

# The impact of pastoral ministry on the transformation of church organisations

**G Manirambona**

 [orcid.org/0000-0001-8241-8838](https://orcid.org/0000-0001-8241-8838)

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Supervisor: Prof dr J Kommers

Co-supervisor: Dr N Chiroma

Assistant supervisor: Prof RM Potgieter

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2019 Student number:  
26827239

## DECLARATION

I, Gerance Manirambona declare that this dissertation, titled the impact of pastoral ministry on the transformation of church organisations, submitted to the North-West University, Potchefstroom Campus, is my original work and has not been previously submitted to any other university.



November 2018

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Signature

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Date

Gerance Manirambona

Student number: 26827239

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## **ABSTRACT**

This research posed and sought to answer the critical question of whether pastors of the National Council of Churches of Burundi (CNEB) can improve the impact of their pastorate by fundamental change within the church organisational functions. The research into the Church organisation workers is situated in an area such as “Pastoral Ministers” with the current research understood as a field of the “Impact of Pastoral Ministry on Transformation” in Burundi. Based on the theoretical and empirical findings of the study, the impact of pastoral ministry on the transformation of church organisations in CNEB churches was considered. The study sought to provide empirical evidence and an assessment of the impact of pastoral ministry principles in accordance with approaches that advocate for the use of impactful and fundamental change in the church's fundamental and organisational functions for empowering the said organisations based on the acquisition of theological education skills. A mixed-methods approach with a sequential explanatory design was used in this study and the two designs both quantitative and qualitative were completed in sequence. Findings indicated that the pastors of CNEB were showing a slight positive impact with regard to pastoral ministry on the transformation of church organisations in Bujumbura. The results were far from church transformational and conclusive as regards the relevant impact of pastoral ministry in the local context from the main research question.

### **KEY WORDS:**

Burundi-Bujumbura, church organisations, pastoral ministry, theological education, transformation

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## LIST OF ABBREVIATIONS

AACC:	All Africa Conference of Churches
A.D:	“Anno Domini”
Acts:	The Acts of the Apostles
BCU:	Bujumbura Christian University
CMS:	Church Missionary Society
CNEB :	« Conseil National des Eglises au Burundi »
CO:	Church Organisation
Col.:	The letter of Paul the Colossians
Cor.:	The letter of Paul to the Corinthians
Ed.:	Editor
Eph.:	The letter of Paul to the Ephesians
Gal.:	The letter of Paul to the Galatians
GLSTL:	Great Lakes School of Theology and Leadership
H <sub>01</sub> :	Hypothesis 1
H <sub>02</sub> :	Hypothesis 2
H <sub>03</sub> :	Hypothesis 3
HAU:	Hope Africa University
Heb.:	The letter to Hebrews
ICETE:	International Council for Evangelical Theological Education
ILU:	International Leadership University
Jam.:	The letter of James
Jb.:	The book of Job
Jn.:	The Gospel according to John
Lk.:	The Gospel according to Luke
MTh:	Master of Theology
Mtt.:	The Gospel according to Matthew
NPOs:	Non-Profit Organisations
NWU:	North West University
Phil.:	The letter of Paul to Philippians
PMP:	Pastoral ministry Principles
Ps.:	The book of Psalms
Pet.:	The letter of Peter
Rom.:	The letter of Paul to Romans
R.Q.:	Research Questions
Rev.:	Reverend
Tim.:	The letter of Paul to Timothy
Tit.:	The letter of Paul to Titus
ULBU :	« Université Lumière de Bujumbura »
V. :	Verse
VV. :	Verses

# CHAPTER 1 INTRODUCTION

## 1.1 Background and Motivation

Church organisations in Burundi, and CNEB churches in particular, are not improving the impact of pastoral ministry work related to theological education skills. A recent global survey on theological education discovered that spiritual formation and practical skills as they relate to ministry were among the four areas which have been either neglected or side-lined in the existing theological curricula (Esterline *et al.*, 2013:73). The two other areas are missiology and cross-cultural communication. This study investigated possible correlations of the impact of pastoral ministry on the transformation of church organisations. It began by examining pastoral ministry based on theological foundations and information to the background to church transformation of CNEB churches.

The General Secretary and seven functional Heads of CNEB churches are responsible for coordinating activities of the CNEB throughout the country, including pastoral ministry and theological education institutions. To date, the theological education department of the CNEB does not yet set up the theological institution as having a role that extends beyond institutional collaboration. The CNEB is however no longer limited to the history of attempts to reunite churches or the growth of church organisations (Oxley, 2002:11) but is involved in preparing pastors of church organisations who in turn would participate in social transformation.

The researcher, based on what he could observe, felt that pastors' work was an enviable occupation due to the low effort put in by the persons holding these positions. Serving in the demanding pastoral ministries within the CNEB Church organisation in Bujumbura city, the researcher even proposed that pastoral ministers should improve the transforming of theological education within church communities. He further suggested that they should undertake transformation guidance, which would require a great deal of effort.

The work of the Adversary has existed from the very early days of the church, in view of the Apostle Paul's contribution, in 2 Timothy 3, regarding the increase of apostasy "in the last days", and the way in which this relates to the careless attitude amongst the pastors of the CNEB. This underlines the significance of Paul's instructions to Timothy in 1 Timothy 1:3-7, as regards the "warnings against false teachers". These instructions of Paul are pastoral in nature and reveal what might be called critical concerns for pastoral ministry and transformation. There are important matters for the practices and the well-being of Church organisations.

The researcher has been involved in pastoral ministry since November 2006 in the Anglican Church of Bujumbura, which as referred to previously, is a member of the CNEB. He was additionally a member of the General Assembly of the CNEB and was a participant in the General Assembly of AACC in 2008. The researcher, a lecturer in the Department of Theology at the *Université Lumière de Bujumbura: ULBU*, developed his approach, considering the heterogeneity as regards the theological education field in Burundi, which reflects the variety of transformation in church organisations in the country. The researcher along with those pastors of the churches that are members of CNEB were concerned to serve them more fully, which in turn developed into a personal task. He had the opportunity to partake in conferences of International Theological Institutes followed by consultations on contextualised theology in Africa on three occasions: Maputo (2008) and Nairobi (2009 and 2011) organised by the AACC. Following his MA research work in Organisational Leadership at International Leadership University of Burundi (ILU Burundi, 2010-2013), the researcher enrolled in the course to discover the more central challenges of the relationship between pastoral ministry and transformational leadership in CNEB church members. Exploring the interplay between pastoral ministry and transformational leadership was an interesting research field of pastoral ministry and transformation.

These experiences were life changing for the researcher who later became involved in research to examine the impact of pastoral ministry on the transformation of the church communities of the CNEB in Bujumbura.

## **1.2 Problem Statement**

### **1.2.1 Practical problem**

The practical problem of this research on the impact of pastoral ministry on church transformation was to identify general values that could be adapted to fit the unique character of church organisations and to provide a fresh perspective on approaching pastoral ministry. These values can be applied through training in order to provide pastors with a theological education for the implementation of effective and sustainable church organisational functions in Bujumbura. Projecting the impact of an assessment of pastoral ministry principles, this research elaborates on its major statement as well as on fundamental changes needed in the church and its organisational functions.

The examination of the impact of pastoral ministry on church transformation was not limited to pastors' training but included that of church leaders and church communities too as it involves equipping the whole Christian community. Church transformation is about enabling and building up

church organisations for multiple forms of ministry in the Church communities as well as in wider society. The present scenario of recently established, innovative theological departments could inspire the pastors if they are given guidance on the theological and real-life issues they encounter daily. On the other hand, pastoral ministers serving the church communities with their expertise in behavioural sciences, sociological studies and other humanities disciplines hold key insights that still need to be identified, explored and incorporated by the church communities. These are varied and critical dimensions that could impact the current training in terms of transformation of pastors.

Theological training processes in Burundi are still in their infancy. The first department of theology in Burundi is part of the *Université Lumière de Bujumbura* (ULBU). It was founded in 2000 by a Christian organisation located in Bujumbura, Burundi. The second one was created by the Hope Africa University, officially opened in 2004 by the Free Methodist Church and lastly, the International Leadership University also founded a department of theology (2012). Those departments are given a mandate to provide higher education to local theologians to improve transformation and facilitate scholarly dialogue among the people of Burundi. Despite the carefully defined parameters of the pastoral ministry and transformation, the aspirant theologian sometimes finds it difficult to see how a specific practice area would best be exercised. This research identified that these various options have many areas of commonality and the borders between them had to be tested.

Hence, the researcher had to learn that crossing between one field of pastoral ministry and another of church transformation should not be seen as a problem but as a strength, since it will enable him to motivate and test his theological convictions that pastoral ministry and church transformation have to work in conjunction. It is in this context that the subject of this work finds the impact of the former on the latter. Not only should church transformation be energised by pastoral theology, it should also, as its name implies, be practical in its nature, offering help to all people in need, focusing on CNEB church members, church leaders, pastors and its local church communities.

The following three statements express the preoccupations of this research:

- i. To examine how pastors have been theologically and practically trained and equipped to implement a sustainable impact of pastoral ministry according to fundamental changes in the church.
- ii. To research how the church's transformation has emerged according to church organisational functions based on the impact of pastoral ministry in its' historical and practical context.

- iii. To reinterpret and suggest an approach to improving the impact of pastoral ministry on the transformation of church organisations in order to provide pastors with appropriate theological education.

### **1.2.2 Research problem**

The research was concerned with interpretations of the impact of pastoral ministry on the transformation of church organisations. This helped to provide pastors with more suitable methods based on theological education. It contributed in the implementation of effective and sustainable church communities in Bujumbura.

The current problem is that a method of measuring the level of success of pastors' work in CNEB church organisation is not available. In their respective books, Imberg (2004: 42-47) and Wight (2014:12-17) list relevant pastoral ministry principles and church fundamental changes. Crossway (2001:23-25) identified organisational church functions related to the research problem, which assisted in investigating the impact of pastoral ministry on church transformation to build up its new approaches for CNEB church organisation members. Therefore, to discover the effect of the correlations of success between two practices, the statement of the research problem is threefold: pastoral ministry and church transformation; to motivate for an increase of the pastoral ministry from those pastors graduated from theological education departments; to then set up an appropriate approach to be followed by the CNEB church members' communities.

An appropriate approach has been needed to construct and to facilitate coherence by examining the philosophy, objectives and tasks expressing the role of pastoral ministry in church transformation, in view of the lack of consensus on the stated and espoused objectives of theology education and training programmes within the church, theological institutions and workshops. The burden for theology, reiterated here, is that all pastors in transformational ministry work have to be practically grounded in theology. Being aware of the dissonances among the formational dimensions as well as the specialised disciplines of transformation in church organisations, this research attempts to portray pastoral ministry and church transformation in a way that encompasses the philosophical and practical underpinnings of problem-based and context-oriented learning and practices.

### **1.3 Research Purpose**

The purpose of this work was to examine the impact of pastoral ministry on church transformation, establishing how pastors are setting up their theological education skills in an impactful way.

Thereafter an effective and sustainable pastoral ministry toward pastors and church organisations will be proposed as an appropriate approach in Bujumbura.

#### **1.4 Research Questions**

Previous studies have come to the same conclusion as Hugh (2008: xxiii) did: “The theological school’s main audience typically consists of scholars and teachers, administrators, governing boards, and judicatories, clergy, Christian educators, and clergy- and educators-in-training.” Sagi and Zahar (2007:15) note that “The very fact that the deer, which had so many other options, choose to join the flock is a source of joy to the king and merits the king’s special love.” Quicke (2006:98,119) made the following questionable statement “Are church organisation missions twisting your arm to support their ministries from the pulpit?” He continued, “For pastors to thrive they need to develop skills. Head knowledge about change process and relational vitality is not enough.” Furthermore, Hugh (2008: xxiii) in his empirical work says “The local ministry setting typically has as its chief audience laypersons, the local community, and perhaps mission partners with whom congregations may work, whether locally, state wide, nationally or globally.” Moreover, in terms of this research, Bass and Dykstra, (2008:1) emphasise [that] “pastors and other ecclesial ministers must be theologically educated and formed in ways of knowing, perceiving, relating, and acting that enable such leadership.” These authors also take up the serious question of “how transformation forms persons called by God to leadership and the practical theologians’ role in the formation process. To do this, four angles of engagement are explored: envisioning transformation, transformation in the classroom, transformation in the wider academy and transformation in ministry.” The dissertation explores the issue of relating pastoral ministry to transformation when Church communities and ministers are mildly hostile to any form of theological research in Bujumbura.

The central question of this research focused on the following matter:

How can CNEB pastors improve the impact of their pastorate on fundamental change within the organisational functions of the church?

There was a need to examine approaches between training and practice in order to provide pastors to implement effective and sustainable church organisational functions in Bujumbura based on their theological education skills.

The central issue of this research incorporated the following three research questions:

- i. What have pastors of the CNEB in Bujumbura done so far, in relating the principles of pastoral ministry to fundamental change in the church?
- ii. What have pastors of the CNEB in Bujumbura done so far, in relating the principles of pastoral ministry to church organisational functions?
- iii. How can the pastors of CNEB reinterpret, from their work, the impact of pastoral ministry on the transformation of church organisations?

These research questions addressed the impact of pastoral ministry on the transformation of church organisations. The proposed research questions contributed to solving the research problem areas.

Considering these research questions, in order to conduct the literature review, three paths were followed in this research, which in turn became headings in the questionnaire survey:

- i. Pastoral ministry (Imberg, 2004:42-58)
- ii. Transformation (Wight, 2014:100-104)
- iii. Church Organisations (Crossway, 2001:23-35).

In discussing the impact of pastoral ministry on church transformation in the seven churches of the CNEB, the values which relate to pastoral ministry are mentioned to facilitate the earlier discussion on spiritual formation and moral change. The second set of values related to transformation, is mentioned to facilitate the previous discussion. Both of the above in turn lead to identifying context analysis, strategic planning and empowerment to bring about church transformation so as to improve the impact of pastoral ministry on CNEB church organisations. This research regards these statements as a manifestation of one pastor's walk as a follower of Jesus Christ to, as said, improve the impact of pastoral ministry on church transformation in order to revitalise the CNEB church organisations.

Pastors, who became respondents to the questionnaire, by making an increased contribution, should permanently enhance their impact on the social fabric of our whole society. The processes indicated form a conceptual framework, defined as a hypothesised model identifying the concepts under study and the relationships among these (Mugenda and Mugenda 1999:214) quickly

recognise the proposed relationships. Figure 1-1 below clarifies how the principles of pastoral ministry, fundamental change in the church and church organisational functions interact with each other and are relevant to this research: the path cycle of the pastoral ministry principles with the fundamental change approaches and the church organisational functions is illustrated below:

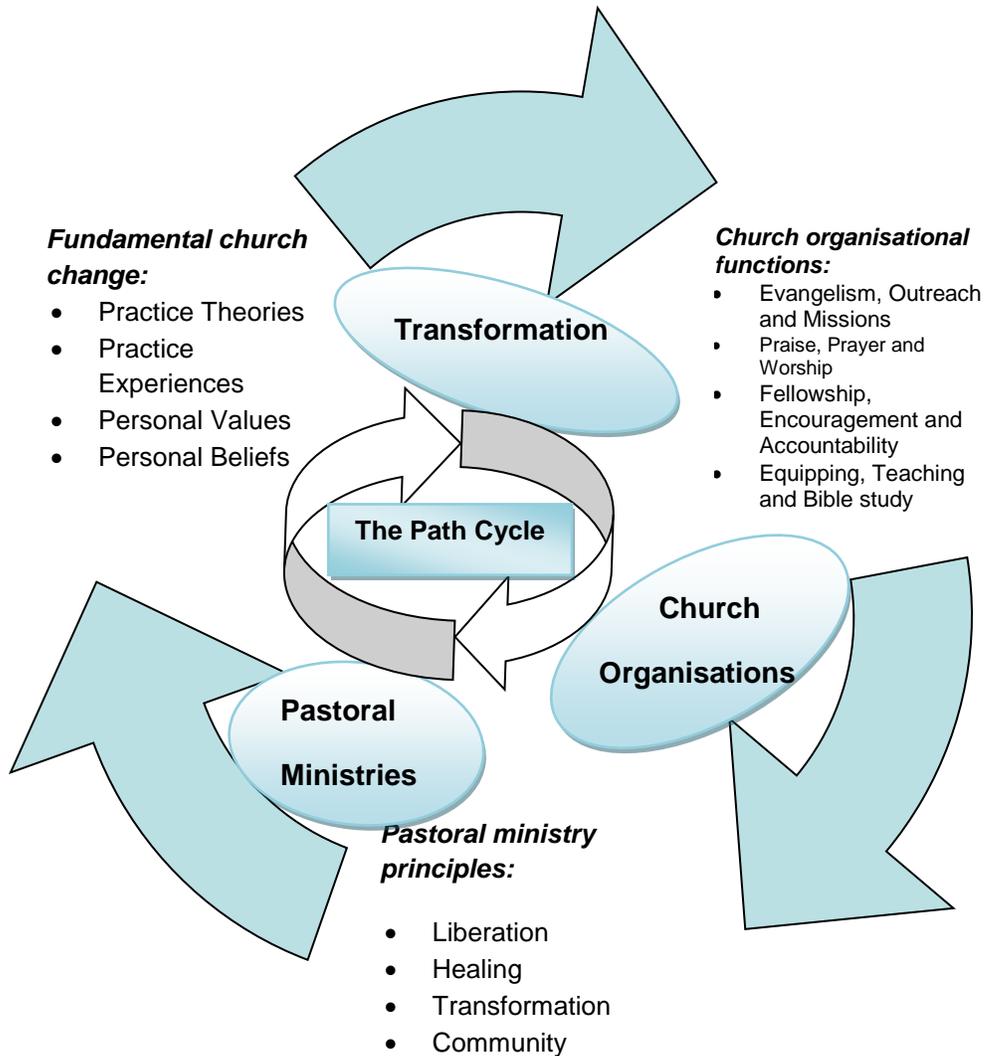


Figure 1-1: The path cycle of the pastoral ministry principles with the fundamental change approaches and the church organisational functions. Source: Author's conceptualisation (2017)

As illustrated in Figure 1-1 above, it may be seen that based on the threefold relationship in the path cycle of the pastoral ministry principles with the fundamental change approaches and the church organisational functions, there are four pastoral ministry principles, four fundamental church

change and four church organisational functions. These are indicated as a conceptual vision of the impact of pastoral ministry on the transformation of church organisations:

Given the dependability in the make-up of the church organisation, by both pastoral ministry and transforming theological education, and the expectation that all the statements will yield positive individual results and church organisational results stemming from church organisations outcomes, a corresponding correlation between the two constructs is highly likely. However, despite recent empirically-based research and some of the overlapping descriptive statements of pastoral ministry and transformation, the approach of church organisation models is still believed to be distinct from theoretical analyses (Graham, 1991:105).

The current research tests the uniqueness of the impact of pastoral ministry principles on fundamental change in the church and church organisational functions. These are discussed through an examination of the impact of the principles of pastoral ministry, with each outcome measured in this research. The study sought to fill gaps in the impact of pastoral ministry on church transformation by asking pastors to assess the possible presence of both pastoral ministry and church transformation theories in the light of a specific approach to training.

A positive impact of pastoral ministry principles on church transformation was predicted. Subsequently, the theoretical support for the expectation of positive correlations demonstrated by church leaders and pastors, towards fundamental church change, church organisational functions, and church community outcomes had to be examined, leading to the following three hypotheses:

- H<sub>01</sub>: The use of the principles of pastoral ministry by pastors will have a positive correlation to the fundamental church changes.
- H<sub>02</sub>: The use of the principles of pastoral ministry by pastors will have a positive correlation to the church's organisational functions.
- H<sub>03</sub>: Pastors implementing their pastoral ministry are having a positive impact on the transformation of church organisations.

### **1.5 Central Theoretical Statement**

The important components of the research have been highlighted by the following three issues as well as the assumptions, the delimitations and the limitations. These emphasised the importance of this research.

### **1.5.1 Assumptions**

Five assumptions that the researcher made were as follows:

- i. There is still more to learn and do for church transformation in Bujumbura regarding the effective impact of pastoral ministry on the CNEB in Bujumbura city.
- ii. This is the first study dedicated to the impact of pastoral ministry on the transformation of CNEB member church organisations in Bujumbura.
- iii. This research could improve the efficiency of those theologians who are active pastors in the churches of Bujumbura.
- iv. This research could challenge the CNEB to develop dedicated pastoral ministry projects assigned to church transformation.
- v. This research used the *Praxis Cycle* reflected from the *Pastoral Cycle* to reflect on pastoral ministry and church transformation, thus introducing an appropriate theoretical framework to the seven church organisations of the CNEB, where it is not yet familiar.

### **1.5.2 Delimitations and limitations**

The research has been delimited and limited as follows:

#### **1.5.2.1 Delimitations**

An impact study of pastoral ministry on church transformation in Bujumbura in general should involve all the different churches. The scope of this research was, however, limited to exploring responses as regards theological education in seven churches of the CNEB in Bujumbura city.

The CNEB covers a considerable geographic area as it extends over the whole country. It would be difficult to carry out the research all over the country; therefore, this investigation focused on the given municipality only. In the researcher's opinion, there has been enough information obtainable from the above to gather sufficient data to enable a successful study.

#### **1.5.2.2 Limitations**

This research should ideally include all the churches, secular and non-secular organisations and associations, governmental involvement and international agencies investing in transforming and

empowering people. This would be a vast project requiring extended time and considerable financial resources. Due to restricted funds, time and distance, as mentioned, this research limited its focus just to the CNEB churches in Bujumbura. Therefore, the final results of this research may not reflect exactly the same situation that exists in other churches, meaning that the sample effect from church communities of Bujumbura city should not be generalised.

## 1.6 Clarification of Concepts

The following are key terms and definitions:

### 1.6.1 Burundi – Bujumbura

The Republic of Burundi is a country of 27, 834 km<sup>2</sup> in Central Eastern Africa. Its former name (until 1962) was Urundi. The population statistics (2010-2011) state that Burundi has a population of approximately 7,877,728. According to the census conducted in 2008 and updated on 21<sup>st</sup> February 2013, the males' number is 3,838,045, while 4,039,683 are female. The national citizens of Burundi are called Burundians. Bujumbura is the capital of Burundi and is situated in the western part of the country on Lake Tanganyika. Originally called Usumbura, it was renamed when Burundi became independent in 1962.



Source: Farlex In. (2012).

Source: Map Data, Google (2012).

Figure 1-2: Maps showing situation and administrative limits of Burundi and Bujumbura

Burundi is divided into 18 provinces that are each named after their capital. Bujumbura is the administrative capital, with its attendant juridical characteristics and autonomous management and is subdivided into three communes: Muha (Southern), Mukaza (Central) and Ntahangwa

(Northern). These are the focus area of this research within the seven churches of the CNEB church organisation.

### **1.6.2 Church organisation**

The “church” will be defined in terms of an “organisation” to introduce that CNEB church members are church organisations:

Church: According to Slocum and Armentront (1999:46), the term church (Anglo-Saxon: cirice, Circe; Modern German: Kirche; Swedish, Kyrka) is the name employed in the Teutonic languages to render the Greek ekklesia (ecclesia), the term by which the New Testament writers denote the community founded by Jesus Christ. The derivation of the word has been much debated. It is now agreed that it is derived from the Greek kyriakon (cyriakon) translated as “the Lord's house”, a term which was used from the third century A.D., as well as ekklesia, to signify a Christian place of worship. This demonstrates that even prior to the arrival of the Saxons in Britain in the early 6th century, their language had acquired words to designate some of the externals of the Christian religion.

Many people today understand the church as a building set apart for Christian worship (Kurian, 2001:178). This is not a biblical understanding of the church. Rather, the church is a matter of the fellowship or convocation of all believers and people of God who confess Jesus Christ as Lord and Saviour. From Ephesians (1: 22, 23), God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.

The church is understandable as a manifestation of the kingdom of God. It consists of the visible church and the invisible church. In this study, the church does not refer to or indicate a building or a denomination. It is the body of Christ, all those who have placed their faith in Jesus Christ for salvation (John 3:16; 1 Corinthians 12:13).

Organisation: Getsos and Minieri (2007:43) adapted the definition of organisation in their work, *Tools for Radical Democracy* and described it in the following manner: an organisation is a process by which people are brought together to act in common self-interest.

Church organisations: a church organisation is defined as the body of Christian believers joined in formal and legal organisation with membership rolls, constituting the visible church (Kurian, 2001:568). The mission of the church organisation is usually more setting down in the Great

Commission (Matt. 28:19) than just resolving specific issues. This generally takes place under the umbrella of a non-profit organisation that reaches out and engages people by calling them to action (Chitaki, 2011:11). According to Crossway (2001:23-35) the following four church organisational functions, such as “Evangelism, Outreach and Mission; Praise, Prayer and Worship; Fellowship, Encouragement and Accountability; Equipping, Teaching and Bible research” may be used to assess whether pastors (in this instance, of CNEB) are indeed fulfilling their role as church organisation ministers.

### **1.6.3 Pastoral ministry**

Kurian (2001:512) attempts to define pastoral ministry by making a connection between the two terms, pastor and ministry, thus: Pastor is a title of minister or clergyman in charge of a local Protestant church. It is one of the five ministries specifically mentioned in Ephesians 4:11-12, the other four being apostle, prophet, evangelist, and teacher. Ministry is a collective term for the clergy, profession of a minister, service of any of the fivefold offices enumerated by Paul in Ephesians 4 and, by extension, any similar work in the church.

Pastoral ministry is defined as a service to which all Christians are called by God. In this research, it was focussed on the ministry of pastors in church organisations, an argument supported by Spear (1995:22, 23). It is highlighted to setup important elements to recognize and explain needs of church communities from pastoral ministry.

Empathy is explored to improve values and beliefs. Healing is improved to make the whole church community understanding of the fundamental need of progress in the future. Awareness is providing an integrative perspective that guides behaviour through both general awareness and self-awareness. Persuasion is helping to build consensus through personal influence rather than coercion or positional authority. Conceptualisation supports the formulated vision. Foresight supports discernment of the expected outcomes of a given situation based on past lessons, current settings, and expected consequences. Stewardship improves commitment to serve others within the organisation. Commitment directs the growth of people for building church community, such as a supportive environment within the organisation.

From connection of pastor and ministry to these steps or definitions given by Spears, Imberg (2004:42-58) highlighted four values to shape the definition of pastoral ministry as “liberation, healing, transformation and community”. It is relying on strengthening the methods of this research and its position. It will be welcomed by pastors theologically equipped to assess their pastors in CNEB church members as church organisations.

#### **1.6.4 Theological education**

Some extremely important literature of theological education in Africa distinguished threefold approaches to get a deeper understanding of education (Conn, 1984, Elliston, 1999, Cole, 2006), that are teacher-dependent learning, self-dependent learning and interdependent learning. Educational approach is to be understood as the way education is providing. Theological education is about the teaching and learning process (Fohle, 2012:11). The Triennial International Consultations for Theological Educators of the International Council of Evangelical Theological Education (ICETE) of 2012 in Nairobi, Kenya, on *Rooted in the Word, engaged in the World* and the Consultation to involve different educational viewpoints, learning styles and delivery schemes. All these are concerned for the enhancement of evangelical theological education worldwide.

McGrath (1995:45) describes theological education as one of the most fascinating subjects that is possible to research. He aims to make it as simple and rewarding as possible. Davids (2009:23) maintained that theological education follows alternative ways which has been viewed as the training of church leaders for ministerial practices. Pastoral ministers engaged in various types of ministry need three different types of formation: biblical and theological basis, spiritual formation, and set of ministry practices (Davids 2009: 32). According to the present research, this means that pastors must be theologically educated to make an impact of pastoral ministry on transformation.

#### **1.6.5 Transformation**

Finley (2008:78) in the *SAGE Encyclopaedia of Qualitative Research Methods* stated that transformational methods are used to inspire positive social change. This is acknowledged as the twofold purpose of transformational research variously referred to revolutionary research and change of practice for the better.

The innovative revolutionary fold over refers to the definition of transformation which involves an instrumental appropriation of reality to modify it or change it (Kolb, 1984:19). It applies to practical theology, the history of the Church and all the other subjects that we need in our local church organisations. This definition implies human experience, critical thinking, interdisciplinary, non-hierarchical education and a narrative approach which are essential while implementing transformation within the church organisation. Carr and Kemmis (2009:190) argue that transformation has to be subjective, relational, collaborative, interpretive and per-formative.

The current research describes the following transformation approaches such as practical theories, practice experiences, personal values and beliefs as fundamental church changes (Wight,

2014:100-104). Meanwhile, organisational church ministers increasingly understand a transformation of theology to be one that communicates the church organisation in ways that build dependability and commitment among church communities whose attention is captured by the demands and attractions of their whole society.

## **1.7 Chapters Division**

This research comprises five chapters. The first chapter introduces the topic of the research that includes the background to the research, the problem statement as well as its practical problems and research problems, the research purpose, research questions, central theoretical statement, methodology, the clarification of concepts and the research overview.

The second chapter addresses the theoretical framework and related literature review on the given topic. The third chapter discusses the methodology and covers research and operational questions, the target population, location of the research and sampling basis, research instruments such as a questionnaire, variables, reliability of the research, a pilot research as a pre-test and refinement instrument, data collection, data analysis methods and ethical considerations. The findings are presented in the fourth chapter and draw attention to data presentation, analysis and data interpretation and in this manner, make up the core of the research, forming its heart. Finally, in the fifth chapter, general conclusions are dealt with and it also provides some recommendations for further research.

## **CHAPTER 2 LITERATURE REVIEW**

### **2.1 Practical Theology and Implications for Pastors' Ministry**

#### **2.1.1 Introduction**

There is a large body of literature on practical theology and the implications for pastors' ministry. Some of the recent sources in the literature review describe a fourfold way of engagement as follows: envisioning practical theology, involving in practical theology while pastoral studies, practical theology in the wider academy, and practical theology in ministry (Bass and Dykstra, 2008:53).

#### **2.1.2 Envisioning practical theology**

Practical theology is envisioned as a field of commitment to ministerial formation. Cahalan, Miller-McLemore, Nieman, and Scharen (2016:53) begin by asserting that the grace of God in Christ that frees, is also a grace that forms. This formation is best nurtured and sustained by intentional practices. A theological and normative understanding of practice interprets practices, in short, as forms within and through which a Christian way of life takes shape. As a consequence, practical theologians are encouraged to be inspired for a ministry work that is biblically rooted, imaginative, contextually sensitive, community oriented, and intentional.

According to Nieman (2008:27) practical theology is an approach drawing from the action or reflection theory in the effort of exploring how ministerial leaders are formed in the practice of the ritual they are called upon to enact. When engaging students about their own experience of meaningful ritual events, funerals for example, and drawing out the deep implications for these soon-to-be pastors, they would enact the rites that had impacted themselves so deeply (Nieman, 2008:33).

#### **2.1.3 Practical theology and pastor at work**

Dykstra (2005:41, 42) maintains that it is a beautiful thing to see a good pastor at work. Thus, the point and purpose of practical theology is to nourish, nurture, discipline and resource both the pastoral and the ecclesial imagination. In so doing, a lively engagement between pastor and congregation and ministry energy is released (Dykstra, 2005:44). To support this argument, the challenge for seminaries, he acknowledges, is that the pastoral imagination emerges over time, and is always forged in the midst of ministry itself, as pastors are shaped by experience of the deepest and sustained engagement in pastoral studies.

This stage draws back the veil to see master teachers at work. Cahalan and Fanucci (2015:18) disclose the route they took in constructing their Introduction to Ministry course and the Foundation Pastoral Ministry course, each with an eye towards integration. They share in detail how they creatively cultivate in their students the capacity to make the association between what they know and have experienced of the Gospel, with how it informs their ministerial practice in appropriate ways.

#### **2.1.4 Practical theology in the wider academy**

Cahalan and Schuurman (2016:76,112) complete the visioning of practical theology by commending their plan of practical theology in the wider academy. Their plan is grounded in the conviction that the basic task of practical theology is supporting and sustaining lived discipleship. Rooted in the Christian tradition, practical theology focuses on a called people who manifests a particular faith through concrete ways of life. One consequence of this grounding perspective is that practical theologians will use discipleship to guide their research and teaching. This will, they assert, keep practical theologians from abstracting the arts of ministry from particular communities, settings, or traditions.

Their conviction is the key angle participation that anthropologists, psychologists, artists, and theologians might employ with each capturing a portion of what is really going on (Witvliet, 2016:65, 68). The goal here is not one of producing worship professors but worshipers and worship leaders.

This goal engages the role of practical theology within the larger academy. In drawing larger connections, each envisions a more vibrant seminary experience. Serene (2008:197) in a chapter on being prosperous uses metaphor to explore the tension between theology as an academic subject and lived theology. This is obvious in the way that the faith we teach has to be, through and through, a practical faith. It lives only in so far as it lives in the tissue of our everyday comings and goings in the entire complex, disorganised, graced fullness of the organisation. In other words, theology cannot be non-practical.

#### **2.1.5 Practical theology in ministry**

Ministers reflect on practical theology and their own ministerial formation and practice. This section is rich in pastoral wisdom. Daniels and Ted (2008:95) share their pedagogical convictions as historians who understand their discipline's formational power. They demonstrate how the richness of human experience in its socio-cultural dimensions alerts ministers to see these clues in their ministry context. They also provide ways in which practices can be lifted up in the teaching of

history by preaching, for example for the sake of ministerial formation, providing seminarians with alternative perspectives on these practices.

Wood (2009:45) imagines a preconceiving of the boundary between seminary and ministry through the effective pastoral ministry practices. By providing more explanations, assumptions and structure of the programme utilising when training mentors, peer reflection groups, selected readings and a welcoming congregation are very important (Wood, 2009:54). This is achieved by combining the views of formation and growth, the reliance on a professional proficiency developed through practice that is intuitive action.

According to Miller-McLemore (2012:178, 181) it is important to maintain the guidance of practical theology by “experiencing the ongoing practices, practice it, tell about it, ask questions about it, read about it, write about it, do it, empower others to do it.” The challenges faced by those entering ministry and the need for them to cultivate an embodied wisdom are more than one knows or can describe. The current research commends a review of impactful ways of practical theology in service of the Kingdom of God.

In the following pages, a review of the impact of pastoral ministry on the transformational church takes up the serious issue of how theological education forms persons called by God to the role of the pastoral ministry work, church transformational ministries and the practical theologians’ role based on a formation process.

This literature review deals with pastoral ministry, transformation and church organisations that all manifest key distinctions from transforming theological education outcomes as stated by Astin, Astin, & Lindblom (2011:80) on how pastors can enhance the impact in lives in their work, *Cultivating the Spirit*.

This literature reviews firstly examined material regarding pastoral ministry. Secondly, literature on transformation that addressed the entire range of major challenges of theological practices values, was selected. Thirdly, the literature of church organisations was reviewed. With these, a comparison of the pastoral theology values was made from the selected theological education literature. This study provides a literature review on the impact of pastoral ministry of the transformation on church organisations.

## 2.2 Pastoral Ministry

### 2.2.1 The significance of pastoral ministry

This section is a review of the significance of pastoral ministry research and writings. It reveals ideas and methods that closely mirror the general research on transforming theology and its effect. In particular, it is allocated to preaching, teaching, children's ministry, youth ministry, missions, counselling, leadership and pastoring (Wright, 2000:78). It is vital that the contexts of church organisation and theologians as pastoral ministers, as well as that of their congregants are taken into consideration.

The significant outcome-based on pastoral ministry assessment has been highlighted by Bass and Dykstra (2008:62) in their book *For Life Abundant*. The book is the culmination of over a decade of careful thinking and publishing, grounded in theological convictions:

God in Christ promises abundant life for all creation. By the power of the Holy Spirit, the church receives this promise through faith and takes up a way of life that embodies Christ's abundant life in and for the world. The church's ministers are called to embrace a way of life and also to lead particular communities of faith to live it in their own situations. To do this, pastors and other church ministers must be educated and formed in ways of knowing, perceiving, relating, and acting that enable such mentorship to improve pastoral ministry.

Pastoral ministry is also known as pastoral theology as clarified by Kurian (2001:587) in *Nelson's New Christian Dictionary*. It is a branch of theology concerned with the practical application of the Scriptures for the care of souls and speaks to the pastor's duties as a shepherd. It focuses on finding the best way of presenting the gospel today in the various places in the church organizations and in organizing the church. This way is most true to the gospel and fits best into society. The implication of pastoral ministry goes through a three-sided process involving God, the pastor, and the congregation. This is in the light of people's view of church organisations and the practical problems that are facing them today. Take for example that much of pastoral theology is laid down in Paul's epistles. It outlines the pastor's personal commitment to Christ and his service, driven by compassion for his flock because of Jesus Christ's redeeming and saving work: The Triune God justifies the sinner through faith alone. However, to understand this truth and to explain it to our contemporaries and ourselves we have to delve into our respective cultural heritages.

A pastoral minister is primarily motivated by a desire to serve and focuses on the development of church communities into better ones. An impactful pastor, on the other hand, is specifically motivated to focus on church organisational objectives and developing the process of attaining church organisational goals (Stone, Russell & Patterson, 2004:70; Barbuto & Wheeler, 2006:48).

The above distinction between a pastoral and an impactful minister express details of church management and call upon all pastors with solemn warnings and exhortations. This includes the art of preaching and the knowledge of homiletics and hermeneutics. More recently it has also expanded into counselling. By contrast, in earlier church organisations, theologians produced numerous theological books. All of the practical theological books tried to make intellectual sense of the Christian faith and to interpret it for their contemporaries.

The pastoral ministry is a theological concept which includes such notions as justification, reconciliation, propitiation, and regeneration. This argument is supported by Miller (2012: 37) in his book *Survival Handbook for Young Pastors* by providing that pastors are extremely vulnerable to attack if they do not settle the issue of identity in the very core of their beings. This statement addresses the uniqueness of identity as arising from pastoral ministry. Church ministers tend to spend time discussing the general truths concerning pastors and their ministry. However, the core of this identity issue may be the reason as to why pastors miss a transformative praxis.

Henderson (2010: 32) noticed the number of pastors who have fallen away from pastoral ministry. He addressed this setback in a book titled *Defying Gravity*, comparing transforming educational theology and ministry to flying a plane. Henderson offers advice to sustain the pastor. He even points to Paul as an example of one who finished his race and was passionate to help us do the same. Mannoia and Walkemeyer (2007: 16) wrote about a virtuous work on pastoral ministry titled *15 Characteristics of Effective Pastors*. They identified various ministerial characteristics through interviewing pastors and from the start they exclaim that Godly theologians are well-formed in their identity in Christ.

### **2.2.2 Pastoral ministry as a theological reflection**

Theological reflection is defined as an ongoing contribution and critical thinking as a measurement of the minister's reflective life (Bell, 2011:87). Theological reflection is the single most important task after direct care. Adapting the Bell's philosophical wise saying (2011:91), the unreflective ministerial life is not worth the ministering. This is truer than not, when pastoral ministers realise this in the times, they get caught up in a continuous doing of ministry. They slowly lose focus, become tired, irritable and resentful of always 'doing'. Accordingly, Driscoll (2011:51) maintains that theological reflection is taking off the shoes of work and walking more gently and quietly is taking time to rest, reflect and pray.

Current research reveals a greatly defeated impact of both practical theology and pastoral ministry on the transformation of church organisations. Theology has become more theoretical and abstract

and has avoided practical ministry. The Gospel becomes rooted when the converts live in it and in their own lives with full appreciation of their culture and religious heritage, and not when they speculate about it (Gathongo, 2013: 28). Pastoral ministry has been replaced by a functionality which trains people in methods and skills with little or no reflection. This argument is supported by Bell (2011:68) in his work *Pastoral Ministry as Interpretive Theology*. He provides five key elements which form the basic tenants of theological reflection in pastoral ministry:

- i. Biblical knowledge and understanding
- ii. Self-knowledge and awareness, including personal history and culture
- iii. Knowledge of the history and culture of the project context
- iv. Seeking to understand how God is at work in the present situation
- v. Reflective and critical thinking guided by God's presence.

The research concurs with this view that more perceptive and careful pastoral ministry is based on these insightful and helpful elements of theological reflection towards transformational praxis.

### **2.2.3 Scriptural character of pastoral ministry**

West (2010:47) in his book *“Contextual Bible Study”* describes four scriptural characters of pastoral ministry as:

- i. Feeding
- ii. Compassion
- iii. Teaching
- iv. Pastoral leadership.

#### **2.2.3.1 Feeding**

In John 21:15-19 it is revealed that feeding is the fundamental character of pastoral ministry by which is meant taking care of and building up the flock of God. It appears that this is the basic and primary job of the pastor. De Young (2011:11) cited Martyn (2005) in *Preaching and Preachers*, by showing that preachers of this century are described as being involved in the commission of what it is like to follow in the steps of the primacy of preaching. In other words, the pastor is called to teach the scriptures to the flock of God.

Pastors have to explore the manner of preaching, and emphatically state the necessity of quality, expositional teaching and preaching of the word of God. It is this that should characterise and adorn the pastoral ministry; it is this that should be the consuming passion and great burden that motivates pastors' lives and ministry. Pastors must also take seriously and heed the advice of James when he says that not many of God's people should teach, for they will receive a greater judgment (Jam. 3:1). This means that one should not teach or preach if one is not actually called to do so.

### **2.2.3.2 Compassion**

The assessment from Acts 20:26-31 is pertaining to the nature of the pastoral ministry. It provides several points of advice: verses 26 and 27 state Paul's conviction that he was innocent of the blood of all people because he shared the entire compassion of God to all of them. Thus, we must preach the entire word of God, declaring to them everything God has revealed to us. Verse 28 reveals that the pastor is an overseer. This being one who has been given the pastoral ability to oversee the entire situation of the ministry he or she has been called to.

The effective pastor has been given the compassion to understand clearly, to discern and to guide the fellowship into God's will. Thus, she or he is to oversee and shepherd this valuable commodity known as the church. Verses 29 and 30 indicate another important aspect of the pastor's work. She or he must protect the flock from enemy attack: attack that will come from without, attack that will come from within. Thus, the pastor is also a guard, a watchman and a protector of God's flock. She or he must be willing to stand in the gap and protect them; She or he must be willing to personally lay down his life to protect the flock as befits the job of the pastor.

### **2.2.3.3 Teaching**

The basic job of the pastor is endowed in bible teachings as described according to Ephesians 4:1-16 in the local church. It is her or his job to teach or preach in such a way so as to equip the saints for the work of ministry. The common approach is to hire the pastor to do the work of ministry. Thus, it is her or his job to preach, to pray, to visit, to counsel, to administrate, to disciple, to evangelize and walking in love. The Biblical approach is to hire the pastor to equip others as the entire body of Christ must do the work of ministry.

In other words, it is her or his job to train others to become involved in the various ministries of the church. Pastors are the equippers and they are the ministers. This passage is clear in its purpose of instruction: the pastor is the one who is called to equip by her or his teaching and the saints are

to be involved in the actual work of ministry. The result is that the body of Christ will be edified (v. 12), the body will grow up spiritually (vv. 13-15), and the body will be perfected in love (v. 16)

#### **2.2.3.4 Pastoral leadership**

Franklin (2001:113-116) showed that pastors and researchers have expressed the deficiency in pastoral leadership development in various styles needed in the local church. The style of pastoral leadership is what is expressed in this text taken from 1 Peter 5:1-4. There is the same call and challenge to shepherd and oversee the flock of God. But the motives for doing this work must be right before God; the leadership example is by servanthood and not merely by being authoritative. The best example of this style of leadership model is the Lord Jesus Himself: Jesus did not simply command disciples. He led by example and said, "come and follow Me".

According to Fiol, Harris, and House (1999:33), a charismatic leadership style is shown to be one of the most effective of all the styles studied. Practically, He led by example, and called others to come alongside and follow the example.

Nirenberg (2003:6) states several themes that reoccur in most of the literature reflecting the pastoral leadership within practical holistic work in church organisations. The most successful themes seem to be characterised by "a holistic and a practical approach". From the Pastoral Epistles, the theme of the pastoral work is preaching the word of God, when Timothy is exhorted by Paul to instruct the church (1 Tim. 4:6). In addition, Paul alludes to the primacy of preaching in the pastoral ministry in 2 Tim. 4:1-5. The following word of exhortations is also of note: guard the truth committed to you (2 Tim. 1:14), be willing to suffer for the truth committed to you (2 Tim. 2:3; 8-9), continue in the truth committed to you (2 Tim. 3:13-14), proclaim the truth committed to you (2 Tim. 4:1-5).

Thus, the practical holistic work provides specific instructions for pastors on how to minister effectively in the life of the church organisation. This draws attention to the constant challenge to preach and teach; to exhort, instruct and command. The proclamation of Biblical truth is what the pastoral ministry is all about.

#### **2.2.4 Pastoral ministry principles**

The pastoral ministry principles began with a focus on work that is specific to pastors and the church organisation communities. Imberg (2004:42-58) supported the argument by providing the following main pastoral ministry principles:

Liberation urges people and institutions to freedom from social conditioning and systems that do not serve the people they were created to help. Healing challenges people to be wounded healers, not in a condescending way or feeling superior to those who have been wounded, but as people who have experienced divine grace. Community prompts people not only to become one community (*Koinonia*), but also to serve the larger community (*Diakonia*). Transformation summons people to become catalysts for on-going renewal in their personal lives and in the community at large.

Pastoral ministry principles exist to allow for different ways for a transformational ministry. This is initially involved in God's manifestation, self-history, practice, and action. Described by Shaw (2006:96), it is a tool, a method, of analysis and questioning, not only of problems or concerns that are faced. Figure 2-1 below schematically represents the structure of pastoral ministry principles:



Figure 2-1: The Pastoral Ministry Principles Structure. Source: Author's conceptualisation (2017)

This pastoral ministry principles structure illustrated in Figure 2-1 above provides for the outcomes of this action. It is the one to be celebrated, evaluated and if necessary, subjected to further analysis and questioning, in a continuing cycle, as further implications are provided in the book of Harold (2005:82). The structure consists of the following four dimensions: the freedom from social

conditioning and systems, the case to be a wounded healer, the perspective of becoming one community as church organisation and serve the large community, and the context of becoming a catalyst for ongoing renewal.

These dimensions are supported by Derek (2003:53) when introducing the force of pastoral ministry in church organisations by stating theological and biblical principles to develop pastoral ministry and equipping pastors to lead transformation for its better impact. His work also follows an appropriate view on transformational impact on the church's organisations.

## **2.3 Transformation**

### **2.3.1 The evidence from Paul's conversion.**

The character of Paul's conversion is evidence of transformation in the pastoral ministry of church organisations. The early Church motivated the apostles to create the pastoral ministry of deacon (Acts 6:1-6). The key to bridging the gap between the pastors' work impact and organisational church's transformation is in the Christ-centred employment of the Bible (Ahumada, 202:109-124). Some initial leads can be offered at this point because the topic is extremely practical. For instance, one would want to illustrate it with its impact following Paul's transformative conversion.

In reflecting on the sources examined of Paul's three accounts of conversion, the Acts of Apostles 9:1-18 provides details of Paul's conversion. This account displays the transformation that took place in Paul's life when he encountered Jesus. Paul then gives his testimony (Acts 22:1-21 and 26:1-23). These accounts allow Paul to explain the transformation that Jesus brought about in his life. Paul also describes this transformation when he tells the Corinthians: therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come (2 Cor. 5:17). This transformation really changed everything for Paul. He never forgot the impact of it, as evidenced by statements he made about his life before Christ. For example, Paul points out how he is unworthy to be an apostle because of the life he led before his encounter with Christ. He then turns this around by saying how God's grace has motivated him to serve God faithfully (1 Cor. 15:9, 10). Trustworthiness is solemn to complete transformational inquiry (Lincoln & Guba, 1985:22). This previous section outlined Paul's practical implementation of the four transformational components that make up trustworthiness: credibility; confirmability; dependability; and transferability.

This is the truth for all pastoral ministers and the reality of how Paul and any pastor can 'finish the race'. The researcher understands that one of the key concepts that Paul seems to mention very often is that of his calling to the whole ministry.

In almost every letter, Paul's teachings introduce him and mention this truth about his transformational life because of the ministry of Gospel. He possessed the crystal-clear understanding that God had called him. It grounded him in ministry and left him convinced that he could do nothing else as a result of God's call. Today's church ministers must have this same conviction. The opportunities to turn away from God's call and find another profession will often emerge. Paul's purpose developing in life is understood as a component from the predominant goals of transformational process (Keeling, 2004:22).

Paul's sufferings were and are well-known in the Christian community. Despite his sufferings, Paul considered himself rich in Christ. He believed that in Jesus Christ, God would also grant His people everything. In fact, Paul says that God has blessed His people with every spiritual blessing in the heavens, in Christ (Eph. 1:3). This belief is what allowed Paul to say that he is able to do all things through Him who strengthens him (Phil. 4:13). He made this statement from prison when it is clear that he possessed few of the basic necessities of life. These truths grounded Paul. The most critical truth for Paul, which sustained him, was the fact that God had called him. Paul says that he was made a servant of the Gospel by the gift of God's grace that was given to him by the working of His power (Eph. 3:7). God had called him and he could not turn back. Paul knew God had called him to preach the gospel and he wanted to go nowhere else. He expressed this calling by saying that Christ did not send him to baptize, but to preach the gospel, but not with clever words, so that the cross of Christ would not be emptied of its effect (1 Cor. 1:17). Then, clarifying vocational plans and aspirations leads to engaging in transformational evidences and happening practices (Chickering & Reisser, 1993: 12).

Finally, Paul recognised his own impact of ministering, but he also recognised God's strength. He describes this duality in 2 Corinthians 1:9. He points out what he thought was the greatest truth in this regard, that believers are children of God. He says that all those led by God's Spirit are God's offspring. This is the great truth of what it means to belong to God and find identity in Him (Rom. 8:14). This transformed life has to make an impact of pastoral ministry.

### **2.3.2 The pastoral minister's life and transformation**

The researcher strongly supports this perspective from his pastoral ministry experiences of transformation. In doing so, he acknowledges the issue of transformation, but also demonstrates that pastors are able, because of their identity in Christ, to navigate difficulties that influence the pastoral minister's life in the transformation of the church organisations in Bujumbura. The East African revival movement throughout Burundi spread Christianity by the joint efforts of all the

churches, thereby greatly helping to strengthen Christianity in the region. Jovahn (2011:41), an Anglican priest, also shows that those who have had the experience of the revival were changed and transformed. They were called *abalokole*, which means *saved ones*.

Because of the transformational Gospel, *abalokole* display the uniqueness of transforming Christians of different churches. Church mission histories often underplay the diversity of mission involvement from a historical perspective (Walls and Ross, 2008:96). It should perhaps be recalled here that the word 'mission' has never been reserved for the mere announcement of the Gospel among unbelievers, because social services driven by pastoral ministry and transformation have always accompanied evangelisation.

### **2.3.3 Transformational model**

The relational and praxis oriented Practical Theological approach includes narratives, human experience, critical thinking, interdisciplinary and non-hierarchical learning, which are essentially in opposition to the transformational model of education. The transformational models (Freine, 1987:54) operates within the traditional patterns of theological education. Even so, church ministers are deprived of an opportunity to gain experience of the practical ministry and reflective learning during their theological education. A practical theologian (Pattison, 2007:114) offers a new paradigm as problem-oriented, constructively critical, collaborative and dialogical. Practical Theology with its extended praxis is opening across disciplines and human problems.

From many contributions of experts such as Wing, Pollak & Blackwood (2008:56-66) and Rowold (2008:21-33); currently supported by Knowles (1984:77-86) and Kolb (1984:41-44) provided ways of success of church organisations in their works. The aim of this success is to bring our church organisations into greater harmony with the Creator's intentions, as it arises out of practice and returns to practice. Refusing to limit itself to certain areas of pastoral practice, training has to extend to the personal and spiritual needs and queries of people by maintaining the hermeneutical balance in theological reflection. There is a felt desire from educational institutions around the church that there is a need to liberate teaching and learning styles from fragmentation to integration. Moreover, concepts such as hospitality in learning situations introduced by King's (2007:7) dissertation supports the apparently desirable outcomes of larger and growing churches. Questioning the idea of learning style is the sole role of caretaker of knowledge. However, theological education requires taking risk to overcome the fear of change in a church ministry.

For the transition of theological education to transformational model to become a holistic process and lifelong value, it has to become a total experience that involves the cognitive, affective and

psychological development of the learner. In Practical Theology terms, this corresponds to a learner-centred, experience-based learning that espouses open-access. It is cooperatively oriented so as to echo what Farley terms a recovery of "*Theologia*", the reflective wisdom of faith (Farley, 1983:35).

#### **2.3.4 Fundamental change in the Church organisation**

Wight (2014:100-104) in his book, discussed a fundamental change in the Church organisation. He undertook thoughtful engagement with transformational situations through a well-integrated analysis which was at once fully theological and rigorously empirical as follows:

- i. Theory Studies: which is a rule, the work of the mind at work; the place of perceptions and interpretations, of patterns that matter of thinking, reasoning; that are mental, perceptual.
- ii. Practice Experiences: which is a whole body at work; hands on; the place of behaviours, doings, realisations and acting, enacting; practical, radical.
- iii. Personal Values and Beliefs: which is considered as a heart at work and soul, on route to engaging community as a whole; the place of personal touch, the place of feeling, sensing and assenting; the pro-essence.

The following graphic as represented by Figure 2-2, is the process of transformational praxis in church organisations.

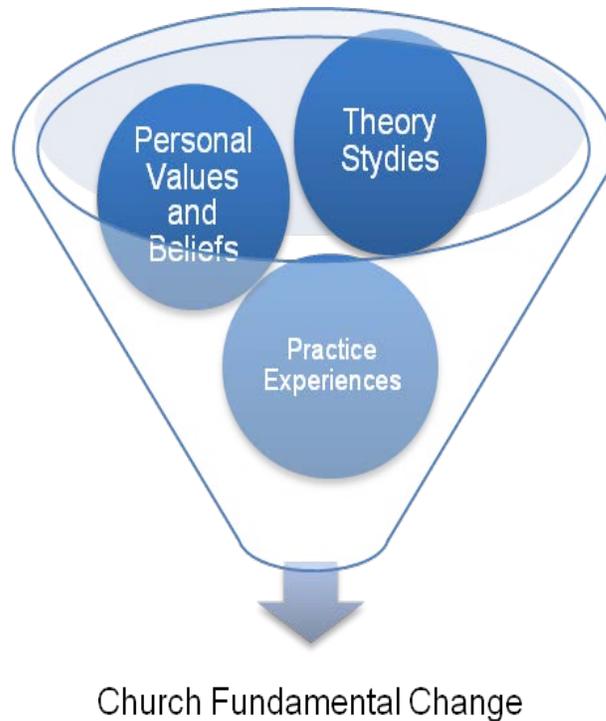


Figure 2-2: The process of transformational praxis in church organisations. Source: Author's conceptualisation (2017)

The church fundamental change will find an expression of church transformational life that is provided by Palmer (2004:85); as a whole being at work in the world. The outcome of the process of transformational praxis in church organisations is fundamental change in the church from the following statements: personal values and beliefs, theory studies and practice experiences. This is representing an inner place with outer manifestations, which is the main conduit to praxis. Considering this as an issue that is mostly accorded short shrift by many modern professionals, there are clearly transformational merits much more explicit attention on church transformation. Critically, it informs the transformation of pastoral professionals. It is believed that transformation goes to what pastoral professional stands for, where that professional ultimately professes from, or out of.

## 2.4 Church Organisations

Church organisations represent one of many types of non-profit organisations (NPOs) which are noticeably underrepresented in organisational research. This study deals with seven churches of the CNEB which can be regarded as a church organisation and which represents a non-profit

charitable organisation (Wing, Pollak, & Blackwood, 2008:59). Furthermore, a church organisation plays an integral part in society, receiving a majority of individual charitable giving.

This is how the church organisation is led and the corresponding impact of that pastoral ministry affects participation in community transformation. The church organisations' impact on society as a whole mission provides strong support for the study of pastoral ministry and its impact in church organisations.

#### 2.4.1 The historic church missions in Burundi

Nibimenya (2001:9), Bimpenda & Hansen (2004:23), Hohensee (1977:41-48), Armentront & Slocum, (1999:89), Barrett (2000:207) and Sindamuka (1985:4-5,13) show that the progression occurred as a result of the historic church missions, as described in Table 2-1 below:

Table 2-1: Progression of Western Missions in Burundi

No.	Official name of the church	Implementation date	Place
1	Roman Catholic Church	May 25, 1898	Muyaga
		February 11, 1899	Mugera
		1903	Buhonga
		1904	Kanyinya
		1909	Rugari
		1911	Musema
		1912	Gitega
2	Seventh-Day Adventist Church	1921	Cibitoke
3	Union of Baptist Churches	June 19, 1928	Musema
4	Evangelical Friends Church	1932	Kibimba
5	Free Methodist Church	1935	Muyebe
6	Church of Pentecost	1935	Kayogoro
7	Protestant Episcopal Church of Burundi (Former CMS) Currently Anglican Church of Burundi	01/01/1935	Matana
		1936	Buye
		1937	Buhiga
8	Assembly of Brothers	1938	-
9	United Methodist Church	1939	Kayero

### **2.4.2 The church-based organisation**

The first and most important church organisation is based on Jesus Christ, the Head and Shepherd (Eph. 1:22-23, 4:15-16; 1 Cor. 12:12-13). He is the one who joins and holds every part of the church's body together. Without Jesus as the head of the church, it will not be able to function or accomplish its mission. Underneath the Head Shepherd, there is a group of under-shepherd overseers, elders or pastors who are the spiritual leaders of the church. This group of spiritual leaders may be composed of some individuals who have dedicated their livelihoods to ministry and others who do not, and make a living elsewhere. Their primary focus is to oversee the spiritual aspects of the church.

We can see with the early church in Acts 6:1-4 that, in addition to spiritual matters, the twelve apostles also encountered other things that needed attention in the church.

Now in these days when the disciples were increasing in number, a complaint among the Hellenists arose against the Hebrews because their widows were being neglected in the daily distribution. And the twelve summoned the full number of the disciples and said, 'It is not right that we should give up preaching the word of God to serve tables. Therefore, brothers, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we will appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word'.

This passage shows that the twelve apostles saw their need to stay focused on the spiritual matters of ministry. So, they created deacons, a word which means "servant", to support and serve the spiritual leadership and the church by taking care of the other primarily material aspects of ministry. Today within the church organisation, these issues could include church finances, support staff, maintenance of the church's property, custodial, technical ministries and other helping or service ministries. This allows the spiritual leadership to not become preoccupied by these other matters that need to be taken care of in the church organisation.

### **2.4.3 Church organisations and pastoral ministry**

It is easy to see how many ministries in the church would fit less than one of those four areas. But, consider, for instance, the youth ministry of a local church. At first it might seem to just belong under the equipping function of the church. But a youth group also reaches out to unsaved youth, encourages and keeps each other accountable, and worships and prays to God at youth group meetings. Karamaga (1995:65) in *African Church in the 21<sup>st</sup> Century: Selfhood of the Church in Africa* attempts to understand how Christian communities can become rooted in the socio-cultural context. This is an example of a group ministry which more or less includes all four areas or functions of the church equally. There are two ways that ministries in the church can be oriented:

either towards ministering to a specific area or function of the church or towards ministering to a particular people group in the church.

#### **2.4.4 Church organisational functions**

With the head spiritual leadership and supporting service leadership established, specific areas of ministry can then be structured under the head leadership. Forming the structure of ministry around its functions, calls for discovering the basic functions of the church organisation. Looking at the Great Commission in Matthew 28:16-20 and at the early church in Acts 2:42-47 and many other related places in scripture, we can begin to see four basic functions or areas of ministry.

By comparing the view of Crossway (2001:23-35) with that of the Gospel and Paul's letters' outcome, key terms of church organisational functions are relevant and maintained: evangelism, outreach and missions (Matthew 28:19; 2 Corinthians 5:20; Mark 16:15); praise, prayer and worship (Eph. 5:19-20, 6:18; Ps. 33:1); fellowship, encouraging and accountability (Heb. 3:13, 10:24-25; 2 Tim. 4:2); and then equipping, teaching and bible study (Matt. 28:20; 2 Tim. 3:14-17; Jn. 14:26)

These church organisational functions can be represented by four role players in the church organisation within the church and those outside of it, the church and those within it, the church's relationship toward God, and God's relationship toward the church. These four role players can be indicated by four directional words describing the direction of the pastoral ministry work into the church organisation. Mathema (1995:60) indicated that functional church terms determine the purpose of mutual edification and fraternal interaction. The following mentions those four role players (Crossway, 2001:23-25):

*Out-Reach:* The church reaching out to those outside the church organisation; (Evangelism, Missions). *In-Reach:* The church reaching in to those inside the church organisation; (Encouragement, Fellowship). *Up-Reach:* The church reaching up by communicating and giving to God; (Praising, Prayer, Worship). *Down-Reach:* God reaching down by communicating and giving to the church; (Bible Study, Preaching, Teaching, the Holy Spirit)

All of these role players work together in balance and are necessary for each other to function properly. These four areas are all part of the discipleship process, which is the church's Great Commission, and is overseen by the spiritual leadership. People come into the body of Christ through evangelism and then, through equipping, encouragement and growing in their relationship with Christ, they go out and evangelise others who are consequently brought into the discipleship process (Matt. 28:19-20; Rom. 10:14-15). With each of these four relationships, ministry teams can

be established under the church leadership to help ensure that each one functions properly and that no area is neglected or out of balance. Sub-teams can also be established under each of these four core ministry teams to deal with specific areas, if necessary.

#### **2.4.5 The role players of Church organisational functions**

Mathema (1995:59) in *African Church in the 21<sup>st</sup> Century: A response to Service and Witness*, states that service goes hand in hand with proclamation to minister to the total person and to establish the whole community. The role players of church organisations are primarily focused on the four particular functions as follows: “Up, Down, In, and out” that the team deals with. But they will also include a little from the other areas as well since no area can be completely separated from the others and work effectively. For instance, an evangelism Out-Reach team works with the church as a whole in evangelism efforts, as well as working with group ministries such as the Youth, Women, and Men in helping them evangelise their particular people group. With regard to some ministries, it might be more difficult to determine whether it would be best to base the ministry under an area ministry or have it function as a particular ministry.

Clayton (2006:14) considered the best way to work for a particular ministry. The charge of the church minister is threefold: preaching, teaching, and counselling, or pastoral care. Of course, there is more to the weekly ministry than these three alone. Preaching takes place within a planned worship setting with liturgy and the celebration of the sacraments. Teaching involves administering a Christian education programme and overseeing Bible studies. And counselling is only the core of conversation taking place during hospital visitation, home visitation, and numerous other opportunities for inter-personal engagement. A faithful pastor finds precious little time to stop, read, think, meditate, pray, and discern. Yet, this is the inescapable lot for those who feel they have been called by God to church organisational functions.

Figure 2-3 below illustrates the In, Out, Up and Down role players and how they are related to each another.

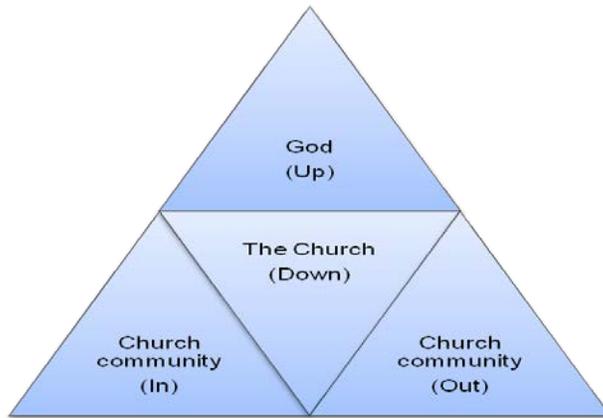


Figure 2-3: The praxis of role players in church organisation. Source: Author's conceptualisation (2016)

This proposed praxis of role players names the ministry functions in a Church organisation. It works as Up-Reach or In-Reach, for instance, or some other fitting name which would help the pastoral team to keep focused on its purpose of church organisation and its pastoral ministry.

## 2.5 Chapter Summary

The literature review was divided into three sections: each one dealt with related research and its praxis which focussed specifically on pastoral ministry, transformation and church organisation literature. The written work on the influence of the pastoral care on the transformation of the church organisation shows the concerns and challenges pastors have to face. Conditions and settings might intensify the effect on the pastoral service of transformation in the church organisation.

Considering the pastoral circle and its praxis, this chapter dealt with an examination of the process of highlighting and shaping this research. From the literature review and scriptural considerations previously viewed, the next part provides more research methodology.

## CHAPTER 3 METHODOLOGY

### 3.1 Introduction

This chapter presents the research methodology. The study sought to identify the effect of pastoral ministry on church transformation, focusing on 35 active pastors and educated theologian pastors in seven churches of the National Churches of Burundi (CNEB) utilising questionnaire survey and interviews. The questionnaire survey indicated where additional comments had to be provided for greater clarification. Furthermore, the researcher spent an extended time on location and interacting with participants (Leedy & Ormrod 2001). In the following pages, the researcher discusses the methods used in the research.

The findings of the questionnaire survey helped to identify participants to participate in interviews for clarification by using the following gateway qualifying participation requirements. Participants who met at least two items of the three were qualified to participate:

- i. Highest theological education skills qualification
- ii. Church organisations that follow the main ways of formation to improve the impact of pastoral ministry
- iii. Participant most experienced in terms of years of service as a pastoral minister.

From the study, a pastoral minister who communicated a readiness to partake in follow-up research meetings and who gave a sensible assortment of encounters was contacted with the aim of participating in a clarification interview. Some of those participating in the said interviews were youth pastoral ministers and a few pastoral ministers, while other interviewees were principal pastoral ministers. These positions all reflected the possibility of service in pastoral work, and the incumbents regularly influence pastoral service in ministry. The qualitative approach provided me with a more profound, individual comprehension of the settings of the pastoral ministers. These were factors which cannot be uncovered by quantitative information. The clarification interview research was conducted with each one of the five respondents at each of the seven church organisations.

In this way the researcher offered an orientation to the topic of the dissertation, including all of the necessary information. It has been an important duty of both researcher and respondents to share

informed consent to participate in the study. A letter of consent has been signed between the researcher and the participant.

### 3.2 Research Model

The most suitable, recognised design for this research was Holland's and Henriot's (1984) model. This is the Pastoral Cycle model pointing to God's manifestation of Self in history, practice and action. It follows a practical theology model with four distinct steps:

- i. Insertion
- ii. Social Analysis
- iii. Theological Reflection
- iv. Pastoral Planning.

Adapted by Trokan (2013:148), the use of this model tends to focus on the importance of or need for social change in one's articulation of faith, values and approaches. This model is of specific value and approach, represented below in Figure 3-1, in which all four proceedings are connected up and cover the pastoral cycle.

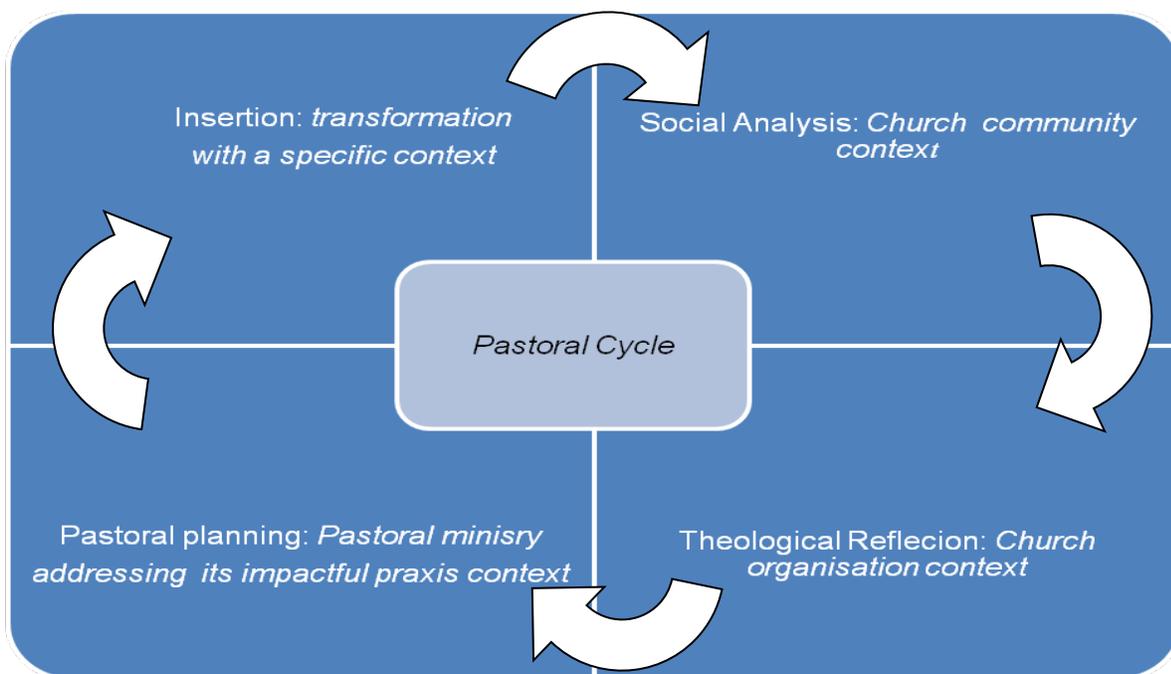


Figure 3-1: The Pastoral Cycle. Source: Author's conceptualisation (2016) refer to the same cycle of Holland and Henriot (1984)

This pastoral cycle provides for the outcomes of this action to be celebrated, evaluated and if necessary, subjected to further analysis and questioning, in a continuing cycle, as further impactful changes are required. It consists of the following four dimensions: transformation with regard to a specific context, church community context analysis, church organisation context perspective and pastoral ministry, addressing its influential praxis context.

Taking into consideration the fact that these dimensions have been developed by Reed-Bouley and Reed-Bouley (2007:17), at its most basic, the *Praxis Cycle* is about having an experience and reflecting on that experience (Figure 3-2, below). Theological reflection leads one to pastoral planning around the cycle on a continuous basis, deepening with each rotation. Insertion and social analysis are part of the same process.

I explored and searched for this model to introduce figure 3-2 and propose it to the CNEB church organisations in Bujumbura:

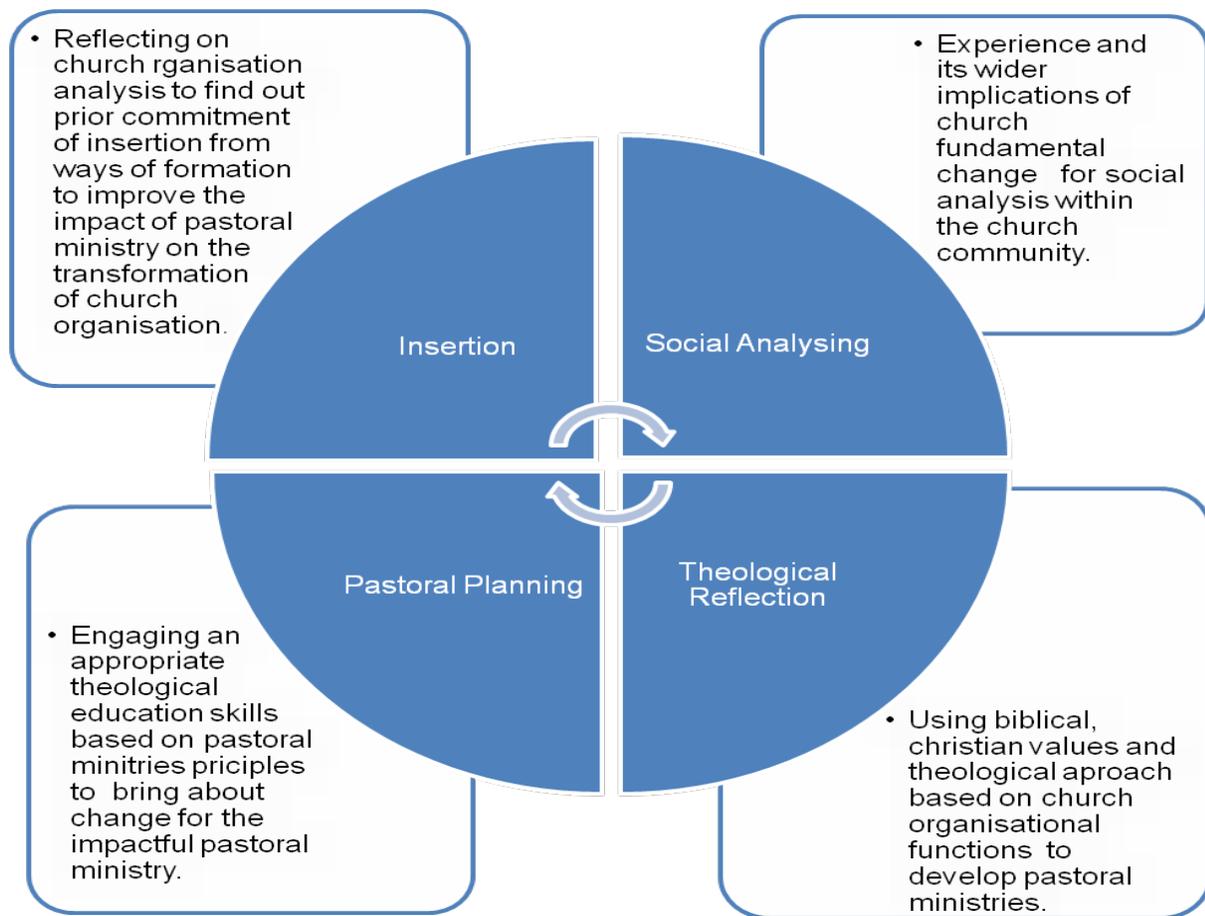


Figure 3-2: The Praxis Cycle. Source: Author's conceptualisation (2016) refer to the same praxis cycle of Reed-Bouley and Reed-Bouley (2007)

The use of the Cycle Praxis in this field of study includes components to clarify theological reflection. This has been defined as an ongoing contribution and critical thinking as a measurement of the minister's reflective life (Bell, 2011:77). The great strength of this model is its ability to focus on a challenging issue or problem and to identify the social, moral and ethical implications. The difficulty of implementing this method in the organisation was that there are few simple social problems today. The analysis of a problem may be so complex and overwhelming that the process might paralyse participants. The theological dimension of this model is poorly attended to due to the complexity of the social and cultural analysis.

### **3.3 Research and Operational Questions**

As discussed earlier in Chapter One, the central question of this research related to the following matter: How can CNEB pastors improve the impact of the pastorate on fundamental change within the church's organisational functions? There was a need to examine approaches between training and practice in order to provide pastors, based on their theological education, with ways to implement effective and sustainable church organisational functions in Bujumbura. The central question of this research arose from the following three main research questions:

- i. What have pastors of the CNEB in Bujumbura done so far, in relating the principles of pastoral ministry to church fundamental change?
- ii. What have pastors of the CNEB in Bujumbura done so far, in relating the principles of pastoral ministry to church organisational functions?
- iii. How can the pastors of CNEB reinterpret, from their work, the positive impact of pastoral ministry on the transformation of church organisations?

These research questions relied on the influence of pastoral ministry in the transformation of church organisations. The research questions contributed to solving the research problem area for this study. The last question's research problem area made a reality of this research by examining the various structural ways from the impact of pastoral ministry on church transformation. The pastoral ministers who are theologically graduated have been on the target of request about the following: church fundamental change and church transformational functions in improving impact of pastoral ministry to qualify pastoral ministry and transformation. These are to propose new appropriate approaches of CNEB church organisation in Bujumbura.

Considering these research questions, three aspects were established for this research to conduct the literature review and later, the heading questions of the questionnaire survey:

- i. Pastoral ministry (Imberg, 2004:44-47)
- ii. Transformation (Wight, 2014:12-17)
- iii. Church Organisations (Crossway, 2001:23-35).

These were introduced to illustrate the biblical and theological research and framework.

### 3.4 Biblical and Theological Framework

The biblical and theological framework for the impact of pastoral ministry on the transformation of the church organisation through the pastors' work programme is premeditated and objective. It is deeply rooted in Biblical Theology and the realities of ministry, transformation and church. This research has been developed and applied using the said biblical and theological framework diagrammed and described below:

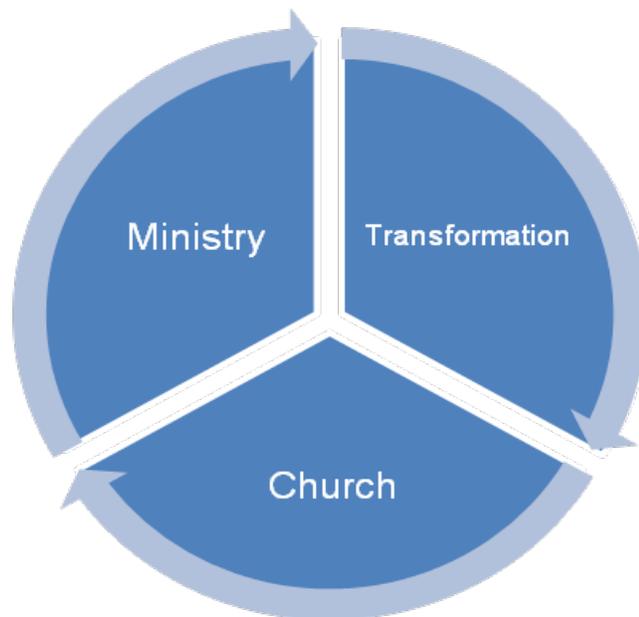


Figure 3-3: The cycle process of biblical and theological framework. Source: Author's conceptualisation (2017)

The cycle process of biblical and theological framework is exploring the following items ministry, transformation and church.

Cycle process: The foremost cycle storyline of the whole Bible can be summarised as "The cycle story of God". Theological terms for this cycle process are: ministry, transformation and church. These emphasise that God Himself is the overreaching cycle story of the Biblical writings.

The "cycle story of God" encompasses all other stories. Not just the stories that are told in the Bible, but all stories of all peoples, nations, civilisations and cultures that have ever been or will ever be. All these corporate stories are included in the flow of "God's cycle story". Nothing is outside the scope or power of what God is doing, whether this is recognised or not (see Gen. 17:1-14; Ps. 33:10; Acts 14:15-17; 17:22-31; Phil. 2:9-11).

The "cycle story of God" also encompasses the stories of each individual. Everyone's life cycle story is included in the flow of "God's cycle story". No one's life is outside the scope or power of what God is doing, whether or not he or she recognises it (Jb. 12:10; Ps. 33:13-15; 139:13; Luk. 12:7; 17:22-31; 2 Tim. 2:19)

Therefore, the foundation for all theology and ministry is who God is and what He has done, is doing, and will do. "For from him and through him and to him are all things. To him is glory forever. Amen." (Rom. 11:36)

Ministry: Impactful "ministry" is carried out with the understanding of the existence of two important and concurrent realities of our Christian lives:

- i. Who am I as a person called by God?
- ii. Who are we as a people commissioned by God?

The different characteristics and dynamics of these two realities coexist in a cyclic process by providing alternative perspectives and forces influencing pastoral lives and ministry.

One side in the cycle process concerns who I am as an individual as a person called by God. This is a holy calling (1 Cor. 1:2; 2 Tim. 1:9) to be conformed to the image of Christ (Rom. 8:28-30). This calling is recognition of the ministry, its impact on each pastor's life, and the call on his or her life to live in step with the truth of the gospel (Gal. 2:14; Phil. 1:27). This calling includes the understanding that pastors should actively progress in their walk with Christ (Col. 2:6-7). This call also includes the personal drawing and enablement by God towards specific roles and responsibilities within life and ministry (Rom. 1:1; 1 Cor.7:17; Gal. 1:15-16; Eph. 4:11-12).

The other side in the cycle process is who we are as a people commissioned by God to be a church community on mission. The calling we have as individuals is personal, but it is not private. Together we need a joint calling (Eph. 4:1-6). We are a people who have been given the great commission of making disciples of all nations (Matt. 28:18-20) in the power of God (Acts 1:8). We are the body of Christ; everyone is important and nobody is expendable (1 Cor. 12:12-27; Eph. 1:22-23; 4:11-16).

Therefore, theology and ministry must be developed within the reality and cycle process of who I am as a person called by God and who we are as a people commissioned by God.

Transformation: The “transformation” spoken of in the Gospel provides our new identity (2 Cor. 5:17-21; Eph. 2:8-10), is the transforming power in our lives (Gal. 2:20; Tit. 2:11-14) and enables us to live in a way that reflects the truth of God (Gal. 2:14; 1 Cor. 6:12-20; 1Tim. 1:8-11).

Therefore, the transformational context of all theology and ministry rests on who Jesus Christ is and what He has done, is doing, and will do for the Church (Lk. 24:44-49; 1 Cor. 2:1-5)

Church: Church in transformational ministry is undertaken with the understanding of an existence of two other important and concurrent realities of our Christian lives:

- i. That we function with strength of character;
- ii. We live with a vulnerability of weakness.

One side of the cycle process is our strength of character. The other side of the cycle process is that we continue to struggle with the vulnerability of weakness. Understanding the depth of our own sin against God and the immense value of his forgiveness significantly impacts our ability to forgive others (Matt. 18:21-35; Col. 3:12-13) and enables us to be instruments of reconciliation with others (Matt. 18:15-20; 2 Cor. 5:16-21). This vulnerability of weakness is both personal (1 Pet. 2:11; 1Tim. 6:3-5) and corporate (1 Cor. 1:10-12; 3:1-4; Rom. 13:13-14).

In order to live a healthy and effective life as a Christian and to function effectively as leaders we need to learn to function in the reality of our strength and our weakness. We are getting stronger with God's help, yet, at the same time, we will gain a greater understanding of the weakness we have from the extent and depth of our sin. Both are true. Both impact our lives.

A paradox of the Christian faith is that in our honesty about our brokenness and weakness we actually gain God's strength. Paul shared with the Corinthians his struggles and how God gave him

the strength to endure (2 Cor. 12:1-10). Although he does not identify his struggles as specific sin, Paul tells others directly that Christ told him "My grace is sufficient" (2 Cor. 12:9). Our brokenness is a conduit for the grace and strength of God in us and through us to others. The relationship between weakness and strength is a theme in 1 and 2 Corinthians. (See 1 Cor. 1:15, 1:27, 2:3,5, 15:43; 2 Cor. 12:9, 13:3, 13:4, 13:9): all these are qualified to make an impact through ministry on the church transformation.

Therefore, in discussing the impact of pastoral ministry on church transformation in the seven Churches of the CNEB, the values which relate to pastoral ministry are mentioned to introduce the following research method.

### **3.5 Research Method**

A mixed method approach was used for this study, with a sequential explanatory design. The two designs of the study were completed in sequence with the quantitative design first, followed by the qualitative design. The qualitative research needed to follow on after the quantitative research because the participants for the qualitative study were identified from the quantitative study.

#### **3.5.1 Quantitative Study Participants**

Participants for the quantitative design of this study were senior, associate and youth pastors from CNEB church organisations. In total, 35 (N) pastors were eligible to be participants in the quantitative section of the study. These pastors were chosen from the following churches to be included in this study: Anglican Church of Burundi in Bujumbura Diocese, Free Methodist Church, United Methodist Church, Evangelical Church of Friends / Quakers Church, Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu, Lutheran Church Federation and Union Baptist Church. Each respondent was invited to participate in the questionnaire survey.

#### **3.5.2 Qualitative Study Participants**

The participants for the qualitative design of the study were identified from those who responded to the quantitative research questions and who said they were willing to be part of the qualitative study. The participants for the qualitative design of the study were identified by the researcher. The researcher alone knows the identities of those who agreed to participate in the qualitative design of the study. A total of (N) 7 (A, B, C, D, E, F and G) pastors were eligible to participate in the qualitative part of the research. Just one participant from each church organisation was identified by their impactful experience to meet the criteria established for the qualitative design of this research project.

### **3.6 Questionnaire Survey**

Using the questionnaire, the researcher obtained answers from the respondents to questions posed in the survey and which were distributed by the researcher. Consequently, questions were clarified with a view to obtaining relevant answers for the study. Since this technique is not ideal for eliciting additional information, the researcher, as previously explained, supported the research with information obtained from the clarification interviews.

### **3.7 Clarification Interview**

The study used a qualitative method based on a clarification interview where seven very experienced pastors from a group of 35 were intensively interviewed for more clarification with a view to obtain in-depth data. Consequently, some semi-structured questions were prepared to conduct the clarification interview. The researcher valued the clarification interview approach whereby he had face-to-face interaction with the respondents.

The interviewees were chosen starting with the focus group. Those chosen respondents for clarification have a qualified degree in theology; in this way, they are permitting an expansion of the encounters accessible.

Therefore, this complementary method was used to obtain enough data. However, the researcher additionally used written sources to supplement the information he obtained through the questionnaire survey and clarification interviews.

### **3.8 Literature Review Sources**

As much as the clarification interview approach was of great value, the research also used information from books. Considering the fact that pastoral ministry as a part of theological education and transformation in church organisation is new in Burundi, it is improbable that works by Burundian authors would have been available. However, authors from other parts of the world have written on pastoral ministry and stated ways of coming to terms with challenges of transformation and those involved in church organisations. The researcher considered some of those works and consulted text books, dissertations, journals and accessed some information through the internet to supplement information collected through the surveys. The major areas of reading included practical theology, pastoral ministry, theological education, transformation, church organisations and the history of CNEB

### **3.9 Sampling Technique**

For the quantitative design, the researcher identified a simple random sample of size  $n = 35$  (Sogaard, 1996: 117). For that reason, it was presumed to cover a representative (Mugenda and Mugenda, 1999: 216) group of the pastors drawn from all CNEB church organisation members.

For the qualitative participants' design, the sample comprised key pastors of the CNEB in Bujumbura who were the most likely to provide a large amount of useful information about the topic under investigation. Respondents were, in some ways, chosen to capture the views of all church pastoral ministers. They were representing the seven churches and were well informed on the topic under investigation.

### **3.10 Variables**

The sampling, as indicated, took into consideration the issues of gender, age, marital status, educational field, qualifications, experience in the organisation and profession. In this manner, the researcher selected both men and women of different ages.

### **3.11 Pilot study**

This pilot study was based on the prepared questionnaires to pre-test and refine the instrument. A total of 7 participants from the "Université Lumière de Bujumbura" theology department made up of 4 lecturer-pastors and 3 pastors, participated in the pilot study to evaluate the survey. Participants made some recommendations regarding questionnaire rearrangements. They also recommended that the 4<sup>th</sup> question be made clear and then declared the questionnaire to be suitably comprehensible to respondents.

### **3.12 Data collection**

The researcher travelled to the seven churches mentioned earlier. He administrated the survey by distributing the questionnaire and collecting the answered questionnaire himself and thereafter he recorded his findings in writing.

To guarantee anonymity to the participants who completed the questionnaire survey their answers will be held in a secure area under the control of the analyst researcher and then destroyed. The stake from respondent claim seemed mainly on the assent manifestation and the explanation from its form.

The researcher transcribed the clarification interviews that he conducted with the abovementioned selected participants. The name of the respondent appeared just on the consent form. Just collective outcomes and information from the clarification interviews were reported, either anonymously or under a pseudonym.

The data - both electronic and hard copies - are stored for seven (7) years in locked premises and will be destroyed after seven (7) years; the researcher is responsible for the storage and destroying of the data (electronic and hard copies). These provided him useful material to complete the questionnaire surveys and clarification interviews. The researcher undertook the data analysis.

### **3.13 Data analysis**

The open-ended inquiries of the questionnaire were coded and then tallied to get frequencies, after which the percentage rates were calculated, and the conclusions of the results were tested against the hypotheses. The literature review and additional comments from the open-ended questions were used to make general statements on how categories or themes of data are related.

Based on these theories and generalisations, qualitative study participants were identified to expand on the quantitative data by means of clarification interviews (Huberman and Miles 2002:309). Material gathered through qualitative methods was invariably unstructured.

### **3.14 Ethical considerations**

As the research approach methodology included collaboration between the researcher and the respondents, ethical considerations were duly observed:

The starting point of ethical issue is that researchers are people honestly concerned about others' value of life, and must be people of integrity who should not undertake research data for personal gain (Mugenda and Mugenda, 1999:190). The analyst researcher guaranteed to avoid negative effect on others.

The second ethical issue which this researcher considered was to perform research in a confidential manner regarding the information about, and respecting the privacy of the participants (Mugenda and Mugenda, 1999:191). The analyst researcher guaranteed the respondents that the majority of the data imparted to him would be treated confidentiality.

The third ethical issue that mentioned with this research viewed as might have been voluntary and informed consent (Mugenda and Mugenda, 1999:192). The analyst researcher suitably guaranteed

to share with respondents the notice of the principle of voluntary consent where the respondents willingly participate in research.

### **3.15 Chapter Summary**

In this chapter, the researcher described the population and sample. He mainly described the data collection method and data analysis.

As a methodological approach, it seemed that the researcher might be able to find an archetypal research model of pastoral holistic ministry which clarified the impact of pastoral ministry on the transformation of church organisations.

With this in mind, it appeared to stand to reason that I should undertake pastoral holistic ministry research, which carried the label of church transformation. In this way, a methodology of the impact of transformational or transforming pastoral holistic ministry within the CNEB could be developed. In the next chapter, the researcher presents the findings.

## **CHAPTER 4 FINDINGS**

### **4.1 Introduction**

This chapter addresses the findings of research done on the given topic. The research questionnaire comprised a series of questions. The findings were recorded in writing by considering the answers of respondents by organising them as answers in four main focus areas. These were treated as key questions. All the questions inquired about the degree of how pastoral ministry influence the transformation of church organisations and their contribution based on the main precepts of the church.

A pragmatic approach was taken for this study by managing both those quantitative and qualitative looks into information gathered. Creswell (2009:12) suggested that the practical worldview fits the mixed-methods research model because research completed under the said worldview allows researchers to emphasise the research problem and use all approaches available to understand it.

This questionnaire survey and the interviews took place at each local church where the participants were; these were administered by the researcher to the participants. Since the responses were still fresh in their minds after answering the questionnaires, the pastors participating in the interviews were able to contribute freely to the discussion.

### **4.2 Data collection**

The data collection was carried out from the quantitative and qualitative evidence.

#### **4.2.1 Quantitative research data**

To simplify the account data, I focused on three topics after assessing personal and church organisational data. This was useful for summarising the results from the threefold field questions in the questionnaires:

- i. Pastoral Ministry Principles.
- ii. Church Fundamental Change.
- iii. Church Organisational Function.

The 35 respondents, pastors to whom we had given questionnaires, were competent to deal with the two main categories: pastors' ministries, on the one hand, and their impactful key roles on transformation and church organisations. The questionnaire comprises 15 questions which are summarized into 4 categories in the charts below to facilitate their comprehensibility:

#### 4.2.1.1 Key questions - personal and church organisational data

Table 4-1: The seven church organisations and number of questionnaire responded to or not

<i>Church organisations</i>	<i>Number of questionnaire responded to</i>	<i>Number of questionnaire not responded to</i>	<i>%</i>
Anglican Church of Bujumbura	5	0	
United Methodist Church	5	0	
Free Methodist Church	5	0	
Union of Baptist Churches	4	1	
Evangelical Friends Church	4	1	
Lutheran Church	5	0	
Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu	4	1	
<b>Total (%)</b>	<b>32 (91.43%)</b>	<b>3 (8.57 %)</b>	<b>35(100.00)</b>

The 35 (100.00%) pastors were targeted to work on the survey and 32 (91.43%) from the 35 completed it

Table 4-2: Gender

<i>Gender</i>	<i>Number of respondents</i>	<i>%</i>	<i>Total</i>
Male	30	93.75	
Female	2	6.25	32 (100%)

The church organisation does not have balanced numbers of men and women who are pastors. The issue of gender is as significant a determinant of balanced impact in the church as it is elsewhere. This is an evidence placed in inequality, fixed issues of gender roles and unbalance aimed at church ministers. Table 4-2 now shows that the most significant drivers of gender issues are the unequal distribution of pastoral ministry power and resources between men and women. In CNEB churches, equality of pastoral ministers for women when compared with men has not yet been achieved. Ministerial structures place women at greater risk of mishandling because of the presence of gender high disparity of pastoral ministers (Male: 93.75% and Female: 6.25 %).

Table 4-3: Age

<b>Age</b>	<b>Number of respondents</b>	<b>%</b>	<b>Total</b>
Under 21	-	0	
21 – 30	2	6.25	
31 – 40	15	46.87	32 (100%)
41 – 50	10	31.25	
51 and above	5	15.62	

The study particularly relates to the pastors who are between the age group from 21 to 51 and above. The major respondents' number 25, is located between 31 and 50 years of age, and represents 78.39%.

Table 4-4: Theological education qualifications

<b>Theological education qualifications</b>	<b>Number of respondents</b>	<b>%</b>	<b>Total</b>
Certificate and Diploma levels from Bible School	21	65.63	
BA Level	7	21.88	32 (100%)
Master's Degree	3	9.36	
PhD	1	3.12	

It is of significance that a large number of the pastors (21) have only attained Certificate and or Diploma qualifications from Bible School (65.63%) while those whose level stands from BA to PhD Degree (11) represent just 34.37% of the sample group. This theological education level is not adequate. The educational level of any person influences his or her level of understanding the impact of pastoral ministry on the transformation of church organisations; and therefore, determines the level of resulting impactful pastoral ministry.

Table 4-5: Marital status

<b>Marital status</b>	<b>Number of respondents</b>	<b>%</b>	<b>Total</b>
Couple	30	93.75	
Single	1	3.12	
Separated	0	0	32 (100%)
Divorced	0	0	
Widow	1	3.12	

Many of the respondents are living as husband or wife, 30 (93.75%), with one respondent single (3.12%) and one respondent a widow (3.12%).

*Table 4-6: Years of experience*

<i>Number of years of experience</i>	<i>Number of respondents</i>	<i>%</i>	<i>Total</i>
Up to 5	2	6.25	32 (100%)
6 – 10	5	15.62	
11 – 20	12	37.50	
21 – 30	10	31.25	
31 and above	3	9.37	

By number of years of experience, the researcher means the different activities for which the pastors have been responsible in order to build a transformational impact in their ministries within the church. This criterion concerns pastors' experience in the church life, what determines their capacity to respond to the issue relating to the impact of pastoral ministry on the transformation of church organisations. About 25 (78.12 %) respondents reported experience within pastoral ministries ranging from 11 to 31 years and above.

#### **4.2.1.2 Ways of formation to improve the impact of pastoral ministry**

There are generally three ways of formation followed by the church to improve impact of pastoral ministry, each with its own mission, strategies, and impact (Davids, 2009). The classification of those statements is as follows:

- i. Biblical and theological basis that gives the ministers deep understanding to draw from;
- ii. Spiritual formation that enables them to be and to continue to develop as the type of person who can minister long-term, while being appropriate for others to emulate;
- iii. Ministry skills that make the person effective at serving others in ministry.

*Table 4-7: The degree to which pastors are informed about ways of formation followed by the church to improve impact of pastoral ministry*

<i>Ways of formation for the impact of pastoral ministry</i>	<i>N (32)</i>	<i>%</i>	<i>Average</i>
A biblical and theological basis	32	100.00	30 (93.75 %)
A spiritual formation	30	93.75	
A set of ministry skills	28	87.50	

The pastors approach these areas of formation with different degrees of being informed and in accord with where their responsibilities lie. The average of being informed by these three ways is high: 30 (93.75%). Pastors are aware that a biblical and theological basis (100.00%), spiritual formation (93.75%), and a set of ministry skills (87.50%) are relevant to make an impact in their pastoral ministry.

*Table 4-8:* The rating scale to evaluate the level of satisfaction regarding being informed about ways of formation followed by the church to improve the impact of pastoral ministry in CNEB Churches

<i>Level of Satisfaction</i>	<i>Very Dissatisfied</i>	<i>Moderately Dissatisfied</i>	<i>Slightly Dissatisfied</i>	<i>Middle</i>	<i>Slightly Satisfied</i>	<i>Moderately Satisfied</i>	<i>Very Satisfied</i>
(%)	0-20%	21-40%	41-49%	50%	51-59%	60-79%	80-100%
Average of ways of formation that pastors improve the impact of pastoral ministry							93.75 %

The level of satisfaction regarding being informed about ways of formation followed by the church to improve the impact of pastoral ministry is “very satisfied”. This demonstrates that pastors of CNEB are aware about suitable ways to improve the impact of pastoral ministry. Despite the fact that being equipped with all these three ways is a basic instrument for the wellbeing of pastoral ministry, pastors have been assuming that it is practical to seek an impactful solution themselves.

#### **4.2.1.3 Key questions - Pastoral ministries principles**

For the key questions from pastoral ministries, as it was mentioned earlier, the classification of the concepts (Imberg, 2004:42-58) follows: *Liberation* urges people and institutions to free themselves from social conditioning and systems that do not serve the people they were created to help. *Healing* challenges people to be wounded healers, not in a condescending way or feeling superior to those who have been wounded, but as people who have experienced divine grace. *Transformation* summons people to become catalysts for on-going renewal in their personal life and in the community at large. *Community* prompts people not only to become one community (Koinonia), but also to serve the larger community (Diakonia).

Table 4-9: The description of the extent of pastors' involvement in pastoral ministry principles

<i>Pastoral ministry principles (Imberg, 2004)</i>	<i>N</i>	<i>%</i>	<i>Average</i>
Liberation	31	96.88	26 (81.25%)
Healing	29	90.63	
Transformation	14	43.75	
Community	30	93.75	

In terms of ideas emerging from church organisations and expressed by the respondent pastors, inputs from church are being determined by the degree of each pastors' concern from his or her formation in pastoral ministry principles: the average percentage of their engagement in pastoral ministry principles within their church organisations was recorded as 30 (81.25%) which is very significant. However, transformation is a major issue among pastoral ministry principles; it indicates a low level of 43.75% while liberation, healing and community principles are greatly appreciated, beyond 90%.

Table 4-10: The rating scale to discover satisfaction levels of description of pastors' involvement in pastoral ministry principles in CNEB Churches

<i>Level of Satisfaction (%)</i>	<i>Very Dissatisfied</i>	<i>Moderately Dissatisfied</i>	<i>Slightly Dissatisfied</i>	<i>Middle</i>	<i>Slightly Satisfied</i>	<i>Moderately Satisfied</i>	<i>Very Satisfied</i>
	0-20%	21-40%	41-49%	50%	51-59%	60-79%	80-100%
Average of pastors' involvement in pastoral ministry principles							81.25%

The level of satisfaction of description of pastors' involvement in pastoral ministry principles in CNEB Churches is "very satisfied", which indicates that the pastors' participation by means of pastoral ministry principles in CNEB Churches is much appreciated by them (81.25%).

Therefore, one concern remains as a general research question for this study: How can CNEB pastors improve the impact of their pastorate on fundamental change within the church organisational functions?

#### 4.2.1.4 Key questions – Church fundamental change

For the key questions of church fundamental change, the following classification of the criteria was considered: “Practice theories, Practice experiences, Personal values and Personal beliefs” (Wight, 2014:42-58).

*Table 4-11: The degree of impact of pastoral ministry principles on the church fundamental change statements*

The four numbered **pastoral ministry principles (PMP)** to assess whether pastors of CNEB act with significant impact on transformation of church organisation, based on the church fundamental change statements:

<i>Liberation: PMP<sub>1</sub></i>	<i>Healing: PMP<sub>2</sub></i>	<i>Transformation: PMP<sub>3</sub></i>	<i>Community: PMP<sub>4</sub></i>			
Church fundamental change statements (Wright, 2014)	<b>Pastoral ministry principles</b> to assess whether pastors of CNEB act with significant impact on transformation					
	PMP <sub>1</sub>	PMP <sub>2</sub>	PMP <sub>3</sub>	PMP <sub>3</sub>	(N=128)	%
	(n <sub>1</sub> =32)	(n <sub>2</sub> =32)	(n <sub>3</sub> =32)	(n <sub>4</sub> =32)		Average
Practice theories	16	17	14	12	59	46.10
Practice experiences	12	10	17	14	53	41.41
Personal values	26	25	20	19	90	70.31
Personal beliefs	21	19	15	19	74	57.81
						69 (53.91%)

The average level of 53.91% indicates low satisfaction that pastors are involved in the *impact of pastoral ministry principles on the church fundamental change statements*.

Higher than 50% of impact is observed from personal values (70.31%), followed by personal beliefs (57.81%).

Less than 50% of impact is observed from “*practice experiences*” (41.41%), followed by “*practice theories*” (46.10 %).

Consequently, CNEB pastors in Bujumbura will need to improve “*practice experiences*” and “*practice theories*” as regard church fundamental change statements to achieve a more significant transformational impact from the pastoral ministry.

Table 4-12: The rating scale to discover satisfaction levels of description of impact of pastoral ministry principles on the church fundamental change statements in CNEB churches

Level of Satisfaction	Very Dissatisfied	Moderately Dissatisfied	Slightly Dissatisfied	Middle	Slightly Satisfied	Moderately Satisfied	Very Satisfied
(%)	0-20%	21-40%	41-49%	50%	51-59%	60-79%	80-100%
Average of impact of pastoral ministry principles on the church fundamental change					53.91%		

The level of satisfaction regarding the description of *impact of pastoral ministry principles on the church fundamental change statements in CNEB Churches* is “slightly satisfied”.

#### 4.2.1.5 Key questions – Church organisational functions

The key questions of church organisational functions are based on the classification of the criteria as follows: “Evangelism, Outreach and Mission, Praise, Prayer and Worship, Fellowship, Encouragement and Accountability, Equipping, Teaching and Bible study” (Crossway, 2001).

Table 4-13: The degree of impact of pastoral ministry principles on the church organisational functions statements in CNEB churches

The four numbered **pastoral ministry principles** to assess whether pastors of CNEB act with significant impact on church organisations based on the church organisational functions statements:

<i>Liberation: PMP<sub>1</sub></i>	<i>Healing: PMP<sub>2</sub></i>		<i>Transformation: PMP<sub>3</sub></i>		<i>Community: PMP<sub>4</sub></i>		
Church organisational functions statements (Crossway, 2001)	Pastoral ministry principles to assess whether pastors of CNEB act with significant impact on church organisations						
	PMP <sub>1</sub>	PMP <sub>2</sub>	PMP <sub>3</sub>	PMP <sub>3</sub>	PMP <sub>3</sub>	(N=128)	Average
	(n <sub>1</sub> =32)	(n <sub>2</sub> =32)	(n <sub>3</sub> =32)	(n <sub>4</sub> =32)	(N=128)	%	
Evangelism, Outreach and Mission	16	20	21	15	72	56.25	
Praise, Prayer and Worship	18	21	20	12	71	55.47	
Fellowship, Encouragement and Accountability	14	14	22	12	62	48.44	66 (51.56)
Equipping, Teaching and Bible study	12	15	18	14	59	46.09	

The average level of 51.56% indicates low satisfaction that pastors are involved in the impact of pastoral ministry on church organisational function statements.

Higher than 50% of impact is observed from “Evangelism, Outreach and Mission” (56.25%) followed by “Praise, Prayer and Worship” (55.47%).

Less than 50% of impact is observed from “Equipping, Teaching and Bible study” (46.09%) and then from “Fellowship, Encouragement and Accountability” (48.44%).

Consequently, CNEB pastors in Bujumbura will need to improve “Equipping, Teaching and Bible study” and “Fellowship, Encouragement and Accountability” church organisational function statements to achieve a more significant church organisational impact from the pastoral ministry.

Table 4-14: The rating scale to discover satisfaction levels of description of impact of pastoral ministry principles on the church organisational functions statements in CNEB churches

<i>Level of Satisfaction (%)</i>	<i>Very Dissatisfied</i>	<i>Moderately Dissatisfied</i>	<i>Slightly Dissatisfied</i>	<i>Middle</i>	<i>Slightly Satisfied</i>	<i>Moderately Satisfied</i>	<i>Very Satisfied</i>
	0-20%	21-40%	41-49%	50%	51-59%	60-79%	80-100%
<i>Average of impact of pastoral ministry principles on the church organisational functions</i>					51.56 %		

The level of satisfaction regarding the description of *impact of pastoral ministry principles on the church organisational functions statements in CNEB Churches* is “slightly satisfied”.

#### **4.2.1.6 Summary of the quantitative data collection**

The researcher utilized the survey to determine if there were any possible satisfaction levels of description of impact of pastoral ministry principles, to assess whether pastors of CNEB act with significant impact on transformation of church organisation, based first on the church fundamental change and second on the church organisational functions statements.

The quantitative data collection showed that:

The level of satisfaction of description of impact of pastoral ministry principles on the church fundamental change statements in CNEB Churches is “slightly satisfied”.

The level of satisfaction with the impact of pastoral ministry principles on the church organisational functions statements in CNEB Churches is “slightly satisfied”.

Consequently, the two previous statements led us to conclude that pastors implementing their pastoral ministry are reporting a “slightly satisfied” level of impact on the transformation of CENB church organisations in Bujumbura.

## **4.2.2 Qualitative research data**

### **4.2.2.1 Introduction**

The questionnaire survey outcome has been helping to identify participants in clarification interviews by using the following threefold criteria (participants who have met at least two criteria of the three required): participant most experienced in terms of years’ service as a pastoral minister; highest theological education skills qualification; and church organisations that follow the most ways of formation to improve the impact of pastoral ministry (from table 4-8: the level regarding ways of formation that help pastors to improve the impact of pastoral ministry is reporting satisfaction at 93.75% “very satisfied”).

Seven interviews were conducted with pastors who indicated a willingness to participate in a clarification interview to measure other factors that may or may not affect the impact of pastoral ministry on transformation of church organisations of CNEB churches.

The following is a list of twelve questions asked to obtain qualitative data: *Ways of formation followed by the church to improve the impact of pastoral ministry on the transformation of church organisation:*

1. What do you mean by (a) biblical and theological basis, (b) spiritual formation, and (c) set of ministry skills as ways of formation to improve the impact of pastoral ministry on the transformation of church organisations?
2. Could you explain for me how your church organisation is well informed and comfortable with each one of the three ways?

*Pastoral ministry principles:*

3. What is your general understanding of (a) liberation, (b) healing, (c) community, and (d) transformation relative to impactful pastoral ministries experienced in church communities?
4. Is your church organisation concerned in any significant impact of pastoral ministry principles on the transformation of church communities? If so, which ones?

5. What are your recommendations ahead for an impactful pastoral minister's service in Bujumbura?

*Church fundamental change:*

6. How do you examine from your church organisation, the impact of pastoral ministries principles based on the following church fundamental change statements:(a) practice theories, (b) practice experiences, (c) personal values, (d) personal beliefs?
7. How do you evaluate the impact of your pastoral ministries in terms of church fundamental change statements?
8. Would you do anything in an unexpected way that confronted you with another opportunity in the future?

*Church organisational functions:*

9. How do you assess from your church organisation, the impact of pastoral ministries principles based on the following church organisational functions statements: (a) Evangelism, Outreach and Mission, (b) Praise, Prayer and Worship, (c) Fellowship, Encouragement and Accountability, (d) Equipping, Teaching and Bible study?
10. What have you learned from your experience as an impact of your pastoral ministries in terms of church organisational functions statements?
11. What other components do you think that it is imperative to consider for your (1) church organisation and your (2) pastoral ministries perspective work?

*Final:*

12. Is there anything else that you would like to share?

**4.2.2.2 Clarification interview highlights**

The seven pastors who participated in the qualitative portion of this study were promised anonymity. Therefore, each pastor is identified with a letter designation, A to G, in order to gain further depth of understanding into his/her responses. Pastors A, B, C D, E, F, and G come from

the seven churches of CNEB, since each church member has one representative pastor. Therefore, each church organisation is identified with a designation of two letters (CO), CO1 to CO7, in order not to provide further information on the church organisation name.

*Church Organisation: CO1*

Pastor A from church organisation CO1 is 52 years old, with eighteen years of ministry experience and theological education at a higher level. He pastored his church during the entire eighteen-year period covered by his pastoral ministry.

When, by way of introduction, he was asked about the three ways of formation followed by the church to improve the impact of pastoral ministry on the transformation of church organisation, pastor A said, "The transformation of church organisations has been understood as programme designed to enhance the capacity of the Church." About ways organised on a regular church transformational basis, pastor A asserted, "My church organisation is comfortable with each one of the three ways to enable the pastor to work and witness more effectively."

Regarding pastoral ministry principles key questions, pastor A responded:

These were experienced in church communities and giving pastor's practical tools to live life on pastoral ministry purpose. We want our church communities to parent on pastoral ministry purpose, love on pastoral ministry purpose, and show up to work with a purpose to improve our pastoral ministry impact. My Church organisation is really involved in all these significant impact of pastoral ministry principles on the transformation of church communities. A live example is that we moved from a school building to our current building on a corner in a closely populated area. I plan making a distinction, having an explicit presence of impact of pastoral ministry in the church communities; then, that is my suggestion forward for an impactful pastoral ministry within church communities.

Considering the Church fundamental change key questions, pastor A answered:

My expectation is exactly twofold: first, a church organisation that is based on a transforming church which is a Christian ministry committed to personal and community spiritual transformation impact; so that the church communities can discern and do the will of God together. Second, a pastoral ministry that is based on a transforming pastor's work to make understandable that becoming a transforming community is not primarily about programmes; it is, first of all, a culture shift that emanates from the leadership centre. Certainly, in the future with another opportunity, I will be making it possible for the entire church community to develop strategic alignment and focus.

Following the church organisational functions key questions, pastor A responded in this paradoxical manner:

It is 50 percent about me, and 50 percent not about me, when providing my own assessment from my local church, about the impact of pastoral ministry principles based on the given church organisational functions statements: evangelism, outreach and mission, praise, prayer and worship, fellowship, encouragement and accountability, equipping, teaching and bible study. Here is why. God is using the church communities to teach me about being a pastor who is making impact. What I have been learned from my experience as an impact of my pastoral ministry in terms of church organisational functions statements, are explained in these words, as a pastor, I recognized that these statements are making positive impact on the church organisation. While giving other factors that are important to consider for my local church and my pastoral ministries perspective work, I believe that due to the spiritual nature of my pastor's work and because God is still in control, all of the glory for the impact should be given to God not to me.

Finally, pastor A from church organisation CO1 concluded, "My expectation is to see church transformed by the impact of the pastoral ministry, thus making the church of Bujumbura a light throughout Burundi, Africa and the world."

#### *Church Organisation CO2*

Pastor B from Church Organisation CO2 is 47 years old and has ten years' experience of ministry, all at his current church. He possesses a Master's degree in theology.

When in the introduction he was asked about three ways of formation followed by the church to improve the impact of pastoral ministry on the transformation of church organisation, pastor B remarked:

The church experienced an external and internal fellowship over the ten-year period. This is a live connecting where I could connect, and developing relationships in the church communities. This is my expression to clarify how my local church is well informed and comfortable with each one of the three ways: such as, biblical and theological basis, spiritual formation, and set of ministry skills.

Regarding pastoral ministry principles key questions, pastor B declared:

Trying to throw myself into different efforts, like serving the whole community using liberation, healing, transformation and community; I am a chaplain in schools and universities campuses. I really have tried to involve myself in relationships with those inside and outside the church. By being intentionally making impactful pastoral ministry out and in the church communities, I have built relationships with a lot of people in Bujumbura town. It is one of the suggestions for successful impact of pastoral ministry in Bujumbura. This is to mention that my local church is involved in a significant impact of pastoral ministry principles.

Considering the church fundamental change key questions, pastor B said,

As it is already known, my local church established a theological school which is improving the impact of pastoral ministry principles based on the church

fundamental change statements such as practice theories, practice experiences, personal values, and personal beliefs for both church organisations and pastors in their ministry work. Faced with another opportunity in the future, I have to improve holistic ministry activities in the church communities, so that many will be discovering the love of God and beginning to trust in Him to make impact of pastoral ministry.

Following the church organisational functions key questions, pastor B responded, "Our aim is to see possible ways of training the next generation who will impact our church, and our nation." About being well trained in these church organisational functions principles such as evangelism, outreach and mission, praise, prayer and worship, fellowship, encouragement and accountability, equipping, teaching and bible study, Pastor B suggested, "Such good understanding of pastoral ministries in terms of church organisational functions statements has to make difference in Church organisation and pastoral ministries perspective work."

Finally, pastor B from church organisation CO2, concluded, "I would add that each pastor needs to have all the fruits of the Spirit toward pastoral ministry impact on the church organisations."

### *Church Organisation CO3*

Pastor C from church organisation CO3 is 58 years old and has twelve years' ministry experience, all at his current church. He is theologically higher educated.

When asked in the introduction about three ways of formation followed by the church to improve the impact of pastoral ministry on the transformation of church organisation, pastor C commented:

I still feel like something is quite right. Jesus set the example by calling 12 disciples and many others. Each one was given the responsibility to reach others. A good team builder also releases the team to do the work of pastoral ministry they have been assigned. The church organisation is comfortable with each one of the three ways when it is recognizing and building up the preachers, pastors, teachers and evangelists within the ministry; giving them the authority to operate within their calling; leading them and guiding them into the spirit of excellence portrayed in the life of the leader and recognizing the help God has sent, trusting the pastor's calling and ability to care for God's sheep.

Regarding pastoral ministry principles key questions, pastor C said:

Church is qualifying an impactful pastoral ministry by a demographic increase around my local church as positive impact. Church communities embraced significant impact of pastoral ministry by a lot of changes such as good church building, church fellowship day and workshops based on many important church issues. My main suggestion forward for an impactful pastoral ministry in Bujumbura is that each pastor may focus on ministry and try to minister to the whole church communities equally and not appearing to be playing favourites.

Considering the church fundamental change key questions, pastor C averred,

It is always a challenge of pastoral ministry to get the members to adjust practice theories, practice experiences, personal values, and personal beliefs to find ways to connect with a changing community. In many ways, to evaluate the impact of my pastoral ministry in terms of church fundamental change statements, I've had to understand my local church heritage, just to learn the language, the culture of those without Christ. It has been a truly humbling experience, and one that is far from over the church. I will be faced with another opportunity in the future to help by shaping my role as an effective pastor of our local church.

Following the church organisational functions key questions, pastor C explained:

Good understanding of church organisational functions is unity in the leadership of local church from lay leaders to the ministry staff and this unity is important. To have church communities on the same page, spiritually, relationally and missionally is definitely essential to impact pastoral ministry. To learn more from experience of making impact from my pastoral ministry work in terms of church organisational functions statements, it is embarrassing that more effort is put on evangelism than creating good impactful Christians. Definitely true love is important to make impact in our church organisations. That's what we ought to teach in our local churches to recover church organisational functions.

Finally, pastor C from church organisation CO3 concluded, "I have seen some pastors loving the community outside until they get them inside the church and the love disappears after a while. Those are the ones with hidden agendas."

#### *Church Organisation CO4*

Pastor D from church organisation CO4 is 57 years old and has 35 years of ministry experience. Pastor D is higher theologically educated.

When by way of introduction he was asked about three methods of formation followed by the church to improve the impact of pastoral ministry on the transformation of church organisation, pastor D stated,

A renewed vision of what the local church can accomplish cares the impact of pastoral ministry. I have to keep the doors open for a fellowship to discuss how the church can improve its impact of pastoral ministry. In this way, the church organisation is comfortable with each one of the three ways (biblical and theological basis, spiritual formation, and set of ministry skills) when each pastor follows strong character of integrity to implementing methods of formation.

Regarding pastoral ministry principles key questions, pastor D replied,

The urban and economy setting were two of the major external factors to failing the impact of pastoral ministry. Regarding internal factors, I am increasingly convinced that my church organisation doesn't raise impact because it is suffering from some internal conflicts. And, players never thrive because there is basically too much tension.

When asked, "Is your Church organisation involved in any significant impact of pastoral ministry principles on the transformation of church communities? If so, which ones?" Pastor D answered,

Factors affecting the lack of impact in the church were:

The area around the church that I am, there is distrust about church. There are a lot of spiritual issues, people will tell you that they are more spiritual than religious. They have a varied religious experience, moving from one church denomination to another one. So, church communities are suffering from a mixture of doctrine and beliefs. There is a lack of solid church background formation.

Considering the church fundamental change key questions, pastor D said,

Today's church communities are not looking for spiritual transformation. They are not still need from the church ministers, teaching anything of value to their lives (practice theories, practice experiences, personal values, and personal beliefs); they are confused. And then, they are free to go church to church wherever they want at any time.

When asked, "Would you do anything differently if you were faced with another opportunity in the future?" Pastor D proposed,

The goal of dealing with this experience is to equip and empower Christian pastors and leaders to guide their communities in discerning and doing the will of God. I suggest a set of church transforming centres where church leaders will be trained from across the country to learn, experience, and practice different aspects of pastoral ministry and discernment.

Following the church organisational functions key questions, pastor D explained,

Most of pastors consider themselves to be good teachers, but teaching in itself cannot compensate for effective pastoral ministry. Local churches lack the catalytic church leadership required to go to the next level. The future of the church depends on the emergence of true leaders.

Finally, pastor D from church organisation CO4 concluded by suggesting these,

There are ways to launch the pastoral ministry forward with impactful practical strategies: rise up leaders in the church, help people doing what they love in the

church, establish a biblical structure for impactful ministry, develop inspiring worship, disciple with a purpose, motivate for outreach and create an atmosphere of love.

### *Church Organisation CO5*

Pastor E from Church Organisation CO5 is 47 years old, with 22 years of ministry experience. Pastor E is theologically higher educated.

When by introduction asked about three ways of formation followed by the church to improve the impact of pastoral ministry on the transformation of church organisation, pastor E mentioned,

When I have to improve the impact of pastoral ministry on the transformation of church organisations; I set up workshops' days to share ways of formation (on biblical and theological basis, spiritual formation, and set of ministry skills) ended with devotion time. God continually answered requests for healing of a variety of physical, emotional, and spiritual needs. We were constantly blessed to be where God was working and to see His sovereignty in the lives of His servants. This is how my local church is comfortable with each one of the three ways.

Regarding pastoral ministry principles key questions, pastor E answered,

To make a good general understanding of liberation, healing, community, and transformation relative to impactful pastoral ministries experienced in church communities, I have visited a good number of church members, sharing the message of the Gospel and encouraging them especially during the hard times when we see many things changing, such as the burning of the Central Market of Bujumbura (2013), unrest period in Bujumbura (2015), and the rain which seems to be not enough in the country; but also sharing about God's care in situations like these. These were kind of involvement in significant impact of pastoral ministry principles on the transformation of church communities.

Considering the church fundamental change key questions, pastor E commented,

The daily life of the local church communities is a struggle for survival against the effects of extreme poverty, often working for a single meal a day in areas previously lacking access to schooling and medical care. And yet in the face of very difficult circumstances, the church communities during our time continue strong in the Lord. Then, this is how I can evaluate the impact of pastoral ministry in terms of church fundamental change statements.

Following the church organisational functions key questions, pastor E explained,

We live in a very depressed area where people have come into the area of quit church. They are people who are basically on some kind of assistance. The people in this local church lack much in the way of material things. We pray that God will

bless His people, bring hope and comfort. Such situation declines the pastoral ministry impact.

Finally, pastor E from church organisation CO5 concluded, "I know God is really faithful and continues the work He began bringing it to completion in the day of Jesus Christ."

#### *Church Organisation CO6*

Pastor F from church organisation CO6 is 49 years old, with 12 years of ministry experience. Pastor F has a Doctorate in theology.

When asked in the introduction about three ways of formation followed by the church to improve the impact of pastoral ministry on the transformation of church organisation, pastor F stated,

The role of the pastor should be based on a biblical model and have a strong theological foundation, good spiritual formation, and set of ministry skills. Finally, any model we adapt needs biblical and theological development, what is missing and not comfortable with each one of the three ways because of lacking theological institutions well equipped in Bujumbura.

Regarding pastoral ministry principles key questions, pastor F noted,

You see, by general understanding of liberation, healing, community, and transformation relative to impactful pastoral ministries experienced in church communities, healthy people build healthy churches, and healthy churches reach communities. If we ever hope to change our church communities, we must also consider our pastoral ministry task. A stewardship ministry is a great way to care for the church. As we wish making significant impact of pastoral ministry principles: We all hope to change our church communities. Seeing people come to Jesus is what pastors live to do. But we can't get there without remembering the simple rule of cause and effect, which is demonstrated by our background, present and perspective theological based education.

Considering the church fundamental change key questions, pastor F had this to say,

There are reasons why pastors are not experiencing practice theories, practice experiences, personal values, and personal beliefs in and through the church. For one thing, many pastors in their ministry are not experiencing deeper levels of their own personal transformation. When evaluating the impact of pastoral ministry, it has been discovered that pastors who *are* experiencing personal transformation often feel unprepared to guide a process of transformation in their church communities. In the future faced with another opportunity, I will suggest a fellowship for pastors in that situation to improve relationships and resources that equip transforming leaders to effectively guide the church and/or ministries in becoming a transforming church.

Following the church organisational functions key questions, pastor F explained,

From my assessment, spiritual leadership based on evangelism, outreach and mission, praise, prayer and worship, fellowship, encouragement and accountability, equipping, teaching and bible study, emerges from our souls. This is the place where God is present to us, stirring up our deepest questions and longings to draw us deeper into relationship with Him. From my experience the impact is not enough. But I still recognise that it is my job description as a pastor.

Finally, pastor F from church organisation CO6 concluded by explaining the following, “The twelve - years of ministering church communities experience, has guided me in learning how to pay attention to what’s going on in church communities, so that, I can go ahead from that step.”

#### *Church Organisation CO7*

Pastor G from Church Organisation CO7 is 57 years old and has 22 years of experience. Pastor G is theologically higher educated.

When, during the introduction, asked about three ways of formation followed by the church to improve the impact of pastoral ministry on the transformation of church organisation, pastor G stated,

My point of view to support impact of pastoral ministry, a set of programmes of workshops has to take place on biblical and theological basis, spiritual formation, and set of ministry skills. In my experience, I have found that they are much more successful: in providing safe church communities’ environments for their Christian faith based on intentional bible teaching, and taking people deep into the bible in small groups. As having a positive effect, the impact of the church is comfortable with each one of the three ways.

Regarding pastoral ministry principles key questions, pastor G spoke of church communities’ liberation, healing and transformation as well:

This wants to explain how much you can make church communities realize that you are there and what you are doing for them needs participative approach. I mention that the church communities’ involvement in intentional bible study were positive in my local church. Then, I kept the church from failing and enhanced the impact of pastoral ministry in Bujumbura.

Considering the Church fundamental change key questions, pastor G discussed his/her view, “Being bivocational, having a full-time job while also being a pastor, I attribute that status as a negative effect on the work of pastoral ministry.”

In the future, faced with another opportunity, pastor G shared his/her preference to minister as a full-time pastor.

Following the church organisational functions key questions, pastor G explained,

I have followed practical demonstrations to facilitate regular specific lessons within my local church. A team member volunteered has been helping to conduct trainings on healing and prayer, healing the image of God, physical healing, spiritual gifts, forgiveness and deliverance. This supported church communities to make up for experience of participants. And then, church communities shared their greater willingness to put the surveyed teachings into practice at home, sharing praise for God's goodness in their ministry.

Finally, pastor G from church organisation CO7 concluded by stating this, "When pastors don't have the time or full confidence to make a heavy decision, adequately trained volunteers can carry some of the burden."

#### **4.2.2.3 Summary of qualitative results**

##### **4.2.2.3.1 Introduction**

The pastoral interviews provided rich qualitative data. Unfortunately, the sample size was very small, with only seven pastors being interviewed. However, overall conclusions about the sample population of pastors A, B, C, D, E, F and G were arrived at. These were addressed to each one of the seven pastors from seven churches.

##### **4.2.2.3.2 Deduced qualitative results**

The following, based on supported and questioned impact aspects, is showing deduced qualitative results from the impact of pastoral ministry on the transformation of church organisations:

*Ways of formation followed by the church to improve the impact of pastoral ministry*

*Supported impact aspects:*

- Set of programmes designed to enhance the capacity of the Church;
- Enabled pastors to work and witness more effectively;
- The church experienced an external and internal fellowship;
- A positive renewed vision did have a reason to in fact keep the doors open;
- Set up workshops' days, ended with prayer time;
- Providing safe church communities' environments for their Christian faith based on intentional bible teachings;

- Taking people deep into the bible in small groups.

*Questioned impact aspects:*

- Set of good team builders to release the team to do the work of pastoral ministry;
- Increasing the value of pastor's strong character of integrity and truth in his word;
- Lack of well-equipped theological institutions in Bujumbura.
- Raising up Christian leadership in the church,
- Helping people doing what they love in the church,

### ***Pastoral ministry principles***

*Supported impact aspects:*

- Pastoral ministry experienced in church communities was giving pastors practical tools to live life on in terms of their pastoral ministry purpose;
- Participation in effective church building;
- Relationship-building with those inside and outside the church;
- Increased demographic around the local church as positive impact;
- Church fellowship;
- Workshops based on many important church issues;
- Have visited a good number of church members;
- Church communities' involvement in intentional bible study;
- Sharing the message of the Gospel to encourage church communities especially during hard times;
- Sharing about God's care in bad situations.

*Questioned impact aspects:*

- The urban setting and the economy as two of the major external factors leading to question the impact of pastoral ministry;
- Dealing with today's church power struggle;
- Dealing with many relevant spiritual issues;
- Dealing with varied religious experience;
- Dealing with a mixture of doctrine and beliefs;
- Dealing with church background issues;
- Building a present and prospective background based theological education;

- Building a stewardship ministry as a great way to care for the church;
- Being hopeful to change church communities by considering pastoral ministry task.

### ***Church fundamental change***

#### *Supported impact aspects:*

- Christian ministry committed to personal and community spiritual transformation;
- Church communities' discernment and living the will of God together;
- Making the entire church community to develop strategic alignment and focus;
- Establishment of a theological school to improve the impact of pastoral ministry;
- The church helped to overcome effects of extreme poverty;
- The church helped members to continue strong in the Lord when faced with very difficult circumstances.

#### *Questioned impact aspects:*

- Transforming community is not primarily about programmes; it is, first of all, a culture shift that emanates from the leadership centre;
- To improve holistic ministry activities in the church communities;
- Pastoral ministry challenges to get church members to find ways to connect with a changing community;
- Shaping pastor's role to become an effective pastor;
- Pastors in their ministry are not experiencing deeper levels of personal transformation themselves;
- Pastors who *are* experiencing personal transformation often feel unprepared to guide a process of transformation in their church communities;
- Being bi-vocational by having a full-time job while also being a pastor;
- Establishing a biblical structure for impactful ministry.

### ***Church organisational functions***

#### *Supported impact aspects:*

- God is using the church communities to teach pastors about being a pastor who is making an impact;

- Implementation of unity in the leadership of local church from lay leaders to the ministry staff;
- Recognising pastor's job description;
- Supporting team members who volunteered to be open for impactful teachings.

*Questioned impact aspects:*

- To see possible ways of training the next generation who will impact the church and nation;
- Ability to create effective impactful Christians rather than only putting more effort into evangelism;
- Local churches lack the catalytic church leadership required to go to the next level;
- The emergence of true leaders as future of the church;
- Dealing with people who are basically on some kind of assistance;
- Lack of enough pastoral ministry impact on church organisational functions.
- Developing inspiring worship, discipling with a purpose,
- Motivating for outreach and create an atmosphere of love

Pastors of CNEB churches tended to see their communities as opportunities for impactful service, while qualitative results showed both supported and questioned impact aspects at the same level. This means that CNEB pastors are improving the impact of their pastorate on fundamental change within the church organisational functions, but around a middle satisfaction level.

These deduced qualitative results from clarification interviews are qualifying the outcome of the research questions of this study. These offered clarifications to confirm hypotheses results supported by previous quantitative data.

### **4.3 Hypotheses Results**

The general research question for this study was: How can CNEB pastors improve the impact of their pastorate to make fundamental change within the church organisational functions?

This given central question of this research incorporated the following three main research questions:

R.Q.1. What have pastors of the CNEB in Bujumbura done so far, in relating the principles of pastoral ministry to fundamental change in the church?

R.Q.2. What have pastors of the CNEB in Bujumbura done so far, in relating the principles of pastoral ministry to church organisational functions?

R.Q.3. How can the pastors of CNEB reinterpret, from their work, the impact of pastoral ministry on the transformation of church organisations?

These were tested by the following three hypotheses:

**H<sub>01</sub>:** The use of the principles of pastoral ministry by pastors will have a positive correlation to the fundamental church changes.

At the church level, seen in Table 4-12, average support for Hypothesis 1 was found for *the rating scale to discover satisfaction levels of description of impact of pastoral ministry principles on the church fundamental change statements in CNEB Churches* as follows: 52.34 %. However, a “slightly satisfied” average was observed from the use of principles of prediction of pastoral ministries by pastors.

The level of satisfaction of description of *impact of pastoral ministry principles on the church fundamental change statements in CNEB Churches* is “slightly satisfied”.

The significance of a 'slight average' score of impact of pastoral ministries on *church fundamental change statements* actually supports the original directional hypothesis, that there is a slight significant positive impact.

To support Hypothesis 1, the use of the principles of pastoral ministry by pastors records a slight satisfaction of positive correlation to the fundamental church changes.

**H<sub>02</sub>:** The use of the principles of pastoral ministry by pastors will have a positive correlation to the church’s organisational functions.

At the church level, seen in Table 4-14, average support for Hypothesis 2 was found for *the rating scale to discover satisfaction levels of description of impact of pastoral ministry principles on the church’s organisational functions statements in CNEB Churches* as follows: 51.56 %. However, a “slightly satisfied” average was observed from the use of principles of description of pastoral ministries by pastors.

The level of satisfaction of description of *impact of pastoral ministry principles on the church's organisational functions statements in CNEB Churches* is "slightly satisfied".

The significance of a slight average score of impact of pastoral ministries on church's organisational functions *statements* actually supports the original directional hypothesis, that there is a slight significant positive impact.

To support Hypothesis 2, the use of the principles of pastoral ministry by pastors records a slight satisfaction as regards a positive correlation to the church's organisational functions.

**H<sub>03</sub>:** Pastors implementing their pastoral ministry are having a positive impact on the transformation of church organisations.

As was discussed in response to Hypotheses 1 and 2, from each satisfaction level of using pastoral ministries, we have to compare the following:

1. The use of the principles of pastoral ministry by pastors has a slight satisfaction of positive correlation to the fundamental church changes. (This is taking part in transformation.)
2. The use of the principles of pastoral ministry by pastors records a slight satisfaction of positive correlation to the church's organisational functions (This is taking part in church organisations.)

The significance of a supporting hypothesis 3 is evidenced by the presence of the following "slightly satisfied" from pastors' work regarding the rating scale to determine the level of satisfaction of the impact of pastoral ministry on the transformation of church organisations.

To support Hypothesis 3, pastors implementing their pastoral ministry are reporting a slight satisfaction regarding a positive impact on the transformation of church organisations.

#### **4.4 Chapter Summary**

The findings reached by the present research are evidenced through the following: The impact of pastoral ministry on the transformation of church organisations in CNEB churches takes into account a slight positive direction in three hypotheses, with a marginally slight significant impact. Therefore, the finding is that the pastors of CNEB are reporting a slight positive impact of pastoral ministry on the transformation of church organisations in Bujumbura.

## **CHAPTER 5 CONCLUSION**

### **5.1 Introduction**

The purpose of this research was to examine the impact of pastoral ministry on church transformation, establishing how pastors are impactful setting up their theological education skills. The researcher collected the data via a questionnaire survey with 32 participants and interviews with 7 participants. He discussed the findings through defining the scope of the literature review, the methodology and research questions that guided the study. The dissertation presented the limitations of the study and the conclusions. Finally, the researcher presented implications of the study and further recommendations classified into two categories, from the literature and from the empirical study.

The research questions directed the study. These helped define the goal of the study, but also aided the researcher in identifying possible similarities between the participant's responses.

When pastors as church ministers finish their theological training with respect to pastoral ministry, they assume that they are making a stronger impact by their pastoral ministry on the transformation of church organisations within church communities; although this outworking has not yet been effectively established. The problems may also stem from not having enough theological education training in bible colleges and seminaries, as suggested by Cohall and Cooper (2010:79).

### **5.2 Discussion and implications**

Though the research relating to the "positive impact" of pastoral ministry on the transformation of church organisations in Bujumbura is widely accepted in academic circles, many church ministers naturally resist its assumptions.

Theologically, church ministers dislike saying one cannot change. However, church communities are usually referring to spiritual issues or to overcoming church organisational matters when they say this, not to the basic personality or approach to church fundamental change and to church organisational function. So, to speak colloquially, can a leopard change its spots? Can a pastor who has been called to serve, and is preoccupied with the details and schedules of getting the job well done, become an effective and collaborative impact in pastoral ministry? Do they bring about church transformation by practicing theories and

experiences to improve the church communities' equipping, teaching and Bible study, fellowship, encouragement and accountability? This study would seem to demonstrate the opposite.

This study does help us explain why some pastoral ministers can be so successful at one job, yet fail at another, and how the church organisations sometimes places ministers in jobs with little attempt to understand their basic suitability for the work.

Some implications of this research for church leadership may be:

- i. The CNEB pastoral ministers should know their suitability for their own role, which is to focus on the pastoral ministry within the whole church communities to improve the positive impact on the transformation of church organisations. The study or a similar one should be used with church ministers to discover their basic set of ministerial and transformational skills.
- ii. The CNEB local churches should consider the culture of local churches when placing or recommending pastors in positions of ministering, based on their task as well as along with other aspects like desire, abilities, and spiritual gifts. Some churches collectively have expectations for a more relational pastor who visits the people, is relaxed and works collaboratively. Other churches expect a pastor who has his act together, brings well-crafted plans and schedules to board meetings, and puts effort into the details for the morning worship service. Expecting change is likely to set the pastor up for failure.
- iii. The CNEB church organisations should elaborate a comprehensive approach to recruiting, training, and setting up of the church transforming centres which will convene church ministers from across the country to learn, experience, and practice different aspects of pastoral ministry and discernment.

### **5.3 Recommendations**

These recommendations are made in order to solve the relevant problem, as early as possible, that there is merely a slight positive impact of pastoral ministry on the transformation of church organisations in Bujumbura, and for future research.

#### **5.3.1 Recommendations to solve the problem**

The said **slight positive impact** should become stronger. The research findings constitute lessons which constitute a significant inspiration for an impactful ministry to sustain the church for a better future. They should also help the pastors to realize their whole mission and calling in the church.

Therefore, the following recommendations may be formulated:

##### **From literature:**

- i. Seizing all relevant training opportunities for church ministers.
- ii. Implementing theological based programmes that enable pastors to be empowered.
- iii. Encouraging church ministers to work as full-time pastors.
- iv. Supporting church communities to become healthy people to build healthy churches to reach communities.
- v. Organising ways to foster the purpose of pastoral ministry and encourage love pastorally, to go to work with an improved impact in pastoral ministry.

##### **From empirical study:**

- vi. Setting up a pastors' fundamental change fellowship to improve relationships and resources that equip transforming leaders to effectively guide the church and/or ministries in creating a transforming church.
- vii. Intensifying sensitization and encouragement of pastors to improve impact of pastoral ministry on the transformation of church organisations.

### **5.3.2 Areas recommended for further research**

An examination of the impact of pastoral ministry on the transformation of church organisations in Bujumbura is needed within the context of new statements of models of church fundamental change and church organisational function, including: Evangelism, Outreach and Mission; Praise; Prayer and Worship, Fellowship, Encouragement and Accountability; Equipping, Teaching and Bible study (Crossway, 2001:23-35); and Practice Theories, Practice Experiences, Personal Values, Personal Beliefs (Wright, 2014:100-104).

Do any of these models effectively merge the strengths of pastoral ministries with transformation of the church organisations in such a way as to supersede their individual usage in favour of a single all-encompassing impact of each model? Or will pastoral ministry impact on transformation of church organisations to present them as reliable, valid, and informative models for ministers in the context of a variety of church organisations for years to come, as described in the current research study?

Given the growing body of research on pastoral ministry in church organisations and the ever-expanding list of theoretical pastoral ministry settings, the need for critical examination, differentiation, comparison and even integration of transformation of church organisations in future research is of utmost importance. The current study provides a starting point for the evaluation of multiple ways of empirically assessing the impact of pastoral ministry on the transformation of church organisations.

Future research is necessary to apply study findings to other organisational contexts, beginning with other Christian denominations and religious organisations, both in cities and upcountry areas.

A large number of recommendations for future research that improve and expand on the specific findings of the current study were also presented, as well as recommendations for additional research to address areas of inquiry that were not covered in the current research.

### **5.3.3 General conclusion**

There are three critical conclusions based on the outcome of the study:

- i. The use of the principles of pastoral ministry by pastors results only in a “slight satisfaction” of positive correlation to the fundamental church changes.

- ii. The use of the principles of pastoral ministry by pastors records a “slight satisfaction” of positive correlation to the church's organisational functions.
- iii. Pastors implementing their pastoral ministry are experiencing “slight satisfaction” of a positive impact on the transformation of church organisations.

These are critical because CNEB pastors are weakly considering one method while strongly considering another method of bringing about both church fundamental change and changes in churches' organisational functions.

From pastors' responses, these three critical conclusions regarding the CNEB lead this study to conclude that the CNEB' pastors are not making a strong positive impact in pastoral ministry on the transformation of church organisations in Bujumbura.

To reiterate, the following are the three main lessons learned from the study, constituting four aspects of a situation to be improved:

- i. Improve Practice Theories.
- ii. Improve Practice Experiences.
- iii. Improve Fellowship, Encouragement and Accountability.
- iv. Improve Equipping, Teaching and Bible study.

Considering these lessons, the general conclusion must be the direction of empowerment. This is aiming at improving the effect of the pastoral minister's service among church individuals. It will demonstrate any weakness through both formal authoritative practices and informal procedures, providing adequate data to challenge church communities.

In other words, pastoral ministers and church leaders can help church communities increase their expectations of what can be accomplished. They will provide or show how to obtain the resources needed for the church members to reach these augmented goals.

The relevance of impactful pastoral ministry, as the belief in one's effectiveness, is that it describes a church minister's ability to cope with a specific situation. This supports the theological and theoretical basis for an empowerment of the positive impact of pastoral ministry on the transformation of church organisations. That theory emphasizes the

expectations churches have of themselves and others, including their church members, and any expectations of rewards received from others for their behaviour and engagement.

Such self-perceptions may result in the change that the church needs, from the study's results of the impact of pastoral ministry on the church transformation over time, with varying levels of the general results from different circumstances as follows:

The CNEB pastoral ministers and church leaders develop individuals. The very term pastor denotes a shepherd. Individualised attention is not strange to a good shepherd. A church pastoral minister must perceive her or his task as developing the people, more than growing a church. Spiritual formation, forming Christ in church communities, is the pastor's work. To do that requires attention to both the church communities' aspects of holiness and the individual development of each member of the body.

The CNEB church leaders should rise above merely filling jobs in their personnel programme. A good successful pastoral minister does not start with empty jobs, and then seek church members to fill them. He or she starts with each person's gifts, passions, abilities, personality, and experiences and then attempts to develop that person through service in and out of the church. It is hoped that this study will have contributed to a stronger awareness of the potential of successful pastoral ministry in the CNEB and elsewhere.

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# ANNEXURES

## RESEARCH INSTRUMENTS

### Questionnaire Survey Consent Form (English version)

A study of the impact of pastoral ministry on the transformation of church organisations

You are being requested to take an interest in a study examining the different ways in which a pastoral minister's service has an effect on the transformation of church organizations. This is recognized and designated inside churches in CNEB in Bujumbura as a part of my MTh paper in pastoral studies through the North-West University. I am interested in learning from the special stories and encounters of each survey study respondent, your journey of choice and benefit inside the church where you have had the opportunity to serve. As one who is directly serving, I would like to learn from your special involvement and viewpoint so that you might help the church pastoral ministers' service to serve in an impactful and productive pastoral service encounter.

On the off chance that you concur to take part, you will be asked to complete the after-study survey. At the completion of the survey, you will be queried on the off chance that you would be willing to take an interest in an advance phone interaction about issues raised inside the survey study. Should you wish to take an interest in the phone interaction, your phone number will be requested at the conclusion of the survey overview. To guarantee secrecy, your completed survey overview will be assigned a recognizable but anonymous proof number and the collected information will be stored in a secure area under the control of the analyst. Your title and name will, as it were, show up on this assent document. The survey overview is anticipated to take between 40 and 60 minutes, depending upon your answers. A few questions require basic numerical or one-word answers, while others require that you compose a brief, clear reply related to your claim for involvement.

In the event that you have to give extra thought to replying to an item, you may retain your survey overview and attach it afterward in case that is helpful for you. You will not incur any costs as a result of your interest in this study. A few questions and their answers may cause a little inconvenience as you reflect upon a few of the events of your time in ministry.

Your interest in this survey overview is intentional. If at any time during this survey overview you wish to withdraw your cooperation, you are free to do so without consequences. On the off chance that you have any questions prior to your cooperation or at any time during the study, it would be ideal if you do not hesitate to contact me. I can be reached at [magerance@gmail.com](mailto:magerance@gmail.com).

Thank you for your thought in taking an interest in this survey study. In the event that you do wish to take part and assent to your survey overview is utilized as a portion of this study, if it is not too much trouble start by entering your title and your birth on the assent at the foot of this page.

**Authorization:**

I have studied the above, comprehend the nature of this study and agree to the noted phrases and conditions. I agree to take part in this research and give permission for the researcher to use the records acquired in the manner described. I also understand that I may contact the researcher at any time (Gerance Manirambona at [magerance@gmail.com](mailto:magerance@gmail.com)). I recognize that I might also refuse to take part in this study or I might also withdraw from the study at any time without prejudice. I agree to the above terms and conditions.

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Names, Signature and Dates

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Date of birth

# QUESTIONNAIRE SURVEY (English version)

## Quantitative study participants

### **Personal and Church Organisational Data:**

Please put a tick (✓) in the brackets against your chosen answer:

**1) Sex:** What is your gender? (a) Male (    ), (b) Female (    )

**2) Age:** What is your age?

(a) From 21 to 30 (    ), (b) From 31 to 40 (    ), (c) From 41 to 50 (    ),

(d) From 51 and above (    )

**3) Marital Status:** What is your current family status?

(a) Couple (    ), (b) Single (    ), (c) Separated (    ), (d) Divorced (    ), (e) Widow (    )

**4) Educational Qualifications:** What is your highest level of formal theological education?

(a) Certificate and Diploma Levels from Bible School (    ), (c) BA Level (    ), (d)

Master's Degree (    ), (e) PhD (    )

**5) Name of Church Organisation:** .....

**6) Experience in the Pastoral Ministry:**

For how many years have you been serving your congregation as a pastor?

(a) Up to 5 (    ), (b) From 6 to 10 (    ), (c) From 11 to 20 (    ), (d) From 21 to 30 (    )

(e) From 31 and above (    )

**7) Church Organisations follow Three Ways of Formation to Improve the Impact of Pastoral Ministry:** Please put a tick (✓) in the brackets against your most frequently answer(s) to qualify way(s) that your church organisation is following.

Descriptions	Additional comments
(a) <b>A biblical and theological basis</b> that gives pastors deep understanding to draw from. (    )	
(b) <b>A spiritual formation</b> that enables pastors to be and to continue to develop as the type of person who can minister long-term and is appropriate for others to follow and emulate. (    )	
(c) <b>A set of ministry skills</b> that makes pastors effective at serving others in ministry. (    )	

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## Pastoral Ministry Principles

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The following four numbers (1 2 3 4) are **Pastoral Ministry Principles** to assess whether pastors of CNEB act with significant impact on transformation of church organisation based on the church fundamental change first, and thereafter based on the church organisational functions statements:

*Please put a tick (✓) in the brackets against your most frequently principle(s) to qualify how much your church organisation is involved in pastoral ministry.*

<b>1.Liberation ( )</b>	<b>2. Healing ( )</b>	<b>3.Transformation ( )</b>	<b>4.Community ( )</b>
Urges people and institutions to free themselves from social conditioning and systems that do not serve the people they were shaped to help.	Challenges people to be wounded healers, not in a condescending way or feeling superior to those who have been wounded, but as people who have experienced divine grace.	Summons people to become catalysts for on-going renewal in their personal life and in the community at large	Prompts people not only to become one community, but also to serve the larger community.

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## Church Fundamental Change

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*Please circle the available numbers (1 2 3 4) from your most frequent choice(s) to qualify the impact of pastoral ministries principles based on the church fundamental change statements:*

	<i>(Liberation)</i>	<i>(Healing)</i>	<i>(Transformation)</i>	<i>(Community)</i>	<b>Church change fundamental statements</b>	Additional comments
8)	1	2	3	4	<i>Practice Theories</i>	
9)	1	2	3	4	<i>Practice Experiences</i>	
10)	1	2	3	4	<i>Personal Values</i>	
11)	1	2	3	4	<i>Personal Beliefs</i>	

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## Church Organisational Functions

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*Please circle the available numbers (1 2 3 4) from your most frequent choice(s) to qualify the impact of pastoral ministries principles based on the church organisational functions statements:*

	<i>(Liberation)</i>	<i>(Healing)</i>	<i>(Transformation)</i>	<i>(Community)</i>	<b>Church organisational functions statements</b>	Additional comments
12)	1	2	3	4	<i>Evangelism, Outreach and Mission</i>	
13)	1	2	3	4	<i>Praise, Prayer and Worship</i>	
14)	1	2	3	4	<i>Fellowship, Encouragement and Accountability</i>	
15)	1	2	3	4	<i>Equipping, Teaching and Bible study</i>	

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## **QUESTIONNAIRE FOR INTERVIEW (English version)**

### **Qualitative study participants**

#### ***Ways of formation followed by the church to improve the impact of pastoral ministry on the transformation of church organisation:***

1. What do you mean by (a) biblical and theological basis, (b) spiritual formation, and (c) set of ministry skills as ways of formation to improve the impact of pastoral ministry on the transformation of church organisations?
2. Could you explain for me how you and your church organisation are well informed and comfortable with each one of the three ways?

#### ***Pastoral Ministry Principles:***

3. What is your general understanding of (a) liberation, (b) healing, (c) community, and (d) transformation relative to impactful pastoral ministries experienced in church communities?
4. Is your church organisation concerned in any significant impact of pastoral ministry principles on the transformation of church communities? If so, which ones?
5. What are your recommendations ahead for an impactful pastoral minister's service in Bujumbura?

#### ***Church Fundamental Change:***

6. How do you examine from your church organisation, the impact of pastoral ministries principles based on the following church fundamental change statements:(a) Practice theories, (b) Practice experiences, (c) Personal Values, (d) Personal beliefs?
7. How do you evaluate the impact of your pastoral ministries in terms of church fundamental change statements?
8. Would you do anything in an unexpected way that confronted you with another opportunity in the future?

***Church Organisational Functions:***

9. How do you assess from your church organisation, the impact of pastoral ministries principles based on the following church organisational functions statements: (a) Evangelism, Outreach and Mission, (b) Praise, Prayer and Worship, (c) Fellowship, Encouragement and Accountability, (d) Equipping, Teaching and Bible study?
10. What have you learned from your experience as an impact of your pastoral ministries in terms of church organisational functions statements?
11. What other components do you think that it is imperative to consider for your (1) Church organisation and your (2) pastoral ministries perspective work?

***Final:***

12. Is there anything else that you would like to share?

## **Questionnaire survey consent form (French version)**

### **Une étude de l'impact du ministère pastoral sur la transformation des organisations en tant qu'église**

On vous demande de participer à une étude sur les différentes façons dont l'impact du ministère pastoral sur la transformation des organisations en tant qu'Eglise est reconnu et nommé au sein des églises du CNEB à Bujumbura dans le cadre de l'étude de recherche de Maitrise de Théologie (MTh) en Théologie Pratique chez « North West University ». Je suis intéressé à apprendre par histoire et expérience uniques de chaque répondant par sondage basé sur des questions, de votre parcours de sélection et de votre service au sein de l'église où vous avez eu l'opportunité de faire le ministère pastoral. Ainsi à l'heure actuelle, je voudrais apprendre de votre expérience et de votre point de vue unique, afin que vous puissiez aider les ministres de l'Église à servir dans une expérience pastorale fructueuse et pastorale.

Si vous acceptez de participer, vous serez invité à remplir le questionnaire suivant. A la fin de l'enquête basée sur ce questionnaire, on vous demandera si vous souhaitez participer à une nouvelle interaction téléphonique sur les questions soulevées dans le questionnaire. Si vous souhaitez participer à l'interaction téléphonique, votre numéro de téléphone sera demandé à la fin de l'enquête par questionnaire. Pour assurer l'anonymat, votre questionnaire rempli sera affecté d'un numéro d'identification et les données recueillies seront conservées dans un endroit sécurisé sous le contrôle du chercheur. Votre nom n'apparaîtra que sur ce formulaire de consentement. Seuls les résultats du groupe et les données anonymes de l'enquête par questionnaire seront signalés. L'enquête par questionnaire devrait prendre entre 40 et 60 minutes, selon vos réponses. Certaines questions nécessitent des réponses numériques simples ou un mot, tandis que d'autres vous demandent d'écrire une réponse courte et descriptive liée à votre propre expérience.

Si vous devez réfléchir davantage à une question, vous pouvez enregistrer votre questionnaire et le poursuivre plus tard si cela vous convient. Vous n'entrez aucun coût en raison de votre participation à cette étude. Certaines questions et leurs réponses peuvent causer de l'inconfort lorsque vous réfléchissez à certaines des occurrences de votre temps dans le ministère. Votre participation à cette enquête par questionnaire est volontaire.

Si vous souhaitez retirer votre participation à tout moment au cours de cette enquête par questionnaire, vous pouvez le faire gratuitement sans préjudice. Si vous avez des questions avant votre participation ou à tout moment de l'étude, n'hésitez pas à me contacter. Je peux être contacté à l'adresse électronique [magerance@gmail.com](mailto:magerance@gmail.com)

Nous vous remercions de votre participation à participer à cette enquête par questionnaire. Si vous souhaitez participer et accepter que vos résultats de l'enquête par questionnaire soient utilisés dans le cadre de cette étude, commencez par entrer votre nom et votre date de naissance (pour assurer votre identité à partir de la saisie éventuelle d'un sondage par questionnaire) sur le consentement en bas De cette page.

**Autorisation :**

J'ai lu ce qui précède et comprend la nature de cette étude et j'accepte les termes et conditions indiqués. J'accepte de participer à cette étude et je permets au chercheur d'utiliser les données obtenues de la manière décrite. Je comprends également que je peux contacter le chercheur à tout moment (Gérance Manirambona à l'adresse électronique [magerance@gmail.com](mailto:magerance@gmail.com)). Je comprends que je peux refuser de participer à cette étude ou je peux me retirer de l'étude à tout moment sans préjudice aucune.

Je suis d'accord avec les termes et conditions ci-dessus.

---

Noms, signature et dates

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Date de naissance

## QUESTIONNAIRE SURVEY (French version)

### Participant à l'étude quantitative

#### Données personnelles et organisationnelles en tant qu'églises

Veillez cocher (✓) entre parenthèses contre la réponse choisie :

1) **Sexe** : Quel est votre sexe ? (a) Homme ( ), (b) Femme ( )

2) **Age** : Quel est votre âge ?

(a) De 21 à 30 ( ), (b) De 31 à 40 ( ), (c) De 41 à 50 ( ), (d) De 51 et plus ( )

3) **Etat matrimonial** : Quel est votre statut familial actuel ?

(a) En couple ( ), (b) Célibataire ( ), (c) Séparé ( ), (d) Divorcé ( ), (e) Veuf (ve) ( )

4) **Qualifications éducatives** : Quel est votre plus haut niveau d'éducation formelle en théologie ?

(a) Secondaire ( ), (c) Universitaire ( ), (d) Maîtrise ( ) (e) Doctorat ( )

5) **Nom de votre Eglise** : .....

6) **Expérience dans le ministère pastoral** :

Depuis combien d'années avez-vous servi votre congrégation en tant que pasteur ?

(a) Jusqu'à 5 ( ), (b) De 6 à 10 ( ), (c) De 11 à 20 ( ), (d) De 21 à 30 ( )

(e) A partir de 31 ans et plus ( )

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7) Les organisations en tant que églises suivent trois façons de former pour améliorer l'impact du ministère pastoral : *mettez une tique (✓) entre parenthèses contre vos réponses les plus impliquées pour qualifier la (les) voie (s) que votre organisation en tant qu'église met en place.*

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Descriptions	Vos commentaires
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(a) **Une base biblique et théologique** qui donne aux pasteurs une compréhension profonde de base. ( )

(b) **Une formation spirituelle** qui permet aux pasteurs d'être et de continuer à se développer en tant que ministre de l'église à long terme et qui convient aux autres à suivre et à imiter. ( )

(c) **Un ensemble de compétences ministérielles** qui rendent les pasteurs efficaces pour servir les autres dans le ministère. ( )

## Principes du Ministère Pastoral

Les quatre nombres suivants (1 2 3 4) sont les **principes du ministère pastoral** pour évaluer si les pasteurs du CNEB agissent de manière significative sur la transformation de l'organisation en tant qu'église en fonction du **changement fondamental de l'église** et ensuite sur la base des déclarations des **fonctions organisationnelles de l'église**: Mettez une tique (✓) entre parenthèses contre le(s) principe(s) le(s) plus choisi(s) pour qualifier combien votre organisation en tant qu'église est engagée dans le ministère pastoral.

1. Libération ( )	2. Guérison ( )	3. Transformation ( )	4. Communauté ( )
Invite les gens et les institutions à se libérer du conditionnement social et les systèmes qui ne servent pas le peuple, ils ont été créés pour vous aider.	Oblige les gens à être des guérisseurs blessés, pas d'une manière condescendante ou un sentiment supérieur à celles qui ont été blessés, mais comme des personnes qui ont vécu la grâce divine.	Des gens qualifiés à devenir des catalyseurs pour le renouvellement en cours dans leur vie personnelle et dans la communauté au sens large	Pousse les gens non seulement à devenir une communauté, mais aussi pour servir l'ensemble de la communauté.

### Changement fondamental de l'église

Encerclez les numéros (1 2 3 4) les plus qualificatifs de votre choix pour qualifier l'impact des **principes des ministères pastoraux** en fonction des déclarations de **changement fondamental de l'église** :

	(Libération)	(Guérison)	(Transformation)	(Communauté)	Déclarations de Changement Fondamental de l'église	Commentaires
8)	1	2	3	4	Pratiquer les Théories	
9)	1	2	3	4	Expériences Pratiques	
10)	1	2	3	4	Valeurs Personnelles	
11)	1	2	3	4	Croyances personnelles	

### Fonctions organisationnelles de l'église

Encerclez les numéros (1 2 3 4) les plus qualificatifs de votre choix pour qualifier l'impact des **principes des ministères pastoraux** en fonction des déclarations des **fonctions organisationnelles de l'église** :

	(Libération)	(Guérison)	(Transformation)	(Communauté)	Déclarations des Fonctions Organisationnelles de l'Eglise	Commentaires
12)	1	2	3	4	Évangélisation, Sensibilisation et Mission	
13)	1	2	3	4	Louange, Prière et Culte	
14)	1	2	3	4	Confrérie, Encouragement et Responsabilité	
15)	1	2	3	4	Équipement, Enseignement et Étude Biblique	

## **Interviews Consent Form (French version)**

### **Une étude de l'impact du ministère pastoral sur la transformation des organisations en tant qu'églises**

On vous demande de participer à une étude sur les différentes façons dont l'impact du ministère pastoral sur la transformation des organisations en tant qu'église est reconnu et nommé au sein des églises du CNEB à Bujumbura dans le cadre de l'étude de recherche de Maitrise de Théologie (MTh) en Théologie Pratique chez « North-West University ». Je suis intéressé à apprendre des histoires et des expériences uniques de chaque répondant au sondage, votre parcours de sélection et de service dans l'église où vous avez eu l'opportunité de faire la ministre. Ainsi à l'heure actuelle, je voudrais apprendre de votre expérience et de votre point de vue unique, afin que vous puissiez aider les ministres de l'Église à servir dans une expérience pastorale fructueuse et pastorale.

Pour assurer l'anonymat, les données d'entrevue recueillies seront conservées dans un endroit sécurisé sous le contrôle du chercheur. Votre nom n'apparaîtra que sur le formulaire de consentement. Seuls les résultats du groupe et les données des entrevues seront rapportés, anonymement ou sous un pseudonyme. Vous n'entrez aucun coût en raison de votre participation à ce projet de recherche.

Certaines questions et leurs réponses peuvent causer de l'inconfort lorsque vous réfléchissez à certaines des occurrences de votre temps dans le ministère. Votre participation à cette interview est volontaire. Si à tout moment pendant cette entrevue vous souhaitez retirer votre participation, vous êtes libre de le faire sans préjudice. Si vous avez des questions avant votre participation ou à tout moment pendant l'étude, n'hésitez pas à me le demander.

Merci de votre considération de participer à cette interview. Si vous consentez à l'entretien et que vos résultats sont utilisés dans le cadre de cette étude, veuillez signer votre nom au bas de cette page.

**Autorisation :**

J'ai lu ce qui précède et comprend la nature de ce projet de recherche et j'accepte les termes et conditions énoncés. Je suis d'accord pour participer au processus d'entrevue et donner l'autorisation au chercheur d'utiliser les données obtenues de la manière décrite. Je comprends également que je peux contacter le chercheur à tout moment (Gérance Manirambona à l'adresse électronique [magerance@gmail.com](mailto:magerance@gmail.com)).

Je comprends que je peux refuser de participer à cette entrevue ou que je puisse me retirer à tout moment sans préjugés.

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Noms, signature et dates

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Date de naissance

## QUESTIONNAIRE FOR INTERVIEW (French version)

### Participants à l'étude qualitative

#### ***Formes de formation que suit l'église pour améliorer l'impact du Ministère pastoral sur la transformation de l'organisation en tant qu'église :***

1. Qu'entendez-vous par (a) la base biblique et théologique, (b) la formation spirituelle, et (c) l'ensemble des compétences du ministère ; comme moyen de formation pour améliorer l'impact du ministère pastoral sur la transformation des organisations en tant qu'église ?
2. Pourriez-vous m'expliquer comment vous et votre organisation en tant qu'église sont bien informés et confortables au sujet de chacune des trois façons ?

#### ***Principes du Ministère Pastoral :***

3. Quelle est votre compréhension générale de (a) la libération, (b) la guérison, (c) la communauté, et (d) la transformation par rapport aux ministères de pastorale qui ont des répercussions dans les communautés en tant qu'Eglise ?
4. Votre organisation ecclésiale est-elle impliquée dans un impact significatif des principes du ministère pastoral sur la transformation des communautés en tant qu'Eglise ? Si oui, lesquels ?
5. Quelles sont vos suggestions pour un ministère pastoral performant à Bujumbura ?

#### ***Changement Fondamental de l'Eglise :***

6. Comment examinez-vous de l'organisation de votre église, l'impact des principes des ministères pastoraux sur la base des déclarations de changement fondamental de l'église suivantes : (a) Pratiquer les théories, (b) Expériences pratiques, (c) Valeurs personnelles, (d) Croyances personnelles
7. Comment évaluez-vous l'impact de votre ministère en termes d'énoncés de Changement Fondamental de l'Eglise ?
8. Qu'est-ce que vous allez faire une fois confronter à une autre opportunité à l'avenir ?

***Fonctions Organisationnelles de l'Eglise :***

9. Comment évaluez-vous l'impact des principes des ministères pastoraux en fonction des déclarations suivantes des fonctions organisationnelles de l'église : (a) Evangélisation, Sensibilisation et Mission, (b) Louange, Prière et Culte, (c) Confrérie, Encouragement et Responsabilité, (d) Equipement, Enseignement et Etude Biblique

10. Qu'avez-vous appris de votre expérience en tant qu'impact de votre ministère pastoral en termes d'énoncés sur les Fonctions Organisationnelles de l'Eglise ?

11. Quels sont les autres facteurs que vous pensez qu'ils sont indispensables de considérer pour votre (1) Organisation de l'Eglise et votre (2) Perspective dans le Ministère pastoral ?

***Fin :***

12. Y a-t-il autre chose que vous souhaitez partager ?

## Cover letter to quantitative study participants (English version)

**Rev. Gerance Manirambona**

**Master of Theology (MTh) in Practical Theology**

20<sup>th</sup> September 2017

Dear Rev, Pastor, Canon.....

**RE: Research Questionnaire.**

I am carrying out research to study the Impact of Pastoral Ministry on the Transformation of Church Organisations. The field of study refers to the National Council of Churches of Burundi (CNEB) in Bujumbura. By taking part in this survey, you will help me to acquire first-hand data on how the church ought to be better off.

The survey has four sections and it can be replied to in under 60 minutes. Kindly, I would like you to set aside the opportunity to answer every one of the inquiries; with the goal that I may get complete information.

With God's love in His Ministry

Yours Sincerely



Rev. Gerance MANIRAMBONA

## Quantitative cover letter (French version)

Rev. Gerance Manirambona

Maîtrise de Théologie (MTh) en Théologie Pratique

20 Aout 2017

Cher Rev, Pastor, Canon .....

**Objet** : Questionnaire de recherche.

Je mène des recherches pour étudier l'impact du ministère pastoral sur la transformation des organisations ecclésiastiques. Le domaine d'étude fait référence au Conseil National des Eglises du Burundi (CNEB) à Bujumbura.

En répondant à ce questionnaire, vous aurez aidé à obtenir des informations pouvant porter une contribution à travers cette recherche sur le meilleur service de l'église. Le questionnaire comporte quatre parties et peut être répondu en moins d'une heure.

Veuillez prendre le temps de répondre à toutes les questions ; Afin que je puisse recevoir des informations complètes.

Avec l'amour de Dieu dans Son Ministère,

Cordialement



Rev. Gerance MANIRAMBONA

## Cover letter to qualitative study participants (English version)

**Rev. Gerance Manirambona**

**Master of Theology (MTh) in Practical Theology**

20<sup>th</sup> September 2017

Dear Rev, Pastor, Canon.....

**RE: Research Questionnaire.**

I am carrying out research to study the Impact of Pastoral Ministry on the Transformation of Church Organisations. The field of study refers to the National Council of Churches of Burundi (CNEB) in Bujumbura. By willing to take time for this interview, you will help me to acquire quick data on how the church ought to be better off.

The clarification interviews follow twelve semi-structured questions and can be achieved in less than one hour. Please, answer the question of interview, so that I may receive complete information.

With God's love in His Ministry,

Yours Sincerely



Rev. Gerance MANIRAMBONA

## Qualitative cover letter (French version)

Rev. Gerance Manirambona

Maîtrise de Théologie (MTh) en Théologie Pratique

20 Aout 2017

Cher Rev, Pastor, Canon.....

**Objet** : Questionnaire de recherche.

Je mène des recherches pour étudier l'impact du ministère pastoral sur la transformation des organisations ecclésiastiques. Le domaine d'étude fait référence au Conseil National des Eglises du Burundi (CNEB) à Bujumbura.

En répondant à ce questionnaire d'interview, vous aurez aidé à obtenir des informations pouvant porter une contribution à travers cette recherche sur le meilleur service de l'église.

Les entretiens de clarification suivent douze questions semi-structurées et peuvent être réalisées en moins d'une heure. Veuillez agréer quelques questions d'entretien, afin que je puisse recevoir des informations complètes.

Avec l'amour de Dieu dans Son Ministère,

Cordialement



Rev. Gerance MANIRAMBONA

## Cover letter for asking for authorization letter to do the survey

**Rev. Gerance Manirambona**

**Master of Theology (MTh) in Practical Theology**

**To: The National Council of Churches of Burundi (CNEB)**

**The 7<sup>th</sup> July 2016**

**RE: Asking for an authorization letter to do the survey**

I am carrying out research to study the impact of pastoral ministry on the transformation of church organisations. The field of study refers to the National Council of Churches of Burundi (CNEB) in Bujumbura.

I am a minister from the Anglican Church of Burundi, Diocese of Bujumbura, a member Church of the National Council of Churches of Burundi. I am also actually working at “Université Lumière de Bujumbura (ULBU)”; Theology Department as a visiting lecturer.

With this, I am humbly requesting an **authorization letter to do the survey** for the research under the following title: **“The Impact of Pastoral Ministry on the Transformation of Church Organisations”** through **seven** Church organisations, members of the National Council of Churches of Burundi in Bujumbura.

For more information about the nature of this study you can contact my supervisor Prof. Johan Kommers, Professor Extraordinary at North-West University, Faculty of Theology, Unit for Reformed Theology, Potchefstroom Campus, Potchefstroom 2520, South Africa. Home address: Operadreef 94; 3845GR Harderwijk; The Netherlands; Tel: +31 341265854; Email: j.kommers777@gmail.com; <http://www.nwu.ac.za/theology>. Also, my Co supervisor whose name is Dr Chiroma Nathan may be reached at [nathan@iteministries.org](mailto:nathan@iteministries.org).

With God's love in His Ministry



Rev. Gerance Manirambona

## Authorisation letter of survey



CONSEIL NATIONAL DES EGLISES DU BURUNDI

« Qu'ils soient un comme nous sommes un. Jean 17 : 11 »

Bujumbura, July, 12<sup>th</sup> 2016

RE: YOUR SURVEY

Dear Rev MANIRAMBONA Gerance,

Greetings in the Name of Jesus - Christ our Lord and Savior.

According to your Concern related to the authorization letter of Survey in the National Council of Churches Partner Churches,

This is the approval letter agreement to allow you your survey in the following Churches of CNEB based in Bujumbura as requested:

- 1 Anglican Church of Burundi in Bujumbura Diocese,
- 2 Free Methodist Church
- 3 United Methodist Church
- 4 Evangelical Church of Friends / Quakers Church
- 5 Church of Jesus Christ on Earth by His Special Envoy Simon Kimbangu
- 6 Lutheran Church Federation
- 7 Union Baptist Church

You are allowed to start your work as you feel on **“The Impact of Pastoral Ministry on the Transformation of Church Organizations”** through the above Churches mentioned

Approved by the Deputy Legal Representative of CNEB

Rev. Pastor Abishakiye Nicodème.



B.P.17 Bujumbura, Tél. 22 22 79 41, E-mail : [cneb@cbinf.com](mailto:cneb@cbinf.com), [www.cnebonline.org](http://www.cnebonline.org)