests that pastors who are trying to minister a cross-cultural local Church are faced with serious challenges. A review of the literature indicates that a narrative approach could possibly be used so that it will become a commonly used method that can be applied in cross-cultural Church environments by those in leadership positions.

The fact that many authors and scholars are also researching the challenges that cross-cultural pastors face and seeking answers as to what can be done about it, implies that there are lots of issues with regard to the problems and challenges faced by such pastors.

As Goleman (2010a:4) proposes: “A new focus on the narrative leadership and the narrative of ministry can develop congregations as a primary source for place-forming narratives in American Society, can this also be true about multi-cultural Churches in South Africa? Therefore, this chapter’s main focus will be on the meaning of ministry in a cross-cultural Church or setting, and it seeks to explore the concept of the narrative approach.

- Section 1 looks at the broader meaning of ministry.
- Section 2 looks at understanding pastoring, while
- Section 3 presents an overview of the narrative approach.
- Section 4 Looks at a narrative approach to ministry
- Section 5 presents the principles of the narrative approach applicable to ministry in cross-cultural Church, answering the research question.

This chapter’s contribution in the whole thesis is, therefore, to describe **various narrative approaches** in ministry and how the narrative approach principles, if applied correctly, can possibly raise a pastor’s competence in serving cross-cultural congregations. As Jackson (2005:17) points out: “the ministry of the pastor of a multi-cultural congregation can be greatly enhanced **by using narrative approaches to minister effectively**, i.e. by being willing to listen to people’s stories, etc.” Therefore, the narratives of the congregations, as they tell and re-tell their stories will help a pastor to gain a deeper understanding as to what the narrators’ pastoral needs are and pastor will be able to meet their pastoral and spiritual needs.

3.2. UNDERSTANDING THE BROADER MEANING OF MINISTRY

In adopting a narrative approach to “ministry”, one has to understand what Church ministry truly involves. This might sound self-evident, but what does the term “ministry” mean and imply? The current research attempts to, briefly, define the biblical understanding of Church ministry by addressing the following questions: What is ministry; its purpose in a local Church, and who are the Church ministers?

In the Bible, ministry is seen as service to God and His people in His name. For example, Jesus' ministry, according to the New Testament, have provided the knowledge and insight for a Christian ministry to the Apostles, on which they have **built** the first Churches. Jesus came, not to receive service, but to give it to others. As in Mark 10:45 NIV, it is stated that: "For even the Son of Man did not come to be served but to serve others, and to give his life as a ransom." Pascoe (2010:1) defines ministry as such, that the: "Christian ministry is defined as the model of the early Church – viz. teaching the apostles doctrine, engaging in fellowship, commemorating the breaking of bread, praying together, caring for one another, worshiping God and actively evangelizing the community (Acts 2:42-47)". This being said, the ministry of the Church can therefore be defined in several ways. For example, firstly and simply, by doing what is stated in Mathew 28:19-20: (KJV): "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

Dittes (1999:6) expresses the notion that "ministry happens in a broken world and that this brokenness inflicts pain and suffering in people, whose brokenness can be restored when pastoral care is provided to make them well". Continuing to challenge others, Dittes (1999:7), states that: "I invite you to consider your own ministry through the being and non-being (spiritual) eyes of one who finds healing and hope in broken places", this can also mean in the presence or absence of a pastor.

However, a pastor's presence or another Christian's presence in his/her community makes a huge difference, as far as the local Church's ministry is concerned and this presence can have a huge impact in developing a cross-cultural Church. It is then important to remember that it is not only pastors who are called to minister, but all Christians are called to serve others, implying that all Christians, both pastors and laity, should minister by meeting people's needs with love and humility.

The Methodist Church of Southern Africa has embraced this perception, and Storey (2004:25-26) emphasises that "the Methodist Church of Southern Africa had identified six calls that should guide them as they continue to minister by spreading social holiness in the world". Leverton (2010:5) identifies two of these operations that need to be re-implemented in a Church, which are the "rediscovery of the every member ministry and the priesthood of all believers." This idea means that all people called Methodists are called to minister. In supporting this view, Forestell (1991:2) claims: "The New Testament teachers are all leaders in the Church and servants; also are all Christians called to serve, spreading the word while ministering to each **other's** needs". This implies that as from the

early New Testament Churches to the Churches of our day, each Christian has and shall then as the members of the Church, being the body of Christ, serve each other with their various gifts received from God (Romans 12:4-8 NIV).

The Pastors, Ministers, Reverends, Deacons, Evangelists shall then implement what is written, understanding that just as each of us has one body with many members so the body of Christ for various functions for building up the congregation; serving others and maintaining the Church as building. The members in the Church also do not all have the same callings in ministry, therefore: “If it is serving, let him serve, if it is teaching let him teach, if it is leadership, let him govern diligently, if it is showing mercy, let him do it cheerfully” (Romans 12:6-8 KJV). This implies that God gives us gifts so we can build up his Church; which should be used effectively.

Thus, as laity and pastors we must realize that all gifts and abilities come from God, and we must understand that not everyone has the same gifts as we serve God in establishing a cross-cultural Church. The implications are that all Christians can minister to God’s people according to their spiritual gifts, wherefore it is emphasized in the 2011 Methodist Conference (2011:64) that: “Every member’s ministry is fundamental to mission at local level”. Collins (2014) to the contrary states that “Ministry is a responsibility laid upon certain individuals within the Church who feel called by the Church to proclaim the gospel in word and sacrament”, however, he is of the opinion that not all believers have a part to play in ministry (diakonia).

Nonetheless, the Methodist Church of Southern Africa believes in diaconal ministry, as explained by the 2011 Methodist Conference (2011:65) that “A deacon serves in the ministry of service and the Word and in some Churches the diaconate has been little more than a stepping stone to the ordained priesthood or even just becoming assistants at Holy Communion”. One has to keep in mind that Churches have different doctrines or beliefs and they define ministry according to their traditions, e.g. The Methodist Church of Southern Africa 2011 Conference reaffirms that there are “the ordination of Deacons to the ministry of Word and Service; the ordination of Presbyters to the ministry of Word, and Sacrament, and beliefs, and that such ordinations should not be confused”. Also in accordance with the Methodist Church of Southern Africa’s Book of Order, Laws and Discipline (12th Edition) (2014:30): “Ministers shall include ordained Ministers, Supernumeraries and Probationer ministers”; these ones are for ministry of word and sacrament. There are also different orders for those who are called for ministry of word and service”, as the Book of Order Laws and Discipline (12th Edition) (2016:153) states: “Orders of ministry within the Methodist Church of

Southern Africa, as well as an Order of Local Preachers, Order of Deacons, Order of Evangelist and Order of Bible Women's ministries." We also note that the ministry of Christ is through Presbytery, word and service, also that all pastors, including Youth Pastors and Children Church Teachers, are all equal, there's no one which supersedes another in the order. This means that a pastor must know the desires of the members in his/her congregation's hearts, where there passion is to serve in the Church. Breed (2014:6) summarizes this ministry beautifully as he writes: "A follower of Jesus, is either involved in ministry, or he/she is not a true servant of God". That means that no one in the Church should be allowed to avoid service in any way, meaning that all who accepted Jesus as Saviour need to find a place to serve as Christ came to serve us.

The 2011 Methodist Conference (2011) underlines the importance of such service by stating:

While there is evidence in the New Testament for several lines of development of the ordained ministry, the Methodist Church of Southern Africa has adopted the threefold pattern of deacons, presbyters (elders/ministers) and bishops which became a general Practice at the early stage in the development of the Church. Our understanding of the role and function of Deacons, Ministers and Bishops must be guided by the need to be outward looking and mission focused, and to empower, care for, and work alongside all our members in carrying out the Mission and Ministry of Jesus Christ (p.64).

One has to remember that various congregations' contexts differ and each has its own challenges. Forestell (1991:4) explains this well, writing: "Ministry in the Church, therefore, derives its specificity from the ministry of Christ himself." For instance rural, urban or township ministries cannot be approached in the same way, as the needs of each community differs, therefore, a pastor needs to hear stories of his/her congregation's struggles and joys in order to minister effectively in any given community.

Total commitment to any ministry is required, but especially so for a Prophetic ministry, and Gerkin (1992:76) writes: "We are reminded that bearing the responsibility of prophetic leadership involves a quality of suffering fraught with ambivalence, uncertainty, and the wish for support". That is why it is so important for the pastor to be convinced that this is the right road to travel, particularly when ministering to a cross-cultural local congregation in this era. The pastor in his/her ministry needs to develop a willingness to face pain, disappointment and discouragement at every turn. Even Jesus,

who called pastors to minister to his people, warns us, saying to His disciples: “*If anyone would come after me, he must deny himself and take up his cross and follow me*” (Matthew 16:24 NIV).

Following Jesus, therefore, means being truly committed, even if facing the risk of death, and there is no turning back. Therefore Talbert (2004, October/November) warns about the consequences of Ordinance of the ministry, by pointing out: “When Jesus dared to speak a word, it cost him His life. Is it any wonder then, when we choose to follow “*do ministry*”, when it happens to you”, *New Dimension*, p 1. Breed (2014:6) emphasises this as he writes: “Jesus establishes his kingdom with the *diakonia* of his followers who are ready to sacrifice their lives in the service of their Lord”. If a minister chooses to travel this road mentioned above, it could be more challenging and painful to build up a cross-cultural Church, especially by a Prophetic ministry. It would require a minister to put his/her faith in God to be the minister’s source of strength. But above all, it assumes a spirit of humble servant-hood in that minister.

With regards to any ministerial calling, Breed (2014:6) expresses the view that “Ministry (*diakonia*) means following Jesus in his example of obedience to God; having a relationship with the Father, with the resolution to honour God, in expectation of God’s honour, which they will experience”. Ministry must therefore be seen as the task of every Christian, following Jesus in His ministry with the gifts of the Holy Spirit, building up the body of Christ.

3.3. UNDERSTANDING PASTORING

The current research’s focus is to empower **pastors** to minister effectively in their cross-cultural congregations. It is, therefore, imperative to understand what a “Pastor” is, and even what pastoring is all about, particularly in a cross-cultural local congregation. Jackson (2005:16) sums the task of ‘pastoring’ up as follows: “The pastor is one who walks with his sheep in the community in which God had placed them. The people, the flock, are on a journey, and the pastor is walking with them through all of the experiences of life”.

Although the concept of ‘pastoring’ or ‘shepherding’ is no longer common outside the rural farming community it is once again finding its home in the Church. This being so, due to the Biblical imagery of the people of God being the flock for which he cares (Isaiah 40; Ezekiel 34); Jesus then taught that he was the “good Shepherd” who would lie down his life for his sheep (John 10). This theme was further elaborated on by the apostle Paul in his farewell speech to the Ephesians elders: “Keep

watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of God's flock which is under your care" (Acts 20:18 NIV), as well as by the apostle Peter in his first epistle in which he urges Church leaders to "be shepherds of God's flock which is under your care" (1 Peter 5:2 NIV). Paul also acknowledges that God had appointed "*pastors*" in local congregations as one of his gifts to the Church (Ephesians 4:11). Through this the concept of 'pastoring' has grown in the Church context.

This concept of "care" is also central to the Church with regard to pastoral responsibility, "which involves giving attention to the issues and concerns of the contemporary cultural context" (Gerkin, 1997:36). The implication is that God has placed pastors in Churches to care for a community and by caring for individuals and families it helps pastors to build relationships with the community. By maintaining a relationship with his community, the pastor gets to know the congregation better and he comes to understand and know the people's needs as he/she leads them. It is then also important for a pastor to live amongst the community that he/she serves, so that he can observe and become aware of the pastoral needs of the community. Pastoring, in a nutshell, includes walking with people through all the walks of life and caring for them, a concept that Jackson (2005:16) reinforces when he writes: "It is in caring for individuals and families by which the pastor will want his Church to demonstrate a Godly alternative that works." The pastor is thus more than merely a preacher, organizer of programmes, giver of advice, officiator at weddings and funerals or manager of an organisation. The pastor is also more than a counsellor or therapist, and pastorship should never be viewed as only counselling, as for pastors in a cross-cultural local congregation, cross-cultural counselling may be included in their duties, but their ministry is not restricted to counselling. Pastors also deal with research and, as with this research, research deals with a ministry that is much wider than counselling – it is data processing for pastorship. Even in counselling one needs to allow God to work in His own way, in His own time.

Pastoring simply implies that a pastor needs to walk with people (the congregation) through all their difficulties and triumphs. Peterson (1989:4) states that "it requires the pastor to simply be there; being drawn into their cultural norms – their joys and sorrows – and trying to understand and identify with them and to remind the flock that God is there".

Wagner (1984:59) states that "the reason that the growth of many Churches has been perplexing is that the Church growth approach shifted to the expectancy among Church growth proponents that there should be a move away from pastoring (as described above) to "ranching". Ranching is

whereby the senior pastor oversees others who do the pastoring. The pastor is thus one step removed from the people. The rancher equips the pastors to equip the people. The rancher is therefore much more of a director than a pastor. This role, however, does fit in with the Church-growth philosophy and Wagner (1984:59) furthermore states that: "A vast majority of pastors are no longer only shepherds, although their congregation requires of them that they remain that way". In other words, ranching can be an obstacle to growth. Despite this situation, Wagner emphasises that the work of shepherding should still be done, but not by the "senior pastor." It then needs to be acknowledged that all the pastoring does not have to be done by the "senior, full-time pastor". Pastoring is a gift of ministry which God also gives to different members of his Church and Priesthood of all believers; it is defined as above, under the "ministry" sub-heading. In South Africa (especially in the predominantly white Churches) the senior pastor will need to set the tone of the ministry by both teaching and leading by example. The Cross-cultural context is something that is much more likely to be caught onto, than taught. This in turn is, at this stage, unlikely to leave much room for the "rancher" approach to be implemented.

If it is however possible for the 'rancher' pastors to make this a possibility by their approach and spirit, so that the leaders in the Church will catch onto this and embrace it. Such an example may then filter through to the other members of the congregation and thus ensure success. It will be even more effective if the rancher is able to develop a cross-cultural pastoral team, not so that black pastors look after black people and white pastors look after white people, but so that a completely inter-racial 'social cohesion' ministry takes place. If this could be achieved, this approach to a Church growth principle may work for others as well. In fact, it would be desirable if it succeeded. Yet, this would still require that the people need to accept a pastor from another culture, which seems unlikely to happen until such time as the senior pastor is able to transfer his attitude to his congregation, who would be inclined to embrace the change.

If the above reasoning is accepted, the workability of a narrative approach can be investigated as a possible contribution to a successful ministry in a cross-cultural congregation.

3.4. UNDERSTANDING “NARRATIVE APPROACH”

3.4.1 The Narrative Approach Ideas and Practices

Lyu (2009:128) describes the narrative approach as follows: “A narrative approach begins with what we do every day: speaking, listening, and creating each other’s story.” We cannot imagine our lives without being storied. Especially in times of crisis, people tell stories in order to make sense of what happened to them (Doehring, 2006:67). Lyu (2009:129) emphasises further that: “as such, a narrative approach is likely more natural compared to the clinical approaches, typically found in the mental health field, in which the modality of diagnosis and clinical intervention is emphasized”, and according to White and Epston (1990:19-27), the narrative approach allows for life experiences to take on meaning when they are connected coherently over time in the form of stories.

Anderson (2006) states that narrative approach has the following three assumptions about nature of reality:

- Reality is socially constructed over time and in time.
- Reality is constituted through language and metaphorical speech.
- These socially constituted realities are organized and maintained through narrative (p.201).

Coyle (2014:3) summarizes the origin of narrative approach as he writes: “Since the 1980s, a growing interest in narrative theory and practice has spread in ministry and theological studies as well as other disciplines.” In addition to this, Michael White and David Epston, as well as other postmodern thinkers, such as Jerome Brunner and Hans Frei, have influenced the rise of narrative ministry models that ultimately influenced people in the pew, and enhanced their spirituality. Narrative theology, narrative preaching, and pastoral counselling, in a narrative theme have each contributed to a narrative model of ministry that is now understood to address searching for meaning in a postmodern society, where many of the master narratives of modern culture no longer exist. Heikkin (2002) as quoted by Moen (2006:4) says the following about the meaning of the word narrative: “In Latin, the noun *narratio* means ‘a narrative’ or ‘a story’, and the verb *narrare* ‘to tell’. A narrative is then a story that relays a sequence of events that is significant for the narrator and/or the audience.” Coyle (2014:2) says: “The term ‘narrative’ denotes the act of telling or reciting the events leading up to a story.” Freedman and Combs (1996:1) explain that: “Using the narrative metaphor,

leads us to think about people's lives as stories and work with them to experience their life stories in ways that are meaningful and fulfilling".

One might then say that, if one works from a narrative perspective, living amongst the people one increasingly tends to become a part of the solution and direction that one is seeking to offer to others. In addition, as the researcher is a pastor serving in a cross-cultural Church, he also has a story to tell that can contribute towards this research. The reality of the matter is that, whatever journey one has undertaken, one has a story to tell and by re-authoring one's story one can create hope and encourage others to tell their stories as well. When the members trust their pastor, they realise that he/she is also just human and often has to deal with the same struggles that they have/encounter.

Ganzevoort (2012) identifies three dimensions of the narrative approach:

- The first is the use of narrative forms in practical ministry and religious communication (like preaching and pastoral care).
- The second involves empirical analysis and deconstruction of religious subjectivity that is inherent to narrative.
- The third empowers marginalized voices by creating an audience for their stories (p. 214).

Shortly after the 2004 South African democratic elections, during a television interview with Dr Alex Borrairie, a commissioner on the South African Truth and Reconciliation Commission explained some of the purposes and values of the Commission. One of his comments was that the purpose of the Commission was to give people "a chance to tell their stories". Narratives (stories) are then a vital part of all people's lives, and most especially would people's stories after 22 plus years of democracy, form part all South Africans' experiences and expectations, whether realised or not.

Consequently, the narrative approach will be explored and used as a possible tool to gain the expertise by which pastors serving cross-cultural congregations may be guided. Coyle (2014:12) reinforced this approach, and it is also believed that by using a narrative or story approach to ministry, the congregation might also recognise a pastor's story as being part of their story. In turn, this fact might then empower them to contribute towards uniting the Church through common experiences. Moen (2006:4) therefore states that "individuals should be encouraged to tell their stories". It was noticed that when the pastors participating in this research have done that (told their

stories) they no longer felt isolated and inadequate due their experiences. Through their narratives they also expressed their individualities and by capturing the content of their stories in order to gather research data, the aim is then, after the data had been analysed, to be able to compile a guiding document or training model for cross-cultural pastors.

The context of this current research is to establish and enhance cross-cultural congregations by reorganising Church structures and by understanding various ministers' struggles with regard to serving their congregations. Such struggles often occur within the context of community members who are from different cultural backgrounds, with their own 'unique' day-to-day struggles, that all worship together. The narrative approach is then to be explored as a possible approach that could be used to equip pastors to serve effectively in their Churches which aim to address the needs of a cross-cultural congregation.

This approach does not imply that Pastoral leaders shall or should become controlling, manipulative or authoritative people who lack knowledge, sympathy and empathy. However, such pastors should be open to adjust to circumstances and events taking place in a community, implementing a leadership training model/program by which such pastors shall learn how to or be guided as how to perform their ministerial duties more effectively. Freedman and Combs (2002:205) explain that "Not only do these stories determine the meaning that people give to experiences, but also help to determine which aspects of an experience a person selects for expression". By observing this we might then determine what impacts them the most, as well as attempt to gain understanding and insight to determine that which has real effects with regards to the shaping of, and directing of, peoples' lives.

Stories should be informative as well as transformative in a sense that it does not help in sharing a story that is meaningless, there has to be a reason why one tells a story. In this case, the reasons would be to expect a solution, seek an answer, and/or guidance. Stories also give meaning to life, whereby one might organize or reorganize one's approach to life; try to find the way and the means that will help to guide one step by step towards a better tomorrow or future. The role of the pastor in this approach is then to have, and express, empathy for the story teller as the congregant, in order to fully understand the story, so as to leave the story teller with a sense of hope when a negative experience or incident can be addressed in such a way that the story teller might be able to learn to accept or alter an situation through a positive approach or a new perspective after telling and re-telling the story, which is more often than not therapedic. The story teller might also come to realise

that he is, or isn't at fault, causing the problem and might be willing to do something about it. A pastor needs to ask the story teller what he would do, and think that he could do, as a Christian to address a difficult situation or matter. The most a pastor could possibly do is to lean on scriptures as to what the correct path of action should be.

A pastor, through a narrative approach, should acknowledge the validity of the individual's understanding of the past and the present (as revealed in his/her story), even if it is a biased understanding. The point of departure and the basis of the narrative approach shall then be with the understanding that a unity exists between the past, the present and the future that simultaneously contain an inherent tension (Müller, 1999:2).

It is also understood that the ultimate meaning and purpose of life lies in, and is expressed in, people's stories about themselves, therefore, Klein (2002:10) emphasises that a 'friendly' approach is needed, as he sees 'the human science' within its broader theory of understanding. Klein (2002:10) furthermore, sees it as dialogue and conversation, by which we acknowledge that all humans have a joyful or sad story to tell. As we share these stories we are able to build each other up. In addition to this, a pastor's journey, through conversation with a community, will take many different directions, but it would be of the utmost importance that a pastor should be able to guide effectively, through insights, by knowledge, experience and understanding, even if it is gained from the shared stories.

In writing about narratives, Gergen (1994) identifies three different forms of narratives that might be helpful in gaining a better understanding, as identified:

- The progressive narrative which, as an incremental narrative, links events together so that the movement of the story is seen to be moving forward (carrying the person/congregation forward);
- The regressive narrative, on the other hand, depicts a downward side by taking a backward step in the story being told (with the person/congregation milling around in the past), and
- The stability narrative that remains unchanged over time (with the person/congregation remaining despondent and lost), while life simply goes on (p. 145)

The pastor's journey together with that of the cross-cultural congregation needs to move forward. This progression being that the pastor, serving cross-cultural congregations, as well as the congregation, should come to believe/see that their combined story has been changed into a progressive narrative.

The central dimensions of a narrative approach therefore need to relate with the given information (reflections of the reality, the facts, traditions and perspectives) in relation with those who tell the story, or for whom one tells a story, in order to bring them closer to God (Ganzevoort, 2012:218). Furthermore, the final narrative approaches will give marginalized groups a voice, whereby a critical perspective often works with the narrative approaches to highlight the value of local stories that challenge the dominant logic of an oppressive society (Ganzevoort, 2012:220).

In the current research the researcher have in a sense ministered to a few pastors by listening to their stories about their ministry in multi-cultural congregations (see chapter 2). These pastors' stories were stories not previously heard by researchers.

The aim were to give pastors, as co-researchers, an opportunity to share what they experience, why they feel effective or ineffective; to share information and to come up with ideas that could work best for them in order to become more effective in serving cross-cultural Churches. The researcher gave them a voice by using the narrative approach to listen to their stories in an effort to gain insight, understanding and knowledge from what they are sharing in their stories.

3.4.2 Narrative, Post-Modernism and Social Constructionism

Narrative, Post-modernism and Social Constructionism are all relevant to the narratives used in this study, for they put more emphasis on infrastructures and these three approaches cannot be separated, as they complement each other. Hence, they are making a contribution as pointed out under point 3.5 with the heading 'The Narrative Approach to Ministry'.

The following definition of Narrative, Postmodernism and Social Constructivism can be given:

- A Narrative was comprehensively defined in this chapter under sub-section 3.4 point 3.4.1, although, in some ways, the term narrative has been misunderstood by some people, as simply referring to people's experiences being encapsulated in a form of a story. Anon

(2016:13) states that “the notion of narrative is drawn strongly from postmodernist views of truth and reality”.

- However, McAdams (1993:28) argues that a “narrative is not a matter of linking a series of different facts or events but instead is a matter of “constructed” reality.” Narratives (stories) have been part of being human from earliest days. The same is true for the Christian religion (Ganzevoort, 2012:214).
- Postmodernism is an aesthetic, literary, political philosophy, which was the basis of the attempt to describe a condition, or a state of being, or something concerned with changes to institutions and conditions (Giddens, 1990:45-50). Regarding this study, the institution is the cross-cultural Church which needs competent pastors to serve, within which the “Postmodernism can be seen as a *broad term* for social Constructionism” (Gergen, 2009: vii).
- Postmodernism is an aesthetic, literary, political philosophy, which was the basis of the attempt to describe a condition, or a state of being, or something concerned with changes to institutions and conditions (Giddens, 1990:45-50). Regarding this study, the institution is the cross-cultural Church which needs competent pastors to serve, within which the “Postmodernism can be seen as a *broad term* for social Constructionism” (Gergen, 2009: vii).

Visser (2012:42) discusses the two terms independently, stating that the ideas generally called social constructionist, do not belong to any one individual. There is no single book or school of philosophy that defines social construction. Rather, social constructionist ideas emerge from a process of dialogue, a dialogue that is ongoing, and to which anyone – even one as a reader – may contribute, and Jonas (2010:20) states that: “Postmodernism shows the challenges that our current community is facing, because of insecurity and instability”.

- Social constructionism resonates with Freedman and Combs’s (1996:22) summary of the postmodern view of reality (which they say has been referred to and labelled as “constructionist”, stating that, realities are socially constructed; realities are constituted through language; realities are organized and maintained through narrative and that there are no essential truths other than Biblical truths.

Van Schalkwyk (2010) writes that:

“Social constructionism postulates that social phenomena, concepts and meaning that were developed and also how they developed in a specific social context, stating that, Social constructionism emphasises that reality and knowledge are socially constructed beliefs leading to actions” (p.8).

Visser (2012:53) argues:

“With the narrative approach incorporated into this, a social constructionist approach then needs a narrative approach to examine (the situation). This is so, especially when exploring human (social) phenomena, such as, in this case of abuse in (private lives) and/or experiences of abuse in the Church. With such a study having been done, pastors can be equipped to address such behaviour while serving cross-cultural Churches effectively” (p.53).

In order to address incorrect social behaviour there should then be an interrelationship between members of a cross-cultural congregation and the pastors. A pastor would also need to, in order to know how to approach cross-cultural members of the congregation, understand their culture, beliefs etc. This entails that, in order to help people with social problem, pastors would need to be able to interpret their world, as what is socially acceptable in one culture, might not be so in another. This can also mean that the construction process takes place in relationships. Gergen (2009:9) states that “constructions are valuable as far as they are socially helpful or useful”, for he sees the “social construction of the world and social utility as interdependent”. According to Anon (2016:13) “the narrative approaches, as they have been developed since the inclusion of postmodernist ideas, have been associated with a range of creative and respectful interventions with issues of mental illness, and addressing violence, gender issues, sexuality and racism, at individual, family and community levels”. Jonas (2010:18) also states that “with postmodernism as a worldview that determines meaning and purpose in life. When people live together in a community, they need to decide what is right and wrong”. This entails that a pastor would need to be able to address issues such as violence, gender bias, sexual deviances and racism, at individual, family and community levels, in such a manner that people shall be convinced to change their ways, without laying down the law through criticism or endangering themselves. Freedman and Combs (2002:187), state that “a central tenet of postmodernism is that at the social level there is no single, essential, ‘true’ body of knowledge about how people, families, or societies should function”.

Jonas (2010) also states that:

“The mark of the postmodern condition of knowledge is then to discard the authority of universal science but accept narratives of local knowledge. The postmodernist’s reasoning, being contextual and relative to current affairs, entails that, what people see as rational is comparative to the main narrative in a society or institution. Reason is always situated within particular narratives, traditions, institutions, and practices” (p.17).

There can be no doubt that a cross-cultural pastors would find themselves positioned within a social construction which shall, more often than not, be contrary to the way they think about what is right or wrong. A pastor’s approach, especially when having to be truthful, would need a huge dose of diplomacy. Therefore narratives, based on knowledge and truth, shall be of great value to pastors, as this might also be the only way to correct incorrect behaviour. A pastor cannot become a mediator between two people outside the Church, unless invited into someone’s home by both the husband and wife. Klein (2002:8) states that “the narrative approach to social constructionism underlines the most holistic, inclusive and totalizing views persons might have of others and their situations”. Therefore, as the idea is not that all pastors need to become psychotherapist-pastors, but merely listeners, leading the sheep to trust in God, becoming good citizens, and reliable members of a family, it would be best for members of the Church to be ministered to, or be counselled, at the Church itself, rather than in their homes.

3.4.3 The Significance of the Narrative Approach

The “narrative approach” is significant because it creates opportunities for stories to be told and understood in order to allow pastors to make sense of their cross-cultural context. The story is an important object of this study as it focuses on how Pastors, having connected with the people they serve, make sense of sharing their stories to equip them in serving cross-cultural Churches effectively. Frank (1995:200) emphasises this narrative approach distinction as he writes: “Stories are not material to be analysed; they are relationships to be entered into.” This remark implies that it is important for a pastor to build a healthy relationship with his/her cross-cultural congregation so that he/she may minister effectively. Listening to a story shared voluntarily, without the researcher’s

judging or putting on pressure and manipulating stories, is to the benefit of all and it would not be ethical for the pastor/researcher to impose their views on the story teller.

Ganzevoort (2012:217) voices his opinion stating that “a narrative approach then can be used not only to analyze and interpret narrative in verbal forms (like life stories, sermons, or biblical texts), but also to understand human actions, including rituals, congregational exchanges, and so on.” Coyle (2014:5) asserts that: “the limitation is that the identified narrative approaches represent a rich variety of ministry settings that are idiosyncratic to their own cultural and faith contexts”. This observation indicates that while the principles are quite descriptive, one has to know that a specific practice orientation can apply to various settings that form the local context.

This study deals with real people who have had true life experiences about which they are sharing their stories, such as pastors who are serving cross-cultural Churches. This then also entails that “a narrative approach should never be a rigid method, for such stories need to be recorded, analysed and interpreted to gain insight and understanding” (Müller, 2004:304). This also entails that research should be done to assist in finding solutions for the pastors’ individual struggles in becoming effective in their ministry in cross cultural communities. By understanding their struggles, as well as the reason for their struggles, one should be able to come up with adequate solutions upon which an effective narrative approach model for ministering in a cross-cultural Church can be developed. Freedman and Combs (1996:1) explain that, “in narrative approach, there are two main metaphors to be applied i.e. narrative and social construction.”

Using the narrative metaphors lead us to think about people’s lives as stories and to work with them to experience their life stories in ways that are meaningful and fulfilling. Using the metaphor of social construction leads us to consider the ways in which every person’s social, interpersonal reality has been constructed through interaction with other human beings and human institutions and to focus on the influence of social realities on the meaning of people’s lives. Freedman and Combs (2002:91) highlight another important distinguishing factor about a narrative approach as they write: “We try to notice things we are taking for granted. Narrative approach strives to not make assumptions”, and take this further by quoting White (1991:23) as he says: “One way of inviting others to question our assumptions is through what is called *transparency*”.

The term “transparency” is defined by asking questions. Therefore Freedman and Combs (2002:205) emphasise that “our role in this process mainly involves listening and asking questions.

Asking questions rather than making interpretive, diagnosis, or interventional statements, invites people to clarify and redirect our understanding at each turn of the conversation”, we then understand that a researcher and co-researchers need to both be patient with story development as it unfolds, while making this a joint activity which should not be rushed, leaving thought to analysing and understanding the story until later. Paraphrasing is important: if one does not understand a question or answer, do not rely on assumptions, confirm the details that shall be applied later, and also reject details that do not apply later.

A researcher is both curious and an observer, and Klein (2002) affirms the principles of the narrative approach as he writes that:

“The therapist (pastor), instead of being the quick fixer, problem solver and all knowing expert, plays an active role by being a respectful, curious, transparent, and subjective oriented facilitator who is working towards loosening the power of the dominant discourse we experience through strategies, plots and plans in society and our culture” (p.81).

The statement above emphasises the fact that the narrative approach for teaching and preaching is grounded different from other approaches to teaching and preaching. Klein (2002) summarizes that the narrative approach is grounded in sets of assumptions, based on the understanding that:

- People have, within themselves, the knowledge and the resources to create a preferred narrative and thus a new life.
- The problem is the problem, and not the person. People have relationships with problems, but they are not the problems itself.
- People can become the primary authors of the stories of their own lives (p.81).

3.5. NARRATIVE APPROACH TO MINISTRY

Ganzevoort (2012:214) states: “Although, in some sense, narrative approaches in practical theology, having only been developed recently, one could claim that there is a long and intrinsic history of this relationship.” Indeed, it was a huge struggle to find literature on ‘narrative approach to ministry’ as this approach was designed for a ‘narrative approach in therapy’.

The narrative approach in literature is also a widely researched field. Golemon (2010a:vii) states that the “Alban Institute has been engaged in a research project called the ‘Narrative Leadership Project’, made possible by the Luce Foundation, which involved pastors, lay leaders, seminary educators, and some congregations in an exploration of the narrative resources and activity of ministry”.

As Coyle (2014:2) then shares the same sentiment as Golemon, the power of using story in pastoral care and ministry is evidenced by a trend in recent years seen in recent publications by Alban Institute, wide-ranging topics in the Society of Pastoral Theology Annual Study Meeting, and other publications in pastoral care from a North American context.

The narrative approach to this research is, however, simply to do an impact study by covering many diverse factors, positive and negative, in pastors’ lives, as one seeks to lead and train pastors in a practical way, which shall suit pastoral leadership well. Such an approach to gathering information is also intimate and should be most useful in developing a training model that can address daily pastoral leadership issues and if used/applied correctly, can be effective in leading cross-cultural Churches, addressing all the challenges that pastors in cross-Churches are facing, which does not involve counselling and therapy.

Lyu (2009:18) claims that: “Along with resources in narrative pastoral care and theology, I will draw upon narrative approaches to therapy developed by White and Epston (1990:18) as a model that helps to construct a ‘preferred story’ that is liberating, transforming, and creates wholeness.”

Lyu states further that since the knowledge obtained to build the narrative approach for therapy was obtained with the assistance of pastoral theologians we can now also obtain information from that research.

It must be noted though that the narrative models developed by the above mentioned pastoral theologians, based on pastoral care and theology, are mainly developed for counselling purposes.

Coyle (2014:3) affirms Lyu’s (2009:18) view as he writes: “Since the 1980s, a growing interest in narrative theory and practice has spread in ministry with theological studies as well as other disciplines.” In addition to Michael White and David Epston, other postmodern thinkers such as Jerome Bruner and Hans Frei have influenced the rise of narrative ministry models, ultimately to influence people in the pew and increase their spirituality”.

We also continue to draw information from authors such as Golemon (2010a:1-2), whose writing introduces us to some of the important roles that the narrative approach can play and be implemented by pastors, by stating that:

“Narrative forms and story-telling are so much part of Jewish and Christian practice in fact, that most congregations take them for granted. Yet, while popular culture and practice recognize the power of faith stories to address modern life, many Churches and synagogues have yet to recognise the potential of their own narrative work for revitalizing religious traditions and practices” (p.1-2).

Duncan (2008:1-2) shares more or less the same sentiments with Golemon (2010a) saying that the “Narrative approach is a story based research and analysis in discerning ways in which leaders of congregations and institutional ministries from various faiths can engage in ministry to transform their community”.

Golemon (2010a:1-2) states that “there is no doubt that theology, preaching and pastoral counselling in a ministry, with a narrative theme, have all contributed to a narrative model for ministry”. Graham (1992:23) also states that “pastoral theology draws resources for its creative work from compiling the ‘act of ministry’ by covering living tradition, cognate secular knowledge, and the personhood of the one carrying out the act of ministry

Coyle (2014) describes the narrative approach to ministry and pastoral care and proposes that current narrative approaches fall into following three categories:

- The broad narrative methodology which focuses on a life story and how that particular story can be applied to the lives of others in order to assist in the understanding of Christian belief and the strengthening of faith.
- The genres of narratives or stories, which involves categorizing stories according to their types. Pastoral ministry can then be applied in different ways, based on these genres.
- The psychotherapeutic narrative methodology approach which enables pastors to provide spiritual care to members of the congregation, which is similar to the narrative therapy (p. 3).

Golemon (2010a:5) reinforces that in America: “Religious leaders can harness the power of narratives in religious tradition and people’s lives to develop a new understanding of ministry and leadership that can change the face of American congregations.”

3.5.1. Narrative Approach to Pastoral Care

The ministry of the pastor of a cross-cultural congregation can be more effective if he is willing to listen to people’s stories and help them to listen to each other’s stories.

Golemon (2010a) explains this situation:

“Through it all, the power of storytelling and narrative approaches to leadership has convinced us that this is a ground breaking arena for developing new forms of pastoral and lay leadership in ministry. In short, we believe good narrative leadership has the potential to transform congregational traditions, practices, and mission for the current age” (p.2).

This approach means that a pastor should be willing to walk with some members of a congregation so as to try and understand both them and their stories, giving them hope for a brighter future, encouraging their faith in God; with God being the invisible chief character in their lives from the start. The pastor’s task is more complex in a cross-cultural community, but by listening to the community’s stories, with the aim to break the barriers down between people of various cultures and origins, he will be able to cater to the needs of everyone in the community; being unbiased and encouraging everyone to become so as well.

Both Müller and Stone (1998:328) describe this approach as pastoral care giving that respects the people who receive care, being sensitive to cultural differences, and recognizes the uniqueness of each individual. This approach, being fairly new, is very different from the training of most professional pastors. For example, the MCSA seminary, and probably other denominational seminaries, is extremely beneficial for their role in equipping their pastors with knowledge in subjects such as biblical history, leadership development, Church planting, styles of worship etc.

Even though seminaries are excellent in providing the basic foundation for pastoral training, they place a high focus on theory and not on practical ministry. Practical ministry is as important to the minister as electricity is to an electrician (Kargo, 2014:1).

Jackson (2000) had the same conviction when he writes:

“Pastors have often been led to believe that they are either to function as semi-professional psychologist who have a bag full of solutions for people’s present problems based on past experience, at hand, and that they are all as knowledgeable as prophets” (p.30).

However, this misconception might not be so difficult to understand if one is aware of the struggles of pastors within the cross-cultural Church or context and knows that one needs more than just theory to assist them. Yes, they do deal daily with real people whose real life stories are affecting them and they are often filled with fear, anxiety and uncertainty. Freedman and Combs (1996:1) asserts: “Therefore, to gain insights, to find solutions or giving words of encouragement by using the narrative metaphor, leads us to think about people’s lives as stories and as pastors, then work with them to experience their life stories in ways that are more meaningful and fulfilling”.

To find solutions, a pastor might also then tap into the talents, abilities and experiences of other members of the Church who have overcome their stories of fear, anxiety and uncertainty and ask them to assist others by encouraging the members of the Church to become not just involved with others’ lives, but also part of a solution, working together as co-workers in the Church. This approach can be implemented for any event, such as dealing with an illness or death in a family, whereby a member who dealt with similar issues before can assist another member in the Church. A pastor should not have to work alone, when he has many resourceful people in his congregation, possibly waiting to be called on for assistance. Such an input would then contribute towards structuring the Church for aid.

Church members may then become involved in Church affairs by implementing “counselling” and “therapy” approaches that have been made especially popular by writers such as McAdams (1993:45) who portrays counselling as being a counsellor (under the direction of the Holy Spirit), knowledgeable and wise enough to apply the scriptures to any given situation. In other words, the counsellor knows the solution to the problem and tells the counselee how to put their lives right.

The essential difference between both of the two abovementioned approaches (counselling and therapy) and the narrative approach to ministry is that, in the first two, the pastor is in control – is directive. In the narrative approach to ministry, the pastor will be much more open to direction. While he/she may have an overall end in mind and heart (viz. something as general as desiring to find a resolution to the present issue), nevertheless, the emphasis will be on listening seriously to the companion's story, and trying to identify what God has already been doing. The point is to be sure to get the facts right, and in trying to get the companion him/herself to recognize what God has been doing, and to discover where God is leading.

While the narrative approach to cross-cultural pastoring will have a clearly defined Biblical goal (viz. that congregations can worship, work and live together as one family under the leadership of Christ), nevertheless the pastor will not be all-knowing in how to achieve that goal. It would then not be required of a pastor to be all-knowing when journeying with companions, nor does he alone need to understand the issues that are involved – particularly in the lives of those who come from culture other than his/her own. The best a pastor can hope to do and strive to do, is to walk with people, listen to their stories, try to understand and ultimately to give hope for a solution to a problem, or a happier, more fulfilling future.

Louw (1994:77) puts this interaction between experiences as he writes: "The patient's [companion] story must be put in touch with God's Story and vice versa, to the point where these two stories converge and the patient (companion) discovers God's fulfilled promises, hope emerge".

In conclusion, we all interact because we live with each other and as we do so we build relationships, which lead us into changing stories, which helps us to know and understand each other better; willing, able and empowered to carry each other forward.

3.6 PRINCIPLES OF THE NARRATIVE APPROACH APPLICABLE TO CROSS-CULTURAL MINISTRY

From the previous discussion the following can be deduced:

Any pastor, male or female, who chooses to adopt this narrative approach, will need to understand some of the presuppositions that accompany this approach in order to serve their cross-cultural congregations effectively. These presuppositions might not fit into their post seminary training, or

even those of pastors who are currently serving cross-cultural congregations. Often, they will leave them with a sense of inadequacy and even helplessness. But it is at this point that their 'own faith' need to come into play, as they honestly trust God to 're-author' their stories. Ask for solutions in prayer, and wait a bit.

3.6.1. The "Not Knowing" Approach

Anderson and Goolishian (1992:27) explain it clearly as they write: "Each research participant's story will be dealt with from a "not-knowing" perspective". In narrative pastoring, the pastor is no longer the one who knows more and better ... Naturally, the pastor's inputs are important and it is assumed that he/she is an expert." Müller (1999:13) articulates clearly that: "The pastor's expertise lies especially in the way that he/she has mastered the art to take on an honest not-knowing position and to empower the companion to take on the role of being the actual expert". In fact, in a cross-cultural context, the pastor will more often than not, have no idea as to the solution to various issues.

Anderson (1993:321) explains further that: "The client has local experiences, while the therapist has general experiences." This may also apply to the pastor and congregation; because in the Methodist Church contexts pastors are being sent by the Conference to serve a congregation they don't know. An excellent summary of what the "not-knowing" position entails is contained in the way Anderson (1993) outlines it:

The "not-knowing" position empowers pastors to:

- Become genuinely immersed in and inquisitive about what the companion said.
- Listen differently.
- Speak the companion's everyday language.
- Suspend the therapists (pastor's) pre-knowledge.
- Move from a one-way inquiry towards a mutual inquiry.
- Value the sense of unpredictability/uncertainty (p. 4-7).

In a multi-cultural congregation the ministry of the pastor can be greatly enhanced if he/she use this principle of a narrative approach, first come into the narrative of the different culture

groups, families and individuals before starting to give directions about something that he does not understand.

3.6.2. The Principle of Active Listening Skills

Anderson and Foley (1998:45) maintain that “Listening carefully and responding accurately to the story of another is a true ministry. To be understood and accepted by another person is a treasured dimension of human living; it is also the first movement of any kind of care.” Therefore, careful listening helps the other person (companion) to feel respected, understood and cared for. A pastor then needs to listen with a clear intention of understanding the companion’s story, and Freedman & Combs (1994:44) summarise this as follows: “Listening with focused attention, patience, and curiosity while building a relationship of mutual respect and trust”. Using the distinction of *semantic* frames of reference in communication (Keeney & Ross, 1992:5), the pastor needs to focus intently on the *political* frame before moving into the *semantic* frame, i.e. to grasp the facts of the story before assigning meaning to any of the events.

Active listening requires being genuinely interested and alert, asking explanatory questions when something is not clear; it means at times restating what has been said and then asking if that is what the teller actually meant (paraphrase); it means using open and encouraging body language; it means using comments that will encourage the story teller to continue and in the final instance, it means trying hard to not jump to conclusions.

Müller (1999:2) refers to the main character in Dostoevsky’s story, ‘The Idiot’, namely Prince Myshkin, who expresses the following wisdom: “One can’t start straight with perfection! To attain perfection, one must first of all be able not to understand many things, for if we understand things too quickly, we may perhaps fail to understand them well enough”. Obviously, for conversation to have maximum value, the pastor should ideally understand the language of the congregant. As this is often not the case, the pastor would need to develop not only listening skills, but also skills in asking for an explanation when he has not understood. This is an explanation of the language, of the facts, also for an interpretation of the meaning of the events.

Freedman and Combs (1996:46) call this kind of listening that is required by pastors, “*deconstructive listening*”. As Klein (2002:232) puts it: “This kind of listening enables the therapist (*pastor*) to listen to people’s stories as they perceive them to be and not necessarily in a way the therapist (*pastor*)

understands” (italics mine). Listening can and should therefore be understood as a prerequisite for more than just understanding. In order to achieve this kind of listening, Müller (1999:35) suggests that the therapist (*pastor*) should not merely listen to companion’s story in a neutral sense, but rather show that there is a “willingness to become *involved* in the story” (italics mine).

The pastoral caregiver is walking with the companion, listening to his/her story, and looking for ways in which both can find “God” in the story. Together they then look for God’s unique outcome. When the pastor does not understand the facts (or the significance given to the facts) he/she asks conversationally, for an explanation. He/she takes time to allow him/herself to be drawn into his/her companion’s life and culture.

A pastor working in a multi-cultural congregation can work himself into the hearts and minds (some of the hearts and minds) of the congregation by listening actively, incorporating the knowledge and using it in his liturgy, sermons and pastoral work.

3.6.3. The Awareness of One’s Prejudices

The awareness of one’s prejudices is summarised clearly in the words of Jackson (2005:17): “Besides the pastor’s inherent racial prejudices (which are inherent in all of us), the South African pastor will also need to work against his own assumed position of superiority.”

For example: “That the companion is incapable of finding solutions for him or herself” (Jackson 2005:17).

One needs to learn not to be biased, more so pastors. Müller (1999:4) suggests that “it is not only important to acknowledge our prejudices, but also to bring them out into the open when dealing with issues at hand”. A pastor needs to be unbiased when serving cross-cultural congregations. If a pastor is biased, that can work against him/her in serving the cross-cultural congregation effectively.

3.6.4 To be drawn into the Other Person’s Culture and Life Story

If effective pastoring of a cross-cultural congregation is to take place, the pastor will at some point, need to be drawn into the culture of his/her congregation or congregant. Müller (1999:1) explains this stance: “It requires that you will pointedly allow the other to pull you across the threshold of

their world. This requires more than mere neutral listening to the other's story, but rather a willingness to become involved in that story."

This involvement implies listening to the *political* facts of the story as well as trying to understand the *semantic frame* which the congregation/congregant is placing around the facts of the story (Keeney & Ross, 1992:5).

3.6.5. Asking Conversational Questions

The emphasis here is on the fact that the pastor/companion is involved in a conversation with a fellow traveller on the journey of life. The aim is not to ask technical questions in laymen's terms, but simply to engage in conversation so that the companion will relate the story as it occurs to him or her. The pastor asks clarifying and how to questions, rather than blame-orientated "why?" questions.

Yule (1993) states that:

"In its respect for personal agency and its recognition of persons being experts on their own lives, the narrative approach provides themes of justice and liberation to the therapeutic context; the pertinence of exploring the stability and appropriateness of narratives in the South African context is accentuated" (p. 17).

Underlying much of the narrative approach is an assumption of non-threatening friendship. Anyone in formalised Church leadership will discover that this is actually quite a difficult position to come to with people in the congregation. In most of the cultures with which we work in South Africa, the pastor/minister/dominie is someone removed – on a pedestal – someone who is assumed to have greater spiritual, educational and philosophical resources than a traveller (congregant). This is especially true in post-apartheid South Africa when the pastor is white and the congregation is not. The white pastor will need to work even harder than usual at asking conversational questions in order to create an environment of friendship. A pastor would therefore need to develop great skill to be able to get the companion to relax and simply tell his/her story in his/her own way.

Probably the greater skill in listening is to be relaxed and "conversational" with the traveller. This would include things like placing the seating (behind the desk or alongside?) and choosing suitable

vocabulary. There is little sense in asking the person to “Relate his/her recollection of the incident” if one wants to put them at ease and be conversational! The pastor will need to be honest about his own position, by being open about his own misunderstanding and shortcomings; he would also need to talk about his own prejudices (i.e., meta-communication).

3.6.6. Not to Have All the Answers ... or Even Any Answers At All

“In narrative conversation, people are invited to construct their own future stories around their own pots of honey” (Müller, 1999:1), this is why the narrative approach is so well suited for cross-cultural dialogue. Each culture or sub-culture will assign its own contents of “honey”. For example, in South Africa, not all the people will agree on what the “better future” is, but it is not necessary that they do agree.

Jackson (2005) writes:

“For many pastors this is the most frightening aspect of the narrative approach. It requires a conscious acknowledgement that he/she does not have answers. It requires an active faith that God will, in the course of the journey, reveal to both the pastor and the companion what a better solution may be” (p. 18).

If a pastor understands this principle of a narrative approach he will rest in the knowledge that God is busy writing a new narrative for the individual, family and congregation. There are some things that he can do and other things that only God can do. He then should leave the things only God can handle in the hands of God, using his energy to do the things he can handle.

3.6.7. The Pastor Needs to Lead the Congregation to Discern their Own Way Ahead

In the local congregation, like within the MCSA, we believe in the doctrine of “Priesthood of all believers”. No pastor is to think of him/herself “*more highly than ought*” (Romans 12:3 NIV) but rather to recognise that God is at work in the congregant just as powerfully as he is in the life of the pastor.

As they interpret the story together, the narrative pastor will ask the congregant him/herself to discern the way ahead.

3.6.8. The Pastor Needs to Trust God for Unexpected Solutions

This is again where faith comes into the picture. Both travellers need to consciously be looking to God who has already scouted the way ahead and wants to reveal it through the Holy Spirit. Jackson (2005:19) articulates that: “The narrative pastor calls this anticipating ‘unique outcomes’. The pastoral skill comes into the picture in that he will be looking for ways in which God has been working in the companion’s story.”

Yule (1993:13) in explaining the role of the therapist (pastor) in this process writes: “The unique outcomes are essentially the ‘gaps’ in the dominant story, which have been overlooked, and which the therapist/pastor assists the client (companion) to identify and elaborate.”

The pastor, as a fellow traveller on the congregant’s journey, is able to provide an additional pair of eyes to identify the hand of God – if not in the past or present, then in the future.

3.6.9. The Need to Encourage the Congregation Hope, Believe and Forgive

Gerkin (1992) states:

“The God of imaginative prophetic ministry is an active God not only of the past, but also of the future. Prophetic ministry must therefore be attuned to the transformations of life that God is bringing about. Its purpose is oriented to the creation of that new reality, as it does not imply to the preservation of the old” (p.71).

This is the challenge of a narrative approach in equipping pastors to serve their cross-cultural congregations effectively; to be able to help the companion identify God’s signposts along the journey; to encourage people with the confidence that God has been present in the story of the past, that he is here in the present story, and to encourage the hope/faith that they will be able to trust him in the future story – because he is already there. That would be the pastor’s way of saying that the companion needs to look for God in the future story, and to put their hope in Him.

As was seen in chapter 2 there sometimes seems to be insurmountable problems in a multi-cultural congregation and the congregation can lose hope, and some can leave the congregation. Part of a narrative approach would be to lead the congregation to realize that the victory of Jesus is also part

of the narrative of the congregation. Praying that the Holy Spirit will teach the congregation the meaning of the Jesus narrative for their lives, the pastor can himself have hope and inspiration to keep going in his ministry.

3.7 CONCLUSION

The research question of this chapter was: Can a narrative approach to ministry be helpful to ministers in multi-cultural Churches for effective ministry? To answer these question different issues related to cross-cultural ministry were investigated. The first part of the chapter looked at the broader meaning of ministry; the second part looked at what pastoring should look like. The third part looked at what a narrative approach is. The fourth part brought narrative approach together with ministry and the fifth part presented principles of a narrative approach that are applicable to cross-cultural ministry.

If the application in the fifth part is accepted the conclusion can be that a narrative approach to ministry can enhance cross-cultural ministry and can therefore be used to equip pastors for this ministry. The research in this chapter then gives the answer to Osmer's question "why is it going on?" that some of the problems of cross-cultural ministry is caused by a lack of knowledge with the minister and the congregation about each other's narratives and that if we do not hear each other's stories we will not be able to minister to each other the way it should be in a multi-cultural congregation.

With the data collected from the Pastors, participating in this research, scrutinized and analyzed, the intention will now be to establishing how this data can contribute towards developing a narrative approach model for overcoming challenges pastors are facing in serving cross-cultural churches. The focus in chapter 4 will be to look for Biblical principles by which pastors can equipped for their ministries in cross-cultural churches.

CHAPTER 4: THE BIBLICAL PRINCIPLES REQUIRED FOR EQUIPPING PASTORS FOR A NARRATIVE APPROACH TO CROSS-CULTURAL MINISTRY

For implementing a narrative approach to ministry in cross-cultural Churches, one need to ask: What should be going on? In this chapter, in order to find answers to the question as to what Biblical principles there are for equipping pastors for the ministry through a narrative approach in cross-cultural Churches, the emphasis will be on examining how Paul led and prepared the Ephesians for their salvation and ministries in the newly established Church.

4.1 INTRODUCTION

This chapter, therefore, seeks to answer Osmer's (2008:5) question: "What ought to be going on?" Osmer (2008:5) refers to the normative task as "prophetic discernment" and he mentions the role of the prophets as a normative task in that they used or consulted theological traditions and addressed social conditions and decisions in delivering the message of God to the people of Israel. The prophets sought meaning and understanding by combining it with the knowledge they possessed. Furthermore, these prophets were instructed to make known the Word spoken by God through previous prophets, which would at that moment in time come to fulfilment. For instance, what Moses prophesied for Israel in Deuteronomy 11:26-29 and the curse (Deut.2. 8:48-68) that would come to fulfilment during the time of the latter prophets who were sent to prophesy that everything Moses had said would then take place, as Israel and Judah did not keep God's commandments. As Erwich (2010:7) puts it: "We do need wisdom to cope with the current situation".

This chapter will draw on Paul's letter to the Ephesians. Exegesis will be done on Ephesians. It will seek to discern the principles in Ephesians that are still applicable for present realities within a cross-cultural Church. Ephesians was chosen because of the way the author brought different narratives together in the epistle as will be described in detail in this chapter. God's narrative with his creation is mainly described in Ephesians 1-3. The narrative of the gentiles and the Jewish members is described in Ephesians chapters 2, 3 and parts of chapter 4. The narrative of the author is described in chapter 3. And the whole of the epistle can be seen as the description of the narrative of the creations and growth of the church when the narratives of different groups and individuals intertwine with God's narrative.

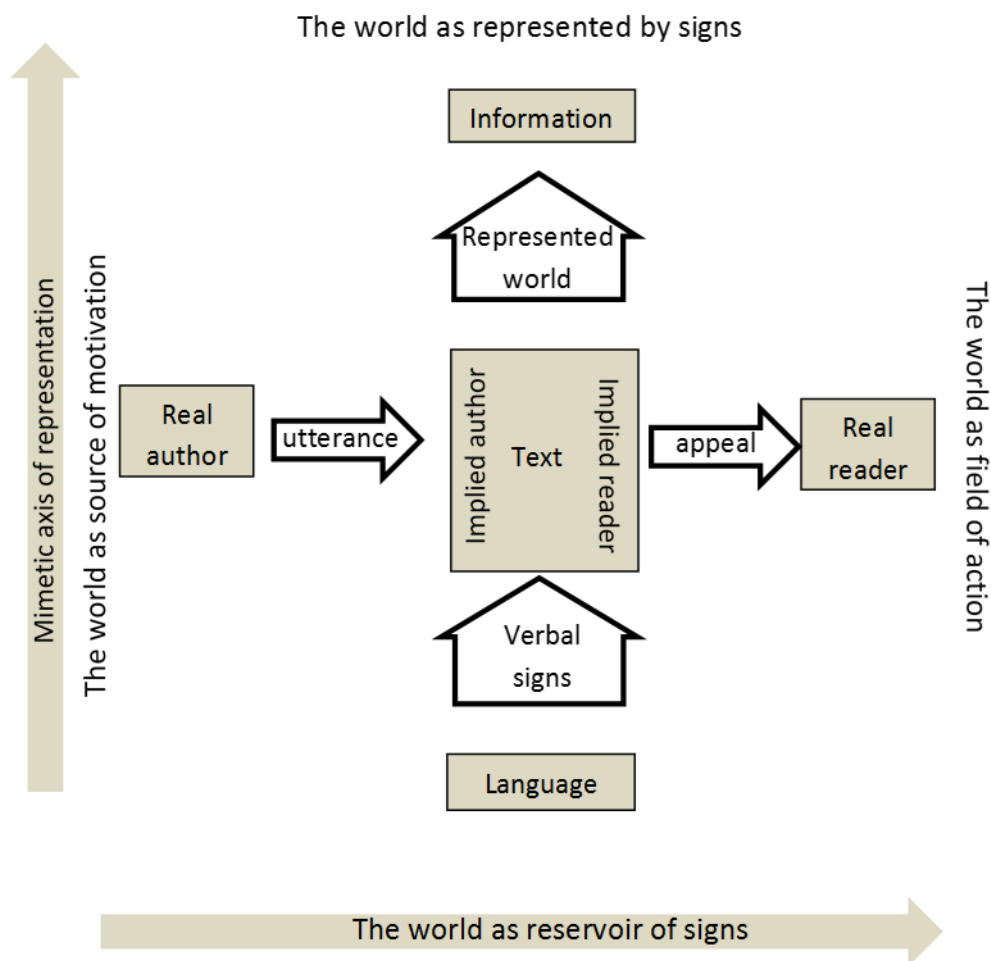
For the Church, which takes direction from the scriptures of the Old and New Testaments, it is imperative to establish a Biblical basis that would serve to equip Pastors to serve their cross-cultural Churches effectively. Biblical principles are to be employed to execute God's activities in the formation of Pastors serving cross-cultural Churches. According to Ao and Penley (2006:7), it is essential that a Church's ministry should flow out of the teachings of the word of God. God, through His word, teaches that ministering across cultures is to be part of the work of the Church. There should be cross-cultural ministerial competency. What Ao and Penley (2006:64) say conclude this chapter's introduction beautifully as they write: "We must be Biblical if we are going to minister cross-culturally. First, this will motivate us to be cross-cultural. It will lead us to accurately discern the views of other cultures so we can better build bridges to its members". Pastors serving cross-cultural Churches need to be equipped for this ministry so that they become motivated and excel in their work.

A narrative-critical exegetical method will be used.

4.2 EPHESIANS AND THE NARRATIVE APPROACH

As was stated in the introduction to this chapter, it will now be shown how Ephesians describes the creation and growth of the church when God's narrative intertwines with the narratives of different groups and individuals.

For the exegesis of Ephesians it is important to hear what Lategan (2009b:89) says about the communicative process from an ancient text to the reader of today. He says that the process is complex and therefore needs a plurality of methods. Lategan (2009:89) illustrates the process with the following diagram:



The mimetic axis of representation points to the task of (re)constructing the world of texts. A specific situation lies behind each sentence in a text. The researcher (exegete) must try to understand the world behind the text as well as the motivation of the writer. The researcher has to be aware of his own preconceptions and presuppositions when studying the text. The researcher must also as far as possible establish the situations of the implied readers and what the text would have meant to them. "Authors use signs from the reservoir available to them – combining these signs to form a comprehensive whole." (Breed, 2018:8). Languages are verbal signs which are used by the writer to communicate his message to his original readers. When the current reader understands as far as possible what the message meant to the original readers, he may determine what parts of that message are still applicable to the situation today. In this communication over an interval of so many years there will be some continuity and some discontinuity. The exegete who believes that the Bible is the Word of God will look for the revelation of God in the text. What does God reveal about himself in the text and how is that applicable to the current reader. The continuity lies in the self-

revelation of God and his will for the Church. The following question should then be asked: “What action does the text ask of the current reader?” The exegesis will be done in the light of this explanation.

4.2.1 The Historical Background at the time of Paul’s letter to Ephesus

Ephesus was devastated by an earthquake in AD 29 and rebuilt by the time that Paul’s first outreach mission to Ephesus took place in AD 45. The letter could have been written after his subsequent outreach mission in Ephesus, when he remained there dedicating all his time to them during AD 53-58 (Acts 20:31). The fact that Christians were blamed for the fire in Rome – murdered or driven out - might explain why Paul would not be in Rome at that time (AD 53-58). One also need take into account that Paul mentioned to the Colossians that he was a prisoner at the time that he wrote to them (Col. 4:10). The letter to the Colossians is believed to have been written either in AD 60 or AD 62. Ephesus was a Roman capital city, where both the Jews and the Greeks preached the gospel (Acts 19:10). Paul was arrested and imprisoned in Caesarea (Acts 24:27), after which he finally did reach Rome (Acts: 27:1), perhaps in AD 61. Nero (possibly called Satan as by Paul in Acts 25:11) ruled in Rome from AD 54 to AD 68: Nero committed suicide. Some historians believe that the fire in Rome took place in AD 64 though and that Apostle Peter died in Rome, crucified upside down, possibly during AD 64 or 65, which could have caused a Christian uprising. Paul became a prisoner in AD 69 when Vespian ruled the Roman Empire, by now possibly also the last Apostle still alive. (Ganeri, Martell & Williams, 1998:55 eds. World History Encyclopaedia; Gennius, eds. 1988:360-362 eds. Mysteries of the Bible; Keyes, 1962:147-172 eds. Story of the Biblical World)

Paul paid a brief visit to Ephesus on his second journey, leaving associates Priscilla and Aquila there (Acts 18:18-28). He returned to Ephesus on his third missionary trip, and stayed there for three years, preaching and teaching with great effectiveness (Acts 19:1-20). At another time, Paul met with the Ephesian elders, and he sent Timothy to serve as their leader (1 Tim. 1:3). Just a few years later, Paul was sent as a prisoner to Rome, where he was visited by messengers from various Churches, including Tychicus of Ephesus. Paul then wrote his Epistle to the Church in Ephesus and sent Tychicus to deliver it to them (Life Application Bible, 1996:1869). Paul began his ministry in the Jewish synagogue and when his countrymen rejected his message, he moved into the school of a teacher named Tyrannus (Acts 19:9) where he preached and taught for about two years. His ministry had a tremendous effect on the city, so much so, that those who practised witchcraft turned to Christ and burned their books of magical incantations. As many people were convinced to worship

the true God, the profits of the silversmiths (who made and sold the shrine of Diana) were greatly undermined (Acts 18:18f).

Paul's clear teaching and preaching of the Word of God so aroused the enemy that a riot resulted, and Paul was forced to leave the city. Later, according to Acts 20, Paul met the Ephesians elders while he was travelling back to Jerusalem.

4.2.2 The Writer (Was Paul the Author?)

Apostle Paul did what Jesus instructed him to do, and the Church in Ephesus was started with the crop that Jesus' ministry created. He therefore 'gathered what he have not sown' in the same way that all the other Apostles did, as Jesus explained to them in the Parables of the sower (Matt 13:1-23, Matt 13:31-43). They were being prepared for the difficult task ahead of them. Apostle Paul thus warned others that they should be careful when building their congregations on the foundations that others had laid.

The reason that the letter Apostle Paul wrote to the Ephesians might differ from the letters that he wrote to the other congregations was that, by the time he wrote the letter to the congregation, Apostle Peter had been crucified and Paul was now working on his own, refusing to be controlled by the Church in Rome. James, Apostle Peter, Apostle John and Apostle Paul all worked closely together from Jerusalem and not Rome, always being of 'One Spirit' and 'One Mind'. Apostle John also served the congregation in Ephesus, staying with them for a long period of time. Apostle Paul called Apostle James, Jesus' brother and Cephas (Peter) and John, the son of Zebedee, the three 'pillars' of the Church in Jerusalem (Gal. 2:6-10).

Referring to the messages to the Angels of the seven Churches in Revelations, we might keep the message to the Angels of the congregation of Ephesus in mind, wherein our Lord said that the Angels must be wary of those calling themselves Apostles, when they were not (Rev. 2:1-7). From the content of the messages in Revelations, to the other Angels of the Churches, we receive insight as to where they were and what their circumstances were, as well as an impression about the people's cultures and the times in which they operated. Life Application Bible (1996:2039) explains " Paul ministered in Ephesus for three years and warned the Ephesians that false teachers would come and try to draw people away from the faith, (Acts 20:29-31)". This seem to suggests that Paul was

involved in ministering to the Ephesians from the word go, and more so preaching to them as well about things which they need to be careful about.

Yet, St Paul's authorship seems to be questioned as several authors have the following different views. According to Melbourne (2001:107) some authors believe that Paul wrote the letter, others believe that he did not. There are reasons why there is doubt about Paul as the author, but also circumstances of the writing of the letter which prove that Paul is indeed the author. Barclay (1958:74) points out that "There are some scholars who have gone on to find still another difficulty in Ephesians. They have doubted whether Paul was the author of the letter at all". Bruce (1988:142) contends that "Early lists of New Testament books, including Marcion's canon and the Muratorian fragment, attribute the letter to Paul". However, Attridge, eds (2006:83) argues that: "More recently there have been challenges to Pauline authorship on the basis of the letter's characteristically non-Pauline syntax, terminology, and eschatology." Cassidy (2008:2) also argues that "The elements of controversy seen in many of Paul's writings seem to be missing. It lacks a personal greeting and personal names, usual in a letter written to a Church, which Paul had worked in for more than three years. These appearances are all misleading, however".

Tradition has ascribed the authorship of the book of Ephesians to Apostle Paul, in agreement with the attestations above (e.g. Eph. 1:1; Eph. 3:1) As there also are many parallels with other books in the Pauline Corpus, it seem to suggest that scholars have found reasons to affirm this tradition.

In conclusion, the first verse in the letter identifies Paul as the author. This letter is from Paul, chosen by God to be an apostle of Christ, (Eph.1:11). The author of Ephesians claims to be the apostle with personal knowledge of his readers, and self-claim is evident in Eph 1:1. Again the author claims to be Paul in the opening address much like Galatians, 2 Corinthians, and Colossians 1:1. The letter itself abounds with statements that justify Paul the apostle as the author. The author describes himself as: one who personally heard from the readers (Eph.1:15), who thanks the Lord for them (Eph. 1:16). The author states that he is a prisoner of Christ Jesus (Eph.3:1; 6:1), who received a mystery from God (Eph. 3:3ff) who interprets the mystery (Eph. 5:32). He also affirms the readers' need for a new way of thinking and living against a Gentile background (Eph.14:17ff), at the same time appeals to them for prayer on his behalf (Eph. 16:19-20). This letter concludes with a personal salutation (Eph. 6:21-22).

Furthermore, the prayer begins with a doxology and ends with one as seen in most of Paul's letters. Cassidy (2008:2) shares his argument that: "The letter to the Ephesians is sometimes regarded as the crowning letter among the letters of Paul since it sets out most clearly what Paul's thinking is all about", meaning that it is possible that the letter to the Ephesians had been written by Paul.

Bruce is quoted by Slater (1984:7) who stated that: "Essential parts of Paul's letters to Colossians and Ephesians share the same themes for a new setting, whereby there are also similarities in both letters. They also share similar parallels." Therefore, one can conclude that Paul the apostle is widely accepted to be the author and supported by the authors quoted, based on the above information, although some scholars and authors have doubts.

4.2.3 Who is Paul?

Paul, we know, was an Israelite from the tribe of Benjamin. A gentile who persecuted the Disciples of Jesus Christ, who was being sent out by the higher-authorities in the Temple to persecute Christians and was not readily accepted by the Apostles when he wanted to join them. While persecuting the Christians, Paul still believed that they (the Jews) were the chosen people, therefore, he hated the new movement of Christ, being considered a sect, until Jesus appeared to him. Apostle Paul then spent 15 years learning the Gospel from a Jew (Acts 19:9), presumably also how our Lord despised idol worship (Acts 8:1-8; Acts 9:1-30). The worshipping of idols was also taking place in the Temple itself at the time (Eze. 11:1-3; Eze. 11:14-20, Matt 21:12-13). Yet, Paul eventually joined the other Apostles, having been given the ability to be one himself, and warned in his letter to the Ephesians that they who had previously been excluded from the commonwealth of Israel have now been included (Eph. 2:12-22). Therefore, they should guard themselves from being ministered to by those who still walked like Gentiles and were still alienated from the life of God. This is what they also were like previously and Paul warns them not to return to their old ways (Eph. 4:17-32). Paul was sent to visit all the Gentiles from all the nations, including the Romans, regardless of their origin as Jews, Greeks, Hebrews, kings who saw themselves as gods that had to be worshipped, queens or servants, to tell them that they too, if they were to believe in Christ and change their ways by no longer living like Gentiles, would be saved.

Paul then had a two-fold ministry for he had to minister to those knowing that they were Gentiles and sinners-becoming-believers, as well as to those believing themselves to be superior by previous

selection, refusing to also be seen as Gentiles simply because they were living like Gentiles by doing everything they did (Rom. 2:1).

4.2.4 What was the Cultural Background of the time and what did the Other Apostles Do, while Paul was Persecuting Christians?

The cultures, practices and the traditions of that time were such that all the Apostles faced the possibility of being imprisoned or murdered at any moment, yet they persevered in the most miraculous manner by spreading the Gospel of the Kingdom of God and converting people to become believers. Many received the Holy Spirit and became part of the Body of Christ, having been told that their reward for serving Christ shall be eternal life (Acts 7:1-60, Acts 8:26-40, Acts 9:31-43). Apostle Peter also sent letters to Pontus, Galatië, Cappadocia, Asie and Bethánië, which Apostle Peter mentions, lining Paul's ministry up with his own (2 Peter 3:1-18). This would imply that the Apostles were of one mind with regards to their ministries in various Churches and congregations; basing much of what they shared from the books of the prophets as Jesus did.

That the Apostles were most definitely of 'One Mind and One Spirit' with regards to their ministry, can clearly be seen by the presence of both Greeks and Hebrews in their cross-cultural congregations (Acts 6:1-8). Apostle Paul did therefore not operate on his own, as he did not have a ministry that differed from the other Apostles' Ministries, other than that he ministered to many (an audience) in Ephesus who might never have heard the Gospel before. Paul taught them to become like him, saved by grace and receiving their own gifts from God (Eph. 2:1-10). He also told them to serve God as one new man in Christ (Eph. 2:11-22); to receive the Gospel that he ministered to them according to the gift he received from God (Eph. 3:1-13); knowing that he was praying for them that they should receive the love and knowledge, surpassing anything that they may pray for, passed on to them (Eph. 3:14-20). He also emphasised the need for them to become united in Spirit through the Holy Spirit in them (Eph. 4:1-16). Each should become a new man in Christ (Eph. 4:17-31); receive the Light of Christ and walk in that Light (Eph. 5:1-21). They should become united as servants of each other (Eph. 22:23); even in their homes as husband and wife (Eph. 6:1-9). To withstand evil they were to put on the whole armour of God, so that they may resist the devil ruling with the principalities and power of darkness in the world, as they do not wrestle with flesh and blood (Eph. 6:10-19). The knowledge that Paul shared with the Gentiles, the Jews, Greeks and Hebrews already possessed (Matt 21:1-31). Paul again explained to them what being renewed in

Christ meant; at the same time reminding them that that was the words which the Ephesians themselves have heard Jesus speak, should they have listened to what He said (Eph 4:20-23).

What does it mean to be Prophets, Apostles, Evangelists, Pastors and Teachers in the Body of Christ when Jesus said that, “But be ye not called Rabbi (a Jewish practice), for one is your Master, even Christ and all ye are brethren. And call no man your father upon the earth, for one is your Father, which is in heaven. Neither be you called masters, for one is your Masters, even Christ. But he that is greater among you shall be your servant. And whosoever shall exalt himself shall be abased and he that humbles himself shall be exalted” (Matt 23:8-12 KJV). This being said then united Jews and Gentiles. This is what Apostle Paul teaches, while calling himself the least of all Apostles.

Having put on the armour of God’s word, we understand this: Prophets reveal God’s will for man from the Word of God, given the discernment of times and when God’s word shall, or is now coming to fulfilment. Apostles are fishers of men and Evangelists share the ‘good news and knowledge’ of the Kingdom of God from the Gospel, which is the Word of God. Pastors or Teachers encourage meditation of God’s word through Bible Studies, all with one goal in mind in the Ministry: to edify the Body of Christ until each and everyone becomes united in faith and the knowledge of the Son of God. They shall therefore become as one perfect man in the image, spiritual image, being born again, born of God, through Christ, from which many other miraculous gifts shall flow (Eph. 4:1-16; Matt. 17:14-21).

4.2.5 The Recorded Date of the Letter to the Ephesians

The following authors seem to disagree about the recorded date of the letter to the Ephesians. Slater (1984:15) explains that: “When the Paul Corpus was collected, since it came from the Church at Ephesus, the letter was associated with that Church dating back to 60 CE”. The Life application Bible suggests: “Approximately A.D. 60, from Rome, during Paul’s imprisonment there” (1996:1869). Slater (1984:15-16) furthermore suggests that the “Best dates for the book are between 60–90 C.E., but closer to 90 C.E. since Ignatius is the earliest known person to quote it”. Yet, Bingham (1980:9) argues that: “If this were the case then the date would be about AD 61, while some modern writers think it to be post-Pauline, and even a second century composition”.

According to Hoehner (2002:97) Paul travelled to Rome (Acts 27:1-28:16) and was imprisoned there for two years, A.D. 60-62 (Acts 28:36). Traditionally it has been thought that this epistle was written

while he was imprisoned in Rome. It seems as if most authors agree on the years in A.D. 60, while others stretch to 90 C.E.

4.3. FIRST READERS' CROSS CULTURAL AND CROSS STATUS (Eph. 2; Eph. 5:20 – 6:9)

Most authors share the idea that the first cross-cultural readers were divided into Jews and Gentiles, more so Gentiles. The latter seems evident when Paul reminds the Gentiles about their former state of living without Christ. Slater (1984:59) also points out that: “Eph. 2:1-10 recounts the former life of the original readers and the subsequent change brought by God through Christ’s sacrifice on the cross”.

Hoehner (2002:104), on the other hand, argues that: “This was a new episcopacy among the Gentile Church in Asia Minor, and that a growing number of Gentile believers despised Jewish Christianity. As a result, God has created the Christians a new ethno – a religious group composed of Jews and non-Jews; the message in Ephesians 2:11-22: expanded and elaborated on in Col. 3:11”.

This can mean that through Christ, God created a new cross-cultural community called Ephesians, due to everyone’s decadent behaviour at the time. Slater (1984:69) therefore states that: “Eph. 2:1-3 describes that, due to one’s [7] decadent human behaviour, before one finds Christ, such a person was “dead” (*nekrous*), now made alive within” (Eph. 2:5). One can say they were spiritually dead when far from God and through Christ became spiritually alive.

Hence, Deut. 28:49, 1 Kings 8:41, Isa. 5:26, depict Israel as being near to God and Gentiles as being far from God”. However, Eph. 2:5 seem to contrast being dead through sin with being made alive with Christ, and according to Moeller (2012:207) the Bible provides an alternative way to unity in a cross-cultural context, as in the case of Jews and Gentiles as it appears throughout from the first to the last chapter in the letter to the Ephesians.

Hoehner (2002:361) makes an interesting introduction to Eph. 2 stating that: “Most discussions of this chapter revolve around gentiles who are brought near, but little about Jews with whom the Gentile believers have been united”. This remark is supported by Barclay (1958:111) who explains that: “When Paul speaks of you, he is speaking of the Gentiles, when he speaks of us he is speaking of the Jews his own countrymen, and it seems as if Ephesians is dealing with a predominantly gentile

audience (Eph. 2:1-2, Eph. 2:11-13; Eph. 4:17-19), hence, Jewish Christians concerns may have not been an issue.” (cf. Hoehner, 2002:361).

Hoehner (2002:103) argues that “Ephesians seems to state that the gentile needed to feel accepted within the community of faith rather than Jewish believers needed to be accepted by Gentiles Christians.”

This might be so, as Jesus states (John 4:21-26) that the salvation shall be from the Jews, being the possession of, and knowledge of, the Gospel, and Paul learned the ‘complete’ Gospel from a Jew, while many of the Jews also still lacked that ‘complete’ knowledge. Rutt (2012:169) warns us that “we should not fall in the same ethnocentrism and self-righteousness of the Jews of Christ’s time”.

This argument is supported by Loum (2012:174) when he remarks: “As we value this reality, we must be warned against ethnocentricity, in which the dominant cultures assume that they are superior to the other culture”. Meaning one has to recognise his/her own cultural bias.

4.3.1 Cultural Changes have played a Great Role in the Development of the Church

As Hougard (2012:122) points out: “Many cultural changes have greatly influenced the Christian Church”. Hougard (2012:148) also suggests: “Thus, it is imperative that the Church stays abreast of cultural changes; a cross-cultural community which recognise that we should embrace differences and celebrate diversity. Also, God has created Jews and Gentiles in His image”.

This entails that we should not be separated by manmade cultures, as Christ died for us all, irrespective of cultural beliefs which separates God’s people. Despite all the different aspects of a society like culture, race, age or sex, at the end of the day, God has the final solution. As Hegg (1996:3) explains: “In the second chapter of Ephesians the Apostle is arguing one of the central themes of his theology, namely, the ones of Jew and Gentile as united in Messiah”.

Ephesians 2 begins by mentioning the human condition in original sin and how sin has separated the human from God. However, Ephesians 2:4-6 reassures the reader that all is not lost and Romans 3:21-26 clarifies that God is eradicating sin through Christ.

There is no doubt that the letter to the Ephesians addresses a few issues in the Church, but what seems crucial would be for the Church to become a healthy cross-cultural Church. Melbourne

(2001:107) contends that “the letter to the Ephesians is addressed to Gentile believers in a multiracial and trans-national Church”, which is supported by a Biblical bases of Church unity as illustrated in Ephesians 4:1-16, when Paul, after discussing the basis of unity (Eph. 4:1-6), analysed the means of preserving that unity of the body by means of the various gifts from God.

Hence, Slater (1984:135) emphasises that: “The virtues in Ephesians 5:9 tell the original readers what traits they must develop in order to be true Christians”. Virtues, such as, goodness, righteousness, etc, and Eph 5:9 seem to refer to upholding moral status as well, e.g. state of purity, awaiting those who are faithful to Christ.

Hoehner (2002:117) again asserts that, “before both gentile and Jew were brought near by the blood of Christ, there was great hostility between these two groups, but, by God’s grace ‘one new humanity’, the Church was created”, with both the gentile and Jew believing in Christ.

In Ephesians 2:11-22, Paul discusses this union of redeemed Jews and Gentiles in the Church, the body of Christ. According to Hoehner (2002:333), “Jews and Gentiles had nothing to do with each other before Calvary, when both Jews and Gentiles, who are in Christ, have been united by the blood of Christ, as it is written in Ephesians 2:13 that they were brought together by the blood of Christ. Before that, all were separated from Christ (Eph. 2:12), but now are one in Christ”.

Ephesians Chapter 2 clearly indicates that the hostility between Jews and Gentiles could not be reconciled by human efforts without Christ, but was accomplished by Christ’s blood.

Hoehner (2002:117) concludes the achievement of the cross of Jesus as he writes: “In this passage the theme of reconciliation is stressed by the expressions which ‘made the both one’: (Eph. 2:4); one new person (Eph. 2:15); one body (Eph 2:16); both have access in one spirit (Eph. 2:18), fellow citizens (Eph. 2:19), God’s household (Eph. 2:19); whole building (Eph. 2:21); holy temple (Eph. 2:21)”.

However, it seems that Paul demonstrates that through believing, both the Jews and Gentiles became one Church (Eph. 2:13-22), but that the unbelieving Jews and Gentiles still remain as two separate entities distinct from the Church (1 Cor. 10:32).

None the less, because of what Christ did on the cross, one can conclude that there is peace between the Jews and Gentiles, as Jesus Christ destroyed the tensions between Jewish and non-Jewish Christians through the cross. Ephesians 2:14-15 stipulates that the problem has been eradicated by Christ.

Hoehner (2002:345) therefore stresses in his conclusion that: “The destruction of the wall (Eph. 2:14) the barrier that divided Jew and Gentile outside of Christ, which is the root of the problem, had been addressed”. Slater (1984:69) in turn emphasises that “Jesus destroyed this wall, thus giving Gentiles total access to God”. This entails that this peace, brought about a union amongst them, which can bring about a healthy cross-cultural Church. Christ’s sacrificial death, reconciled Gentiles and Jews.

4.3.2 The Purpose of the Letter

4.3.2.1 To Strengthen the Believers

As far as the purpose of the letter is concerned, it has more or less caused the same uncertainty as the authorship and date of the letter, about which some authors disagree. To strengthen the believers in Ephesians in their Christian faith, by explaining the nature and purpose of the Church, the body of Christ, Life Application Bible (1996:1869) states that the author hopes to show that faith in Christ is worthy to – and is destined to – command the allegiance of all mankind. In the letter to the Ephesians, Paul therefore presents Christ and the Church as the central core of all history and the key to the fulfilment of God’s divine purpose.

Bhae (2000:176-184) states that he is convinced that the letter focuses exclusively on the Church. According to Breed (2015:8) the Church fulfils a cardinal role in the execution of the plan of God, which will be discussed in detail in 2.3, being the purpose of the Church. However, one can mention that the Church grows to maturity when it subjects itself to the authority of Christ (Eph. 1:22-23) and that Christ is the head of the Church.

When reading Ephesians, it is important to remember that it was written primarily to the entire Church, not merely to an individual Life Application Bible (1996:1872). Christ is the source of the spiritual gifts; the Holy Spirit administers them (Eph. 4:8; Eph. 4:11-13); gifts are given with the purpose that the whole Church might be build up and increased in this manner. Ephesians 4:11-13 indicates the gifts received from God, so that the Body of Christ, the Church, might grow to maturity.

This seems to suggest that since God has blessed believers with spiritual gifts, it is crucial to use them in building up the Church, which is the body of Christ. Therefore, strengthening the Church was also one of the reasons why Paul wrote to the Ephesians, challenging them and guiding them as how to become a functional Church of God.

Slater (1984) explains the purpose of the Ephesians letter:

“There are three main positions concerning the context and rationale for the writing of Ephesians. The first is that Paul wrote to Ephesians as a mixed congregation that included both Jews and non-Jews in order to affirm the connection with Judaism and encourage the congregation to overcome ethnic tensions and live in harmony. The second is that Ephesians is a general letter written to a congregation, predominantly Gentile. The third position argues that Ephesians is not a general letter and it was written by Paul to new converts to explain to them their connection to Judaism. More so that Gentiles are not to become Jews, but that it is by God’s grace through Christ that they are saved by Christ so that they may become a new people of God” (p. 10).

4.3.2.2 The Congregation’s Sense of Unity as the Body of Christ

According to Graig (1966:7-8), there is one body of Christ and the Church consists of those who are united in and through Him. Members of the Church are one body in Christ, and this oneness is described in different ways, for example we are all one body, we have the same spirit and we are called to the same glorious future, (Eph. 4:4).

Lincoln (1990:237) also states that “The purpose of the concept in Ephesians constitutes the foundation of the Church unity”. In the letter to the Ephesians it is clearly stated that there is only one Lord, one faith, one baptism (Eph. 4:5), and one God and Father, who is over us all and in us all living through us all (Eph. 4:6). After all as Christians we share in that faith and that baptism, that is the proof of the unity in Christ Jesus. Paul writes to encourage the Ephesians to continue in their unity through obedience, love, and spiritual warfare. The key verse is Ephesians 4:3, where Paul urges them to strive to maintain the unity of the Spirit in the bond of peace.

Paul elaborates extensively in trying to encourage the Ephesians community to maintain unity, and as Cassidy (2008:11) points out: “The word translated ‘strive’ is a very intense word in original Greek and implies that every effort is needed because unity is under threat. To strive is to work hard in making an intentional effort of becoming united”. However, Slater (1984:113) states: “Christian unity is already achieved in Christ yet it must still be sustained through the ministry established by Christ”.

Ephesians 5:21-6:9, spells out what needs to happen in a Christian community, after having been united by the blood of Christ, as Christ has already paid the price of attaining unity.

Slater (1984) continues by introducing another purpose of the letter stating that:

“This section discusses what it means for Christians to be subjected to one another within Greco – Roman society. This is been done by Household code stipulated and divided into three sections: (Eph. 5:21-33) on husband and wives; (Eph. 6:1-4) on parents and children; and (Eph. 6:5-9) on slaves and masters” (p.151).

4.3.2.3 Being United by Love

Slater (1984:160) also points out that: “The ‘great mystery’ in Ephesians 5:32 is, first and foremost the bond between Christ and the Church, which involves God’s plan of salvation that includes both Jews and non-Jews in a new commonwealth, a totally unexpected development that needed explanation to both parties”. Referring to Romans 1:16-3:31: the great mystery is also one of the themes that explain the purpose of the letter to the Ephesians. Paul uses the analogy of the Church and Christ, explaining that Christ is the head of the Church. He loved and died for her. Slater (1984:160) also shares his opinion that: “Secondly: The great mystery is present in Christian marriage as two people become one. This concept implies not merely to a physical union but a unity in thought, intention, and action as well (see Eph. 3:1-13)”.

Another theme that is offered claims that the purpose of the letter is nothing else but love. Cassidy (2008:11) states that “Paul, building on the concept of the Fatherhood of God, prays that the Ephesians might be rooted and grounded in love.” Hoehner (2002:164) understands ‘love’ to be the issue that needs to be stressed with the saints in Ephesus, because even though the congregation in

the Church succeeded in keeping out false teachers (cf. Acts 20:29-30 with Revelation 2:2), they were losing the 'vibrancy of their first love for Christ' (Rev.2:4) and other saints (cf. also 1 Tim. 1.5). The application of Ephesians, chapters 4-6 shows that there is a very specific expression of love for one another in the view of God's love.

Finally, Hoehner (2002:106), after looking at different opinions expressed by some authors, concluded that the central theme is love. Breed (2015:3) in turn articulates that this 'love' is "God's love for the human being and believers' love for each other". It seems to be that Paul made a final application of his purpose for the letter, which is love. After many speculations, even others not mentioned in this section, 'love' seems to be one of the main purposes of Paul's letter to the Ephesians.

4.4. THE STRUCTURE OF THE LETTER TO THE EPHESIANS

INTRODUCTION

The letter to the Ephesians seems to be divided into two parts.

According to Hoehner (2002):

"Ephesians, similar to the other Pauline letters, is divided into two main parts: doctrines or theology (Chapters 1-3) and duties or ethics (Chapters 4-6). The structure of Ephesians can be considered in halves. The first half, chapter 1 through to chapter 3, concerns theological or doctrinal issues, while the second half, chapter 4 through to chapter 6, deals with the ethical and practical applications of the Christian faith" (p. 77).

According to Slater (1984:3-180), the structure of Ephesians may be presented as follows: "The doctrinal part, concerns the unity of the Church, Eph 1:1 – Eph. 3:21. On the doctrinal or theological section the following concepts are critical: 1 God, 2.Christ, 3, Holy Spirit, and, 4. the Church".

One cannot help to notice that Paul's core message to the members of the Church is that the unity of the Church is brought about by God, through Christ and the Holy Spirit, which is a great spiritual blessings received in Christ. Paul explains that In Christ the Ephesians had been chosen, adopted and

sealed with the Holy Spirit of promise (Eph 1:3-14). Paul tells the Ephesians that the purpose for this unity between people in the Church is so that they shall carry out God's plan of reconciling the gentiles (world) with Him (Eph. 2:14-22).

The purpose of the Church becoming reconciled with God, chosen and sealed by God is so that the members of the Church shall also share with the gentiles the mystery of the gospel. Paul reminds his readers that he has been commissioned by God to make the mysteries of God (God's eternal plan) known to mankind (Eph. 3:1-13). Paul also reminds the Churches in all his Epistles that they should do as he did, and if they did that, they did well. That is then the purpose of the Churches that were established and Paul prays that they may be strengthened and enabled to comprehend the greatness of the love of Christ to the glory of God (Eph. 3:14-21).

Knowing people and how human nature, even the flesh, can be a major challenge to overcome in Churches, it is clear that that was also something that challenged Paul and his exhortations are for the Church to maintain the unity which God seeks to establish among them. God also distributed different spiritual gifts to each one of them, including instituting different functions in the Church (Eph. 4:1-16). Paul also reminds the Ephesians that they also, before being sealed by the Holy Spirit, had in the past walked in sin as many in the world still does (Eph. 1:15-23; Eph. 2:1-22). These past and present conditions are also discussed in Eph. 5:20 – Eph. 6:9.

In the first part of the Ephesians it seems to be a call to the believers to remember who they are in Christ because of what Christ has done for them. They should therefore no longer walk as the Gentiles do, but according to the principle and the purpose of their new life, having become a new man, practicing the virtues of the new man in Christ (Eph. 4:17-32). They must at all times, endeavour to be separate from the evils of the world and to walk circumspectly; husbands and wives should conform in their mutual relation to the image of Christ and the Church; children should obey their parents and servants their masters (Eph. 5:1 – Eph. 6:9).

In the second part it seems Paul gives more direct exhortation to the Ephesians by laying out certain ethical foundations to allow the Church to maintain the unity in Christ that has been established.

The practical part, containing exhortations to a conversation worthy of the calling and unity of the readers, Eph. 4:1 – Eph. 6:20. The readers are exhorted to maintain the unity, which God seeks to establish among them by distributing spiritual gifts and instituting different offices, Eph. 4:1-16. They

should not walk as the Gentiles do, but according to the principle of their new life, shunning the vices of the old man and practicing the virtues of the new, Eph. 4:17-32. In society it must be their constant endeavour to be separate from the evils of the world and to walk circumspectly; husbands and wives should conform in their mutual relation to the image of Christ and the Church; children should obey their parents and servants their masters, Eph. 5:1 – Eph. 6:9.

In the second part it seems Paul gives more direct exhortation to the Ephesians by laying out certain ethical foundations to allow the Church to maintain the unity in Christ that has been established.

Finally Paul exhorts the readers to be strong in the Lord, having put on the whole armour of God and seeking strength in prayer and supplication; and he closes his Epistle with some personal intelligence and a twofold salutation, Eph. 6:10-24. The world in which Christians live has many challenges, hence in the closing section Paul encourages Christians, like the Ephesians, to put on the whole armour of God to prepare for any form of evil attacks against them.

4.5 THE PURPOSE OF THE CHURCH ACCORDING TO EPHESIANS

Ephesians 1:10 can be seen as a description of God's plan with his creation:

That in the dispensation of the fullness of times (εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν ,) he might gather together in one all things in Christ , (ἀνακεφαλαιώσασθαι τὰ πάντα ἐντὶ Χριστῷ) both which are in heaven, and which are on earth (τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς) even in him (ἐν αὐτῷ).

In the previous verses (Eph. 1:1-9) Paul spoke about how God blessed the believers and made known to them 'the mystery of his will, according to His good pleasure which He hath purposed in himself' . Verse 10 begins with the words 'so that' (εἰς) God shall make His plan known to the Church, 'so that' in the fullness of time everything should be united in Christ. The harmony that was broken by sin should be reinstated.

The whole of Ephesians can be seen as a description of how God is busy bringing on the fullness of time, and the purpose of the Church in God's plan is described various times throughout the whole letter. The first description of God's purpose for the Church, we find in Ephesians 1:6 that Paul is saying to the Church of Ephesians, that they were predestined by God for adoption as his children in

Christ. This was done, so that they should be 'to the praise of the glory of God's grace, wherein He has made us accepted in the beloved'. In verse 11 he again speaks about the will of God and in verse 12 he spells out what the will of God is for the Church, saying "That we should be to the praise of his glory, which first trusted in Christ." In Ephesians 2:1-6, Paul describes the work of God that He did in the Gentile believers, stating that He "quickened them from their spiritual death and raised them with Christ out of death and made them sit with Christ at the right hand of God; bringing them from slaves of Satan and their own desires to conquerors in Christ". And then in Ephesians 2:7, Paul again states the purpose of this all to be "that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." In Chapter 3, this purpose is repeated from another angle, when Paul describes his calling to be the purpose to proclaim the good news to the Gentiles (Eph. 3:1-11) so that they may "understand the mystery of God's plan" (Eph. 3:9).

Then to repeat: The ultimate purpose of God's plan is the intent that now the principalities and powers in heavenly places, as well as the Church, might come to know the manifold wisdom of God, by bringing His plan to fulfilment according to the eternal purpose which he vested in Christ Jesus our Lord (Eph. 3:10-11). From these verses it can be interpreted that the ultimate purpose of the Church according to Ephesians, is to be a window in which the grace and wisdom of God is shown to everybody in the universe, so that God can be praised for His grace shown to the Church.

4.6 THE NARRATIVE APPROACH IN THE LETTER TO THE EPHESIANS

The whole Bible can be seen as a description of God's narrative where it intersects with the creation and especially human beings. In the Old Testament, God's narrative is described in the wake of the coming of Christ as prophesied. In the Gospels of the New Testament the narrative of Jesus Christ as a human on earth is described, revealing God as being the way the truth and the life. Jesus is called Immanuel, which means, 'God with us'. Jesus fulfilled the promise that God will be with Israel and be their God. The final part of God's narrative with the creation is described in the rest of the New Testament following the coming of the Holy Spirit. But all through the Bible the narrative of God is described in the intersection of His narrative with different people and in, and through that intersection God reveals himself through His Son, Jesus Christ.

This interaction is also the case with Ephesians. As was indicated above, God's narrative is described in connection with his eternal plan. Ephesians describes the intersection of God's narrative with that of evil, Paul, the Gentiles, the Jews, the first readers of the letter and the current readers of the

letter. These seven narratives and their intersections, according to Ephesians, will now be described. From this description, guidelines for a narrative approach to multicultural ministry can be constructed.

4.6.1 God's Eternal Plan: God's Narrative

God's narrative starts with a decision. Several words that Paul uses point to a decision that God made for eternity and will be executed over time, stating that:

- God has chosen the believers before the foundation of the earth, and because of that He blesses them with all spiritual blessings in heavenly places in Christ (Eph. 1:3, 4)
- He predestined the believers to be adopted as His children, according to his good pleasure which he has purposed in himself (Eph. 1:5).

In God's plan there is a fullness of times which He decided on (1:9), when the time is ready for Christ to come to earth; time for the full revelation of the good news and for Jew and Gentile to become one in Christ (Eph. 3:5-6; Eph. 2: 13-21; Van Aarde 2016:3).

In his plan, God recreates humans in Christ by the Holy Spirit to do the work, which He had ordained beforehand, so that they should walk in them. Those whom God makes new are sealed by the Holy Spirit (Eph. 1:13) and therefore can be seen as already sitting with Christ at the right hand of God; conquerors over death and sin (Eph. 2:10). This result was made possible, because Christ overcame all evil (Eph.1:21- 22) and paid for the sins of the redeemed (Eph. 1:7). God gave them the gift of His Holy Spirit that works in them; by giving them the gift of faith (Eph. 1:15-17) and the gift of discernment, so that they shall understand the Word of God (Eph. 1:17; Breed 2018: 121-122, 140, 141).

Chapter 1 and 3 closes with a prayer to God for the congregation(s) growth in their understanding and experience of the grace of God in their lives (1:16-23 and 3:14-21). Knowledge plays an important role in the process of integrating the narrative of God with the narrative of an individual or a congregation. The more a congregation understand the meaning of God's narrative for the congregation as a whole and for each member's narrative, the more God's narrative can be integrated into their narrative(s). The more I understand the meaning of God's narrative for

somebody else's narrative, the more I can accept the differences (although totally strange to me) that do not contradict God's narrative (Lincoln 1990:167).

There are two parts in God's narrative: Ephesians starts with the plan (*ekonomia*) of God (Eph.1:10; Floor 2011:471), then describes the work of the triune God, without involving people. In Ephesians 3:2, Paul uses the word *ekonomia* a second time, starting the part of the letter wherein he describes how God involves people in his plan. In Ephesians 3:10 the word *ekonomia* is used a third time in connection with the task of the Church. Van Aarde, (2016) says about the use of *ekonomia* in chapter 3: "in Ephesians 3:10, which is a crux interpretum that the missional nuance of the term *oikonomia* indicates in Ephesians 3:10 the role of the Church in the execution of the plan of God and the *missio Dei* is implied."

God uses Paul (Eph. 3:1-21; He uses the Church (Eph. 3:10); He uses special gifts (Eph. 4:12) in every believer (Eph. 4:12-16), by distributing the grace of Christ in the form of the gifts of the Holy Spirit (Floor 2011; Petrenko 2011:79–97; Pretorius 2006:256) . God's narrative in its interaction with humans and evil is a narrative of Father, Son and Holy Spirit working together. Each one of these persons takes a share in the execution of God's plan as described in Ephesians 1:1 – 2:22, and involves people as described in Ephesians 3:1 to Ephesians 6:24 (Arnold 2010:196–198).

The narrative of God is directed by his love for the believers and is executed by the grace He gives them freely without them deserving it (Eph. 2:7-10). In his love he redeems them from guilt and the power of sin and evil (Breed 2018: 123). He renews them in their inner being so that they are able to do the good works that he prepared for them in his plan (narrative; Eph. 2:10; Petrenko 2011:81-96). He also give them gifts to do their *diakonia* (Eph. 4:1-12) and special gifts (people) to equip them to fulfil their function in the body so that the body will grow to full maturity, becoming more and more like Christ. (Eph. 4:12-16; Breed 2012:3). They should also begin to think in a new way (4:23) according to the knowledge they received about the way they should live in Christ (Eph. 4:17-24). Hoehner (2002: vii, 62, 66-69; cf. also Fowl 2012:125-214) points out the structural function of the word *peripateo* (to walk) in Ephesians 4:17-6:18. The author of Ephesians uses the word *peripateo* to describe different parts of the new way God planned for those whom was made new by him. This new way of living is closely connected to relationships (Eph. 4:25-6:9). Where God's narrative intersects with the narrative of a human being or a congregation, the relationship should be determined by their knowledge of Christ being lived in everyday life (Van Gelder & Zscheile 2011:139). This way of life is described amongst others in Ephesians 4: 30-5:2:

And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you. Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell (AV).

In these verses the influence of the believers' relationship to the Holy Spirit, Christ and God the Father on their relationship to other people is described. The relationship is one of service in love as a sacrifice to God. This way of living is described in Ephesians 4:12 as *diakonia* and contributes to the growth and unity of the congregation growing towards the final goal of Gods plan, which is the unity of everything in Christ as the head over everything (Eph. 4:12-16). The influence of the intersection and joining of my narrative with the narrative of God starts with new convictions (Eph. 4:23) and grows towards a new way of living (Eph. 4:24; Breed 2015:5, 6; Petrenko 2011:81-96).

The way to harmony and healing in an individual or a congregation is according to Ephesians to walk on the way, the truth and the life revealed in Jesus Christ according to the eternal plan of God. Or to say it in another way: to look at your own narrative (convictions and ways) in the light of Gods narrative (Petrenko 2011:81-96).

4.6.2 The First Reader's Narrative (Gentiles and Jews)

The way God's narrative became part of the readers' narrative was through faith, given them by the Holy Spirit. What happened to them is described as a redemption from a way of living that can be described as a way of death (Eph. 1:13; 2:1-3; Lange et.al. 2008: 72).

Narratives of the Gentiles and Jews need to be categorised into two sections: Namely their conditions of the Past and its contrast with the present condition.

A. Condition of the past:

Once the Gentiles were seen as aliens in regard to the covenants of promise (v 12), yet they are no longer aliens and strangers (v 19). Previously they had no hope and were without God in the world (v 12), but currently they are members of the household of God (Breed 2014:3)

From the view of the Gentiles, as original readers, their narrative is that they were away from God. The key phrase is “far off” (Eph. 2:13) which suggests the separation of Gentiles from Jews.

According to Lincoln (1990:125,126), the Jews were near to God because they already knew Him through scriptures; worshiped Him in their religious ceremonies and were part of the covenant of God. The Gentiles were far away because they knew little about God and didn't have part in the promises of the covenant. According to Strauss (2004:18) before the Gentiles were saved, they were separated from God by a great gulf.

Pious Jews considered all non-Jews ceremonially unclean. They thought of themselves as pure and clean because of their national heritage and religious ceremonies. The narrative of the Jews was that they were the circumcised, which made them to look down to the Gentiles as they referred to Gentiles as the uncircumcised, (1 Sam. 17:26,36, 2 Sam. 1:20; Lincoln 1990:129). According to Hoehner (2002:3) in the Old Testament Gentiles could be part of the company of God, but they had to become Jews in order to belong to God. Lincoln (1990:129) says that what happened to the Gentiles in their relationship to the Jews is not only the reversal of the pre-Christian situation “but a reversal which transcends the old categories and introduces a new element” (Lincoln 1990:129). This new element is a new household and a new building of the Holy Spirit with Jews and Gentiles as bricks in the habitation of the Holy Spirit (2:19-22).

B. Contrast with the present:

However, as the Church now knows, through the divine intervention of God came a spiritual transition for all. Therefore Hoehner (2002:3) states that “in the New Testament Gentiles do not become Jews nor do Jews become Gentiles. Rather, both believing Jews and Gentiles become one new entity, Christians (Eph.2:15-16) and that is the mystery”. The Gentile's narrative is that they are now fellow heirs and fellow members of the body of Christ, as well as fellow participants of the promise in Christ. The Gentiles' new narrative is then that once separated from Christ, now they are

enjoying union with Jews and Christ. Gentiles are no longer a separated community/people. Strauss (2004:19) emphasises that “In antithesis to the Gentiles being alienated from the commonwealth of Israel and estranged from the covenants of promise, Christ created a new unity with the believing Jew”. Hegg (1996:4) voices his opinion that: “Gentiles believers were to be accepted as full citizens within the believing community without undergoing the ritual of a proselyte”.

Furthermore, the narratives of both Gentiles and Jews constitute the union, which God brought for them as one new nation in Christ by uniting every nation in the world with Him, as stated by prophet Isaiah (Isa. 25:6-9) and confirmed by Jesus (John 10:14-18). This seems to suggest that God has made a new union between Gentiles and Jews and this new union narrative does not make a Jew into a Gentile, nor a Gentile into a Jew, rather their narrative is being made ‘one new man’. The idea of the narrative of becoming ‘one new man’ is basically the same as becoming ‘a new creation’ (2 Cor. 5:17, Gal. 6:15). Their new narrative is then that God has reconciled Himself with both the Jews and Gentiles, so that both shall become members of a very new Church, with a new way of serving God.

These narratives go further to imply that by the unity of Jews and Gentiles (Eph.2:11-22) one has to understand that Christ brought about this reconciliation to fulfil his statement that He (Christ) might reconcile both to God in one body through the cross, (Eph.2:16). Hegg (1996:3) emphasises that: “In the second chapter of Ephesians, the Apostle is arguing one of the central themes of his theology, namely, the oneness of Jew and Gentile as united in the Messiah. Their narrative at the end was that of Christ uniting two groups of people in one, namely Jews and Gentiles”.

An important emphasis in the narrative of this new unity between Gentile and Jew is that the variety is not eliminated. The body or temple that is formed by the uniting work of the Holy Spirit is, indeed to be built up (recreated) as ‘one new body’ and this ‘new body’ should grow to maturity (Eph. 2:19-22; Eph. 4:12-16). The unity of the Spirit should be upheld and this unity is in danger (Eph. 1:14) if every member does not use his/her unique gifts to fulfil their function in the body (Eph. 1:16; Hegg (1996:4). In this process of growth toward maturity, stability in faith and towards Christ, there is a very important thing that the congregations have to do, as stated in Ephesians 4:15, that the cure for instability, such as being influenced by false doctrine, is that the members should speak the truth in love. When speaking the truth in love to each other, they can grow up in all things becoming like Christ. This speaks of an openness and boldness to admonish and encourage one another even from the different perspectives of a variety of cultures, Jew or Gentile, (Breed 2014:8).

This can be seen as a very important guideline for a narrative approach to ministry. In South Africa many a truth is spoken about the past and the present, but frequently it is spoken in anger or self-defence. Members of the congregation should be equipped and guided towards forgiveness and acceptance of each other. Then I can speak the truth about what you have done to me or what I experienced, but the truth flows from my love for God, his Church and for you, my purpose of telling my narrative will be to, at the end, enhance the unity. And when I differ from you, I will not speak in a degrading way about the way you experienced something. When we differ and each speaks the truth, the way he/she see it, in love, we will accept that there can be truth in both of our narratives even though we differ. The overarching truth of God's love for both of us, will lead us to love each other and learn from each other despite that we still differ on certain things.

4.6.3 Paul's narrative in Ephesians 3

One might start by summarising Paul's narrative as his calling and purpose in God's plan, for Paul narrates that he is an apostle by the will of God, not his own (Eph. 1:1). By the power of God he was transformed from one who persecuted the Church to a *diakonos* of the gospel (Eph. 3:8), and because of this Paul spread the word of God that he was entrusted with amongst the Gentiles (Eph. 1:12); with his calling being a part of God's eternal plan (Van Aarde 2016:8). This Paul emphasised by stressing that the words (gospel) he preached were a gift of God's grace unto him, and their efficacy was not dependent on his own natural capacities (understanding or knowledge), but on the working of God's power in him, after he was called to minister to the Gentiles (Eph. 3:1; Breed 2014:3)

Paul's work was opposed in many ways. He was even imprisoned for teaching the gentiles and therefore stated that he was the prisoner of Christ Jesus on behalf of the Gentiles, (Eph. 3:1). This was true, as we are told in Acts that Christ called him a chosen vessel that should minister to the gentiles so that Jesus will show him what it would be like to suffer for His name's sake (Acts 9:15-16).

Paul's narrative was that God used him to disclose God's eternal plan also to the Gentiles. This argument is supported by Breed (2018:14) who states that: "The ministry of Paul and the Church is part of God's eternal plan". Sherwood (2012:105-106) and Breed (2018:16) implied that God brought Paul into his plan; revealed to him his plan and gave him the gift to bring the gospel to the Gentiles (ἔθνος) and through his preaching brought the Gentiles to faith.

According to Life Application Bible (1996:1708), Paul's special ministry refers to the special stewardship, trust or commitment that Paul had been given. With regard to this, one should refer once again to Paul's experience on the Damascus road and what Jesus had said to him, and about him. When Jesus appeared to Paul He said to him that, with regards to his ministry, or calling, he would be shown what to do, stating: "Arise, and go into the city, and it shall be told thee what to do" (Acts 9:6). Speaking to Ananias, Jesus said when sending him to Paul: "Go thy way, for he is a chosen vessel unto Me; to bear My name before the gentiles, and kings, and the children of Israel, for I will show him what it would be like to suffer for His name's sake (Act 9:15-16).

This is then the special ministry, stewardship and trust, or commitment that Paul had been given directly from Jesus that he refers to when speaking to the Ephesians, also referring to his suffering for this reason, that he persecuted Jesus' followers and as the Church knows, which Jesus saw as a persecution of Himself, having said to Paul: "Saul, Saul, why persecutest thou Me?" (Acts 9:4). The Church must always keep in mind that this is what the Pastor's calling and ministry also entails and that is what Paul teaches the Ephesians thereby implying that the congregation, also having been saved by the grace of God, would now also have become chosen 'vessels' for the Spirit of God.

Having then been shown what he must do after being saved by the grace of God, Paul's narrative is that God called him to be a *diakonos* (Eph. 3:1-13). According to Breed (2018:15), the *diakonia* which Paul received is described in Eph 3:8-9, as being to preach to the Gentiles the unsearchable riches of Christ, and to bring to light what is the dispensation (*ekonomia*) of the mystery which from eternity has been hidden in God, who created all things by Jesus Christ." It is important to notice that Paul speaks in verse 9 about the result of his work and then formulates it like this: Those who accept the gospel understand what God's plan (*ekonomia*) is which was a mystery until God revealed it to the apostles and prophets and now to the Church.

Breed (2018) then explains that:

"Paul's diakonia, as part of the eternal plan of God, is done by the proclamation of the gospel, and has as purpose a Church that can display the wisdom of God by the way they live (walking in good works). Paul carried out God's mission of bringing together two groups who were separated by culture and law etc. for a long time. The crucial part of Paul's narrative was to spread the gospel of Jews and Gentiles comprising of one body, which is the Church" (p. 16).

4.6.4 Conclusion

According to Ephesians, the Triune God is executing his plan which flows from his intense love for his people. He does this through the work of Christ for the believer and the work of the Holy Spirit in the believer. In his plan, he initially used Paul and other apostles and prophets to bring Jews and Gentiles, even Israel, to be one in Christ through knowledge of and faith in the plan of God called the good news. This unity that was created by the Holy Spirit should be maintained by the unique contribution that each member receives by the grace of God, through Christ for the work of the Spirit. An essential part of this task is speaking the truth in love to each other, building the body towards stability and the likeness to Christ. God's plan is thus that they (the Father, the Son and the Holy Spirit) make the redemption and unity of all believing humans possible by Christ's foundational and ongoing work. By his radical renewing work, Christ makes people one entity with Him. Christ thereby breaks down all possible barriers; equipping all believers to build the Church. Being the members of the Body of Christ, each one shall use their unique gifts to contribute to this task laid on them by God. Like streams that flow into a dam, God, having made the streams (narratives) new, makes the different narratives become part of His own narrative (dam). In this way He opens people's ears, minds and hearts for the narrative of the other. Each one shall forgive the other; become altered and contribute towards the growth of the Church, becoming members of the 'One Body of Christ'. The narrative approach in Ephesians can be defined as God's way to make people part of His eternal plan (narrative) so that they can speak the truth in love to each other and keep the unity of the Spirit by contributing from each one's unique (experiences) narrative.

4.7 THE NARRATIVE OF THE CURRENT READER

Although the historical and cultural situation of the writer and readers of Ephesians were totally different from that of the current reader, it became clear that the description of God's narrative in Ephesians and the involving of the Church into that narrative has a lot to say for the Church today. Paul is writing about the essence of what the Church is and should be. In his ministry through the letter Paul is working with narratives, telling God's narrative, telling how God brought the narrative of Gentiles into his own narrative, and also combining the narratives of Jews and Gentiles into one new narrative, the narrative of the Church. He describes this new unity with different images, a temple, a body and a bride. Through faith in God the current readers also became part of this one new narrative which will go on until Christ return. In his letter to the Ephesians, Paul is ministering to a cross-cultural congregation, telling them how to be one within God's new narrative.

Kirk (2011) formulates it like this:

"The way the story is working itself out is that Jesus' own death and resurrection are definitive for both our present and our future. Our future resurrection life intrudes on the present as we walk in newness of life and participate politically in our identity as God's children" (p. 49).

If it is accepted that the way Paul ministered to the Ephesians can present some guidelines for a cross-cultural ministry today, from a narrative-critical exegesis of Ephesians, the following guidelines can be gleaned for the current multi-cultural Church:

God's narrative should be the determining narrative for the ministry of the Church. The narrative approach to ministry can thus never be implemented in a relativistic way meaning that everyone's way is always the right way for him and everything should be acceptable in the Church. The growth in knowledge about God's narrative and the meaning of his narrative for the individual and the congregation should be a priority in the narrative approach to cross-cultural ministry. A 'not knowing' stance while listening to somebody's narrative, exploring their insights into their own narrative should be part and parcel of a narrative ministry.

Together with each member we should seek to integrate his or her narrative into God's narrative (truth). Faith in God and accepting his plan, convincing people that they can be integrated into God's narrative as revealed in Christ is the goal of a narrative ministry to people outside the Church.

Listening to somebody's narrative, understanding as much as possible of his or her convictions, fears, doubts and pain is a prerequisite for being an instrument towards integrating his or her narrative into God's narrative and eventual healing. This guideline is also applicable to the congregation as a whole.

Equipping the congregation to serve (*diakoneo*) each other with the grace of God by using their gifts is an essential part of narrative ministry. Listening to the other's narrative will be listening with the question in your heart: how may I serve you with the truth of God?

Leading the congregation to understand that you can only serve others if you know their narrative and if you also know the narrative of God so that you can address the real issues in their lives is

essential. A narrative ministry is not only about listening, but also about speaking the truth in love, not only about accepting the other, but also about leading them to integrate God's narrative into their own.

Ministry should lead the congregation towards preserving the unity that the Holy Spirit creates amongst them in Christ. That implies, that they should understand the grace that everyone receives in Christ, and the way of life according to the knowledge of Christ should supersede any differences there might be. **Ministers** should lead the congregation to become a display window of God's grace, love and something of the end result **as per His eternal plan for mankind**.

In the next chapter it will be established whether the above Biblical teachings can be once again taught today and whether the cross cultural challenges that is still an issue in modern day Churches can be resolved by following in Paul's footsteps.

CHAPTER 5: A NARRATIVE MODEL FOR MINISTRY IN A CROSS-CULTURAL CONGREGATION

5.1 INTRODUCTION

Based on the narrative models in place for equipping pastors for pastoral care ministries the attempt will now be to glean from the research on literature available, how a narrative approach model can be developed/compiled and applied for training and equipping pastors for their cross cultural ministries: providing answers to questions and the solutions to cross cultural pastors' challenges.

The Objective: The objective entails developing a new model, based on the research results, for effective cross-cultural ministry.

The Research Method: This method entails applying the research results to answer the above mentioned research question and achieve the research goal by answering Osmer's question as to how we should respond and react.

The objective therefore, is to develop a new model derived from the research results to equip pastors to serve cross-cultural Churches effectively. The results of all the chapters in this thesis seem to suggest that there are issues/challenges which need to be addressed. Therefore, as these issues/challenges constitute the problems faced by pastors who are trying to minister cross-cultural Churches effectively, the task of developing a model for effective ministry in cross-cultural Churches, seems to appear enormous, as the examples of success are few and far between.

In short, the vision is that this model would be developed in such a way, possibly through trial and error, that it will become most effective in assisting pastors to be effectively trained and equipped for their future ministries in cross-cultural Churches and become able to unite cross-cultural congregations. The 'narrative approach' to ministry, based on biblical principles, would be most effective for getting the message across that it is time for change.

The model is not presented as the total solution for all the problems in cross-cultural ministry, but as one way to address some of the critical issues that was mentioned by pastors in the empirical research (Chapter 2).

5.2 OVERVIEW OF WHAT WAS ESTABLISHED IN THE PREVIOUS CHAPTERS

The aim in chapter 5 is to discuss the development of a narrative model for equipping pastors to minister effectively through a narrative approach in a cross-cultural Church, as gleaned from the research answering the question “What can/should be done?” and “How should we react?”.

The following have been done in the previous chapters:

- Looking at the background of the cross-cultural ministry in South African Churches in particular the Methodist Church of Southern Africa (Chapter 1);
- Determining what the problems and challenges faced by pastors within cross-cultural congregations are (Chapter 2);
- Evaluating various existing narrative-approach models as a means to enhance ministry in cross-cultural congregations (Chapter 3);
- Determining what the Biblical principles are for equipping pastors for the ministry in cross-cultural Churches (Chapter 4);

5.2.1 Overview of Chapter 1

In chapter 1 the reason for this research, the research proposal and research methodology were discussed. This chapter covered the orientation and research methods which were implemented in this research project. The goal of gathering the research material was so that it might be used to find improved methods by which pastors in cross-cultural Churches of the Methodist Church of Africa can be effectively equipped, trained and prepared for their ministries. Such training would be so that cross-cultural pastors would become effective in cross-cultural ministry and address the perception that only homogenous congregations can be successful in their ministry. In order to address all the challenges with

regards to the cross-cultural dynamics which such pastors, including the researcher (refer to point 1.2.1), had been are confronted with in a previously single-cultural congregation, the pastors would undoubtedly have acquired insights and skills that had not been part of traditional pastoral education or practice. For this reason this research project was embarked upon.

Part of the problems/challenges faced by the researcher was that most theses/scholars identified and discussed the challenges to pastoral ministry in inter-cultural congregations, but very few proposed any concrete solutions to the challenges faced by cross-cultural pastors. While many studies were done by researches based on various scholars' own denominational challenges, the current study focuses on also obtaining data for the development of a model that can help pastors to effectively serve in the local cross-cultural Churches of the Methodist Church of Southern Africa. The aim with this research was then to take into consideration whether some cross-cultural congregation related problems could be addressed by using the narrative approach to pastoring.

5.2.2 Overview of Chapter 2

Chapter 2 focuses on the question of what has been happening in these Churches and attempts to determine what the problems and challenges faced by pastors within cross-cultural congregations are.

There are various factors at play causing numerous external and internal cross-cultural challenges.

As discussed in point 2.3, there does not seem to have been a 'transitional approach' to cross-cultural pastors' appointments in previously single-cultural Methodist Churches in Southern Africa. This situation had caused mistrust and animosity towards the newly appointed cross-cultural pastors. Pastors and congregations were unprepared and uninformed of this transition and it was assumed that pastors and congregations should know how to handle this sudden transition (cross-cultural shock) effectively. By doing this, it resulted, in a sense, in 'inappropriate' appointments, not due to the unwillingness of

many in the once single-cultural Churches to adapt, but due to such appointments causing confusion. Many pastors, leaders and congregation members were not, and are not, ready to adapt to cross-cultural Methodist Churches. Many were not ready to become integrated with people from other cultural backgrounds and consequently left those Churches, while others tried to adapt and integrate but due to the many challenges, which were pointed out by the pastors participating in this research, later gave up and left the Churches.

In order to establish what challenges are the most prominent according to cross-cultural pastors, interviews were conducted with the pastors participating in this research, by means of the qualitative research method. As established and discussed in point 2.2.2, the following seem to be challenges affecting pastor's competence in ministering cross-cultural Churches the most:

- Members of the Church leave when a Cross Cultural Minister is Appointed;
- Members withhold Funds;
- Previous Pastors often do not hand over the reins and congregation members are reluctant to let the previous pastor go;
- Facing Racism in a Church;
- It is difficult to establish cross-racial Youth Groups and Sunday Schools;
- Having to face inter-racial communication difficulties;
- Not knowing how to maintain pastoral-Inter-cultural and traditional interaction;
- Their inability to pastor and shepherd (lead) people from various cultures effectively;
- Many cross-cultural Pastors are not allowed to lead with authority;
- Cross-Cultural pastors feel isolated and unassisted;
- Pastors, especially female pastors are bullied and undermined in the Church;
- Pastors lack cross-cultural leadership abilities and administration skills;
- Pastors' and their immediate family members also have personal challenges to face.

Unlike the United Methodist Church, the Methodist Church of Southern Africa did not adapt their approach to the selection and preparation of cross-cultural pastors to be appointed in a previously single-cultural Church, nor were any of the single-cultural congregations

informed and prepared for this event with the result that the pastors are faced, daily, with the above mentioned challenges. Also do many pastors and congregations still find it difficult to adapt to cross-cultural pastoral appointments in previously single-cultural Methodist Churches. The lack of preparation and orientation therefore play a major role with regard to the challenges that cross-cultural pastors face in the Churches that they serve.

Many challenges are caused due to lack of effective training, as was pinpointed in point 2.4:

- The Lack of Preparing and Equipping Cross-Cultural Pastors for their Ministry in Cross-Cultural Churches (cf. 2.4.1);
- The Lack of Training and Support for Cross-Cultural Pastors (cf. 2.4.2);
- The Lack of Enhanced Life Skills (cf. 2.4.3);
- The Lack of Effective Pastoral Training to Enhance Competency and Confidence (cf. 2.4.4);
- The Lack of Biblical Knowledge and the Provision of Biblical Guidelines (Gospel Truths) for Cross-Cultural Pastors to Lead by Example (cf. 2.4.5);
- The Lack of Training Cross-Cultural Pastors to make the Church become a Reflection of Christ's Kingdom on Earth (cf. 2.4.6); and
- The Lack of Training Cross-Cultural Pastors to have Effective Leadership Skills and Abilities for Uniting Cross-Cultural Churches in One Mission and Vision (cf. 2.4.7).

5.2.3 Overview of Chapter 3

In chapter 3 it was determined whether a narrative approach for addressing cross-cultural challenges would contribute to the pastors' ministry in a cross-cultural congregation.

Based on the findings in this thesis there is, without a doubt, a need for cross-cultural pastors to become more effective in overcoming the challenges, difficulties and problems they face on a daily basis. These challenges, difficulties and problems are clearly caused by the main problem being the lack of knowledge as to how a single pastor, on his/her own, in a cross-cultural Church should be able to effectively shepherd people from various cultures.

Problems are also caused when a pastor does not know how to cater for different preference in worship styles, how to provide pastoral care and oversee meetings, etc. Language differences cause problems with developing youth and children's Church ministries, as the needs and lifestyles of the youth and the children are so vastly different, especially when there are traditional differences in mannerisms and an approach to social interaction among the youth members.

Furthermore, in answering the question as to what could possibly be done to assist cross-cultural pastors to be effective in their ministry, the aim was to establish whether by remaining focused on what should be going on and by seeking insights as to whether a narrative approach model exists that would be able to contribute in assisting pastors in their ministry in cross-cultural Churches. This chapter looked at the meaning of ministry, dealt with the concept and principles of a narrative approach to pastoring and ministering to a cross-cultural congregation.

The narrative approach models which could be found were however purely developed and based on the narrative approach to theology and for counselling. In this chapter the aim was to establish what the advantages are for a narrative approach to ministry, especially for equipping pastors to become effective leaders in the cross-cultural Churches in which they serve. The hope was that a narrative approach such as was developed for therapy and counselling might, if developed and applied correctly, also benefit cross-cultural pastors, so that they might also become more effective in their ministry. In chapter 5 a potential approach to such a narrative pragmatic model is discussed in more detail, based on guidelines as to how such a model could be developed and implemented.

As an African pastor ministering to congregations consisting of people from other South African racial and language groups, as well as foreigners from Zimbabwe, Lesotho, Malawi and Nigeria etc. and not just European expatriates, the perspective adopted in this paper was to seek for principles which would be applicable to any combination of cross-cultural ministry within the Methodist Church of Southern Africa.

It was noticed that to follow the narrative approach to ministry based on Biblical principles (as discussed in chapter 4), to enable these various nations to become united in a cross-cultural Church, would involve making the decision to continue with a less-than-ideal situation for the sake of hanging on to the ideal of cross-cultural Churches. Congregations need to be led in such a way that they would be prepared to accept one another despite their racial and cultural differences. Pastors, who embark on such a course, need to realise that they would need untold wisdom and insight as how to work patiently with the congregation to achieve this end.

Such a resolution should be accomplished, by firstly implementing and relying on the Biblical principles/models shared in chapter 4. Secondly, by personally demonstrating a willingness to cross the barriers towards those of 'different backgrounds': different races and cultures. The pastor would thus have to effectively, teach, equip and re-model practices in the Church, so that the people in the Church would also become willing to cross, even abolish and destroy these barriers.

What has been established is that everyone has a story. The narrative approach to ministry would involve creating opportunities for stories to be told, heard and understood in order to allow people to make sense of their own situation as well as that of others. Like in chapter 2, Methodist pastors shared their stories of the challenges they face in serving cross-cultural Churches, as well as what prevents them from leaving or quitting despite those challenges. The narrative approach must never be a strict rigid training method, but a friendly way of recognising story tellers as experts. When narratives are to be shared, a pastor has to maintain a not-knowing position as he/she has to listen and respect storytellers to express themselves as they wish, support them in their situation from a non-judgemental position and also be ready to assist in re-authoring a story of hope out of a hopeless one. Through casual interactions, by members of the congregation also listening to each other's stories, a pastor can assist storytellers in walking with each other to find "God's" solution.

The narrative approach to ministry highlights the fact that we are dealing with real people. A pastor would therefore need to be patient. As people are not the same, it might take time to re-author or give hope to people and a narrative approach is not to be treated as a

“quick-fix approach”. During this study it was found that the narrative approach principles, if applied correctly, are eminently usable to enhance pastors’ competence and build a healthy cross-cultural Church. However, to overcome the challenge of the narrative approach to pastoring would entail encouraging people in the confidence that God was present in the stories of their past and telling them stories based on Biblical truths, of a brighter future awaiting them. The congregation must be made aware that God is present in their current story and will be present in their future story. Knowing this and sharing that knowledge should encourage pastors not to give up, but also to have hope and faith in God that the congregation will be able to also trust in Him for their future stories. As nothing happens by coincidence, but because God has a plan, every pastor should know that God is already there where His children would need to be in the future. People’s narratives offer an amazing opportunity for reflection and transformation. Congregations and pastors need to look for God in their future stories. The congregation as a body needs to put their hope in God while pastors, who have also put their hope in Him, can lead and teach them as was stated in Chapter 4, point 4.6.3.

The ministry of the pastor of a cross-cultural Church can be greatly enhanced by using this narrative approach, i.e. by being willing to listen to people’s stories, as well as by being willing to walk with them so as to understand both themselves and others through their stories. And then as they unfold their stories into the future, to encourage their faith in God who has been the invisible chief character of their own stories from the start. The purpose of the narrative approach to ministry, the listening and journey with those who share their stories, is to build relationships with them, with the knowledge of where they came from to be in this current place and situation. As they share stories of defeat and pain, a pastor can lead them to re-author their future stories, to renew their hope for a brighter future. While listening to the peoples’ stories, through compassion and understanding, a pastor will become aware of their fears and frustrations, which had caused their reluctance to change. Such interaction will strengthen a pastor’s relationship with such people, should he remain unbiased and non-judgmental towards the actions and reactions of congregation members of different cultures, backgrounds etc. The reason someone might have acted inappropriately previously, may be due to the lack of knowledge of God’s will and plan for their lives and for those of others. The Pastor, when building cross-cultural trust amongst

members of the congregation, will enhance his/her ability to minister in a cross-cultural Church effectively if he remains focussed on God. The result should be creating not just harmony in a cross-cultural Church, but also in a cross-cultural society, giving everyone hopes for a better future for all.

With this chapter, the aim was to contribute in assisting pastors in their ministry in cross-cultural Churches in order to lead their congregations effectively. This chapter has looked at the meaning of ministry, dealt with the concept and principles of a narrative approach to pastoring and ministering to a cross-cultural congregation.

Furthermore, each pastoral challenge and situation should be unique, based on where the cross-cultural Church is situated and how willing people would be to accept each other despite their racial and cultural differences. A pastor would have to remain unbiased, even when a pastor has his/her roots in one of the many South African cultures. Due to the reluctance of the Church to change, any pastor who is convicted of the need to follow the path of developing a healthy cross-cultural Church will find that he/she will have to face a number of other challenges as well. Such a pastor needs to realise this and would need untold wisdom and insight as how to work patiently with the congregation to achieve this end.

Pastoring in the context of this study has to do with caring for the people of God. There must therefore also be an approach to pastoring from a Biblical perspective. For additional knowledge, one has to know the Scriptures, as Pastors must preach the word: being insistent, in season and out of season, reproofing, rebuking and exhorting, all based on sound doctrine so that the word of God shall not be blasphemed.

By listening to the congregation's narratives a pastor needs to have enough Biblical knowledge to teach the congregation that despite of what they are suffering now, their lives will improve, should they also maintain good works in Christ. The Pastor, as the shepherd is on a journey with the flock, being willing to walk with them through all the experiences of life.

During this study it was found that the narrative approach principles, if applied correctly, are eminently useful in enhancing pastors' competence and building a healthy cross-cultural Church. However, to overcome the challenge of the narrative approach to pastoring, would entail that the pastor would have to encourage people in the confidence that God was present in the stories of their past by telling them stories based on Biblical truths and refer to the brighter future awaiting them. The congregation must be made aware that God is present in their current story and will be present in their future story. Knowing this and sharing that knowledge, should encourage pastors not to give up as they also have hope and faith in God that the congregation will be able to also trust in Him for their future stories.

While listening to the peoples' stories, through compassion and understanding, a pastor will become aware of their fears and frustrations which had resulted in their reluctance to change. Such interaction will strengthen a pastor's relationship with his people, should he remain unbiased and non-judgmental towards the actions and reactions of congregation members of different cultures, backgrounds etc. The reason someone might have acted inappropriately previously, may be due to the lack of knowledge of God's will and plan for their lives and for that of others. Building cross-cultural trust amongst members of the congregation, the pastor, when focussing on God, will enhance his/her ability to minister in a cross-cultural Church effectively. The result should be creating not just harmony in a cross-cultural Church, but also in a cross-cultural society.

A pastor should never lose sight of the fact that all the members of a congregation are saints (Disciples of Christ), who need to be equipped for the work God prepared for them while here on earth: preparing everyone for their eternal future in heaven. As was stated, teaching this to only one culture is already a difficult task and doing so for a cross-cultural congregation, makes this task so much more difficult. People from all cultures need to be informed that they themselves should develop a personal relationship with God. Pastors need to realise that all the New Testament cross-cultural members in Churches are all leaders in accordance with their calling received from God. Not everyone has the same gifts for serving God in establishing a cross-cultural Church, however many people use their gifts for establishing their own Churches. Some Churches only teach love and others charity, while others focus on outreach programmes, others might focus on prophetic ministries and

even apostolic ministries, with the result that these actions/movements, in a sense, have broken the body of Christ up into various denominations, rather than uniting the Body of Christ with itself. All saints in the Church are servants in the Church; Christians called to serve Christ by spreading the 'good news' of everyone's salvation and the potential of becoming reconciled with God in Christ. While doing that, they need to, at the same time, minister to each other's needs. A pastor would therefore need to instil this knowledge and insight in the members of the congregation, so that anyone who performs any services whatsoever in the Church, shall be a servant of God and others. Everyone is then to be deemed to have been called by God to minister to His people, regardless of which race or nationality he/she is from, exactly as it was done in the first seven gentile Churches established by the Apostles. Why these cross-cultural gentile Churches were forgotten or ignored and abolished in the latter years is unknown, as we have not yet sought an answer for this.

Therefore, a model for equipping pastors in Churches in general must have a solid foundation upon which to base a new understanding with regard to God's plan for mankind. By this model believers should come to perceive God at work through His children. With this model being effective, pastors shall be equipped to teach scriptures in a new way. Congregation members in turn, having gained a deeper understanding of God's will, may then be able to use their own spiritual gifts from God in a more effective manner, representing the true Body of Christ. As everyone should in everything they say and do serve others, thanking God and praising Jesus, they would have to develop one heart and one mind in Christ. Through this new approach to ministry the aim is that everyone should become more effective in doing everything as Christ did, for the same purpose that He did, by understanding that they too are being sent out by Christ, exactly as God, our Father, sent Him.

As pastors need to lead the entire congregation and ensure that the ministerial duties of lay pastors and leaders in the Church are carried out effectively, such narrative models as those prepared for therapists, while adequate to serve pastors for preaching and teaching, are not adequate for training and equipping the leaders of groups who arrange projects, functions and events. The narrative approach to preaching and teaching, directing and re-directing a

congregation thought pattern, will be most effective if used correctly – especially for addressing incorrect cultural behaviour, misconceptions and traditional beliefs, as well as for addressing and correcting behaviours that are contrary to God’s Word and Will for mankind. The narrative approach can also be, if taught and applied effectively, be used for workshops and seminars, where pastors and leaders in the Church are given the opportunity to share their stories based on the challenges they face while leading groups of people in the Church. In such workshops the pastors and leaders might also be given the opportunity to share their success stories; share information and offer their assistance to others, as was discussed in Chapter 3, point 3.4.1.

5.2.4 Overview of Chapter 4

In chapter 4 it was established what some of the Biblical principles are that can be applied in order to equip pastors for their ministries. By implementing and teaching sound Biblical principles, using the narrative approach in cross-cultural Churches, pastors should be able to address all their own challenges, as well as those of the members of a congregation in Church. (What should be going on?)

For the Christians who take their direction from the Scriptures of the Old and New Testaments, it is important to establish a Biblical basis for racial unity in the Church. In chapter 4 Biblical examples of a cross-cultural Church were shared. Through the Scripture references shared it became very clear that Christians need to seriously take heed of God’s Word. Having focussed on the gentile Church in Ephesus, Paul stressed that the Church should become united in love one for another, becoming of one mind and spirit (having one vision and mission) in Christ. Even then there were indications that the early Churches faced the challenges of how to unite people, despite racial and language divisions; despite social standing; whether they might be a beggar or a king etc. As Christ clearly made a supreme effort and sacrifice in order to reach out to people of all nationalities in the world at that time, all Christians should be encouraged to do the same.

Another vital outcome of the Biblical principles shared in chapter 4, is that all Christians should become united as a ‘new nation’ of God, through Christ. In order to effectively

minister in a cross-cultural Church a pastor would have to lead by example as Christ did. The members of the Church should serve with an attitude of no longer being willing to minister to flesh but to spirit, as all Christians, regardless of race and nationality need to do things differently from the way the world does, the same way Jesus and the Apostles did.

- a. The main aim of applying Biblical principles in the ministry of a pastor should then be to create a sense of unity in the Body of Christ, the Church. Members of a Church should become united in everything they say and do in and around the Church. As a community; family, as well as the new nation created by God they should be encouraged to maintain that unity in Christ, having become united in love, which entails being a unity in thought, intention and action as well.
- b. A pastor through God and the leadership of the Holy Spirit should make known to the Church, how the glorious body of Christ that is the all in all function and prepare everyone for Christ's glory and their callings in the Church. Also why the Body of Christ, the Church was established by informing the congregation that God blessed the believers and wanted to make known to them the mystery of His will, according to His good pleasure which He had purposed in himself for them.
- c. Pastors should continuously encourage the members of the congregation to live their lives according to God's principles, by shunning the vices of the old and practicing the virtues of the new person that they have become in Christ. They should be informed that they were predestined by God for adoption as His children in Christ, so that they should be children to the praise of the glory of God's grace, wherein He has made them accepted in the beloved, Jesus Christ.
- d. On a personal level everyone in the Church and in the society they live in must at all times endeavour to be separated from the evils of the world and to walk circumspectly. Husbands and wives should conform in their mutual relations to the image of Christ and the Church. Children should obey their parents and servants their masters. While masters shall treat their servants as their brethren in Christ, a

servant shall be a good servant of a good and faithful master, while both of them walk uprightly and serve Christ.

- e. As the ultimate purpose of God's plan for mankind is His intention that all the principalities and powers in heavenly places, as well as the Church, should come to know the manifold wisdom of God, by bringing His plan to fulfilment according to the eternal purpose which He vested in Christ Jesus our Lord, a pastor should have an intimate knowledge of God's will through a personal prayerful relationship with Christ, so that such a pastor shall be led by the Holy Spirit. A pastor should never trust in, nor rely on his/her own knowledge and abilities.
- f. As God's plan also involves calling people from all races on earth to create a new nation for Himself, there should be no reason for racial or gender conflict in the Church. Everyone in the Church should become as if 'one new man', basically becoming 'one new creation' in Christ, God has reconciled Himself with everyone in the world through Christ, who died for the sins of the world. Therefore should everyone in the Church become members of the Church; serving God with a new way of living and to function in a society in and around the Church.
- g. The main aim of the entire Church should be to do as Apostle Paul did, which is as a part of the eternal plan of God, to proclaim the gospel. As the purpose of a Church congregation is to display the wisdom of God by the way they live (walking in good works), a pastor's vision should involve God's mission of bringing together various groups of people who are or were previously separated by cultures, preconceptions, laws and governments etc. The crucial part for the function and ministry of a pastor is to spread the gospel by which Christians can become united in one vision and mission, which is to lead people from all race groups and cultures to Christ for an eternal future in the coming Kingdom of God.
- h. As God has called all people to not only become His Son's servants, but also servants to each other, in and outside the Church, the works done by the congregation, pastors and leaders in the Church, should be to serve others, to the glory of God.

- i. At the same time everyone's vision and mission should be to lead the unsaved to Christ, calling them to also become servants of Christ in the Kingdom of Heaven, so that they too shall operate in heavenly places, with their hope being to be found acceptable by God so that, when the time shall come, they shall be found acceptable by God to become co-inheritors with Christ in God's Universal Kingdom.

5.3 MOVING TOWARDS A NARRATIVE APPROACH MODEL THAT CAN EQUIP PASTORS FOR CROSS-CULTURAL MINISTRY

Based on the outcomes, insights and knowledge gained from the previous chapters of this thesis, it should now be possible to develop a narrative approach model for equipping pastors to effectively minister in cross-cultural Churches.

The aim would therefore be to provide the answers to the sub-questions below, which are based on the research data from the previous chapters. The aim is also to establish what the model should entail, which needs to be developed for addressing the challenges that cross-cultural pastors are experiencing, which they have shared during their interviews, as shared in Chapter 2. A quick summary of these challenges was compiled as per the observations and insights gained when the data was analysed, as shared in chapter 2.

The fundamental things that will link everyone in a cross-cultural Church are the subjects of interest. In this case the subjects based on the sub-questions compiled from the data gathered from the pastors who participated in this research. All the answers to the sub-questions below, based on the main challenges, can be addressed by implementing a narrative approach to ministry, based on the Biblical principles shared in Chapter 4.

From this data, any pastor should also be able to gain material for subjects/themes on Biblical teachings, for a vast amount of narratives on preaching/sermons. A pastor could also, through his/her own conversations with members in a congregation, compile many short narratives based on any subject matter. All narratives based on facts can be used to

teach, to lead and to correct incorrect behaviour and/or perceptions of any 'particular person' in the Church, without naming that person.

The subjects, as per the analysis based on this research, on which a model for equipping cross-cultural pastors, as well on which immediate narratives on Biblical Principles and Teaching can be based, are as follows:

- Addressing The Challenge of Members Leaving the Church When a Cross Cultural Minister is Appointed
 - How do we prevent members of a Church leaving when a cross-cultural pastor is appointed in a previously single-cultural Church?
 - How do we make congregation members aware of the fact that cross-cultural pastors should be embraced in the same way their previous pastor was and that all pastoral ministries such a pastor have to perform should be expected and accepted by them?
 - How does a cross-cultural pastor gain the congregation's trust so that it would not matter whether their pastor is from any other race or nationality?
- Addressing The Challenge of Members Withholding Funds
 - How do we make members of the Church realise that tithing is a contribution made for God's work through that pastor and not a payment to the pastor for delivering a service to them?
- Addressing The Challenge of Previous Pastors Handing over the Reins and Members Letting that Pastor Go

- How do we convince a retired pastor, replaced by another pastor, to let go and hand over the reins as well as the 'flock', to the next pastor, especially when the next pastor is cross-cultural?

- Addressing the Challenge of Racism in a Church
 - How do we address racism in a Church?

 - How do we get cross-cultural members of a congregation to reach out to other cross-cultural people in a Church, encouraging them to accept each other as brothers and sisters in Christ?

 - How do we get leaders in the Church to find pastors from all cultures acceptable, explaining to them that no culture is superior to another, nor are any nationality, European, African nor Indian etc. superior to one another, getting rid of all sorts of presumptions based on previous traditions and belief systems in South Africa as well as the rest of the world, inside and outside of the Church?

 - What biblical teaching can be used to point out that such presumptions are incorrect, as it is written in the Gospel of Truth, being God's Word and Will that 'every knee shall bow' before Him; with the words 'every knee' meaning that 'every human being' shall bow before God?

- Addressing the Challenge of Establishing Cross-Racial Youth Groups and Sunday Schools
 - How do we convince parents in the congregation that they should not send little children away, nor take their own away?

 - What training formal or informal can be provided by which a pastor would know how to develop and establish a cross-cultural children's/youth ministry?

- Addressing the Challenge of Inter-Racial Communication Difficulties

- How do we address the problems with regard to inter-racial communication difficulties?
- What training, formal or informal, can be provided by which a pastor would know how to preach in various languages?
- How might a Church be re-organised to cater for people speaking different languages who are unable to understand, speak, read and write another language?
- How can a pastor learn to lead or chair meetings in a context in which you do not speak any of the languages represented in the meeting?
- Addressing the Challenge of Pastoral Inter-cultural and Traditional Interaction
 - How can a pastor's knowledge and insights with regards to the various cultural and traditional differences between multi-racial groups be enhanced, in order to communicate, act and react correctly?

There are old traditional and practical-related expectations with regard to a pastor's wife and family that a cross-cultural pastor was quite unaware of; which such a pastor's wife was never prepared for, and might not be prepared to embrace. How does a cross-cultural pastor handle this challenge and/or even change that 'old traditional' practice and expectation, especially if he is not prepared to force his family to have to adhere to such practices, should they totally resist that?

How should the feelings of alienation and isolation be addressed, especially when a pastor and his family were re-located, for instance, from one district to another or one province to another in South Africa, even from one African country to another where they do not know anyone, nor their cultures and traditions?

- What can be done to assist a pastor to overcome communication challenges, ordinary social contact and pastoral care challenges in a cross-cultural context, meaning in the various 'traditional mannerisms and etiquette/protocol approach' required by the members consisting of various cultures?

For instance, younger Afrikaans speaking white people address all elderly men in the community as 'oom' and elderly ladies as 'tannie', but English speaking white people address all men that are not family as 'sir or mister' and ladies as 'misses and miss', while in the Indian culture all elderly men are called 'uncle' and elderly ladies 'aunty', but in the African culture all elderly men in the community are address as 'Tata or father' and ladies as 'mother, aunty and sister', regardless as to whether they are direct family or not, even in some cases whether they speak a different African language, coming from elsewhere in Africa.

- When approaching an elder in another culture, what is expected from a pastor?
- When visiting someone from another culture at their home, in hospital or meeting for a function, what are the protocols and the correct behaviour?

This is quite a challenge, as there are also various other cultural and traditional practices that differ from one cultural group to another cultural group within a racial group (European, African and Indian). For instance, what is considered to be good manners and behaviour to one cultural group is considered rude and offensive by another, which causes misunderstandings, contempt and discontent.

- Addressing the Challenge of Feeling Isolated and Without Assistance
 - What can be done to assist pastors in finding assistance, by finding help within the contexts and functions of a cross-cultural Church so that they might again feel adequate to perform or put into practice what they need to do, such as effectively shepherding people on a personal level?

- Who can such pastors approach for advice, assistance and/or training?

- Addressing the Challenge of being Bullied and Undermined in the Church
 - How can pastors be protected from bullies in the Church?

 - How can a pastor prevent members in the Church from becoming frustrated for not being able to realise their own callings, and reaching their own goals for a vision, that they feel they were called for?

 - How does a pastor judge or know whether the member of that Church, wants to become a leader because God called him/her to be one, or whether that person wants to be a leader simply because he/she knows how to be an effective leader due to previous training and/or education?

- Addressing the Challenges of Pastors and the Personal Challenges of their Family Members
 - How does any pastor male or female address the challenges with regards to their families, who are also possibly feeling rejected by the members of the Church into which the pastor has been appointed : mostly so when the Church he/she is required to serve in had never been a cross-cultural Church before.

 - What is truly expected from a (male/female) pastor and his/her family, and what is the pastor expected to do about that?

- Addressing the Challenge of Training Pastors to Effectively shepherd (lead) people from various cultures
 - What training, formal or informal, can be provided by which a cross-cultural pastor would know how to effectively shepherd people from various cultures?

- What training, formal or informal, can be provided by which a pastor would know how to be able to convince people that the awkwardness, discomfort and pain of forming one multi-cultural local Church is something that is both true to the Gospel as well as a blessing to the people themselves?
- What training, formal or inform, can be provided from which a pastor would learn how to address or incorporate members of the Churches preferences in worship style?
- Addressing the Challenge of Not Being Able to Lead with Authority
 - What training or assistance can be provided for a pastor whereby he/she should be able to lead from a place of authority, knowledge and experience, in order to meet with members of the Church's reasonable expectations, while at the same time correcting or addressing their unreasonable expectations?
 - How should a cross-cultural pastor address the challenge of feeling, or having been made to feel, that he/she is different from the members in the Church for simply being from another nationality, culture or race. Such a feeling/experience could be especially pertinent to a woman who had previously or traditionally, not been easily accepted as a pastor in a Church?
 - How can a pastor's confidence be boosted with the knowledge that God called him/her for a purpose, regardless of what members in a congregation, due to lack of knowledge of the Gospel Truths, might feel, think or believe?
 - What biblical teachings would be appropriate for addressing this pastor's personal challenges, which this pastor can preach and teach in this cross-cultural Church?
 - How can a pastor influence an intransigent congregation - being set in their ways due to 'old familiar' ways of doing things and based on old traditions and belief systems -to accept and like him/her? What biblical teaching can be used to correct

this type of behaviour, so that a Church can become effective in a cross-cultural context?

- Addressing the Challenge of the Lack of Leadership Skills
 - How can a pastor's confidence be boosted, by enhancing their people skills and multi-cultural social and leadership skill?

Equipping the congregation

It is essential that, in order to close the cultural gap in an attempt to unite people from various cultures, pastors and leaders should rather highlight and concentrate on, people's commonalities such as: their humanity, the sharing of common needs for survival, as well as the commonalities of their hopes and dreams for a peaceful, comfortable life and over all wellbeing, including health and prosperity whereby their children might be able to have a better future. By creating awareness among the members of a congregation of these common goals and fostering the acceptance that they will only be able to achieve these goals, if they can unite in their efforts to prepare such a future for them. However, the congregation should also be encouraged to view each other in a different way, by informing them that it is God's goal for all of them, despite their nationalities, cultural and traditional differences. This can also be ironed out in a workshop meeting, where people from different cultures and traditional backgrounds may be given the opportunity to discuss all the 'life-expectancy commonalities' between them, making their unity with each other, a truly personal connection in the Church.

Every day topics, without being gossip, should be raised to divert people's attention from their differences and their focus should be directed to their endless commonalities which could most certainly bridge the gaps getting to know each other better through narrative-interaction. Topics such as the few being mentioned below can be discussed by asking questions relevant to the Church, its specific setting and the people who worship there.

Common social-questions that can easily be asked in a mixed-cultural group setting are:

- What type of clothes does your husband/wife expect you to wear?
- What do you think about the teenagers staying out all night, misbehaving by being disobedient to you? How do you handle certain behavioural patterns of your children?
- What is the role of women in your culture?
- What type of food do you prefer, as we seem to simply assume that people from different cultures only eat food that we associate with that culture? In many cases we will be surprised to find out how wrong our presumptions about people of other cultures truly are.
- What is the expected role of men in your culture?
- Do African, European or Indian men also expect women to serve them their food?
- Do you still sit down around a table eating formal meals or slouch around in the lounge eating your food while watching TV?
- And asking why Indian people also eat using their hands, only their left hand, would most definitely not be a question one should ask.
- Do men in your culture cook for the family, wash the dishes and/or change babies' nappies?
- Has your wife ever mowed the lawn?
- How can I get my husband/wife to understand that I do need a hug every now and again?
- Does your husband/wife also nag as much as mine, especially when you simply want to relax, watching TV or reading a good book?
- Who is the most dominating personality in relationships: men/women? Why and what do men/women do that makes you feel that way?
- What frustrates you the most having to work with people in a small space?
- What do you think about divorce and intimate relationships before marriage?
- What would you do if 'such or such' happens to you? How would you handle such a personal crisis or event in your life? (e.g. A boyfriend cheated on you, someone lied about you, an embarrassing incident occurred etc.)

Traditions are invariably extremely interesting topics and conversational models and practices help to build a new congregational identity through wisdom and passion for congregational change.

Therefore, questions such as the following may also have to be asked, to gain a deeper understanding with regards to the complexities of various cultural traditions:

- Why is whispering considered to be polite in European cultures, but rude in African cultures?
- Why do traditional African men walk in front of a woman and European men behind a woman?
- Why are Europeans expected to talk softly in a crowd and African people loud and clear?
- Why do African children sit down when speaking to an adult, while European children are expected to stand up? This can be totally confusing for children in the now cross-cultural schools, don't you think? And that is why the researcher feels that it is important that we get to know each other better, especially so that we can become more tolerant of each other, and can explain all this to our children.
- Even topics such as losing a child/parent/husband or wife can be discussed, which could lead to discussing, and getting to understand, the traditional differences in the burial process of a deceased, which is also a very interesting topic.
- Even superstitions can be discussed, as one still finds that in all cultures.
- Then there are the traditional weddings and ceremonies in the various cultures etc.

Then and only then, after getting to know and trust each other as absolute equals due to being Christians, despite our differences, one might be able to discuss deeper issues, by asking questions and making it inclusive by mainly using the words 'we and us'; and saying 'our Lord Jesus Christ' and 'our Father in heaven', and 'our Church'.

- As a Christian, what do you expect from fellow Christians?
- Have you noticed how similar our characters are as Christians? Why do you think it is so?

- Don't you think it is wonderful how we simply work together?
- What do you think we can do, creating a group in our Church? And what group activities do you think we can start to encourage people to join our Church and to also become involved, especially with regards to raising money for our Church? How do you think we should do this, and when?
- What about a purely 'song-worship' meeting once a month as I love worshipping our Lord by singing songs?
- What are your favourite gospel songs, maybe we should make time to listen to each others' favourite songs together? If the answer is yes, immediately ask where and when, by setting a date.
- Do you also look forward to seeing each other every Sunday at Church?
- Are your children also enjoying Sunday school? Sunday school staff can take this opportunity to involve the parents by asking them what they would like their children to be taught.
- What did you think about the Reverend's service last Sunday? For me it had such special meaning, especially with me feeling that ... How do you feel about that?
- For more spiritual groups, Scriptures and Biblical teachings can be discussed in the same way.
- The groups in which discussions shall take place are also, possibly, endless, based on activities, interests and functionalities.

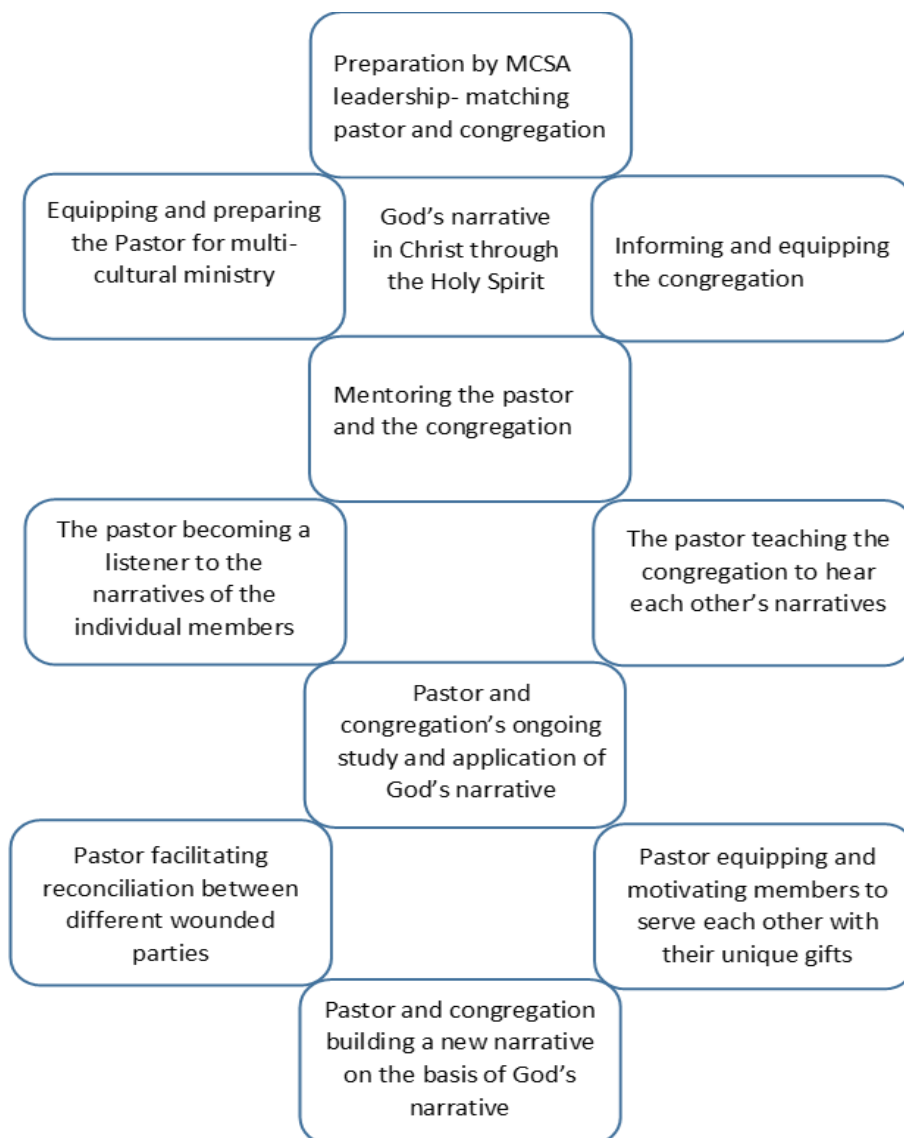
As was stated in Chapter 3, point 3.4.1, a story/narrative should be informative as well as transformative, and that there has to be reasons why one tells a story, the reasons being, such as, expecting a solution, seeking an answer, and/or guidance. Stories also give meaning to life, whereby one might organize or reorganize one's approach to life, trying to find the way and the means that will help to guide us step by step towards a better tomorrow or future, which shall in the end provide the story teller and/or the audience with a sense of hope.

5.4 PROPOSED MODEL TO EQUIP CROSS-CULTURAL PASTORS

A model for the ministry in a multi-cultural congregation can be presented and described as follows. This model can be used to equip pastors for the ministry in these congregations.

Figure 5.1: Proposed model for narrative ministry in a multi-cultural congregation

The different parts of the model can be described as follows:



5.4.1 God's Narrative in Christ through the Holy Spirit

Pastors and congregations should be made aware that God's narrative starts with the decision which God made for mankind. God had chosen the believers before the foundation of the earth. Therefore He blessed them with all spiritual blessings in heavenly places in Christ. He predestined the believers to be adopted as His children, according to his good pleasure which he had purposed in himself (cf. 4.6.1).

As knowledge plays an important role in the process of integrating the narrative of God with the narrative of an individual or a congregation, the more a congregation comes to understand the meaning of God's narrative for the congregation as a whole and for each member's narrative, the more God's narrative will become the focal point of their narratives. The more they understand the meaning of God's narrative for mankind's future, the more their faith and joy should increase through insight and knowledge and the smaller the gap between cross-cultural members of the Church will become. A point should be reached where their own future narratives would no longer contradict God's narrative, so that there would no longer be a reluctance of cross-cultural congregations' to overcome the discomfort of reaching out across the cultural divides

5.4.2 Preparation by the Methodist Church of Southern Africa Leadership

Prior to the final decision and the meeting of the District Station, the Superintendent who invites two to three ministers for interviews, the society and circuit stewards, when determining what the pastors' passions or gifts in ministry are, might have to study the narratives of the pastors, as well as narratives of the congregation, while prayerfully deciding whether the pastors and the congregations would be well prepared for a cross-cultural pastor's appointment.

The pastor's narrative (history from childhood, calling for ministry, training, culture, language etc.) should be heard in order to determine the scope of his calling for which God has prepared him, as well as to determine whether his calling entails ministering in a cross-cultural context. This can also be enhanced by preparing them at the seminary, there should

also be post ordination ongoing leadership training, so that pastors can sharpen their leadership skills to make them effective leaders. There has to be practical tools that pastors might use to do constructive narrative work in their own congregations

5.4.3 Equipping and Preparing the Congregation

As part of a pastor's introduction to the congregation, in order to immediately get to know him, the pastor should then be prepared to share his personal narrative in the Church where he shall be appointed. Based on the congregation's reaction to his story one should be able to determine whether the congregation would be willing to accept him as 'one of them'.

As pastors and congregations should be informed as to what the narrative of God entails with regard to establishing multi-cultural Churches which includes equipping pastors from all nations, regardless of race and gender, this moment will be the best time to highlight this point. As establishing cross-cultural Churches are the aim of the Methodist Church of Southern Africa, all the members of the congregation must be willing to embrace this practice. This will then have to become the new and combined narrative, as a joint mission and vision, of all the congregations in the Methodist Churches of Southern Africa.

5.4.4 Mentoring the Pastor and the Congregation

Furthermore, pastors should be equipped with the necessary knowledge and skills for leading and ministering to cross-cultural congregations. In training Pastors, the focus should be to address the challenges that the pastors who participated in this researched shared for the purpose of this thesis. All the challenges that pastors face will have to be addressed, by providing knowledge and insight to cross-cultural pastors, as well as effective training and support (mentoring), so that they shall become confident and effective in their ministries. Circuit Superintendents should make efforts to meet and mentor pastors serving cross-cultural Churches, and also to encourage senior pastors with more cross-cultural experience in the ministry to journey with such ministers and the cross-cultural congregations: The mentoring support system should always be kept in mind.

5.4.5 The Pastor as the Listener to the Narratives of the Individual Members

It is of utmost importance for pastors to know the members of their congregations. Listening to congregation members' narratives is a quick way of getting to know them best. A pastor who wants to deliver a message and teach a new and novel way of seeing and doing things would be most effective by sharing narratives in order to lead the members of the congregation to gain a new perspective on life,

A pastor should strive to lead the congregation to understand that one can only serve others if one knows their narrative. A pastor also needs to know the narrative of God so that he can address the real issues in the congregation members' lives. A narrative ministry is not only about listening, but also about speaking the truth in love; not only about accepting others, but also about leading others to integrate God's narrative (His will for mankind) into their own.

Pastors should lead the congregation members towards preserving the unity which the Holy Spirit creates amongst them in Christ. They should understand the grace that everyone receives in Christ. The way of life according to the knowledge of Christ should supersede any differences there might be between cross-cultural members of the Church, regardless of culture, tradition and race. (cf. 4.7)

5.4.6 The Pastor Teaching the Congregation to hear each other's Stories

Storytelling and listening should help the Church to strategically plan a combined vision for all the members of the Church. One should not avoid hearing and sharing bad, sad or painful stories, because such stories is 'the story tellers journey' and many others might be able to identify with the storytellers experiences, and benefit from it. By encouraging story telling a healthy cross-cultural Church can be built, setting people off on a more pleasant journey when they realize that the story of one nation's struggles compared with the struggles of another nation seldom differs. The congregation should then also come to realise that the struggles of any individual from another nation in order to survive, seldom differ from theirs; neither do their hopes and dreams for a good life for themselves and their families

differ one from the other. (cf. 4.7). Everyone has a story to share, and sharing their stories help to understand each other better in the sense that one is able to build relationships and trust more. So if a congregation shares their past and present stories they would be able to understand each other and be able to re-author the new future story of the whole congregation. Also by learning to narrate their own stories and future vision in selected ways with each other, pastors as leaders are able to differentiate their own story from that of the congregation's while still affirming the relationship, especially by inviting the congregation to share their stories too. Encouraging all parties within the congregations to share their stories is very necessary in building a healthy cross-cultural Church. A good story invites others to share experiences.

5.4.7 The Pastor and Congregation's ongoing Story and its Adaptation to God's Narrative

In order for the Church as a whole to move forward, carrying out the tasks prepared for its members by God Himself would entail that the stories that congregations and their leaders tell about themselves should create hope for all: with all in all having a united mission in Christ, brought about by the Holy Spirit. The congregation's stories need to be linked with biblical narratives as well. Through this process of interaction, the congregation's and pastors' stories and divine stories are woven together in new ways. Pastors are to be encouraged to shape stories of meaning by interweaving personal, communal and biblical stories to address challenges together with the congregation. It is always vital for the pastor, leaders and congregation to link their stories to God's story; they cannot share stories about God's work by excluding His story. At the end of this process of story sharing, the participants 'congregation and pastor' need to be invited to discern and decide what God is calling them to do.

5.4.8 Pastor -facilitating Reconciliation between different Wounded Parties

For the cross-cultural members of the Methodist Church of Southern Africa to become reconciled with each other, members and leaders should start building connections. Renewal of mind and spirit should take place through renewed trust in each other. Healing

can take place through cross-cultural members' shared stories. Effective pastors as leaders of their congregation need not to be afraid or shy away from stories of conflict, hurt, problems or even difficulties.

It is the Church's responsibility to make sure that the Pastors continue to be united in this role of reconciling people from diverse cultures and backgrounds. By so doing the Church will be fulfilling God's eternal plan without compromise, being not only that all the nations on earth become united with Him, but that the whole universe, all things, shall in the end, in the fullness of time, be reconciled with God. It is the duty of the Church to assist in the work of God to unite all 'creatures' here on earth, which is but a small part of the Universal kingdom of God, with Him through Christ first, then with the congregation (the children of God) as Christ's co-workers, or servants, of God, as led by the Holy Spirit in them, wherever they are in this world. (cf. 4.7). It necessary for the pastor to find creative ways to re-author together with the congregation an alternative story that leads to redemption, reconciliation and maybe to new life of the congregation 'resurrection'.

5.4.9 Equipping Pastors and Motivating Members of the Church to Serve each other with their Unique Gifts

In the cross-cultural Churches, with each person having a 'spiritual-personal-relationship' with Christ to become reconciled with our Father in one body with Christ, each one will receive their callings and their spiritual gifts from God. The gifts received would be, as ordained by God, so that each one would do the work that God prepared for them in preparation for the coming of our Lord Jesus Christ (cf. 2.4.6).

As all members of the Church should be considered leaders (guardians) and servants of each other, they should also spread the Word of God. Each member of the Church, being also a member of the body of Christ, should serve each other with their various gifts received from God. They, including Pastors and leaders in the Church will not all have the same callings in ministry, as some will receive the gift for serving; others for teaching; others to lead (govern); others to be merciful (for pastoral care giving and healing others, spiritually and physically). All the gifts God gives each one of us should be used to build up His Church and

used effectively to the glory of God (cf. 3.2). In this case the differences of culture could become a blessing rather than a stumbling block.

Spreading the 'good news', based on 'sound doctrines' entails that all Christians would need to understand that they have been saved by grace and has received their own gifts from God. Pastors need to be well equipped to share this 'good news', as well as the 'knowledge' of the coming of the Kingdom of God. Pastors as teachers should encourage meditation of God's word to maintain the Body of Christ until each and everyone becomes united in faith, having come to know the Son of God. They should therefore become one perfect person in the image, the spiritual image of Christ: being born again, born of God, through Christ, from whom many miraculous gifts will be received (cf. 4.2.4)

5.4.10 Pastors and Congregations build a new Narrative, based on God's Narrative

God's narrative should be the determining narrative for the ministry of the Church. The narrative approach to ministry can thus never be implemented in such a way that everyone's way, regardless of gender, race, tradition and culture, is always the right way. Not everything a person wants others to accept with regards to how he/she wants or prefer to live his/her life, should and can be acceptable in the Church.

It is a fact that the Body of Christ should consist of a Church full of people from a variety of ethnic groups who should be united in breaking down former barriers and destroying old belief systems, traditions and even cultures. Together with each member we should seek to integrate our narratives into God's narrative (truth). Faith in God and accepting his plan, convincing people that they can be integrated into God's narrative as revealed in Christ, is the goal of a narrative ministry to people outside the Church. Listening to somebody's narrative, understanding as much as possible of his or her convictions, fears, doubts and pain is a prerequisite for being an instrument towards integrating each one's narrative into God's narrative, that brings about healing. (cf. 4.7). There's no doubt that cross-cultural congregations can overcome problem narratives by identifying strengths and resilience and forging new narratives of hope. It is vital that in sharing stories all parties are to look for a new story, a story of hope. In reality, a good pastor 'leader' does not show up with a new

story, that is, with the vision or the answers in hand to be implemented, but invites others to envision and share answers together for implementation. It is in the dialogue between pastor and congregation that God's will for the congregation must be discerned. Narrative leadership is rational, interactive, relational and might take a long time more so in listening for God's voice, to determine the right direction.

5.5 CONCLUSION

Based on God's narrative, it is vitally important that pastors and leaders in the Church should have a clear vision of where they need to lead the members in the congregation and remember that their main vision should be to lead people to Christ. Pastors' vision as to where they are leading people must be far greater than just gathering people to themselves, or even to fill the benches in the Church, as every disciple should be completely focused on the vision of the 'way to the Kingdom of God', which is every believer's ultimate destination – but not so for sinners and non-believers. A pastors' vision should completely be established on God's vision for mankind as God's work requires that the entire Body of Christ must respond to God's call and commit to corporate action – a community of prayer, faith and trust, fully engaged in the mission of God.

In order to lead by example as Christ did, a pastor needs to equip everyone to succeed in their mission. A Pastor's training entails that events and cross-cultural activities planned and organised by cross-cultural team leaders, need to be done step by step and by task for task planning. As no one is more important than another, the team must be involved in the decision making process and should agree on whom is doing what, how, when and where, based on their gifts and talents received from God.

In a healthy Church environment, leaders should have a deep understanding of Scripture and how it should be applied to the cultural situation. They also need to 'delegate' in order to lighten their own loads. In order to do so, trust and effective communication will play a major role.

The significance of the narrative approach to ministry creates opportunities for stories to be told and understood in order to allow pastors to lead and teach congregations in a cross-cultural context. The story is an important topic/subject for this study, focusing on how pastors make sense of sharing their stories to equip them in serving cross-cultural Churches effectively. Having been connected with the people they serve, the pastor can lead the people to tell their stories; listen to each other's stories in love; speaking the truth to each other in love; growing together in the truth of God's narrative towards the unity of Christ (Chapter 3, point 3.5.1).

The researchers' hope is that this chapter (chapter 5) has, having taken the overview of the four previous chapters in account, succeeded in providing a possible blue print for training models in order to equip pastors, especially through a narrative approach to ministry, to serve more effectively and with more confidence in cross-cultural churches.

LIMITATIONS OF THE RESEARCH

- The focus in this study was on the Methodist Church in South Africa, in further studies, more denominations could be involved
- Due to only having 5 cross-cultural pastors participating in this research, further study should be done with more participants.
- The normative questions was answered by the study of Ephesians, more of the New Testament could be studied for guidelines.
- This study proposed a model which can be used for narrative ministry, further study can use this as a possible blue print for training models in order to equip pastors, especially through a narrative approach to ministry, to serve more effectively and with more confidence in cross-cultural churches

BIBLIOGRAPHY

Alvermann, D. E. 2002. Narrative Approaches. *In* Kamil, M. & Mosenthal, P eds *Methods of Literacy research: The methodology chapters from Handbook of Reading Research*, Vol 3:47-64.

Alvesson, M. 2003. Beyond Neopositivist, Romantics, and Localists: *A Reflexive Approach to Interviews in organizational Research*, 28(1):13-33.

Anderson, H. 1997. *Conversation, language and possibilities: A post-modern approach to therapy*. New York: Basic Books.

Anderson, H. 2006. The Bible and pastoral care. (*In* Ballard, P., & Holmes, S.R. eds. *The Bible in pastoral practice*. Grand Rapids, MI: William B. Eerdmans Publishing. p. 195-211.

Anderson, H. & Foley, E. 1998. *Mighty stories, dangerous rituals: Connecting divine and human narratives*. San Francisco: Jossey-Bass.

Anderson, H.D, & Goolishian, H. 1992. The client is the expert: A not-knowing approach to therapy. *In* McNamee, S & Gergen, K eds. *Therapy as social construction*. London: Sage Press. p. 25-39.

Anderson, T. 1993. See and hear, and be seen and heard. *In* Friedman, S. ed., *The language of change: Constructive collaboration in psychotherapy*, p.321. New York: Guilford.

Anon 2016. [M1psychology.Com/narrative-approach – to – therapy](http://M1psychology.Com/narrative-approach-to-therapy). Loganholme, Old.

Ao, LM, & Penley, D.R. 2006. *Cross-Cultural Leadership. Ministering to a Multicultural Community*. Grand Rapids, MI: Zondervan.

Arnold, C. E. 2010. *Ephesians / Clinton E. Arnold*. Grand Rapids, Mich: Zondervan.

Attridge, H.W, Meeks, W.A, eds. 2006. *The HarperCollins Study Bible (Revised ed)* New York: HarperCollins. pp. 182-83.

Attwell, A. F. I. (s.a). *The Methodist Church. A Brief Introduction*. Cape Town: Methodist Publishing House.

Barclay, W. 1958. *The Letters to the Galatians and Ephesians*. Philadelphia: Westminster Press.

Bell, A. 2003. *A Narrative Approach to Research*. Canadian Journal of Environmental Education. Toronto, Canada.

Bhae, J.Y. 2000. *The subject of the letter to the Ephesians: A thought mapping approach*. (PhD. Thesis). PU for CHE, Potchefstroom.

Bible Training Centre for Pastors (BTCP). A website designed to provide training for untrained pastors and Church leaders. www.bibletraining.com .

Bingham, G.C. 1980. Ephesians: A Commentary. New creation publications Inc, Australia.

Bless, C., Higson-Smith, C. & Kagee, A. eds. 2006. Fundamentals of social research methods: An African perspective. 4th ed. Cape Town: Juta.

Breed, G. 2012. . Nuut gedink oor die wese en inhoud van die dienswerk van die diaken, *HTS. Telogiese Studies / Theological Studies* 68(2), 1-11.

Breed, G. 2014. The meaning of the *Diakon* word group in John 12:26 applied to the ministry in congregations, *Verbum et Ecclesia* 35(1), Art.#844, 9 pages.

Breed, G. 2015. Ministry to the Congregation according to the letter to the Ephesians. *ActaTheologica*, 35(1): 1-22.

Breed, G. 2018. The place of diakonia in the ministry of the Church according to Ephesians. (Unpublished.)

Bruce, F. F. 1988. The Canon of Scripture. Downers Grove, IL: Inter Varsity Press. p.158-60.

Brunner, J. 1991. The narrative construction of reality. *Critical Inquiry*, 18:-21.

Buttler-Kisber, L. 2010. *Qualitative Inquiry*. Los Angels: SAGE.

Cassidy, R. 2008. Ephesians. *Epiltola S.Pauli and Ephefios*: Alexandria, VA: Virginia Theological Seminary.

Collins, J.N. 2014. Diakonia: In conversation with John N Collins. New York: New York University Press.

Coyle, S.M. 2014. Storying Spiritual Narratives. Augusburg Fortres Publisher.

Cragg, D and Millard, J. 2013. *Open Doors*. Methodism in South Africa 1883 -1933. Cape Town:The Methodist Publishing House.

Cresswell, J.W. 2003. Qualitative inquiry and research design: hoosing five approaches
Thousand Oaks: Sage

Creswell, J.W. 2009. Research design: Qualitative & quantitative approaches. Los Angeles. Sage. 2- ed. Thousand Oaks, CA: Sage.

Creswell, J.W. 2013. Research design: Qualitative & quantitative approaches. Los Angels. Sage. Thousand Oaks, CA: Sage.

Dames, G.E. & Dames, G.A. 2014, 'The pedagogical role of multicultural leadership in post-apartheid South Africa', *HTS Teologiese Studies/ Theological Studies* 70(1), Art. #2106, 9 pages. <http://dx.doi.org/10.4102/hts.v70i1.2106>.

Denzin, N K & Lincoln, Y S eds. 1994. *Handbook of qualitative research*. London: Sage.

De Vos, A.S. & Strydom, H. 2011. Scientific theory and professional research. De Vos, A.S., Strydom, H., Fouche, C.B. & Delpont, C.S.L. *Research at grass roots: for the social sciences and human service professions*. 4th ed. Pretoria: Van Schaik. pp. 28-44.

De Wet, FW, 2006. Die aanwending van Rolf Zerfass se handelingswetenskaplike model in praktiese teologiese teorievorming – 'n gereformeerde perspektief, *In die Skriflig* 40(1):57-87

Dittes J.E, 1999. *Re-Calling Ministry*. St Louisa, USA : Chalice Press.

Doehring, C. 2006. *The practice of pastoral care : A postmodern approach*. Louisville, KY : Westminster / John Knox.

Du Plessis, A.L. & Breed, G. 2013. 'A possible solution for corruption in South Africa with the Church as initiator: A practical theological approach', *HTS Teologiese Studies/Theological Studies* 69(2), ART # 1298, 10 pages. <http://dx.doi.org/10.4102/hts.v69i2.1298>

Du Plooy, A.R. 2003. *Reformed Church polity: essay and topics*. Potchefstroom: PUK, Unpublished.

Duncan, J.P. 2008. *Story to synergy: Using the narrative approach as a conceptual tool in developing interfaith ministry*. New Jersey. DU. (Thesis – PhD).

Elkington, R, ed 2015. Leadership as an enabling function: Towards a new paradigm for local Church leadership in the 21st century; *In die skriflig* 49(3), Art#1911, 14 pages.

Elmer, D. 2002. *Cross-cultural Connections. Stepping out and Fitting In Around the world*. Downers Grove, Illinois: Inter Varsity Press.

Erwich 2010. <http://communitas.co.za/wpcontent/uploads/2010/07/Erwich.docx>.

Erwich, R. 2015. *The impact of the 'liquid Church' discourse in Dutch evangelical Churches: A practical-theological analysis*. Department of Practical Theology. ETF. Leuven.

Floor, I. 2011. Een blauwdruk voor die toekoms, Efesiërs 1:9-10. *In die Skriflig* 45 (2&3) 467-480.

Frei, H. 1993. *Theology and Narrative. Selected Essays*. Oxford University Press.

Forstell, J.T. 1991. *As ministers of Christ: the Christological dimension of ministry in the New Testament; an exegetical study*. Mahwah, New Jersey: Paulist Press.

- Fowl, S.E. 2012. Ephesians, a commentary. Louisville, KY: John Knox Press.
- Frank, A.W. 1995. The Wounded Story teller: Body, Illness and Ethics. Chicago, Illinois: University of Chicago Press.
- Freedman, J. & Combs, G. 1994: 'Narrative intentions. Constructive Therapies. New York: Guilford Press, p. 291-303)
- Freedman, J. & Combs, G. 1996. *Narrative therapy*. New York: Norton.
- Freedman, J. & Combs, G. 2002. Narrative therapy with couples ... and a lot whole lot more! *A collection of papers, essays and exercises*. Richmond, Australia: Dulwich Centre Publications (Graphic Print Group).
- Ganeri, Martell & Williams, 1998 eds. World History Encyclopaedia. Publisher: Barnes & Noble (1998) ISBN-10: 0760709076 ; ISBN-13: 978-0760709078 (Pg 55)
- Gennius,1988. eds. Mysteries of the Bible; Reader's Digest Association. ASIN:B00SCUIH5K (Pgs 360-362)
- Ganzevoort, R.R. 2012. Narrative approaches. *The Willey – Blackwell Companion to Practical Theology*. Chichester: Wiley-Blackwell, 214-223.
- Geertz, C. 1986. Making experiences, authoring selves. In V.W. Turner & E.M. Bruner (Eds.), *The anthropology of experience*. Chigago: University of Illinois Press.
- Gergen,K.J. 1994. Realities and relationships: Sounding in social construction. Cambridge, Mass: Harvard University Press.
- Gergen,K.J. 2009. An invitation to social construction 2- *edition*. London: Sage.
- Gerkin,C.V. 1984. The living human document: Re-visioning pastoral counselling in a hermenutical mode, Nashville, TN: Abingdon.
- Gerkin,C.V. 1991. Prophetic pastoral practice: A Christian vision of life together. Nashville, TN: Abingdon Press.
- Gerkin,C.V. 1997. An introduction to pastoral care. Nashville: Abingdon. Getz, G.A.2012. Sharpening the focus of the Church. Wipf and Stock Publishers. p. 360.
- Giddens,A. 1990. The Consequences of Modernity. Stanford: Stanford University Press./ Polity Publishers. Cambridge.
- Golemon,L.A. 2010a. The narrative leadership collection. Finding our story. Narrative leadership and congregational change. Herndon: Alban Institute.
- Golemon,L.A. 2010b. The narrative leadership collection. Living our story. Narrative Leadership and congregational culture. Herndon: Alban Institute.

- Golemon, L.A. 2010c. The narrative leadership collection. Teaching our story. Narrative leadership and Pastoral formation. Herndon.
- Graham, L.K. 1992. Care of person, care of worlds: A psychosystems approach to pastoral care and counselling. Nashville, TN: Abingdon Press.
- Graig, R. 1966. The unity in integrity. Grahamstown: Rhodes University.
- Giddens, A. 1990. The Consequences of Modernity. Cambridge: Standard University Press. Polity Publishers.
- Hegg, T. 1996. The "Dividing Wall" in Ephesians 2:14. A lecture offered by Tim Hegg, Ingathering, thegg@bigplanet.comtorahresource.com
- Heikken, & L.Syrjala, (Eds). 2002. Narrative research voices from teachers and philosophers. (pp.179-218) Jyvaskula, Finland: SoPhi.
- Heitink, G. 1999. Practical Theology : History, Theory, Action Domains : Manual For Practical Theology Grand Rapids, Mich. : W.B. Eerdmans Pub. Co.
- Heyns, L.M. & Pieterse, H.J.C. 1990. A primer in practical theology. Pretoria: Gnosis Books. *Http://www.ethnicarvest.org*.
- Hoehner, H.W. 2002. Ephesians, an exegetical commentary. Ada, MI: Baker Academic.
- Hougards, D. .2012. Missio Apostolica. Journal of the Lutheran Society for Missiology. Vol XX, No.2 (40).
- Jackson, K. 2000. A narrative approach to pastoring an inter-cultural congregation. Pretoria: University of Pretoria (Unpublished - MA dissertation).
- Jackson, K. 2005. A narrative approach to pastoring a multi-cultural congregation. *The South African Baptist Journal of Theology*. . Cape Town: Valley Church.
- Jonas, R. 2010. Narratives of pastoral care, healing and transformation of laity: A practical theological narrative study. University of Pretoria. (Thesis – PhD).
- Joubert, J.J. 2016. Towards an interceding congregation: A practical theological engagement. Potchefstroom: North-West University (Potchefstroom Campus). (Research Proposal-PhD).
- Kargbo, D.S. 2014. Equipping new pastors within the African Methodist Episcopal Church: A one year training manual. Lynchburg, Virginia. LUBTS. (Thesis – PhD).
- Keeney, B.P. & Ross, J.M. 1992. Mind in Therapy: Constructing Systemic Family Therapies. Pretoria: University of South Africa.

Keyes, 1962 eds. *Story of the Biblical World*. Reader's Digest Association; 1st Edition edition (1962) ASIN: B0007DLYCI (Pgs. 147-172)

Kirk, J.A. 1999. *What is mission? Theological explorations*: London: Longman and Todd.

Klein, H.L. 2002. *Family therapeutic guidelines for the therapist working with HIV/AIDS infected and affected: A narrative pastoral therapeutic approach*. Pretoria: University of Pretoria. (Thesis – PhD).

Lategan, B. 2009. *New Testament hermeneutics, part II: Mapping the hermeneutical process in A. du Toit (ed). Focusing on the message: New Testament hermeneutics, exegesis and methods*, pp. 65-105, Protea, Pretoria.

Lartey, E.Y. In *Living Color. An International Approach to Pastoral Care and Counselling* 2nd Ed.- London: Jessica Kingsley Publishers.

Leverton, K. 1995. *On the way: Study material for small groups journeying towards 2000*. Vol 2. Cape Town: The Methodist Publishing House.

Leverton, K. 2010. *Know and Grow, New Edition. A handbook for use with confirmation classes, orientation groups, and as a basic refresher course*. Cape Town: The Methodist Publishing House.

Lincoln, A. T. 1990. *Ephesians (Vol2)*. Word Incorporated. Dallas

Lingenfelter, S.G. 2008. *Leading Cross-Culturally. Covenant Relationships for Effective Christian Leadership*. Grand Rapids, Michigan: Baker Academic.

Lingenfelter, S.G. & Myers, M.K. 2003. *Ministering Cross-Culturally. An Incarnational Model for Personal Relationships*. Second Ed. Grand Rapids, Michigan: Baker Academic,

Life Application study Bible 1996. Wheaton. Tyndale House Publishers Inc.

Loum, J. 2012. *Missio Apostolica*. *Journal of the Lutheran Society for Missiology*. Vol XX, No.2 (40).

Louw, D.J. 1994. *Illness, crisis and challenge, Guidelines for pastoral care*. Halfway House, Doornfontein:. Orion Publishers.

Lundula, O.M. 2013. *Preparing clergy and congregations for cross-cultural/cross-racial appointments in the Iowa Conference of the United Methodist Church*. Evanston: GETS. (Thesis-PhD).

Lyght, S, Dharmaraj, G.E & J.S. 2006. *Many Faces One Church. A manual for cross-cultural ministry*. Abingdon Press. Nashville.

Lyu, J. 2009. Marginality and Coping: A communal contextual narrative approach to pastoral care with Korean American Christians. Denver. UD. (Dissertation – PhD).

McAdams, D. 1993. The stories we live by: Personal myths and the making of the self. New York: William Morrow.

McSpadden, L.A., 2003. Meeting God at the Boundaries. Cross-Cultural-Cross-Racial Appointments. General board of education and ministry. Nashville, Tennessee: The Methodist Church.

McTaggart, R ed 1997. Participatory action research: International context and consequences. Albany: State University of New York.

Melbourne, B. L. 2001. Ephesians 2:13-16: Are the Barriers Still Broken Down.

Mitchell, M.C & Egudo, M. 2003. A review of narrative methodology. Edenburg: DSTO Systems sciences Laboratory.

Moeller, E. 2012. Missio Apostolica. Journal of the Lutheran Society for Missiology. Vol XX, No 2. (40).

Moen, T.2006. Reflections on the narrative research approach. *International Journal of Qualitative Methodology*, 5(4).

Müller, J.C. 1996. *Om tot verhaal te kom. Pastorale Gesinsterapie*. Pretoria: RGN.

Müller, J.C & Stone, H.W. 1998. Intercultural Pastoral care and counselling: Resources from narrative therapy and brief pastoral counselling. *Skrif en Kerk*. Vol 19(2).

Müller, J.C. 1999. *Companions on the Journey*. Johannesburg: Lagos Electronic Publishers.

Müller, J.C. 2004. HIV/AIDS, narrative practical theology, and post-foundationalism: The emergence of a new story. Department of Theology. University of Pretoria.

Narrative Psychology: Web based resources covering narrative and qualitative research topics across the academic disciplines. A narrative psychology internet and resource guide. www.narrativepsych.com

Osmer, R.R. 2008. Practical theology: An introduction. Grand Rapids, MI: Eerdmans.

Pascoe, R. 2010. What is Church Ministry? The Institute for Biblical Preaching. Cambridge. Canada. <https://bible.org/what-Church-ministry>.

Peterson, E.H. 1989. The Contemplative Pastor. Returning to the Art of Spiritual Direction. Grand Rapids: William B. Eerdmans.

Petrenko, E. 2011. Created in Christ for good works, the intergration of steriology and ethics in Ephesians. Milton Keynes: Pater Noster.

Plueddemann, J, E. 2009. Leading Across Cultures. *Effective Ministry and Mission in The Global Church*. Downers Grove, Ill: Inter Varsity Press.

Pretorious, M. 2006. The theological centre of Pauline theology as it relates to the Holy Spirit. *Hervormde Teologies Studies* 62 (1): 253-262.

Richardson, N. 2007. Ministerial training and theological education in the Methodist Church of Southern Africa: The road ahead: *International Missionalia journal*, 35(2): 131-152.

Rutt, D.L. 2012. Mission Apostolica. *Journal of the Lutheran Society for Missiology*, 20(2):40.

Sheffied, D. 2015. Leading a Multi-Cultural Congregation. *Leadership Requirements for the Multi-Cultural Congregation*. <http://www.mcmaster.ca/mjtm/5-3.htm>.

Sherwood, A. 2012 . Paul's imprisonment as the Glory of the Ethene: A Discourse Analysis of Ephesians 3:1-13. *Bulletin for Biblical Research* 221:97-112.

Slater, T.B. 1984. Smyth and Helwys. Bible Commentary Ephesians. Georgia: Smyth and Helwys Publishing.

Stockwell, M. 2013. Creating a theologically sound and missiologically effective framework for designing curricula for the equipping of evangelical Russian- German cross-cultural missionaries(?): SBTS. (Thesis-PhD).

Storey, P. 2004. And are we yet Alive? Re-visioning our Wesleyan Heritage in the New Southern Africa. Cape Town: The Methodist Publishing House.

Stott, J.R.W. 1970. God's New Society. The message of Ephesians. Downers Grove, Illinois: Inter Varsity Press.

Strauss, L. 2004. The call and Design of the Church: (Ephesians 1-3). Sutherland,J,1988. "Introduction to cross-cultural ministry". Website, <http://www.ethnicalharvest.org/links/articles/sutherlan2.htm>.

Talbert, L. R. (2004, October/November) When Jesus dared to speak a word, it cost him His life. *The New Dimension Methodist News Paper*, p1.

Terre Blanche, M & Durreheim, K. 1999. Research in practice. Applied methods for the social sciences, University of Cape Town Press (Pty) Ltd, South Africa.

Tesch, R. 2013. *Qualitative Research. Analysis Types and Software Tools*. Bristol, PA: Falmer Press.

The Book of Discipline of the United Methodist Church. 2008. Nashville: UMPH.

The Holy Bible. 1978. New International Version. Bible Society of South Africa. Cape Town.

The King James 2000 Version Bible. The Bible League. Chigago. United States of America.

The Methodist Book of Order. 2016. The Laws and Discipline of the Methodist Church of Southern Africa. Twelfth Edition: Revised. Cape Town: Methodist Publishing House.

The Methodist Church of Southern Africa. Resolutions of Conference and Connexional Executive 2003 -2010. 2011. Cape Town: Methodist Publishing House.

The Methodist Church of Southern Africa. *Year book*. 2013. Cape Town: Methodist Publishing House.

The Methodist Church of Southern Africa. Yearbook and Directory. 2017. Cape Town: Methodist Publishing House.

The Methodist Church of Southern Africa. Yearbook and Directory. 2018. Cape Town: Methodist Publishing House.

The Methodist Book of Order.The Laws and Discipline of the MCSA. Twelfth Edition. 2014. Cape Town: Methodist Publishing House.

The Methodist Book of Order. *The Laws and Discipline of the Methodist Church of Southern Africa*. Twelfth Revised Edition: 2016. Methodist Published House

The Methodist Church of Southern Africa, Yearbook and Directory. 2018. Cape Town: Methodist Publishing House.

The New Dimension. The Methodist Newspaper for all Christians. 2004. October/November Vol 10.

The website <http://www.intothyword.org/pageid=56843> design to assist, encourage and equip pastors, with insights and assistance by Francis Schaeffer's based on his thirty years of research and practices.

Thompson Chain-Reference Bible: New International Version. 1983. Indianapolis: B.B. Kirkbride Bible Co. and Grand Rapids

Van Aarde, T. A .2016. The relation of God's mission and the mission of the Church in Ephesians. *Missionalia* 44(3):283-300.

Van Aarde, T.A. 2016. The use of missional plan and purpose of God in Ephesians 1:3-14. *Missionalia* 43(1):45-46, Apr.

Van Gelder, C and Zscheile, D.J. 2011. The Missional Church in Perspective (The Missional Network) : Mapping Trends and Shapping the Conversation. Bakker Academic, 01 May 2011- Religion-208 pages.

Van der Westhuizen, M. 2016. Faith and phrones in the healing process of persons who self-injure - a pastoral study. (MA Research Proposal) North West University. Potchefstroom.

Van Schalkwyk, G.J. 2010. The crown prince and the frog-prince: characterisations in the identity construction of firstborn males. *South African Journal of Psychology* 40, 282-291.

Visser, R. 2012. Abuse in the Church: An appeal and challenge to pastoral ministry. UP. (Thesis – PhD). Pretoria.

Voss, J.A. 2012. Establishing elders in cross-cultural communities. WI: WLS. Memquon. (Thesis-MD).

Vrywaringsklousule / Disclaimer: <http://www.nwu.ac.za/it/gov-man/disclaimer.html>

Wagner, C.P. 1984. Leading your Church to grow. Ventura: Regal Publishers. California.

White, M. 1991. Deconstruction and therapy. *Dulwich Centre Newsletter* 3:21-40.

White, M & Epston, D. 1990. Narrative means to therapeutic ends. New York: Noton.

Whiteman, D.L. 2008. Integral Training Today for Cross-Cultural Mission. *Missiology: An International Review*, 36(1).

Whitt, A. 2013. Contextualizing training for Pentecostal leaders in Africa: Retrospect and prospect. *Pneum Africa Journal* 1:1, 23-34.

Worthington, E.L., Miller, E.J. & Talley, J.C. 2011. 'Action-oriented research: A primer and examples', *Journal of Psychology and Theology*, 39(3): 211–221.

Yount, W.R & Barnett, 2007. Called To Reach. Equipping Cross-Cultural Disciplers. Nashville, Tennessee: B&H Academic.

Yule, H. 1993. Narrative Therapy in the South African Context: A case study. Cape Town: University of Cape Town. (Dissertation – MA).

Zerfass, R.1970. Einführung in die praktische Theologie / Hrsg. von Rolf Zerfass und Norbert Greinacher ; unter mitarb. von Christof Baumler.

ADDENDUM 1: ETHICS APPROVAL CERTIFICATE OF PROJECT



Private Bag X8001, Potchefstroom,
South Africa, 2520
Tel: (018) 299-4900
Faks: (018) 299-4910
Web: <http://www.nwu.ac.za>

Research Ethics Regulatory Committee
Tel: +27 18 299 4849
Email: Ethics@nwu.ac.za

ETHICS APPROVAL CERTIFICATE OF PROJECT

Based on approval by Research Ethics Committee of Theology (TREC) on 14/02/2018 after being reviewed at the meeting held on 07/12/2017, the North-West University Research Ethics Regulatory Committee (NWU-RERC) hereby approves your project as indicated below. This implies that the NWU-RERC grants its permission that, provided the special conditions specified below are met and pending any other authorisation that may be necessary, the project may be initiated, using the ethics number below.

Project title: Equipping pastors for a narrative approach to ministry in a cross-cultural context.	
Project Leader/Supervisor:	Prof Dr G Breed
Student:	P S Senwalo
Ethics number:	N W U - 0 0 2 2 3 - 1 8 - A 8
<small>Website: S = Submission; N = No Submission; P = Provisional Authorisation; A = Authorisation</small>	
Application Type:	Full Single Application
Commencement date:	2017-11-01
Expiry date:	2018-10-30
Risk:	Minimal

Special conditions of the approval (if applicable):

- Translation of the informed consent document to the languages applicable to the study participants should be submitted to the TREC (if applicable).
- Any research at governmental or private institutions, permission must still be obtained from relevant authorities and provided to the TREC. Ethics approval is required BEFORE approval can be obtained from these authorities.

General conditions:

While this ethics approval is subject to all declarations, undertakings and agreements incorporated and signed in the application form, please note the following:

- The project leader (principle investigator) must report in the prescribed format to the NWU-RERC via TREC:
 - annually (or as otherwise requested) on the progress of the project, and upon completion of the project
 - without any delay in case of any adverse event (or any matter that interrupts sound ethical principles) during the course of the project.
 - Annually a number of projects may be randomly selected for an external audit.
- The approval applies strictly to the protocol as stipulated in the application form. Would any changes to the protocol be deemed necessary during the course of the project, the project leader must apply for approval of these changes at the TREC. Would there be deviation from the project protocol without the necessary approval of such changes, the ethics approval is immediately and automatically forfeited.
- The date of approval indicates the first date that the project may be started. Would the project have to continue after the expiry date, a new application must be made to the NWU-RERC via TREC and new approval received before or on the expiry date.
- In the interest of ethical responsibility the NWU-RERC and TREC retains the right to:
 - request access to any information or data at any time during the course or after completion of the project;
 - to ask further questions, seek additional information, require further modification or monitor the conduct of your research or the informed consent process.
 - withdraw or postpone approval if:
 - any unethical principles or practices of the project are revealed or suspected,
 - it becomes apparent that any relevant information was withheld from the TREC or that information has been false or misrepresented,
 - the required annual report and reporting of adverse events was not done timely and accurately,
 - new institutional rules, national legislation or international conventions deem it necessary.
- TREC can be contacted for further assistance via Ethics@nwu.ac.za or 018 299 1500.


The RERC would like to remain at your service as scientist and researcher, and wishes you well with your project. Please do not hesitate to contact the RERC or TREC for any further enquiries or requests for assistance.

Yours sincerely


Prof Refilwe Phaswana-Mafuya
Chair NWU Research Ethics Regulatory Committee (RERC)

ADDENDUM 2: DOING INTERVIEWS RATHER THAN STRUCTURED QUESTIONS FOR RESEARCH

018 299 1111 2016



**SKD
SCS**



**NORTH-WEST UNIVERSITY
YUNIBESITHI YA BOKONE-BOPHIRIMA
NOORDWES-UNIVERSITEIT
POTCHEFSTROOM CAMPUS**

Private Bag X6001, Potchefstroom
South Africa 2520

Tel: 018 299-1111/2222
Web: <http://www.nwu.ac.za>


Statistical Consultation Services
Tel: +27 18 285 2447
Fax: +27 0 87 231 5294
Email: monique.vandeventer@nwu.ac.za

2 November 2017

Re: Thesis, Rev PS Serwalo, student number 24799408

I hereby confirm that the Statistical Consultation Services of the North-West University had advised the student to make use of interviews rather than a structured questionnaire as his study population are only 5 respondents.

Kind regards



Prof SM Ellis (Pr. Sci. Nat)
Associate Professor: Statistical Consultation Services

ADDENDUM 3: CROSS-CULTURAL MINISTRY RESEARCH QUESTIONNAIRE

From: Rev. Philip Serwalo

PhD Student: University of North West (Potchefstroom Campus)

Research Title: - “Equipping ministers to use a narrative approach to ministry to bring about effective ministry in cross-cultural local congregations”.

Friends in Christ I am Rev Philip Serwalo, ordained minister currently serving Lombardy East Methodist Church in Johannesburg/Alexandra circuit (0902). I am working on my study that consists of developing a model to equip ministers to serve their cross-cultural local congregations effectively.

I would like you to be part of this study participating in a questionnaire that will take about 20 to 30 minutes. Also to commit to our group project meetings till this project is completed. Even if you are no longer but having experience of ministering a cross-cultural congregation please share your experience. A follow-up interview may follow to get additional information related to your answers on the questionnaire. If you are interested to participate please complete the “informed consent form” for participation. I will update you with more information. All the information collected will be kept confidentially and will be used for the STUDY ONLY.

Enclosed, you will find the certificate of consent that requires your permission to complete if you are going to be full time co-researcher and use your information to develop a model for ministers to serve their cross-cultural congregations effectively. Please complete and sign where appropriate and return by fax or email. If you have any questions, feel free to ask through any of the following: Cell 0829289862, Fax 0865493761 or philipserwalo@gmail.com.

Thank you so much for your collaboration and support to this study, in growing God’s Church and Kingdom right here on earth.

Yours in the Lord,

Rev. Philip “Chief” Serwalo

Certificate of Consent for the Minister

I have been asked to participate in research on the Methodist Church of Southern Africa, on cross-cultural ministry.

I have read the foregoing information or was explained to me by the researcher. I have had the opportunity to ask questions about it and received answers to my satisfaction. I consent voluntarily to participate in this project.

Name of Minister.....

Signature of Minister:.....

Signature of Researcher:.....

Date:...../...../.....

QUESTIONNAIRE

Church (Society) name.....
name/number.....

Circuit

Pastoral challenges (issues and problems) in serving cross-cultural local congregation:

1. Year of Ministry cross-cultural station? Tick:

1st.....

2nd.....

3rd.....

4th.....

5th.....

1. What is the membership of your congregation (s)?

30 – 75.....

76 – 100.....

101 – 200.....

201 – 300.....

301- over.....

1. Church location?

Urban.....

Rural.....

Township.....

Suburban.....

Other (specify).....

1. What is the membership demographic of your cross-cultural congregation?

Black South Africans only.....

Black with foreign nationals.....

White.....

Multi-Racial.....

1. Average worship attendance?

1 – 50.....

51 – 100.....

101 – 150.....

151 – 200.....

201 – Over.....

PART 2 AGREEMENT TO ANSWER THE QUESTIONS PERTAINING TO CROSS-CULTURAL MINISTRY CHALLENGES/ISSUES AND LEADERSHIP DURING THE INTERVIEW PROCESS.

I have agreed to participate in this research, answering the questions such as the following:

1. What are the challenges that you are facing in ministering in a cross-cultural Church with regards to communication, leadership requirements, preaching, spiritual discipline(s), the ability to interact with cross-cultural Church members, participating in community events, providing pastoral care, evangelism and outreach, worship styles, pastoral care, ministerial duties, readiness to serve?

1. What do you consider your biggest challenge when you were appointed in the cross-cultural congregation?

1. What do you think are the biggest challenges you have to face in your cross-cultural ministry?

In addition to this, I (name) _____ am also prepared to answer any additional questions related to Cross-cultural Ministry which might be asked during the intended interviews, solely for the purpose of this research.

ADDENDUM 4: LETTER OF REFERENCE



central district
OF THE METHODIST CHURCH OF SOUTHERN AFRICA

26 April 2016


To The Ethics Committee
University of North West
POTCHEFSTROOM

By email

TO WHOM IT MAY CONCERN

This serves to confirm that Rev P S Serwalo, an ordained minister in the Methodist Church of Southern Africa, and serving within the Central District, has been given all necessary permissions to pursue studies for a PhD, with the research topic of "Equipping pastors to use a narrative approach to ministry to bring about effective ministry in cross-cultural contexts". It is expected that this project will be of great benefit to the Methodist Church as a whole, as well as to all churches in South Africa, given the changes in demographics of many areas and churches, and the increasing need to minister in cross-cultural contexts.

Yours sincerely



GARY RIVAS
District Bishop

ENDUM 5: CONFIRMATION OF SELECTION OF PARTICIPATING PASTORS



central district
OF THE METHODIST CHURCH OF SOUTHERN AFRICA

REF:GR86

30 October 2017

North West University
Potchefstroom Campus
Ethics Committee

Dear Committee

THE REV PHILIP SERWALO: STUDENT NO: 24799408

I hereby confirm the following ministers have been contacted to participate as co-researchers with the Rev Philip Serwalo who is studying a PhD in Pastoral Studies, Practical Theology; research topic "Equipping Pastors for a Narrative Approach to Ministry in Cross-Cultural Contexts".

The Rev Elroy Kekana
The Rev Jacqui Rivas
The Rev Moeketsi Tsosane
The Rev Dr Paul Verryn
The Rev Faith Whitby

These ministers were chosen due to their experience in cross-cultural churches and diverse communities within the Methodist Church of Southern Africa, such as township, coloured community and suburban.

If any further information is required in this regard, please do not hesitate to contact me during office hours on (011) 702 4601, or on my cell at 083 556 8701.

Grace, Peace and Love.

GARY RIVAS
District Bishop



central district
OF THE METHODIST CHURCH OF SOUTHERN AFRICA

REF:GR130

01 November 2018

TO WHOM IT MAY CONCERN

I hereby confirm that I, District Bishop Gary Rivas, in conjunction with the Rev Dr Paul Verryn, the former Bishop who initiated cross-cultural ministry in the Central District, have selected the following cross-cultural ministers, Elroy Kekana, Jacqui Rivas, Moeketsi Tsosane, Faith Whitby and the Rev Dr Paul Verryn, serving in diverse Methodist Churches in the Central District to be participants in the Rev Philip Serwalo's research for a Model to equip cross-cultural pastors for their ministry in a cross-cultural context.

The ministers selected agreed to participate in this research so that they may contribute to the research by supplying the data required for the research/thesis. They agreed to be interviewed by the Rev Philip Serwalo for the research purpose, so that the information with regards to the challenges which they face in establishing and/or serving in cross-cultural Methodist Churches may be used for the purposes of this research.

The Rev Philip Serwalo will adhere to all the research requirements and ethics pertaining to this, ensuring that confidentiality is maintained by taking all the precautions necessary for protecting the identities of the participating ministers.

Grace, Peace and Love.



GARY RIVAS
District Bishop



REV DR PAUL VERRYN

DECLARATION

I, Martha J. Wenzel, former member of the South African Translators' Institute (1990-2016); lecturer in English (1988-2002); Associate Professor (2003-2016) and Chair of English and Translation Studies (2004-2006) at North-West University (the former PU for CHE), hereby declare that:

this thesis has been edited to the best of my ability, without altering the intended meaning of the original author, but attempting to provide a clearer rendition of the scholar's work.

Signature of language editor:

A handwritten signature in black ink, appearing to read 'M. Wenzel', written in a cursive style.

Date: 13-11-2018

Reference: Prof. Attie de Lange (Former Colleague and Dean of Arts and Humanities at North-West University)