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ABSTRACT

PERFORMANCE EVALUATION OF PASTORS
IN EAST ZIMBABWE CONFERENCE

by

Douglas Mutanga

Adviser: Stanley E. Patterson

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: PERFORMANCE EVALUATION OF PASTORS IN
EAST ZIMBABWE CONFERENCE

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Date completed: November 2010

Problem

There has been no consistent and effective way of evaluating the performance of pastors in the East Zimbabwe Conference. In most cases the evaluating is only done for the purpose of identifying ordination candidates and is based only on quantifiable goals that include baptisms, tithe returns, and submission of reports. Due to the rapid growth of the church in terms of personnel, number of churches and membership, and the vast geographical territory, the need for an evaluation instrument is critical.

Method

The study was descriptive and designed around research questions that helped determine the job description of the pastor. Surveys, interviews and discussions were

used in data collected from members, pastors, current and former administrators.

Literature read was helpful in authenticating the practice, while the biblical perspective stimulated learning as it interfaced with secular theories of leadership and management.

Results

Key focus areas that reflect job description (competencies) of pastors were identified. An evaluation instrument relevant to the East Zimbabwe Conference was developed and pretested, and made ready for application.

Conclusions

A generative evaluation process is necessary and helpful to the professional development of the leadership and management skills of the pastor. The process benefits the individual pastor as well as the congregation, as they mutually centre on mission goals and objectives that are met through competent leadership.

Andrews University
Seventh-day Adventist Theological Seminary

PERFORMANCE EVALUATION OF PASTORS IN
EAST ZIMBABWE CONFERENCE

A Project Report
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Douglas Mutanga

November 2010

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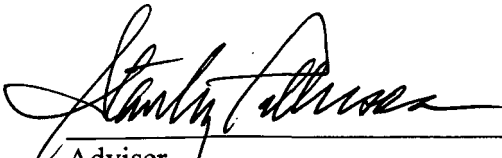
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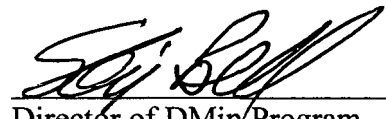
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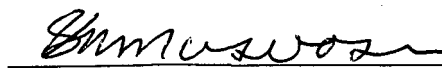
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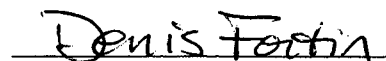
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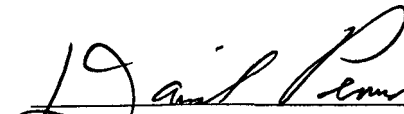
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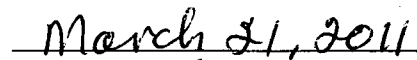
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CHAPTER 1

INTRODUCTION

The performance appraisal of the clergy is an important managerial practice which benefits both the employee and employer. The knowledge gained by the employee during this exercise is immense and useful and may, in comparison, surpass information and skills acquired in a classroom setting in terms of relevancy. Organizational values, objectives and mission goals are woven into the work-force in different modes as this exercise is carried out. The exercise is meant to instill growth as well as self-confidence in the clergy. The employer is constantly reminded to allow an employee to reach the maximum in terms of management and skills development.

Statement of the Problem

There has been no consistent and effective way of evaluating the performance of pastors in the East Zimbabwe Conference. In most cases, performance evaluation is only done for the purpose of identifying ordination candidates and is based on baptisms, tithe returns, and submission of reports. With 61 pastors, 47 districts, 400 churches, 205, 000 members and the conference covering a geographical territory comprising 56 percent of Zimbabwe, the need for an administrative tool is critical (East Zimbabwe Conference, 2007).

Mead (n.d.) makes several observations that any evaluation involves four areas:

the person, the task to be done, the way the task is performed by the person and the context within which the task is done (pp. 1-4). Hence, using the criteria used by the East Zimbabwe Conference will simplify the pastor's performance expectations. The outputs may be hard to see, and they may not be ascribed to the pastor's work alone. Hence the outputs figured by East Zimbabwe Conference are inadequate to measure the extent of pastoral ministry. Another factor to consider is that the congregation may have its influence in the pastor's work, and there is a need for pastoral functions to be agreed upon with both conference and congregation.

Statement of the Task

The task of this project is to design and implement a performance evaluation instrument for pastors. The effectiveness of the instrument developed will be evaluated, adopted, revised, and intended for use in East Zimbabwe Conference and possibly other church organizations globally. The instrument is expected to evolve with changing times since the ministry is dynamic and there are several factors that need to be continuously incorporated in the framework of improving professional growth.

Justification of the Project

The inability of the organization to develop performance evaluations based on criteria other than baptism, tithe income, and reports has led to a high staff turnover and frustrated workers. In addition, the nature of much ministry function is left without assessment since evaluations heretofore are built around measures. Further given the complex nature of the Seventh-day Adventist administrative structure in the East Zimbabwe Conference context, it can be a challenge to leave the responsibility to the

ministerial department alone, as it may not have the capacity or knowledge to carry out such a task. It may also be a challenge to secretaries who are, at times, chosen while they lack human resources management or experience in carrying out the work. Hence, the need for an instrument that will be acceptable, agreed upon and user-friendly.

Since church members and administrators have different ways of assessing the performance of pastors, all stake holders need to be involved in developing a fair and balanced instrument intended for the professional growth of a pastor. The East Zimbabwe Conference continued membership growth, which is diverse, leads to the need for effective pastors. Hence, the professional growth of pastors needs to be monitored in the East Zimbabwe Conference and this requires an instrument that is efficient, relevant, fair, and effective. It is true that there is no concise job description against which a pastor's performance is measured in the Adventist Church, as a pastor's assignments vary. However, it is important that this instrument will be made relevant to the context it is applied.

Description of the Project Process

Theological reflection centered on the New Testament texts picturing the role of Jesus as He taught the skills of ministry to His disciples and assessed their performance. The approach of the apostles in grooming young ministers, particularly Timothy, was investigated. Key biblical descriptors of the tasks of ministry were identified and used in preparing evaluation instruments for assessing contemporary pastoral ministry. Current literature about the practice included books, journals, websites, and leadership seminar materials prepared from a Christian perspective. Data about the pastoral evaluation of the Seventh-day Adventist church were collected from local churches in the East Zimbabwe

Conference, the Zimbabwe Union Conference and the General Conference Ministerial Association.

Research was conducted with the permission of the East Zimbabwe Conference and the operating boards of the churches included in the study. Ten local Churches were carefully studied to identify markers for pastoral performance evaluation representing rural, urban, semi-urban and multicultural congregations. Seven focus groups composed of both laity and pastors were established to explore issues of importance in pastoral evaluations. Survey instruments and interview questions were administered in each designated local church, data was be collected, and summary reports written.

Persons participating in any survey, interview, or focus group associated with this study received advance instructions and preparation, including letters and training events, to allow them to participate more fully in the process. Study results were evaluated, summarized, discussed with relevant church leaders, and reported through existing church channels. A draft evaluation instrument to measure pastoral performance were designed and tested with selected groups revisions and amendments to this instrument were made on the basis of feedback from persons or groups participating in the process. The tested evaluation instrument was made available for use in the East Zimbabwe Conference and other regions needing such a product.

Expectations From This Project

The project will bring accountability to both pastors and administrators as they fulfill their role that is part of their job description. Members and pastors will be involved in developing an instrument that brings a new, if not a better, way of how pastoral performance is evaluated. The project will allow members to appreciate the role of

pastors while pastors will receive a greater understanding of members' expectations. The project will help the administrators to develop leadership skills as they identify the organizational goals and objectives of this process. The project will help pastors to grow professionally and spiritually through the development of an instrument. Administrators will be helped to develop strategies of placing pastoral staff where they can be more effective and be affirmed. The project process will help the East Zimbabwe Conference administrators, pastors and members to develop a culture of evaluating their pastors periodically.

Methodology

The research method used in this study was mixed as data was obtained using both qualitative and quantitative approaches. Surveys, personal interviews and secondary sources such as church manuals, working policy, and pastors' monthly and session reports were used. The literature on the subject was helpful as it authenticated the new practice of professional evaluation of pastors, though much information was compared with other professional disciplines that regularly conduct similar assessments.

Delimitations

I limited myself to ten churches and seven focus groups in the development of the research tool. I took advantage of workers' monthly meetings in the collection of data from the pastors. I did a selective sample which was limited by my ability to access the areas that represented more than four hundred churches in the East Zimbabwe Conference. Pastors helped to collect the data for me in churches I could not visit due to limited time and resources. The demographic data may not be representative of the

population as the selected sample was limited to Adventist churches within particular areas.

Definition of Terms

Appraisal interview—session in which supervisors provide feedback to their employees on past performance, discuss problems and invite a response.

Burnout—condition in which employees are emotionally exhausted, become detached from their work, and feels helpless in accomplishing their goals.

Credibility gap—difference between what someone says and what he/she does.

Feedback—information from the job itself, management, or other employees that tells the workers how well they are doing.

Goal setting—establishment of targets and objectives for successful performance, both long term and short term.

Goals—concrete formulations of achievements that the organization aims for within set periods of time.

Incentives—environmental factors that are established for the purpose of motivating a person.

Pastor—one assigned to take care of a single church.

District pastor—a minister who supervises more than one church in a particular district.

Performance appraisal—a process of evaluating the performance of employees.

Performance feedback—a timely provision of data or judgments regarding task-oriented results.

Performance gaps—deficiencies in the way an individual or an organization operates.

Self-appraisal—process of asking individuals to identify and assess their accomplishments, strengths and weaknesses.

Social support—a network of activities and relationships that satisfies an employee's perceived need to be cared for, esteemed, and valued.

CHAPTER 2

THEOLOGICAL REFLECTION

Introduction

This chapter deals with the theological basis of performance evaluation from a biblical point of view of Jesus Christ's and Paul's contribution to this managerial practice. Assumptions were gathered from inferences generated in the interaction Jesus had with the disciples and Paul, with Timothy, who were their fellow workers. While times are now different, even as one compares the time of Paul and Jesus, the Bible principles are applicable although they may indirectly relate to assumptions made on evaluation. Johnston (2006) notes that formal leadership roles could have differed during this period as some leaders received a direct divine call, while some were family based or blood relatives placed leadership positions and some were leaders elected in some fashion by the church. Yet, it is interesting to note that there are several passages that remain relevant to ministerial evaluation practice today. The Bible has remained relevant even in regard to today's challenges, principles of Christian living and God's way of ministering to His people (pp. 2-17).

Christ and Paul Mentoring and Coaching

Briner (1996) challenges us to focus on how Christ treated His Father's business; Christ, who was God, had time to evaluate the disciple's work. Briner's analysis suggests

that Jesus constantly evaluated His disciples, created knowledge and identified areas of need. Jesus, therefore, enhanced the work, according to Briner (1996), as He asked the right questions that would allow Him to monitor and measure what mattered most in order to improve performance (p. 97). This exercise allowed time for refocusing (Mark 8:27-29), filling gaps (Mark 4:34b), mentoring (Mark 8:34b) and coaching (Luke 11:1). Christ, in His ministry as portrayed in the Synoptic Gospels, had time for building confidence in His followers. The same was true with Paul the evangelist to the Gentiles, as found in Acts and in his epistles, since he did not work alone. He co-opted and trained men and women who assisted him in ministry. The epistle to Timothy had much to reflect on the way Paul assisted the upcoming church administrators.

As Malphurs & Mancini (2004) observe, the mentoring that took place found Jesus modeling, evaluating, giving and receiving feedback, as well as imparting values, showing what He expected and interacting periodically in order to facilitate learning (p. 155). These attributes form the whole essence of performance evaluation which seeks to uphold standards. The evaluation was not just quantitative, but qualitative, as it involved molding aspects like character, knowledge and skills, which through association became possible (Matt 10:1-12). The evaluations were successful as those being evaluated learned in the environment they operated (Matt 10:17), which occasionally allowed them to fail (Luke 9:40) and to learn from their mistakes (Mark 9:27-29).

As Conger, Spreitzer, and Lawler (2000) say, teaching, learning and growth result from a climate that is demanding and supportive. Hence, these authors are more concerned with the relational aspect that should prevail (p. 123). As Bell (2003) observes, Jesus was able to empower people as he looked for inner potential and as he affirmed and

capitalized on their inner strengths (pp. 141-142). The New Testament gives examples of the interactions Jesus had with the disciples that reflects how His disciples were mentored (Mark 9:35). They had a renewed sense of purpose in ministry (Mark 10:42) as they interacted with Jesus daily.

Paul and Timothy

According to Borek, Lovett, & Towns (2005), Paul taught Timothy by example as he supported his ministry through tent making (teaching the idea of self support), associating (Acts 16:3-6), assigning (Acts 19:22), public instruction (1 Tim 2:8-9), mentoring (Acts 19:7, 8, 10; 1 Tim 6), promotion (1 Tim 4:14), and motivating (Acts 16:40) to allow application of life principles (p. 254). Evaluation in this context was intended to enable people to do their jobs to the best of their abilities (1 Tim 3). While these appeared to be instructions intended for Timothy and the leaders then, it appears, on the other hand, to be a job standard/description through which many would be measured in later times. The exercise by Paul was able to show strengths and weakness of individuals, as one can easily guess the weaknesses that Timothy could have had, but Paul had a good and mature way of addressing these challenges.

The leaders had the task of gathering information and found an appropriate time or checkpoint to develop skills (Matt 10:1-15) just as Jesus sent out the twelve, in order to expand contribution and advance careers. Paul would, in his epistles, help the struggling ministers or redress challenges that the church was facing (1 Tim 1-3). It was a relational and caring exercise that reflected that someone had the passion and vision to invest in creating a good environment with healthy relationships. The quality time Paul and Jesus spent with their fellow workers was an investment they made in their followers,

so that their working was replicated when they left. It was a method to establish a continual and effective way of modeling that ensured that everything would be in control, and it required quality time.

Evaluation and the Leadership Model of Jesus and Paul

Northouse (2004) says followers and leaders feel better and accomplish more when they create good working relationships (p. 151). Jesus and Paul interacted with their disciples/fellow workers in order to groom them to their expected goals, for example, as Jesus prayed for them to excel in John 14:12. Jesus emphasized unity in John 13:34 and promoted teamwork as He interacted with the disciples, promoting a new paradigm in the work.

Quinn (2000) believes evaluation transformation requires support (Acts 20:17), (p. 3) while it must direct followers to its desired destination as Barna (2003) observes (p. 98). Jesus and Paul led their followers to a ministry that would not be limited by earthly events. From the onset, it was clear that Jesus and Paul aimed at creating good relationships with mentees and had a support system in place. Jesus was available and at their disposal twenty-four hours, while Paul, in the case of Timothy, used the Pastoral Epistles. These two leaders were able to direct their followers to the desired destination. The disciples surprised many who still referred to them as fisherman (Acts 4: 13). Paul, the missionary to the Gentiles, left the work to continue on despite his imprisonment as he still rendered support to fellow workers (2 Tim 4:9-16). While Judas and several other leaders during Paul's time could not meet the standards, it was easy to notice those that were with Jesus. Many knew that they were with Jesus when they perceived the boldness

these uneducated and untrained men had (Acts 4:13); they had not known that Jesus was training and educating them.

Performance Expectations

Rush (2002) refers to God as performance-conscious as consideration is made of what Scripture indicates about the subject (p. 178). Those who observed Christ as he healed the deaf-mute commented in Mark 7:37, "He has done everything well," as he had done everything to the best of His ability. In the parable of the talents, two types of people with contrasting performance are discussed. In this parable, the master comments, "Well done good and faithful servant" to two servants, and to the other, "You wicked and lazy servant." Even as he taught in parables (Mark 4:33-34), Christ took time to explain the parables when He was alone with the disciples.

Rush (2002) also says the Christian leader should be committed to a high level and quality of performance, which is in contrast to the secular philosophy which says, "Take it easy! Don't work too hard." Quoting Col 3:23, Rush says the text has established a standard which calls us to work hard and cheerfully in all we do, as if we are working for the Lord and not merely for our masters. Hence, Rush states that when properly developed and maintained, the performance evaluation system can be one of the best management tools for achieving and maintaining a high performance (p. 178). Jesus, by appointing the twelve, designated them as apostles; He wanted them to be with Him so that He could send them out prepared as Mark 3:14 suggests.

The New Testament, modern and post-modern eras have variances in regard to the structure of the church, hence, while we may refer to performance evaluation, standards may not be similar. Expectations that may have existed in the infant churches

may differ from current expectations and one needs to understand that these churches were in a transitional stage that had to deal with culture, growth, change and theology as reflected in Acts 15. During the time of Jesus, it appeared as if He was laying the foundation as He trained people He had called, while in Paul's time it was the action stage that gives us varied audiences of the Jews and Gentiles and a two-level administrative structure, which may have required its workers to find broader participation in dealing with matters of doctrine (Acts 15).

The Old Testament existence of the Schools of the Prophets (2 Kgs 2:3-7) would suggest there were expected standards in the way God's business was carried out prior to this era. What may be taken from this analysis are just assumptions derived from actions seen in the way the disciples or Paul's colleagues reacted to certain work challenges. Paul doubted Mark's commitment to ministry. Barnabas committed himself to helping Paul in the infancy of His ministry, what could justify Paul's attitude to Mark.

During the time of Jesus, we find Him selecting the twelve disciples whom He instructed and mentored with many others (Luke 10:1) to carry out God's mission. According to White (1898), Jesus taught them Scripture and freed them from the bondage of tradition, while His life was more than mere doctrinal instruction (p. 349). It is apparent that although they were doing God's work, they were called upon to be accountable and had moments of giving feedback (Luke 10:17). There were moments when peer review of their work was done as if there was introspection into the individual's manner of carrying out his work (Luke 12:1-12). It was during the process of selecting them that He mentioned He was going to make them fishers of men as we find in Matt 3:19.

This was a process that would involve rigorous training and a lot of evaluation as Nichol (1980) alludes in commenting on Mark 1:16 (p. 568). Nichol says this process would be long and slow as ordinary fishermen were now acquiring new skills (p. 319). The “making” aspect would involve mentoring and coaching as well as assessing the work done. He gave some of them names and an assumption is that he had seen something in them (Mark 3:16-17). It is not surprising that after He had sent them on the first mission (Mark 6:7, 12), He had a deliberate feedback session with them (Mark 6:30), as they had moments that allowed them to share their favorable and unfavorable experience, their joys and sorrows in labor, failures, faults and weaknesses (p. 616).

According to Nichol (1980), Jesus saw the need for much instruction and thus, needed rest in order to replenish physical and mental health and avert burnout (Mark 6:31) (p. 613). During the mission when Jesus sends them out in twos, White (1898) suggests that the aspect of peer review became significant (Mark 6:7), which in turn motivated them to remain focused on the mission (p. 350). The fact that they went out two-by-two would suggest Jesus wanted them to learn from one another. White observes that by going out in teams, they would encourage, pray, counsel and supplementing the other’s weakness (p. 350). He was encouraging them to identify talents from each other as well bring synergy into their individual plans and efforts.

At the inception of His ministry, we find Jesus teaching in Matt 5, 6 and 7 in a manner of orienting those beginning work. An analysis of Luke 10: 1-22 suggests Jesus introduced the disciples to meekness, learning, spirituality, caring, ethics, evangelism, prayer, true worship and many other subjects that were peculiar to the life and mission of His church. In Matthew 10:1, Jesus gave directives as He gave power to deal with

unclean spirits and to heal all manner of diseases. In Matthew 10:5, He also sent them out after instructing them on how they were to behave and carry out the mission.

The evaluation that Jesus gave was continuous, but its effectiveness was to be seen as people marveled at the transformation that had taken place in the unschooled fishermen (Acts 4:13). Even scribes and the Pharisees complained about the disregard by the disciples of the traditions, which suggest the disciples had received adequate coaching and mentoring on the ideals of Scripture from Christ, which superseded tradition. Matt 15:12 shows that Christ became their point of reference; in order to improve their understanding and methods of evangelism, they had to consult Him. In Matt 15:15, Peter asked Jesus to explain the two parables He had related to them and that had angered the Pharisees. In (Matt 15:23), He revealed that the disciples had failed to discern His mission. He then took the opportunity to explain His mission saying that He had not come to condemn people but to serve them. In Matt 16, the disciples observe how Jesus dealt with temptation and addressed individuals and groups that wanted to derail His mission. The example He gave would give enough guarantees that trust in God was essential for Christian living, and the disciples emulated this standard and it transformed their lives.

Character formation is part of the evaluation system, and here Jesus taught the disciples to adhere to ethical living, as His life was a classroom the disciples would not ignore. In Matt 20, we find Jesus having the opportunity to confide certain information to His disciples and to institute shared confidentiality amongst His workmates. In this learning process (Matt 17:19), Jesus did not judge the disciples when they failed, but took opportunity to help them, affirm their strengths, and give them a new focus.

Matthew 18:1 says Jesus listened to the disciples as they interacted amongst themselves. During the storm on the sea, He even slept in their presence in order to test their faith. In Matt 19:28, Jesus had time to assure His disciples, and at times they would come privately to Him to seek counsel (Matt 24:3). The Great Commission of Matt 28:19 reflects that the attributes of performance evaluation had been implemented, as He had the surety that they were now able to implement what He had taught them. Christ had observed, monitored and found confidence in the ministry apprentices and His focus was to help them deal with ministry challenges.

Paul's Methods Identified

In his missionary journeys (Acts 15:40 and Acts 16:1), Paul identified those who would work with him and got input from the congregations who had worked with these individuals. Nichol (1980) says Paul is portrayed as admonishing Timothy to conduct himself with integrity, to help the flock and to preach the word and defend its teachings. He trained them how God's errands were to be carried out by being exemplary as he went out with them, and as he wrote the epistles. According to Nichol, he reflected a fully developed plan for church organization and administration (p. 285).

It is also clear that the ministry context of Paul was different from that of Jesus Christ, because during the time of Christ, the structure followed the traditional Jewish system, or synagogue structure, while during the time of Paul, the church was in its infancy and had many complications that included persecution and conversions of the Gentiles. Jesus chose the disciples who followed him, and in this case, he had the opportunity to review their performance on a daily basis. The term "disciple" means a student or adherent who follows the teaching of another (translation of the Greek

mathetes in Matt 5:1). It also reflects on the type of leadership style He followed that kept Him with His followers, while Paul had a different approach whereby, because of prevailing circumstances, he had to plan journeys, depend on reports and write epistles when he was often unable to be with the leaders.

Luna (2007) says that, unlike Paul, Jesus inaugurated a movement begun by twelve people in order to form the basic unit of church organization and mission. The disciples were called by Jesus to do Jesus' mission, while through the instructions that Paul gave to Timothy, the existence of universal ministry is understood, a universal ministry that would allow us to know that Timothy was invested with power to teach and preach and was expected to have faith and integrity (pp. 2-14).

Toler and Brecheisen (2003) discuss how Paul mentored and coached by describing some possible key areas wherein those individuals were assisted (p. 84). White (1898) commented how Paul identified and developed leaders through writing, visiting and instructing (p. 315). Nichol states that an inference can be drawn from the epistle to Timothy that Paul was discussing with Timothy who was likely a man of mild temperament and not as aggressive as Paul might have wished. Thus, the epistle is to encourage the young apprentice in ministry to more vigorous leadership.

One can also find attributes of performance evaluation in what Nichol says. The close relationship between Paul and Timothy accounts for the free, frank manner in which the apostle expresses his desires, admonitions, and purposes to the pastor of Ephesus and doubtless explains the consequent lack of systematic order. The epistle was apparently written, point by point, as successive aspects of ministerial activity came to the apostle's mind.

Paul also wrote to Titus and at the climax of his epistle according to Nichol (1980), he reminds Titus and the Cretans that God's kindness to man is not won by good deeds, but is the gift of His mercy through Jesus Christ (p. 285).

According to Horn (1979), Timothy was a convert, a traveling companion and assistant of Paul. Timothy is first mentioned on Paul's visit to Lystra on his second missionary journey in about AD 49 (Acts 14: 8-18). He had been well trained in religious matters by his mother Eunice and his grandmother Lois who taught him OT Scriptures (Acts 16:1, 2; Tim 3:15). He earned a good reputation among believers at Lystra (Acts 16:2). Seeing potential in him, Paul decided to associate with him as an apprentice-missionary. Timothy accompanied Paul as he visited the churches in the area (Acts 16:4, 5). They went together in Phrygia and the region of Galatia, Troas, Macedonian cities of Philippi, Thessalonica and Berea (Acts 16, 4, 5, 6, 8, and 9). Paul left Timothy and Silas as he fled and asked them to join him when he came to Athens. He sent Timothy back to Thessalonica (Acts 16:9-17:14) to strengthen the new believers. They later joined at Corinth (Acts 18:5) and it is believed Timothy may have remained in Greece when Paul left for Jerusalem.

Timothy is mentioned again four or five years later during Paul's three years of ministry in Ephesus (1 Cor 16:9-10). Paul sent him across the Aegean Sea to settle problems that had risen at Corinth and it was a successful mission (1 Cor 4:17). Paul then sent Timothy and Erastus to Macedonia and followed them latter (Acts 19:21, 22). Timothy was with Paul during the close of the third missionary journey and could have received much instruction, as well as discussed some of his challenges in ministry. Timothy was with Paul during his first imprisonment at Rome. Between C.E. 61 and 63,

Paul addressed his first epistle to Timothy, highlighting the issues that Timothy was supposed to teach. As Paul left for Macedonia, he requested that Timothy stay at Ephesus as a pastor (1 Tim 1:3). In this epistle, Timothy is addressed as a pastor in charge of a congregation (Horn, 1979, pp. 1122-1124).

Jesus and Paul Committed to Continuity

From this background, I find Jesus Christ being in partnership with the disciples. Although He was God, He would listen to some of their suggestions. When they had difficulty in evangelizing Samaria, the disciples' solution was to destroy. Jesus saw an opportunity for coaching and mentoring; the work he was to leave them would succeed because of the relationship created. The same thing happened with Paul; his inclusive language when it came to talking about the work would suggest the partnership aspect. Paul would identify leaders with potential, work with them, thereby grooming them. Paul, a student of Gamaliel, did not use the method of pedagogy he had gone through, but found himself making partners willing to fulfill the gospel mandate. Paul would identify individuals, work with them, give them an assignment and, at times, do a follow up visit or write a letter acknowledging the work that was being done.

Jesus' and Paul's Process of Evaluation

For Jesus, it was an informal process implemented as He would interact with His disciples and demonstrate how the work was supposed to be done. However, Paul had a different setup since at times, he was in prison and at times on missionary expeditions, but he was interested in getting information on how the work was going despite the physical limitations. Then he would send instructions, at times as a mentor to a mentee

seeking clarity and issues that ranged from administrative to doctrinal would be discussed informally in the epistles. Jesus would use parables for issues that would be considered private and confidential, but He would later find isolated places to discuss such issues in the absence of the public.

Choosing the disciples was important to Jesus as He formed the nucleus of His work. In Luke (6:13), the disciples are seen as a nucleus group which Jesus would monitor and instruct as He began the movement. He would instill in them values through association and He had time to listen and correct any misconceptions as it related to His ministry. Jesus asked, “Who do people say I am?” (Mark 8:27) “Who do you say I am?” (Mark 8:28). At times, he would listen to their conversations as they argued about who was the greatest (Mark 9:34). At times, he would correct their theology, assign them work to do, and expect results. He would attend to their failures, as in the case of why they had failed to cast out demons when the ordinary people could do it (Mark 9:39).

White observes that Jesus chose the disciples so that they could be with Him; He chose them so that they would go out to preach the gospel and the book of Mark concurs with this analogy. The sole purpose was to leave a structure of the church that represents Him. White observes that Jesus was aware of the disciples’ individual weaknesses, for all the disciples had serious faults and also differed in their habits and dispositions (White, n.d., p. 805). Thus, His association with them could be attributed to their success (Acts 4:13) as He helped to refine their crude characters.

In his missionary journeys, Paul identified people who were interested in evangelizing the unentered lands. Teamwork and perseverance were important, although we find the humanness of Paul as he challenged Mark’s commitment to mission (Acts

15:38). Paul did not only focus on Timothy, but appointed and helped many other leaders in order to allow God's work to progress despite the daily challenges he met (Acts 14:23). The imprisonment of Paul distanced him from the role he desired to play in church administration (Rom 1:11 -12, 15:22 -23). He gave admonition to the leadership and greetings, warnings, encouragement to show how he mentored all levels of church leaders that existed then (Rom16).

Key Elements in the Evaluation System

Jesus and Paul had clearly defined performance standards they would teach to their followers. These were basically based on Scripture and it was apparent that they were not always aligned with the traditions that had usurped the biblically-based values. Jesus focused on forming the nucleus of the early church while Paul dealt with a two level structure of church administration. Paul would make decisions of selecting workers in a local church (Acts 14:23), but some issues of doctrine he would wait for the Jerusalem Council to decide (Acts 15:23-29). The presence of an effective monitoring system was apparent as Jesus was with the disciples twenty-four hours a day. It appears Timothy would be left to make certain decisions, but he still remained accountable to the church governance system that now existed with bishops and deacons (1 Tim 3).

Paul had significant time to interact, evaluate and give instructions in his missionary journeys. There were regular discussions of performance that went on in this set-up. As Paul went on the missionary journeys, he had time to reflect on the work and assist those who gave their lives to the preaching of the gospel. Even the idle time in prison was put to use as Paul was interested in making a follow up as we get in his epistles on how the work he had established was going. Paul would respond to the

feedback he got from the church leaders he regarded as ministers.

In many instances, the disciples had time to ask Jesus why He narrated certain parables or why He had performed certain miracles in (Mark 4:34; Matt 15:12, 15; and Luke 12:41). At the same time, Jesus had ample time to ask questions in order to bring clarity (Matt 18:21-35), stimulate learning (Matt 18:1-6), and correct wrong notions (Matt 9:4-8). Performance evaluation is all about teaching, correcting, imparting skills and values and empowering.

Jesus had the opportunity to develop action plans for the future as he made these assessments. They had immediate as well as long-term aspects. One would assume Paul knew his predicament would need succession hence he could have quickly groomed, monitored and affirmed developing leaders. He was able to identify malpractices and ineffective leaders and sought ways to address challenges as we find in the instructions found in the Epistles. At times, he would have wanted to visit but was limited by being in prison. This was a continuous program as reflected in his Pastoral Epistles. In addressing the congregations, he also targeted those who were ministers/leaders (Acts 20:28). In critical moments, Jesus would actually find some isolated places to go over the work. Even while addressing the multitudes, Jesus would take time to focus on mentoring the disciples (Matt 13:10 -23).

In terms of planning, it is apparent that Jesus knew what the future was to be like with the men and women he had mentored. He reaffirmed what he expected of them—he instructed them to feed the flock (John 21:17). He was able to articulate his goals and mission and what they were to do in order to achieve these goals (Mark 16:15-17). He expected them to be united, work together and love one another (John 15:17). Jesus was

specific in outlining what he expected them to do—the great commission (Mark 16:15).

Jesus was able to identify the tools and training needed for the disciples to perform as He expected them to practice servant leadership (Luke 9:47). Feedback was given in a timely fashion as we find Jesus responding to John the disciple, who with others, had forbade a man who was casting demons (Luke 9:49-50). It was easy for Jesus to observe any challenge as in the case of Judas (John 13:26-27). Jesus was quick to see challenges in His disciples, like the moment they were discussing who was the greatest amongst them (Mark 9:35).

Recommendations

In an informal interview with a Church administrator, I realized that traditionally talking about performance evaluation in our context is somewhat taboo. Perhaps it reflects the previously held assumption that those who entered the ministry were mature, committed, dedicated, selected, trusted, and called, and thus, evaluation was not necessary. It is apparent that evaluation is relevant considering that Jesus and Paul saw its value during their time. While times have changed in the East Zimbabwe Conference, there are individuals who are coming in to the ministry because they have just studied theology, yet they have not studied and do not know what the church expects. The culture of evaluation will help them to realize what is expected of them and the key areas in ministry. The seminary may not give all that is seen in fieldwork; hence it is important that orientation be given to the new pastor. However, because of societal changes and professional expectations from our members, this is a necessary exercise since people today expect leaders to be more accountable for their actions.

Besides, it is true that ministry had a different thrust then than now, when we

consider just the environmental changes and challenges which affect the social life.

Pastoral needs are changing daily, including methods of evangelism that have taken many varied ways and have been affected by advances in technology as well. Challenges facing those who are ministering are increasing, and the support the members are giving to the clergy has shifted. Advances in technology mean that some aspects of ministry require change and constant consultations between pastor and the congregants.

It is important that leaders should affirm, instruct, direct, impart new concepts of ministry to new players on a personal level. There is a need for orienting new workers and ongoing monitoring and evaluation to take place. Allen's study on preaching qualities that engage listeners is just a minor reflection on how changing times have affected church members (2005, p. 66). In this analysis, there are events that easily affect the life of people like the bombing of the Twin Towers on September 11, 2001.

Many church organizations are facing a number of complex lawsuits, issues they might have been helped with in a regular performance evaluation process. The media of late has been highlighting issues of sexual abuse of children by clergy; some ways to assist could have been discovered through the interactions of a performance evaluation. In some circles, the training needs of the clergy are not identified because of the absence of such a system. Administrators are accused of nepotism and favoritism because there are no clear systems to award workers on merit. There are role conflicts in ministry as people are not sure of what is expected of them, and out of ignorance overlap into other people's roles. It is easy for administrators not to see the big picture as it is seen by peers and congregants, and if there are no proper channels, mistrust is easily created.

At times pastors only hear of their weaknesses during constituency meetings since

there are no regular discussions on performance. These pastors do not have action plans that guide them as they go about committing themselves to the routine work that is expected, and at times, they drown in unnecessary enterprises that may not be key areas of their work. At times, the pastor's work is only reviewed when there are complaints, and at times, the communication is distorted and damaging. The pastor may not even be aware of his role in the overall success of the organization.

Conclusion

It is true that we may not have a system of church governance that is similar to the one that existed during the time of Paul and Jesus that necessitated the practice of evaluation as it may be required now. The current contemporary context is different, but biblical principles do reflect what evaluation is needed and what we should aim at. Results of supervised work are seen in Scripture and much can be learned from the experiences of Jesus and Paul as they interacted in the best possible way to carry out their errands.

I have noted in my experience that there are advantages of performance review that may not seem tangible at first, but the passage of time will reflect the significance. Performance evaluation ethos drawn from God's word will assure growth, morale, focus and confidence in both the organization and the employee. Performance evaluation must be centered on the employee as was in the case of Jesus and Paul, although they were fellow laborers. At the end of the exercise, there should be improved relationships and morale, less friction, less stress, improved productivity as we find the life of the apostles in Acts and the early church's influence on the present church. The Seventh-day Adventist Minister's Handbook (1997) suggests that self-evaluation is important as

ministers remain accountable to those they serve (p. 114). The call for evaluation should come from the pastor who must yearn for the benefits realized from this practice, which must also reflect that they are not only accountable to God, but also to the people they serve (p. 114).

The work of Paul and Christ demonstrated ministry skills and the need for performance evaluation is reflected. Their working relationships manifest the respect and many other attributes that can come from this exercise. This research should help me to come up with an instrument for measuring performance while taking into cognizance the fears, challenges and limitations expressed. I will plan to consider getting feedback from all who will be affected by use of such an instrument since it should be user-friendly.

Professionalism is expected of those who are called to be workers in fulfilling God's errands. The Old Testament highlights the existence of the schools of prophets (2 Kgs 6:1-7). The role of these schools was to help in sustaining the standards that were to be achieved. Those who carried out errands were expected to be accountable to God's expectations. The New Testaments highlights John the Baptist, Jesus and Paul working with individuals/disciples in the errands that befitted the times and were called upon to be accountable. To fulfill this, Jesus said to His disciples, "Follow me, and I will make you fishers of men." I am convinced the "making" that Jesus was talking about is part of the process I am discussing. After choosing the disciples, we find Him teaching the Beatitudes, the role performance evaluation plays in introducing new concepts or focus.

According to Horn (1979), the Pastoral Epistles were written to give counsel and instruction to young ministers with respect to the administration of local church affairs (pp. 1122-1126). In his analysis in 1Tim, diverse aspects of ministry are discussed before

he delves into character qualifications of gospel workers (1 Tim 3:1-5). Paul counsels Timothy to conduct himself in a manner acceptable to God, suggesting there could have been standards. Paul urges Timothy to become mature from his study of the Scriptures and remain faithful. Paul is urging Timothy to maintain doctrinal purity (1 Tim 3:14-16), to be exemplary (6:16), and to be relationally sound. Timothy is urged to be accountable and give account of his responsibility as a minister (4:6-16). Traits of an ideal minister are elaborated, including his character. Paul also touches on the content of Timothy's preaching.

Jesus and Paul called people to a preaching mission and they spend time with their fellow workers and did not just give them programs, but in turn, taught them how to disciple others. Personal involvement became key as they were exemplary to the people they were training. They spent time in the field work of their context as a way of preparing them to do the same in order to keep the light burning. The two models (Jesus and Paul) showed colleagues/fellow workers how to live as they invited them to participate to prove the relevance of what they taught by practicing it. For the standards that were exemplified, there was assessment and reciprocal feedback.

There are areas Paul focused on in his admonitions which indicate that an assessment in these key areas are a necessity. It is easy to relate them to the focus Jesus had as He taught the disciples. These could be tabulated as competencies of ministry that were expected by the congregants as they interacted with our two models.

1. The issues of doctrine (1 Tim 1:3)
2. Relationship with Christ (1 Tim 1:15)
3. Commitment to Ministry (1 Tim 1:18)

4. Prayer Life (1 Tim 2:1)
5. Qualifications of Overseers (1 Tim 3)
6. Qualifications of Deacons (1 Tim 3)
7. Importance of Ministry (1 Tim 4:11-16)
8. How to honor members, widows, elders, masters (1 Tim 5-6:2)
9. Importance of Scripture (2 Tim 3:15, 16).

CHAPTER 3

LITERATURE REVIEW ON ISSUES RELATING TO PERFORMANCE EVALUATION

Introduction

The previous chapter dealt with the theological basis of performance evaluation from a biblical point of view of Jesus Christ's and Paul's contribution to this important managerial practice. However, this chapter is dedicated to reviewing literature relevant to performance evaluation in the church today. The aim is to extract ideas and assimilate reflections that will help develop a well-balanced approach to performance evaluation.

The complexity and sensitivity of this practice would need to be assessed, and one may need to analyze whether there are tangible benefits that can be derived from this process as it relates to the clergy. If Jesus and Paul were able to evaluate those who worked with them, what excuse can we have in not doing the same? Are there any challenges that can hinder Christian organizations from carrying out such exercises? Are there any precautionary measures that can be taken in light of experiences shared? Could it be we are doing a disservice by not applying principles that are good for the work to succeed? Could there be some reasons why the process would need much scrutiny before it can be used as clergy assessment?

Within a short period of time, Jesus was able to transform the uneducated fishermen (Acts 4:13) into a powerful workforce that surprised the elite of that day. His

daily interaction with these common men imparted in them all the skills necessary for the accomplishment of the goals and missions that were challenging and needed expertise. Even after Christ had departed, the three and a half years He had spent with them as a leader left a mark that would transform the pagan world into Christendom. The confident, self-motivated men and women affirmed they had been under the Master Teacher or Rabbi. The Spirit was to empower and continue in the supervisory role to the men and women who had been well-equipped by the Master Teacher himself.

Jesus and Paul reflected the importance of partnership in the work to be done. Jesus spent time with His disciples during His errands in Palestine, while Paul took advantage of his missionary journeys where he instructed, preached, interacted and listened to his peers. He identified leaders in every congregation he established, he enhanced communication and took advantage of the technologies (e.g. roads and postal system) invented during the Roman system. Even in his epistles he took advantage of mentoring and coaching the young Timothy to be confident in doing God's work. He took advantage of working together with Timothy who at times became much closer to him unlike other colleagues he had worked with. It appears Paul had invested in knowing and mentoring Timothy since he knew his background. He also spent time with him in his travels to the churches and when he visited him during his imprisonment.

Richardson (1992) says the relationship that existed between Paul and Timothy showed the collegiality that brought about the good working relationship that assured success in Timothy's work (pp. 178-190). Dreibelbis & Gortner (2005) observe that lay members rightly expect professional ministry in worship, sacramental and pastoral ministrations, teaching, as well as communicating core religious truth. There is a shift

from community maintenance to community building as faith traditions are no longer static (pp. 25-49). While theological education has an academic and formation model, it lacks the professional model that is learnt in the practice of ministry. The professional model requires interactive learning which is work-based and involves tacit learning which is situation-based. In order to have a wholesome approach, students are taught to observe and work with congregations and are challenged to engage in three core questions: 1) What is the self of this congregation? 2) What style of leadership does the pastoral leader embody? 3) What would I need to do to be an effective leader in this congregation? (p. 25-49).

The principles Jesus and Paul taught that are drawn from the Bible remain relevant for today. Dreibelbis & Gortner (2005) quote Helmut Thielicke:

The subject of theology, Jesus Christ, can only be regarded rightly if we are ready to meet Him on the plane, where He is active, that is, within the Christian Church (p. 23).

For many Christians, the Bible remains relevant and so are the principles of practicing ministry embedded in the Pauline epistles. One may wonder why the Bible is not pushed to the side in order to give preference to current literature; it is still relevant and practical to Christian practice and faith. Hence, it is important to get values, skills and counsel from the Bible, although old things may not be perceived as new.

History of Performance Evaluation

Most authors suggest that the practice of employee evaluation began during the industrial period. In this context, the practice has for ages benefited the employer, while the present scenario depicts a different thrust. The practice has changed and has gone through a metamorphosis that has led it to be focused on meeting the needs of the

employees. Of late, the practice has helped the employee, as regular feedback meant to improve employee performance has increased according to Hilgert & Leonard (2007, p. 396).

Newstrom & Davis (2002) found that past programs tended to emphasize employee traits, deficiencies and abilities, which the employer would make use of to his/her advantage. However, compared to current trends, there has been a shift aimed at focusing on employee needs, including present and future goals (pp. 140, 141). Armstrong (1999) concurs by saying performance evaluation in the twenty-first century is important as it improves organizational strategic focus. This practice helps a worker to achieve objectives, observe core values, improve personal qualities and in the context of the church, maximize spiritual gifts (p. 96). Hence, one can notice that the benefits have now been balanced and are basically intended for the professional growth of the employee while continuing to meet the mission and goals of the organization.

The Basis of Authenticity of Current Appraisal Systems

According to Newstrom & Davis (2002), the performance appraisal systems are an organizational necessity as they are based on well-defined and objective criteria. They are based on a careful job analysis and use only job-related criteria. They also say evaluation must be supported by adequate studies and should be applied by qualified raters who are *periodically trained, and should be applied objectively throughout in a non-discriminatory way* (pp. 140-141). Hence, this is a practical managerial practice that can be applied, tested, altered and modified in order to bring relevance. The advocates of worker's rights are a watchdog to these systems, as they know that if it is abused, it can affect the worker negatively. On the other hand, Beardwell, Holden and Claydon (2004)

says that funds have been invested in research to help human resource departments conduct these appraisals professionally over the years, and current technology has been called on board to help counteract human error (p. 529).

Purpose of Performance Evaluation

Many authors including Stoner, Freeman and Gilbert (2005, p. 377) suggest there are four major purposes of performance evaluation:

1. To let employees know formally how current performance is rated (Certo & Certo, 2006).
2. Identify employees who deserve merit raises (Hilgert & Leonard, 2007, p. 396).
3. Locate employees who need training (Pareek, 2004).
4. Identify candidates for promotion (Stoner, Freeman & Gilbert, 2005, p. 377).

According to Armstrong (2006), performance evaluation is there to uphold the values of the organization as it converts espoused values into values in use, as it ensures that the rhetoric becomes reality (p. 498). It is not only matters of finding out what workers achieve but how they achieve. Both inputs (behavior) and outputs (results) are to be considered. Competency factors need to be included in the process as well as attitude and relational issues (p. 496). In summary, as Newstrom and Davis (2002) put it, the appraisal philosophy is to give performance orientation focus on results, not effort. However, it focuses on goals or objectives; hence there is need for clarity on priorities and expectations. Therefore, it means focus should not stifle creativity and experimentation that leads to innovation. There is mutual goal setting between supervisor and employee, clarification of behavioral expectations, as well as the presence of extensive feedback systems (p. 140).

Advantages of Evaluation

Perlmutter, Bailey, and Netting (2001) say the main purpose of performance evaluation is employee motivation, for each employee must know how he/she is getting along. This will measure how one relates to the actual work, supervisor and other workers. According to his/her experience, this is a principle of good supervision which in turn reflects a reality of organizational life (pp. 147, 154). In looking at our current context, Newstrom and Davis (2002) believe evaluation allows fair allocation of resources in a dynamic environment as it is meant to motivate and reward employees. It is meant to give employees feedback about their input, as well as to maintain fair relationships within groups. It is also meant to coach and develop employees, as well as allow them to comply with regulations. In other words, it is time to emphasize policies and procedures as well as values of the organization, and Cohen (2002) believes evaluation is fruitful as it builds confidence in a one-on-one situation (p. 101). Reflecting on Wartburg's experience, Nesson & Roozen (2005) say assessment can serve both to affirm and complement and the process can have positive interpretive and promotional consequences besides this primary assessment purpose (p. 16).

Zimmerer & Scarborough (2006) suggest that the appraisal system is the process of evaluating an employee's performance against desired performance standards. Feedback becomes the source of motivation and provides the employee with opportunity to develop a plan to acquire skills and abilities for improving performance. Evaluation is used to establish a basis for determining promotions and salaries (p. 518). In this regard, Thompson, Strickland, Gamble and Jain (2007) believe incentives and rewards are a powerful tool that can win strong employee commitment if done fairly in the context of

evaluations. On the other hand, while Jesus, in relation to His disciples, reflected that extrinsic rewards should not be the basis of one's calling; when He called them, He did not give a plan for medical, insurance and living allowance for the disciples' families. In managerial practice, evaluations will assist in decisions on incentives, compensation, key assignments, praise and recognition (p. 362).

The Importance and Necessity of Performance Evaluation

Cahn (2000) says evaluating what people do is a way of adding value to what they do, and this behavior brings satisfaction and maximizes allegiance from subordinates (p. 96). Wright (2000) believes evaluating is coaching which puts the leader among the people, and he says Paul groomed leaders for ministry as they mirrored his effectiveness and influence in leadership (pp. 170-174). As Barna (2003) suggests, evaluation is designed to assist the leader in developing employees in their growth toward leadership; it is through this motivation that the organization's goals are kept in focus (pp. 98 170). Wright (2000) also repeats this by saying evaluations are intended to enable people to do their jobs to the best of their ability and as a tool for development and growth (p. 47). Dreibelbis and Gortner (2005) believe performance evaluation has a twofold benefit that relates to clergy competency development and congregational vitality (pp. 49-54).

Wright (2000) says evaluations should be able to show strengths and weaknesses so as to allow help to be offered. It is also during this evaluation period that affirmation and review of work is addressed and done. However, as Wright discovered, it is important to note that those being assessed will remember the negative things said more vividly than the positive (pp. 170-174). Western Washington University's (2006) manual for supervisors stipulates that specific rating factors and values make the performance

evaluation process itself easier since supervisors will know in advance how the values are applied since the appraiser and appraised are given time to reflect on the core values, priorities and focus of the organization. Gangel & Canine (2002) affirm that the process of evaluation must be mutual and must provide opportunity for increasing interpersonal relations and improve the quality of ministry (p. 125).

Clergy Evaluation

McDaniel (2005) believes appraisal serves as a means to instill critical reflection that is essential to professional competency and the ability to instill pastoral imagination. Emphasis is placed on the need for ministers to competently serve as faithful leaders of their various communities of faith with skill and integrity, as part of enacting pastoral imagination. In other words, the emphasis focuses on every professional to have skills in critical thinking in order to perform well in their occupation for this thinking is the foundation upon which discretionary decisions are made. This critical thinking involves taking information learned which is analyzed and then applied to a new or yet-to-be encountered situation. The interaction with the congregation gives this praxis, and a pastor will immensely benefit from this process (p. 67).

While a shadow or negative side exists, Janka (2002) says the process of evaluations has the potential of improving clergy effectiveness and congregation ministry. Janka observes that thoughtfully conducted evaluations are a sign of health and vitality and a key element in congregational transformation as it is an indicator of strength and openness. It offers an opportunity for learning and growth, as well as deepening communication and understanding and assists both clergy and congregation on the focus of ministry. Janka's analysis is correct and is based on the experience that

evaluation opens a window that will allow new perception to develop competence and expand capacity. It will enhance dialogue that will allow the leader and the congregants to mutual priorities as well as reflect their expectations. Values are reshaped and there is a new spectrum on theology as it relates to identity and purpose of the congregation (pp. 18-22).

Severe (2006) reflects some of the reasons which necessitate clergy evaluation as he focuses on young pastors. While, in terms of programming, some may seem to be progressing, there is a need to identify the overburdened and some young pastors who may not be in control of their time and programs. Robins (as cited in Severe) observed that some young ministers concentrate on putting out fires instead of the long-term planning required for effective ministry (p. 75), rushing to new programs before they review the previous ones, and ignoring important ministry goals while focusing on the tangible results of their work. There is no dominant model of ministry in the church, yet many young pastors seem to force some of the models as they lack time to do a need assessment.

Severe (2006) observes some may turn against their purposes and destroy the joy of ministry. Hence, evaluation will help them establish or assimilate a clear and intentional link between theological beliefs, contextual situations, goals and vision of ministry. For young pastors to have a clear guide, they need to be heard in an environment that is safe to reflect and ask hard questions, The situation described here reflect the challenges that can be faced by all clergy in the execution of ministerial duties.

Writing from a pastoral care and counseling perspective, Thorstenson (2006) reflects that evaluation is necessary as supervision allows shaping to intended goals. The

supervision must be thoughtful and supportive, and through confrontation and affirmation, should create space for self-reflection and offers guidance for developing insight. Self-directed learning is further observed by Thorstenson as instituted by this practice which allows us to listen to people being ministered to and to face challenges that are unavoidable whether we like it or not (pp. 455-463). Oswald (2002) sees evaluation as an opportunity for total ministry evaluation where all are evaluated. Annual role renegotiation is made as a pastor's vision is evaluated. Administrative and personal growth issues are integrated (pp. 24-26). Wicai (2002) says evaluation is about learning and becoming "It is about hope, embracing possibilities that (lie) hidden in the present to improve ministerial leadership and to develop congregational life" (p. 7). It should be formative (What have we learned over the past year and what should we work on?) rather than summative (Is he/she good or bad? Do we keep her/him or not?) as Rendle (2006) suggests (p. 44).

Methods of Performance Appraisal

There are various models used to evaluate as summarized by Robbins & Coulter (2006). They include the following:

1. *Written essay*—an evaluator writes out a description of employee's strengths, weaknesses, past performance and potential.
2. *Critical incidents*—an evaluator focuses on the critical behaviors that separate effective from ineffective job performance.
3. *Graphic rating scales*—an employee is rated on a set of performance factors.
4. *Behavior anchored rating scales*—a technique which appraises an employee on example of actual job behavior.

5. *Multi-person comparisons*—techniques that compare one individual performance with that of others.

6. *Self-Evaluation*—an employee is requested to evaluate self (Seventh-day Adventist Minister's Handbook, 1997, p. 114).

7. *360-degree feedback*—feedback from supervisors, employees, co-workers (gathers feedback from co-workers, supervisors or superiors, and direct reports and provides a multi-faceted picture of the client as seen through the eyes of those with whom he or she interacts daily) (Whitworth, Kimsey-House, Kimsey-House and Sandahl, 2007, p. 218). Deshon and Quinn (2007) say this method has four components: self-appraisal, superior's appraisal, subordinate's appraisal, and peer appraisal.

8. *Performance Management System*—a process of establishing performance standards and evaluating performance in order to arrive at objective human resource decisions as well as provide documentation for those decisions (Robbins & Coulter, 2006, p. 296).

Who Does Formal Performance Appraisal?

Most authors, including Stoner, Freeman and Gilbert (2005), attribute this work to the immediate managers, group of managers, and group of peers and in some cases, the boss being rated by employees (p. 396). The human resource department is seen as the most competent to handle and assist in the process, but in-line managers are expected to carry out the activities despite their differences in role. In the case of the clergy, the ministerial department has been tasked to take charge of the evaluations. It will be relevant for evaluations to be done according to an annual plan. This could be a specific job description designed for the one-church pastors. The department is seen as neutral

and not administrative (Seventh-day Adventist Minister's Handbook, 1997, p. 114). It is worth noting at this stage that a team should be selected and must be inclusive of the immediate supervisor. A question to be addressed is why the church should treat pastors as employees instead of regarding them as professionals where evaluation is generally done in a peer review process that determines how the persons measures up to professional standards? Is the performance evaluation even appropriate as an assessment tool for pastoral effectiveness?

Benefits of Evaluation to the Individual

According to Drake (1998), performance evaluation helps one to rethink his role, character, comfort zone and career development (pp. X-XVII); hence role conflicts, character deficiencies and development needs are identified. Hodgkinson (1996) believes propositions on roles of administration are something performance evaluation brings up from the perspective of an individual's interview (p. 23). The importance of performance evaluation from a management perspective improves strategic focus, while from an individual perspective, it brings fulfillment and achievement of goals and objectives as experienced by the participant (Armstrong, 1999, p. 104). The individual is motivated to achieve objectives, observe core values, potentials and personal qualities. Meggison, Banfield, and Matthews (2003) say this process encourages workers to use their abilities, as well as reflect transparency as it gives criteria for reward or promotion while new skills are imparted. It is evident that consistency observed will help as attitudes are shaped over a long period of time (p. 88). The long term results are that improvement through learning, controlling and proving are realized.

Gangel & Canine (2002) espouse that mutual evaluation provides the opportunity

for increasing positive interpersonal relations; it allows one to have a clear cut job description and specific objectives for each role in the organization (p. 25). It has nothing to do with hiring and firing, but aims at improving the quality of ministry. When one considers this, it becomes apparent that the process favors developing the individual as standards are set and evaluation becomes linked directly with these standards and not left to the whim or perception of the supervisor. The authors find evaluation questions also helping towards this goal. Gangel & Canine say the evaluative questions are open and not closed, leading and not loaded, cool and not heated, planned and not impulsive, treat and not trick and are windows of opportunities and not mirror of what one is erring on (pp. 25-26).

Briner (1996) says this exercise allows time for refocusing, filling gaps, mentoring and coaching, just as Christ had time to build confidence in His disciples (p. 97). Malphurs and Mancini (2004) observe that an evaluation focus is not just quantitative but qualitative, as inner aspects like character, knowledge and skills are measured. They say evaluations are also a means to correct as most individuals are happy to learn that the environment in which they operate allows them to fail and to learn from their mistakes (p. 55). Conger, Spreitzer, and Lawler (2000) agree to this notion that teaching, learning and growth result from a climate that is demanding and supportive (p. 36). Bell (2003) says empowerment comes when people are helped to discover inner potential or have their inner strengths affirmed. This will definitely bring a renewed sense of purpose (p. 141).

Evaluation is intended to enable people to do their jobs to the best of their abilities. The exercise is intended to affirm strengths and to help individuals deal with

their weaknesses. Evaluation is a check point for leaders and is meant to develop skills, expand contribution and advance careers. It can be a relational and healthy way by which the employee shows that someone has the passion to invest in relationships. It is an investment that a leader makes in the follower. It must be a continual and effective way of ensuring that everything is in control and requires quality time. Northouse (2004) says followers and leaders feel better and accomplish more when they create good working relationships (p. 151). Quinn (2000) believes evaluation is a process of transformation which requires a support system (p. 3), while Barna (2003) believes the desired destination must be directed by the leaders (p. 98). It is clear, then, that the aim of the process is to bring appraiser and appraised into good working relationships which demand that the supervisor be a facilitator who seeks growth in the supervised. Armstrong (2001) believes this should be a collective exercise, which improves the individual and team performance in terms of achievements, progress, problem solving and personal development planning (pp. 475, 488). This is necessitated by the fact that key areas are identified and objectives agreed upon in the analytical method used (Cole, 1999, p. 134).

Schaper (2007) notes that assessment is viewed as a dirty word, but it is a necessity and even a positive tool, for without it, we do not know how to measure what has happened to us, through us, or around us. It is a mutual agreement where we agree to be and to do certain things and then allow others to help us see whether or not we did so. This allows one to enter a place of comfort, safety and personal growth. However, Schaper finds clergy from the perspective of the congregants as set apart and accountable to God first and to people second. The truth expressed is that we are all fallible, and if we

can be examined from all angles, it can provide a positive moment of recognition, and we need each other's gift to complete ourselves (p. 1).

Boninelli and Meyer (2004) say performance management should have a link with selection, training, development, reward and recognition systems and succession planning (p. 223). Hilgert and Leonard (2007) say regular feedback on performance improves employee performance. They believe the evaluator must understand what is necessary for successful job performance and be able to apply the standards (p. 385); hence, supervisors should be trained in the use of the appraisal instruments. Peer evaluation is necessary while bias, prejudice and personality conflicts are to be monitored, and there is need for candid evaluation, which reflects seriousness by parties conducting the evaluation and those being evaluated. Self-evaluation may be helpful as it may confirm strengths and weaknesses as observed by the individual being evaluated when measured against the evaluations of others.

Candoli, Cullen and Stufflebeam (1997) believe performance evaluation is important in terms of clarification of roles, informs on expectations, assesses performance with standards and identifies areas that need improvement. Further, it improves communication and relationships, plans and aids professional development, assures accountability, fulfills legal requirements and informs personnel on decisions taken.

Timing of Evaluation

Hilgert and Leonard (2007) highlight the timing of appraisal as it is traditionally done once a year or at the end of a probationary period; the ideal is that it should be an ongoing process (p. 385). The mentoring of Jesus' disciples was a daily process that

included evaluation and feedback in the context of their routine and working relationships. This model of evaluation realizes its greatest potential when the one evaluating is working alongside the mentee. This is part of preparation for the exercise, where several factors are considered for the success of evaluation. There are times when this important exercise can bring negative results owing to the time it is conducted. It should not be seen as a one day event or an activity left for the end of the year that is full of events that may divert the attention of individuals to other work demands.

There is often a lack of ongoing feedback since appraisal is given once annually, in most instances, and too often, it serve as negative feedback dumped at the year-end. In such a case, there is a lack of detailed and specific feedback, and one is reminded of past errors and insufficiencies, rather than constructive feedback on a regular basis. Zimmerer and Scarborough (2006) say that if the evaluation exercise is not well conducted it will destroy trust and morale. Therefore, emphasis on a need for regular and ongoing appraisal training is valid (p. 518). Janka (2002) calls for the pastor to ignore unsolicited, contradictory and second-hand feedback if formal evaluation exists. The broad purpose of any evaluation is said to improve faith as well as strengthen the community of faith and not to fix the clergy (pp. 18-22). The ultimate goal of this exercise is realized not in a single day, but in the whole process.

Preparations for Evaluation Meeting

Authors Hilgert and Leonard (2007) suggest that the appraisal meetings should be well-prepared in terms of time and place. Forms as well as individuals involved should be ready. Privacy and confidentiality should be assured. Discussions should include criticism, personal feelings and expressions of opinion; hence individuals should be

notified in time about the preparation for this exercise (p. 394).

The supervisor should make an appointment several days in advance and depending on availability of resources, allow adequate notices to be given using various means. Several sessions should be conducted and this will reduce stress as more interaction is needed and allows for reflection and feedback. The purpose of the meeting should be stated, and there is a need to assess the employee's performance in objective terms. Cascio (1998) says the supervisors should get training in performance evaluation (p. 325), while orientation should be a precursor to this exercise. Cascio believes broader issues are to be considered in performance evaluation, this will provide trust, attitudes, purpose and frequency and will authenticate the source of appraisal data (p. 309). According to Cascio, a performance evaluation must be formal, and must incorporate performance planning; this should be designed as an ongoing process. The focus should be on both the process, as well as the outcomes, hence pre- and post-planning is critical (p. 327).

Factors to Consider in Preparation

Zimmerer & Scarborough (2006) give guidelines that can be helpful during the preparation period. They say an effort is made to link the employee's performance criteria to the job description. They emphasize the need to establish meaningful, job-related, observable, measurable and fair performance criteria. There is a need for specificity and to prepare for the appraisal session outlining the key points one wants to cover with the employee. There is a need to keep a record of the employee's positive as well as negative critical incidents. There is a need to mutually discuss an employee's strengths and weaknesses. It is also important to incorporate the employee's goals into

the appraisal. There is a need to keep the evaluation constructive and to focus on behaviors, actions and results. That there should be no surprises in the dialogue (p. 519).

Janka (2002, pp. 18-22) gives guiding principles for evaluation as follows:

1. **Initiate** and **define** evaluation as a function of clergy leadership and set an agenda for your own learning.
2. The **purpose** of the evaluation must be clearly stated. The evaluation process must be jointly owned by the congregation and the clergy leader.
3. Remember that evaluation is learning. Determine what you and others hope will be learned from the process.
4. Determine what is, and is not, to be evaluated. **Identify** information to be gathered and how it will be used. Be **sensitive** to the need for appropriate confidentiality.
5. Evaluation is an essential element in congregational transformation. Make use of data gathered to **reflect** on ways to advance the mission.
6. **Normalize** evaluation as a function of leadership, **organize** to create pathways for learning, and **contextualize** to tie clergy evaluation to the vision and mission of the congregation.
7. Be alert for how the results of evaluation suggest new norms for clergy leadership and congregational life. Affirm and **celebrate** accomplishments.
8. Expect evaluation to introduce possible **change**. Discuss openly how change will be considered and how decisions will be made about proposed changes.
9. Explore how you will **connect** the evaluation process to both the personal and corporate faith experience.

10. Consider using an outside resource person to **facilitate** the process, especially if evaluation is new territory for the congregation or pastor.

These guidelines help the process to be employee-centered and focused to bring about the desired, planned and feasible agreed-upon growth.

Critical Issues for Evaluators

Hilgert and Leonard (2007) believe that the same instrument must be used for all as this will reflect fairness and transparency and give credibility to the whole process (p. 394). Supervisors must support or document ratings, use specific illustrations and instances where good or poor performance is cited. Significant situations must be recorded or cited reflecting success or failure. The meeting is to be viewed as meant to assess the employee performance in objective terms. They say the evaluator must understand what is necessary for successful job performance and be able to apply the standards uniformly. A mechanism to allow a review of the rating and a need for candid evaluation must be put in place and supervisors should be trained in the use of the evaluation instrument (p. 383). Wicai (2002) believes the process requires designing a plan with explicit assumptions, clearly defined goals, and agreed upon procedures for evaluation is about learning and becoming and as Hallman says, "It is about hope, embracing possibilities that (lie) hidden in the present to improve ministerial leadership and to develop congregational life" (p. 7).

Broader Issues

Cascio (1998) believes that the appraisal system must maintain credibility for trust as both attitudes of managers and employees must show mutuality. This is evident if

the purpose of the evaluation is highlighted at the beginning of the pre-session. The frequency of the appraisal exercise should be discussed, agreed and kept consistent. The source of appraisal data must be verified and kept transparent. Rater training should be instituted so as to allow objectivity (pp. 325-327). The process must be formal. In other words, it must be a professional exercise that is ethical as it affects people's lives. The process should incorporate performance planning that will allow for future growth. Performance evaluation should be an ongoing process that should focus on the process as well as the outcomes while it remains specific and thorough (p. 327). Janka (2002) notes that evaluation is one of God's ways of bringing the history of the past into dialogue with hope for the future. Judson alludes to this. He believes that in a denominational setting, the congregation's mission can be advanced when the evaluation seeks to learn from the past and when that learning is applied to improving the future. Hence he believes this is a process that promotes innovation in a natural way rather than fighting with tradition (p. 23).

Hilgert and Leonard (2007) say that since the same instrument of evaluation should be used for all, the supervisor must support or document ratings. He or she must use specific illustrations and cite instances where good or poor performance is cited including significant situations (p. 394). Performance appraisal must precede coaching, and the terminology used in the process must be consistent and understood. Employees should be provided with information, instruction, and suggestions relating to their job assignment and performance (p. 411). Morgan & Stevens (2005) find this an opportunity or wide window to empower people for ministry. Bottyna (2004) says that the style of leadership influences feedback (p. 21). Hence, it is an opportunity to review our style of

leadership and allow it to be relevant to our quest for a good working relationship.

Core competencies of the clergy must be spelled out in this exercise as they reflect the effectiveness the pastor must constantly strive to improve and strengthen. Open, honest, supportive feedback is essential if a pastor is to excel in leadership and ministry. Ogden, Edwards, Howell, Via, and Song (2008) have observed that good news is communicated more fully than bad news in both written and face-to-face evaluations (p. 334). Wilson (as cited by Perry, 2002) considers that the use of a consultant in this exercise is worth considering, allowing individuals to articulate what they are doing well, as they receive feedback from peers who would determine what may be done to assist with continued professional growth and development (pp. 8-11).

Challenges of Performance Evaluation

Hannagan (2008) summarizes common problems that relate to evaluation which are favoritism, bias and stereotyping. This also includes inconsistency in criteria used, lack of information to criteria used, lack of objective interpretation and ignoring the average. The author also cites assessors who avoid controversy by ignoring certain categories during the assessment (p. 360). If the subordinates know these factors, it will create an environment of mistrust. Loopholes are created that will make an evaluation exercise apply only to a particular group of people.

For a manager, performance appraisal is difficult since he or she may not be neutral enough to allow evaluation to focus only on employee growth. One may want to consider making managerial decisions that depict a one-sided view. On the other hand, judging performance is always not easy; it may be harder for a manager (supervisor) to convey judgment to the employee in a constructive and painless manner, as may be done

by a human resource person. As Stoner, Freeman and Gilbert (2005) say, it is difficult to translate feedback from past performance to future improvement (p. 394). Martin (2006) says that although managers may be experienced in doing performance evaluation, they need to reflect on their abilities or competencies as they are judged in the process and at the same time, continuously perfect their art and be sensitive in handling issues they meet (p. 2).

Wicai (2002) says that if lay leaders lack a clearly-defined mission, they may make the mistake of looking only at numbers in evaluating the minister. There is even a need to look beyond attendance, membership and budget for they may not truly reflect on conditions that may exist in a particular environment. At times, congregations expect the minister to do what they are supposed to do, and he calls upon congregations to understand that one person cannot fill all the multiple roles they want filled. Evaluations must be relevant to the times as it is evident there are a lot of changes taking place in congregations and how the ministry is practiced today (pp. 4-7).

Wilson (as cited by Perry, 2002) maintains that a performance evaluation should not be used as compensation reviews or to discipline an ineffective employee (p. 9). This is an occasion of self reflection and guided conversation, directed at helping the individual to enhance his/her professional performance. Hence, the need to find an ideal facilitator as performing an evaluation is anxiety-provoking, and requires someone who is neutral and interested in the work one does. The communication pattern will allow discussions centered on professional growth. At times, people may come with their own baggage without considering the context of both the congregation and time frame as considered by the clergy. The pastor may ignore traditional programs as he/she seeks to

prioritize programs that meet the current needs of a congregation (p. 9).

Starr (2004) says performance evaluations have been criticized for being inaccurate and subjective. The authors believe there is always mistrust on the part of those who are below average according to their surveys. Evaluations can be counterproductive, and if not well-conducted, people can distrust the whole process. Some people feel it is not accurate, yet workers are permanently categorized by it. It is a management practice that cannot be ignored (p. 302). Recent events may receive more attention and negate the influence of an array of events that could have taken place during the course of the year.

Employee Evaluations are Worker Centered

According to Leopold, Harris, and Watson (2005), the focus of performance evaluation is on helping a person to make sense of his work experience and does not give priority to the needs of the organization (p. 201). Since the initiation and process is done by the employer, this may be a challenge. It may be difficult to align individual objectives with that of the organization. Torrington, Hall and Taylor (2005) alludes to the fact that there is a variation on appraisal due to differences in personality and behavior of individuals, which need to be known prior to the exercise. Evaluation exercises may not be developmental, or there could be lack of clarity. The dual role of the manager as assessor and developer is most confusing (pp. 259, 275). However, if the focus continues to benefit the worker, then it is acceptable. Calvin (2004) suggests that evaluations force managers/entrepreneurs to communicate with and delegate to their people (p. 18), and this is what most managers may fail to do without this exercise. Thorstenson (2006) reflects experience on the need for supervision and recounts that experience will shape

the process. The author believes that if the process is confronting/affirming it creates space for self-reflection and offers guidance for developing insight. As one listens to the voices of those being ministered to, self-directed learning is initiated (pp. 455-463).

Challenges of Rating Interpretation

Boxall and Purcell (2003) say that, at times, there are disappointing outcomes out of good intentions and there are variations in the way managers conduct interviews. There is the aspect of rater bias and, at times, lack of representative data on performance (p. 145). Zimmerer and Scarborough (2006) observe some of the challenges such as unclear standards and objectives; this includes managers who lack information about employee and at times being unprepared for the exercise. At times there is a lack of honesty and sincerity and at times the use of general and ambiguous terms to describe performance observed are absurd, for example, verbal comments that may be made without back up evidence, such as when one is said to be a hard worker, poor, lazy, spiritual, etc.

Other factors could be unclear performance criteria or an ineffective rating instrument. The appraiser could be lacking information about the employee's actual performance, such as agencies without pastoral background being used to carry out the exercise. Lack of ongoing performance feedback and focus on management development/improvement initiatives could affect the appraised. Lack of appraisal skills or the review process lacking structure or substance could also be a challenge. Schneider and Barsoux (2003) view the challenge of adequate time required to ensure effectiveness and provision for opportunity to reflect and learn in the evaluation process (p. 238).

Challenge of Cultural Determinants

There is a wider study that should be done that relates the cultural determinants that need to be considered when doing evaluations. As Schneider and Barsoux (2003) put it, this may be derived from the following questions: (a) To what extent is individual versus team effort evaluated? (b) To what extent is goal setting useful? (c) To what extent do people expect feedback and from whom? (d) To what extent will criticism be accepted? (p. 152). Individual performance has at times been overshadowed both positively and negatively based on these factors. Janka (2002) believes evaluation ignores the context that is cultural and personal. The accelerated pace of change in our global village has affected the complexity of ministry and confused the standards by which effectiveness is measured. Quality or competence of leadership according to Janka's analysis oscillates between the quality of the person and preparation the individual has received to do such a task. The role and identity of the pastor is constantly linked which make people afraid and withhold certain information, as they fail to differentiate the two aspects (p. 21).

Challenges in Relation to Timing of Evaluation

Most organizations would find it more convenient to have these evaluations once a year, in most cases at the end of the year. At times, probationary employees have been evaluated at the end of probation; however, the ideal is to have these evaluations done on a daily basis (Hilgert & Leonard, 2007, p. 385). I agree with this notion considering how at times it is difficult to have these evaluations at the end of the year when most employees are yearning for the festive season breaks and holidays. At times, it is a challenge to be reminded of past sins in the process, as this may overshadow the process.

At times, it may be too late to correct certain attitudes or challenges to be addressed given the prevailing spirit. A lot of activities at the end of the year may drown time and adequate attention that may be required to carry out the exercise objectively. At times, feedback may not be as prompt as it should be because of these anomalies and commitments during this period.

It is possible that some employees will change their working habits as they approach interviews, and because of their personalities they may be more conversant during the process. However, what they may portray may not be their daily approach to work.

Beardwell, Holden and Claydon (2004) believes human judgment has flaws in terms of reliability, validity and bias, while on the other hand some external factors such as resources, processes, technology, human resource strategy and the working environment may not reflect the true picture of one's performance (p. 529). Some raters judge using recent events, which may not, on average, reflect a correct assessment. The process must not make people base their judgments on recent events, but a holistic view must be taken. Some individuals may not perform well in the interviews yet have objectives accomplished. On the contrary, some may wait when interviews are near to work hard in order to meet some of the expectations.

The Evaluation Process

Armstrong (2006, p. 496) quotes 12 golden rules for conducting performance review meetings. The rules are as follows:

1. Be prepared.
2. Work to a clear structure.

3. Create the right atmosphere.
4. Provide good feedback.
5. Use time productively.
6. Use praise.
7. Let individuals being reviewed do most of the talking.
8. Invite self-assessment.
9. Discuss performance and not personality.
10. Encourage analysis of performance.
11. Do not deliver unexpected criticism.
12. Agree on measurable objectives and a plan of action.

These rules allow one to discover the aim of performance evaluation as articulated by Armstrong (2006, p. 496). The environment created empowers and motivates employees. The focus is on helping the employee to do right things. The potential of individuals which include teams and the organization as the focus centers on achievement of their objectives. All the primary elements of performance management can find fulfillment, and these are agreement, measurement, feedback, positive reinforcement and dialogue. This provides the setting for ongoing dialogues about performance that involves the joint and continuing review of achievements against objectives, requirements and plans (p. 496).

The Interview Process and Essential Factors

The process begins with preparation of time, place and notification. The second phase would include the actual interview. Hilgert & Leonard (2007) say it should begin with a warm-up, which highlights employee achievement during the review period. There

should also be a compliment to employee accomplishment by identifying the employee strengths. Areas that need improvement must be discussed and the employee must agree to the areas that need improvement or correction. A problem-solving approach must be used jointly to determine ways to improve performance. Where there are deficiencies, there is need for encouragement to improve and a serious approach is relevant to issues that may overshadow the values and principles of the organization. Clear communication must be made and there should be a mix of both positive and negative observances. An action plan for improvement with expectations and check points must be made together with the employee (p. 394).

The employee should leave the meeting with the capability of visualizing the future expectations. In other entities, performance appraisal should be legally defensible. The employee must fully understand the standard of performance that serves as the basis of evaluation. Evaluation must accurately represent employee performance and be free from bias. The employee must acknowledge that the process is fair, based on job performance factors, and is supported by proper documentation (Hilgert & Leonard, 2007, p. 383). Armstrong (2006) believes performance evaluation should create a shared vision as employee and employer agree on objectives (p. 499).

Two-Way Highway

Cascio (1998) suggests that subordinates should be encouraged to participate in the evaluation process. The supervisors should judge performance and not personality. The supervisor must be specific, and he/she should avoid destructive criticism, be an active listener, and set mutually agreeable goals (p. 326). Hilgert & Leonard (2007) say immediate feedback must be given by the supervisor, and must provide recognition that

will motivate employees to sustain satisfactory performance (p. 381). Hilgert & Leonard make it imperative that the employee be given ample opportunity to ask questions (p. 394). These questions should be answered fully and the supervisor must stimulate the desire to create an environment of bringing change. Conger et al (1999) observe that people learn when they believe they are operating in an environment that occasionally allows them to fail and learn from their mistakes while the climate remains demanding and supportive (p. 23). Nelson's (2005) analysis that expectations and aspirations of a minister are highlighted in the evaluation process is important though observing the internship context of a student congregation relationship. The whole exercise is focused on helping the clergy. Even members' expectations are spelled out as well on how leadership relates to worship and the spiritual life of the congregation. Discussions in the process center on how the congregation regards the minister as their model as they get nurturing and view authority (p. 80).

Factors to be Evaluated

Beardwell, Holden and Claydon (2004, p. 526) list common factors that came from seven case studies:

1. Job knowledge which centered on abilities,
2. Adaptability/flexibility which assessed coping with change,
3. Productivity which focused on individual work output,
4. Quality of work where attention was given to attention to detail, consistence and quality,
5. Attitude to work where commitment, motivation and enthusiasm were assessed,

6. Interaction with others which was to assess communication skills and team-working ability,
7. Originality of thought/initiative which centered on assessing problem solving ability,
8. Perception which assessed the ability to correctly interpret job requirements,
9. Judgment/use of resources which assessed ability to prioritize and plan,
10. Attendance and time keeping where number of and reason for absence and punctuality were assessed in records provided,
11. Safety awareness,
12. Need for supervision where attention was given to leadership ability and ability to develop others, and
13. Performance against targets where assessment of set targets was achieved.

Hilgert and Leonard (2007) summarize factors on the areas to be evaluated and suggest they center on skills, knowledge and abilities. Both quantity and quality of work is assessed, including effectiveness in the use of resources. Positive and negative effects of one's effort are evaluated, including the ability to learn as well as the amount of supervision one requires. Dependability is also assessed considering absenteeism, tardiness and work done on time. Suggestions and ideas are welcome in the interview. Customer service orientation, judgment, adaptability, appearance, cooperation and the ability to work with others is considered. The individual is also evaluated in regard to safety and conduct (p. 385).

Feedback Interviews

Cascio (1998) observes that there should be frequent communication with the

appraised and that they should be informed about the outcome of the evaluation process as soon as possible. The appraiser should be specific and be an active listener who avoids destructive criticism. The interview should allow the setting of mutually agreeable goals (p. 325). Hilgert and Leonard (2007) say the supervisor must stimulate desire to improve, while the employee must recognize the need for self-improvement (p. 394). Owen (2006) suggests that a user-friendly, skills-based approach to evaluation be used as managers should not just deal with symptoms but root causes of problems (p. 34).

Hilgert & Leonard (2007) say people react to performance appraisal differently. Some may find the benefits of it, while others may view the process negatively; hence agreement forms on the process must be signed by employee after the evaluation process. The performance rating report must only be given by the employer, as this safeguards confidentiality. The performance ratings records should be kept by the human resources department which must also be prepared to audit the ratings and make sure they remain confidential (p. 398). In terms of clergy performance, Perry (2002) sees annual performance evaluations as a singular opportunity to reflect on individual and corporate ministry, to receive well-earned thanks from the congregants, to listen to constructive critiques, to contemplate how we might deepen and enhance our ministerial gifts, and to invite consultants into helping the mission of the local church. This process has brought more meaning and dimensions of the gospel (pp. 18-22).

Results of Performance Evaluation

According to Stoner, Gilbert and Hall (2005), performance evaluation compares an individual's job performance to standards or objectives developed for the individual's position. After the evaluation, it should be agreed that if there is low performance, it will

require corrective action which may include additional training, demotion and/or separation. There is, on the other hand, high performance which should allow for reward, raise, bonus and promotion (p. 377). The process should establish a high performance culture in which individuals and teams take responsibility for the continuous improvement of business processes and contributions within a framework provided by effective leadership (Armstrong, 2006, p. 496). He also believes the process should help the development and the initiation of self-managed learning plans. Thus, this is an evolutionary process as performance in this context is expected to improve over time (p. 497). The other results could be that individual objectives and that of the organization are aligned. It should be evident that individuals uphold corporate values, while expectations are defined and agreed upon in terms of roles, responsibilities, accountability, skills and behaviors. Support and guidance need to improve, and the employee should be readily available to make amends (p. 496).

McComick and Davenport (2003) say failure noted is important and must be communicated as this will help the individual to grow and learn from mistakes. A mistake or failure provides a moment when leaders are urged to take the opportunity to restore the souls of those who fail. Affirmation at this moment gives a renewed sense of purpose to those who are experiencing periods of trial and frustration. As they are counseled and helped, they have open moments of identifying with the leadership (p. 27). As the employee sees the positive side of evaluations, he grabs the opportunity to develop skills, expand contribution, advance careers, and seek awards. Therefore, leaders must be enablers and encouragers in this setting (Halcomb, 2000).

Factors Reflecting Successful Appraisal

Hannagan (2008) gives indicators of a successful appraisal. In his assessment, reasonable targets are agreed upon. There is recognition of achievements and clear identification of obstacles to improved performance of both the employee and the organization are spelled out. A two-way communication system and relationship is enhanced and there is a pursuit of measurable objectives (p. 359).

Armstrong (2006) believes a continuous and flexible process must exist where a partnership using consensus and cooperation is observed. There is an agreed-upon basis for regular and frequent dialogue between supervisors and individuals that centre on performance development needs. Western Washington University (2006) finds evaluation helpful in bringing compliance to unit contracts; it enhances overall job performance with subsequent improvement of unit and institutional effectiveness. Employees are able to identify organizational issues of concern, put forth new ideas, and assist in goal setting for themselves, the unit and the institution. Regular and open communication between supervisors and employees regarding jobs, expectations, performance objectives, performance standards and personal goals become part of the daily routine (p. 3).

Certo & Certo (2006) believe that after the appraisal, individual productivity increases as the employee is better equipped to produce (p. 291). Appraisal results should be acceptable to both the evaluators/evaluated and emphasis on how the employee is doing in terms of attaining organizational objectives is indicated (p. 91). In the case of the clergy, production would mean enthusiasm in doing all aspects of their work including baptizing, teaching, visiting, caring, and meeting administrative expectations. The pastor is aware of the expectations to which he/she is measured against. The employer has more

information and interest that leads to seeing the success in the employee. A relationship is created that may not necessarily be enmeshed but will allow a mutual, team spirit environment leading to a synergy that will allow maximum effort.

How Evaluation Benefits the Individual

Evaluation does not only benefit the employee but the supervisor, the agency, and the overall enterprise, as well as the public. The evaluation benefits for the employee are translating job duties into specific performance expectations and standards, prioritizing goals to be accomplished during the evaluation period, providing meaningful job performance feedback, as well as providing concrete suggestions for how job performance can be improved. This includes laying out a plan for future career development, recognizing work achievements, providing a formal opportunity to inform the supervisor about barriers to work accomplishment, asking for clarification of duties and roles, identifying resources and tools needed to help improve performance, and highlighting work achievements and the strengths he or she brings to the job. It helps the employee to focus on the job and how it contributes to accomplishing the overall goals of the unit and mission of the agency.

The supervisor benefits in the process by clearly communicating job performance expectations and standards to all parties involved so there is no basis for confusion or disagreement later on. This exercise serves as formal documentation of numerous personnel actions such as training needs, performance improvement needs, recognition of goal accomplishment and exceptional performance, pay increases, job redesign, and discipline. It provides a means of encouraging the employee to continue good work or to change/improve in areas that do not meet expectations.

It allows supervisors to identify a potential in employees that needs to be developed, enhanced and encouraged. It provides an opportunity to paint a picture of past performance as well as lay a roadmap for future planning and development. It allows reinforcement of the employee's accountability for job performance. It will benefit the agency by telling employees the overall direction the agency is going and how it must successfully fulfill its mission. It helps to define and clarify roles as to who does what. It helps to determine when program and policy changes need to be made. It helps in planning for the future as well as identifying competencies, needs and gaps in current staff that need to be addressed in light of the organization's strategic future direction. The enterprise benefits as it helps align the work goals/strategies of the individual with mission and strategic goals of the agency and the organization to deliver services needed by its constituency and by providing a standard method of giving employees feedback about their job performance across agency lines.

Importance of Regular Feedback

Hilgert and Leonard (2007) and other authors have emphasized the need for regular feedback as it improves employee performance. It provides recognition that will motivate employees to sustain satisfactory performance. Bell (2003) says some people are not sure of their abilities until they are told and hence affirmation and encouragement on existing strengths are of prime importance (pp. 141, 142). It is therefore important that the immediate supervisors give the feedback. According to Watson (2006), regular feedback will allow continuous improvement in the quality sought. It will develop people as well as stretch their goals (p. 425). According to Quinn (2000), the process of

transformation requires a support system and the leader is given the opportunity to be a fall back for the discouraged (p. 3).

The counsel he gives is worth noting as he believes people react to performance evaluation differently; hence, an acknowledgement form must be signed by the appraised person acknowledging that the process was done professionally and the whole process was stipulated. A performance rating must be given to the employee. Armstrong (2006) believes evaluation is based on the agreement of role requirements objectives, performance improvement and personal development plans (p. 496).

Conclusion

Performance evaluation is an important managerial tool relevant for our time. The employee and manager in partnership make it work. The key elements that make it effective are the presence of clearly-defined performance standards, an effective monitoring system, and regular discussions of performance and development of appropriate action plans as a consequence of the appraisal. It is informal except for the appraisal meeting that should be private and undisturbed to show respect for the employee. For maximum benefit, these meetings should be scheduled throughout the year. These meetings must be scheduled and not delayed. Rush (2004), on the contrary, says that the mere absence of evaluation or a haphazard approach to it will rob the organization of many of its benefits. He says further that evaluation tools are important and valuable and are a vehicle through which the philosophy of management is communicated, trust established, decision making is transferred and productivity is increased (pp. 177-192).

On the other hand, Cress (1999) emphasizes the need for the performance

evaluation to be pastor-initiated as it is the pastor who benefits from the feedback. While he acknowledges that it is a challenge to measure pastoral progress and to get accurate feedback at times, the satisfaction of the congregants to our service must be counted (p. 7). Planning must be done to carry out performance evaluations and this includes re-affirming what is expected of an employee—a written job description which identifies major functions, re-affirms the importance of the employee to the work unit and the company's mission and goals and agrees how performance can be measured in specific terms rather than vague generalities. A performance matrix for work not measured must be identified, otherwise it cannot be managed. The tools and training needed for the employee to perform as expected and reaffirm the manager as a partner to regular communication throughout the year must also be identified. There should be ongoing communication throughout the whole year to track progress, note what is going well and identify problems before they get out of hand. Partnership should also be in decision-making as problems arise. Feedback must be as objective and specific as possible. There should be data-gathering, observation and documentation.

There are benefits that come with performance evaluation; the employee will know why his job is important, what he has to do, and how to do it. The employee has a sense of purpose and can work more independently. The manager spends less time fighting fires, more time planning and managing and has less stress. The organization will have improved morale, less friction, and improved productivity, hence, improved profitability as well (Cress, 1999, p. 7). Wicai (2002) suggests that churches should be engaged in a thoughtful, formal, faithful, and fair feedback process with their ministers. Failure to evaluate will culminate in informal ways that can be devastating. It is a

challenge to come up with an evaluation process that is a positive experience for both the pastor and lay leaders. There is a grey area that the church has struggled with and Wolhrabe's survey of clergy and laity indicates it is one of the personnel issues that most concerned those surveyed. This is so because negative emotions have been associated with the word "evaluation" as negative relationships in the past take centre stage in the process. Mutual evaluation may actually be a solution to reconcile and heal ills in relationships. However, it is true, then, that this process should be a review to reflect work done and not to negotiate for salaries (pp. 4-7).

The current literature written over the past ten years supports the basis of including performance evaluation for the clergy. The organization must be clear that having an evaluation system is important and vital for the organization. For this to take place, the leaders and beneficiaries must agree to the need of having an appraisal system. It must also be understood that the absence of such a management practice can bring disrepute and confusion to the organization. It will disadvantage employees who yearn from time to time to be guided, focused, empowered and appreciated by instituting this management practice. Hudson (2004) observes that clergy must not be evaluated alone as this could affect growth and development. He also suggests that the ministry must be viewed as mutual and collaborative where both congregation and pastorate play a pivotal role to bring a culture of success. McMahill (2003) calls for a spiritually grounded model for clergy performance evaluation based on a simple feedback and reflection process to elicit congregants to experience various aspects of congregational life. He emphasizes that evaluation should not be based on likes and dislikes of parishioners, but on the mission and purpose of the church. He also says the evaluation must be respectful,

constructive and helpful within a safe and honest communication environment. Thus, there is a need to continue searching for the best practice of going about nurturing and developing tools for evaluation.

The corporate world is succeeding as a result of using such methods which we saw being used by Jesus and Paul. If the pastor's needs are considered first in the whole process, then the disadvantages that may be feared by stake holders will be outweighed by the advantages that will be realized. There is still much to learn even in the process of implementing such practice as performance evaluation. It is not a once-off event, but an on-going process with dynamics that need to be observed, managed and dealt with as time goes on. The role of a pastor is crucial in the growth of the church and the tone of worshipping God, hence, it is important that a system of evaluation be put in place to promote vibrancy and accountability that must go along with this sacred office.

It should also be noted that the correct understanding of the process and goals of the appraisal system be known by those who will institute the practice. The ministerial department should periodically train people who in earnestness are allowed to carry out this work. They should be trusted people, exercising confidentiality and who carry out modeling behavior internally and externally as there are of abuses that can affect this process. Communication is vital in the whole process and should be enhanced as regular performance workshops are carried out. In addition, Toler and Brecheisen (2003) observe that fair performance evaluation, recognition, and reward systems lead to success (p. 71), while Lee (2003) finds personal growth important as he observes that leadership in pastoral ministry can be hazardous if practitioners are not empowered (pp. 62, 171).

The Seventh-day Adventist Church is running universities and theological

seminaries that should be helpful in testing competencies and assessing the relevancy of the curriculum as the classroom goes to the congregations. In reflecting on the difficulty and necessity of developing and sustaining meaningful partnership between church and seminary, Peluso-Verdend and Seymour (2005) see the need of a relationship that will necessitate transformation. They say this brings both personal and social transformation through disciplined congregational research and strategies with congregations and judicatory leadership—recruitment, counseling, education and ordination are possible. They also say congregation-based research is brought into the classroom and the congregational context of worship, proclamation, teaching, evangelism, disciple and mission are linked and assessed (pp. 51-62).

Foster (2005) believes the voice of the congregation must be heard in order to compare whether what is taught in theology or the mission of the organization is well translated. At times, he observes that the language used differs at the structural level and at the implementation level. New players have come into the church as it evangelizes even to those who do not know their denominational tradition, are unfamiliar with primary traditions and practices, and who at times come in as pastors, but have not experienced much in terms of being members. The administration has a lot to learn in evaluation exercises as this serves as a barometer that tests what is taking place in the congregation and the effectiveness of the plans shared for implementation to the practitioners by administrators (p. 87). Many would want to run away from reality, but as Nelson (2002) observes criticism may come but a pastor should take advantage of it and handle it professionally (pp. 157-160).

Some important insights on performance evaluation have been highlighted in the

literature read and there is a need to implement the good and be aware of the pitfalls in such a process by taking into account all the stages. There will be issues to wrestle with, but as this system becomes part of the work culture and its advantages are explained, it will bring a new paradigm shift in the way in which God's business is conducted. However, one of the competencies of a Christian leader is the ability to instigate evaluation as Barna (1997) documents.

The literature written over the past ten years illustrates how this subject has received attention and focus from the seminaries and church administrations at local church level to the highest organizational structure. The views have not been so divergent, yet there has been hesitancy in appraising workers as indicated. There is no doubt that the information shared, if applied as given, will give a new impetus to the way the organizations are currently running. The information given has left room for creativity and innovation on the subject. The information, according to my assessment, is balanced and user-friendly. The church needs a viable system of pastoral accountability which enhances a more effective system of church governance.

Leaders in the pastoral field must know that they are accountable not only to themselves, but also to the people they serve and to God. Administrative structures that have been set by various religious organizations similar to corporate enterprises reflect the need for such management practices to be used professionally. The corporate world should be learning from religious administrations how these practices are carried out given our thrust to maintain values, integrity, honesty and accountability. The manner and spirit of conducting such practices will also reflect our corporate character.

The Seventh-day Adventist church worldwide is seeing the rationale of having

evaluations as a management practice, but has left it to individuals, churches and each of its entities to consider adopting the instruments. There has been an interest by the corporate world in taking advantage of Christian concepts, and it will not be surprising if research is done from this perspective. Rendle's (2006), analysis is helpful as his quest is to make the evaluation helpful to the pastor. Often, congregations do evaluations in times when an unhealthy relationship has developed. It requires evaluators noting the good that has been accomplished and what should be done next. On the other hand, standardized evaluations may not honor the size and uniqueness of the organization as observed (p. 44).

The need, processes, advantages, disadvantages, benefits and factors relating to the appraisal system were discussed from all angles. It is convincing that using of such an instrument will improve efficiency, relationships, and productivity. The research also shows how the process must be carried out, highlighting the need to evaluate, and doing it right. Research has also highlighted that this is possible within our given context. It is left for the East Zimbabwe Conference to make use of an evaluation instrument developed in order to tap its benefits. The literature reviewed in this chapter offers some important research insight into obstacles that can be met in carrying out such an exercise. The research may be focused on in the Zimbabwean context, and because of time, may not focus on cultural and traditional determinants that affect the practice. Research needs to be done in terms of identifying key performance areas important to the development of an instrument associated with this study.

This should be an exercise a supervisor would appreciate conducting and should provide trust instead of mistrust. This should also measure the actual performance of the

employee, rather than just raising emotions and fear. The exercise should be viewed positively and should bring excitement and exuberance in doing the Lord's work. Rush (2004) says this exercise should bring effective communication, build strong team work, and give a written record of the progress of projects which may latter be used as reference.

In order to achieve maximum results, Rush says the system must be based on right objectives and must have clearly defined standards. The exercise should not dwell on past history, but work on progress. There should be agreement on measurable performance standards and the evaluation should allow for dialogue (p. 97). The instrument should be looked at from time to time in order to remain relevant to the growth of the pastorate at any given time. If all stakeholders play their roles, then it will be relevant to say wisdom resides in the crowds. Those who have interacted with both the congregations and the seminaries have much to share. Tropman (2003) says, "Evaluation should be viewed as a process rather than a point in time. Evaluation, as with total quality management, is a journey. The process should comprise of goal setting, monitoring, and checking of standards, mid-term analysis, and overall review of work after the total given period" (p. 136).

The inclusion of a "total commitment to God" document in the working policy could have been a way of trying to address some of the chaos that is going on in supervision of a pastor's ministry. It is a self-evaluative document that will allow us to realize what God has called us to do. It also calls upon the pastor to evaluate him/herself and be aware that besides the physical assessment that can be done there is the Holy Spirit's role in the work.

Mead (n.d.) gives counsel by informing us that the evaluation of any person's work involves the person, the task, the way the task is performed, and the context within which the task is done. Mead says these are the four variables that make clergy evaluation difficult. The role in which the pastor lives encourages a complex assortment of transferences. For example, a pastor's effectiveness may depend on someone's perceptions. The second aspect is that the results of effective pastoral work may not be easy to see. Some outputs are quantifiable and visible, but these quantifiable outputs cannot be ascribed to the work of the pastor alone. Ministry is influenced by time, place and people. Some congregations can transform the pastor and make him/her more effective.

CHAPTER 4

IMPLEMENTATION

Introduction

The research method used in the study was descriptive. Research data was obtained using tools which contained closed- and open-ended questions that would seek both broad and specific answers. This included interviews with field pastors, former and present church administrators and selected church members in selected churches. The literature read, coupled with discussions with the selected groups and members, led to the restructuring of the tool. The draft tool was submitted to focus groups that included pastors to pilot test and review it for content validity. In the literature read, focus was on the history, nature of the challenges and need for development of such a tool with focus on the clergy.

The essence of knowing how Scripture supports performance evaluation was sought, as evidenced in the interaction of Jesus and Paul as they imparted leadership skills to their colleagues. In imparting leadership skills to their target groups, it was assumed that Jesus and Paul could have done this practice in the manner that was relevant to their time. We note that even for Jesus and Paul, the complexity of church administration differed as could be the case in our present state. Hence, situations that present opportunities to relate to performance evaluation are capitalized on in the gospel as Jesus related to the disciples and Paul related to his colleagues, particularly Timothy.

The literature reviewed consolidated the interviews, surveys and discussions that took place. The anticipated transformation resulting from this practice was monitored in all the deliberations in the research.

The Basis of Appraisal System

While we may not get the precise system of appraisal in the Bible, there are inferences in the way Jesus and Paul interacted with work colleagues that relate to current practices. The way Jesus interacted with the disciples and the way Paul instructed the church leaders/colleagues as discussed in chapter 2 reflect principles that are found in modern practices found in assessment of workers. While the inferences may be considered obsolete because of the period they were made, the fact remains that biblical principles are not time bound and remain relevant.

With the increase in challenges of leading and managing the church, clergy appraisal has become relevant. This practice may not be acceptable to all members, but time demands that the pastor be aware that his/her activities are under scrutiny because of the global culture requiring transparency that has pervaded our times. It does not take much effort for members to realize that the pastor must work closely with them so that he/she may unleash a vision that will assist in partnership with the congregation in achieving mutual goals and objectives in mission.

Current literature shows that the clergy needs evaluation as times demand that the pastor be relevant in using current management methods for self-growth. The needs and expectations of the people being led are so high. The practice of evaluation of the clergy is given to develop leadership skills of both the pastor and leaders in the church (East Zimbabwe Conference Minutes, 2004). Many of the members are made aware of the role

of the pastor in a formal way. The professionals and non-professionals in the church can easily see the deficiencies of the pastor, but may not help if opportunities are not given. The interactive mode of communication puts members' expectations across easily to the pastor than informal ways that can be formulated. As Wicai (2002) suggests, if the formal ways are not provided, then the parking lot in addition to some inappropriate places may be designated for these informal evaluations (pp. 4-7). The informal feedbacks from these processes can be emotionally devastating to both the pastor and some members.

As most authors have agreed that the purpose of evaluation is centered on the growth of the clergy, it is important that the process be designed to achieve this purpose. Abuse can find its way in the process, but the main thrust of the whole process is to meet the needs of the clergy. It is true everyone needs feedback on how he/she is working, hence, the clergy needs to be trained in order to relate well with the expectations that are highlighted in the process.

In this mode, core values of organizations are upheld in workers as Armstrong (1999) suggests. The process gives opportunity to clergy who have different needs and expectations that need to be aligned with expectations of churches and individuals (pp. 98, 104). It is important, therefore, that competency factors need to be identified while goals and objectives be known by pastors despite their varied abilities. The mutual goal setting by the congregation will allow for creativity on both ends as pastor may also envision the congregational role. The work of church as envisioned by the pastor is not just dependent on him since the congregation also has a role that need to be evaluated at the same time. The process presents the opportunity to emphasize the mission, values and objectives of the organization in order to inculcate the values into the pastor.

The confidence of the pastor is built by this relationship as the pastor is made accountable for the things he/she is aware of and agrees to. It allows the pastor to evaluate critically what is expected of him/her and to enact a pastoral vision that is given a spring board from this relationship. While disadvantages may exist, evaluations are seen as a sign of health and maturity in the membership that allows growth. Janka (2002) affirms this as he suggests that communication and openness is shown and assists both congregation and clergy to focus on ministry (pp. 18-22). Communication opens a number of factors that will enhance dialogue that helps the clergy and the congregation to work together and identifies the purpose of doing certain things as a team.

Synthesizing what has already been discussed, evaluation allows time for review of work at all levels and the process allows professional growth to take place. Its aftermath will result in change that can be easily seen, as it easily promotes teamwork and expectations for a better future. A mutual relationship is established between the pastor and the employing organization. As Schaper (2007) rightly summarizes, evaluation is a mutual agreement that is carried out in a place of comfort where there is safety and personal growth (pp. 12-14).

Methods of Evaluation

There are a number of methods that are presented in this research which will not be assessed in terms of their merits and demerits. However, it is important that the parties in the process have a resource base and agree whether the methods adopted are relevant. Some methods will deal with critical behaviors in an individual need to be observed, while others have written-out standards that are spelled out. In others, there is emphasis on peer-review and comparison of the individual with others, while at times, there is a

focus on the need for self-evaluation, where a pastor is requested to evaluate him/herself. At times, there are comprehensive systems that would need to utilize feed-back from supervisors, employees and co-workers.

Dealing With Bias

Boninelli and Meyer (2004) have observed that performance evaluation has a link with selection, training, reward, development and recognition systems, and succession planning. In order to accomplish tasks on merit, there is need for timely appraisal. The ministerial department, which in most cases deals with human resource issues that affect the clergy, should be empowered to deal independently with evaluation issues. Trained evaluators, including the use of peer review and self-evaluation, are a necessity.

Surveys on Focus Groups

Focus groups, which had an average size of ten individuals, were given discussion questions on evaluation of the clergy before the meeting. I conducted more than 50 percent of the focus group discussions with some assistance from local pastors. In the discussions, the pastors found out exactly what their job descriptions entailed. Many pastors appreciated the differentiation these discussions brought in what they were expected to do as compared to their job content. About seventy- five percent of individuals in the groups did not know the role of their pastor. Ninety- five percent of the individuals in the groups noted that they had learned their role after the exercise. They showed they wanted to develop a different perception of their pastor's ministry and appreciated their role.

There were expectations that varied from each focus group and I noticed that

some of the expectations were based on the congregation's needs, which they expected their pastor to meet. It was unanimously agreed in the focus groups there were more advantages than disadvantages in evaluating pastors. Many were keen to know who would be assigned to evaluate. Many felt a need for training and education, as well as the initiation of the pastor, to carry out such a program.

There was unanimity that the objectives of the research were not to compare pastors but to empower them to know the expectations of the congregants and the organization. Different talents and spiritual gifts were to be affirmed and recognized. Even when it came to prioritization of roles, laypersons and pastors differed.

Responses From Former Administrators

The six former conference administrators I interviewed had served in that capacity for more than three years, either as president, secretary or treasurer. There was an agreement that performance evaluations had not taken place while others confused workers meetings with an evaluation exercise. There were no consistent methods and ways of evaluating clergy. I noted that most administrators valued the importance of having such a tool but debated as to who was to implement the exercise. It was evident that the ministerial secretary in this setting did not have the capacity, and given the geographical expanse and membership, it would not be possible for him or her to carry out the work single-handedly.

The administrators recalled events that made them request job evaluations to be carried out, at times informally. These included times when job placement appointments were going to be made, and when ordination candidates were being chosen. At times, it was a search for qualified individuals when programs demanded certain skills in

personnel. Ironically, the importance was highly considered when complaints were raised and highlighted as some members reported they were not pleased with their pastor. This negative evaluation process centered on disciplining, and most of the time, was ill-prepared and wasted time for important administrative work. Since the process was not formal, a lot of surprises would take place where information lacking support was discussed.

However, most of the interviewees lamented the recruitment drive that is being carried out, which is not part of my focus but has bearing on the subject. They find it unbearable when immature individuals going against tradition are drawn into ministry. In the past, they saw pastors who were recruited and had missionary zeal. They also noticed that the pastors would have an internship, and programs offered by the Colleges were more practical than the ones currently offered by theological seminaries. In addition, it became apparent that the work-load was not as heavy and the pastor-membership ratio was low. Some administrators believed that tithes and baptism was a barometer that clearly indicated whether someone was working or not. Verbal reports which centered on self-evaluation were used and reflected how the pastors were doing. The members would quickly give informal feedback to the administrators if the pastor was not performing. Normally, in these circumstances, the president, secretary and treasurer would be involved in the assessment process and the ministerial secretary would come into focus if there was a disciplinary issue.

The former administrators agreed that times have changed to the extent that it is proper for new methods to be implemented. The level of education of most pastors then was low as compared to the present, as are expectations on a professional approach in

leadership and management. The expectations of the affluent members have also increased as they would expect a growth pattern in both the church and the socio-economic environment which they live and work. Some believed in the past that the church was rural-based and had made strides in evangelizing the periphery at the neglect of the metropolis. The administrators also reflected that growth in itself requires change although in most cases it is undesirable.

Responses to the informal evaluations were challenging as they were viewed negatively by some pastors, but they were appreciated later when they finally discovered that they had been assisted by this informal process. One of the management tools that could be used after an evaluation was transfer. It then meant that there was intense search when one was transferred to find out why this had taken place. Transfers were part of a gap-filling measure where administrators would assume that a new environment would assist an errant pastor.

The performers would be easily seen with their close relationship with the administrators. They would work in the prime churches that mattered as far as the field/conference was concerned. They would easily be awarded loans in appreciation of their immense contribution. Their pursuance of work would show that they were motivated and dedicated to the task. In some, of course, complacency would creep in, because of the enmeshed relationship which would lead to failure.

Most administrators appreciated pastors who envision the direction that met the needs of the church. In addition, members wanted pastors who were not only compliant to the church programs, but who could relate to their immediate environment as well as develop and share skills that would encourage growth in the congregation. They

concluded that professionalism should be seen in the way an Adventist minister operates at all levels, but they noted that this is not a one-day process, but a continual process which should either be a cultural or traditional way of working.

The former administrators believed that the instrument should help in giving immediate feedback to administrators so that they are helped to correct their mistakes during retirement. They expected the process to focus on developing the clergy so that it could perform to the best of its ability. They felt that Adventist ministry should have core competencies relevant to a ministry being carried out by a pastor. The competencies would form key result areas in the evaluations. The competencies would be agreed on and discussed by the congregants.

One administrator lamented, like Downing (2007), that the church lacks a viable system of pastoral accountability and acknowledgement of excellence. Downing observes the current system rewards mediocrity; hence, he calls for a wakeup call meant to reward in tangible ways those who demonstrate superior performance in ministry. In our present structure, the pastor is accountable to no one and this is a cause for concern (p. 1).

Developing the Instrument

The competencies will be a standard in this development. Each organization has its goals, mission and objectives that need to be included. These would be in simple ministry practices and expectations of the pastor by both the congregants and administration. It is, therefore, a culmination of ideas from all these stake holders. This exercise would not be time limited as there are always new ministry challenges and dimensions that need to be factored in. The Adventist Church has five-year programs that

need attention, and in this instrument, considerations must be made to include these facets.

I noted that the administrators have key result areas that seem different to the congregants. There are also different levels of congregants than in our setting where we have urban, semi-urban, and rural congregations. Further analysis of these churches will also show that these churches are different because of several socio-economic and political factors. It is, therefore, important for the churches to know, in general, what the administration expects from each pastor. In other words, the pastor's job description must be known. The administration must make job descriptions available that relate to the expectations of each station. A pastor in a school setting, for example, must have a job description different from that of a pastor in a rural or urban context. In the interviews, the congregants expressed concern that some aspects of pastoral ministry are often ignored by the administration. As the pastor interacts with the congregants and community, he/she meets with situations that are core to the key result areas.

The Model Instrument

The model instrument has had a metamorphosis in the ten congregations it was applied. There were aspects where changes were apparent as the uniqueness of a congregation would demand a revision, adoption or removal of certain aspects that would have appeared fundamental in one situation. In some situations, it became apparent that the pastors did not know or did not have their job descriptions. In some instances, hazy ideas dominated, and in some they were clear. It made a difference, though, in the discussions; divergent thoughts existed and the process allowed the diverse manner in which the subject was to be handled.

The Key Result Areas in Ministry

There are standards for clergy leadership that are drawn from the Seventh-day Adventist Church Manual, Seventh-day Adventist minister's handbook and other standards derived from Biblical and Adventist traditions drawn from the discussions in focus groups as well as interviews. The following areas were identified:

1. Worship leadership,
2. Teaching the Word,
3. Making disciples,
4. Administration,
5. Pastoral care,
6. Evangelism,
7. Personal faith in Christ,
8. Personal Care,
9. Personal relationships, and
10. Personal development.

According to the Seventh day Adventist Minister's Handbook (1997), the following aspects would be a guide that acts as part of the official job description of a Seventh-day Adventist Minister. It was from these expectations that I derived the language that I would use to describe competency areas that became key focus/result areas, which are critical functions of the pastor. Many agreed that, in addition to what may be in the job descriptions, these areas should determine the job content of the pastor. From the discussions, it was evident that this information was to be used to develop the performance appraisal, which is as follows:

Personal Development

Devotional life

Understanding Adventist doctrine

Understanding Adventist history

Attitudes to work

Ministerial call

Commitment to ministry

Understanding of church policies

Understanding the organizational structure

Involvement in continuing education

Development of a personal support group

Filing system and keeping records.

Leadership ability

Ministerial ethics

Personal appearance

Managing personal finances

Managing personal health

Team ministry with spouse/family

Time management

Family time

Personal Relationships

Relationships outside the church—home, community, race

Relationships within the church—Christ, congregation, Conference

Evangelism and Church Growth

Church growth awareness systems

Church growth outreach systems

Church growth planning and strategy

Getting decisions in the campaigns

Personal evangelism

Public evangelism

Small group evangelism

Specialized outreach ministries, for example, internet, prison, etc.

Lay Training

Recruiting and training volunteers

Training local church officers

Teaching members to identify spiritual gifts

Preaching and Worship

Baptism

Child dedication

Communion

Funerals

Planning and leading worship

Prayer meetings

Preaching

Weddings

Pastoral Care and Nurture

Assimilating new members

Ability to involve board in instilling church discipline

Counseling—pastoral care

Caring of former members

Involvement of inactive members

Spiritual formation through communication with members

Visitation of members

Organization and Administration

Promotion of Christian education

Church building and maintenance

Church social life

Chairing committees

Promoting Conference departments

Managing church finances

Pastoring multi-church district

Problem solving

Conflicting resolution

Promotions

Campaigns

Sabbath School programs

Training youth leadership skills

The Alabama West Florida Conference states in its performance evaluation forms four similar competencies that are needed for effective leadership in the church. I found that in the surveys we had many respondents who valued the following key areas:

1. Proclaiming: The ministry of preaching and teaching,
2. Leading: The ministry of administration,
3. Equipping: The ministry of nurture and care, and
4. Engaging: The ministry of outreach and witness

In the discussions, respondents agreed that these competencies must be part of the key areas in the performance appraisal, although they would be further broken down to bring specificity to what was expected.

The Necessity of Performance Evaluation

As Bell (2003) says, good management skills are desirable in a pastor, and theological schools should equip pastors with an arsenal of skills that puts them on similar level as leaders who run successful businesses. This notion was given in the discussions that were made in several churches. Bell observes that spiritual and theological formations are important to the development of the pastor. Many participants noted that this could be lacking in most of the current pastors they had. That means pastors must develop characteristics that equip them for expected service. Hence in the discussions, there were calls for pastors to exhibit abilities that were to include effective preaching, empowering people, listening and caring that involved working well with different age groups. There was agreement that a well-prepared pastor has the potential of responding to the greatest leadership challenge in the world, an interview observation made by Bell.

Employee Performance Evaluation Form

The form will have the name of the employee, department/institution, and evaluation period and evaluation date. Performance factors are then highlighted as in the Washington Western University Manual (2006, pp. 17-18), which I used to guide me as it includes the following:

1. Quality of work
2. Quantity of work
3. Job knowledge
4. Working relationships
5. Supervisory skills
6. *Specific achievements*
7. Performance goals for the next evaluation period
8. Training and development suggestions
9. Attendance at workers meetings

The supervisor's name, title and signature, and date of the interview are placed at the end of Appendix B. This is inclusive of all evaluators who will be invited to make decisions in the process (p. 17-18).

The performance evaluation form should have instructions and directions to the congregation, pastor and evaluators. The core competencies must be highlighted and it should be noted that effective pastors must strive to improve and strengthen in these competencies. Open, honest and supportive feedback must, therefore, be given, as it is essential in allowing the pastor to move toward excellence in leadership and ministry.

CHAPTER 5

OUTCOMES AND EVALUATION

Introduction

This chapter focuses on the outcomes of the interventions done by drawing on findings from preceding chapters. The previous chapters evaluate the essence of the performance evaluation through the descriptive research methodology. Information is gathered through a synthesis of discussions, interactions, and observations, including most of the material read. The behavior of the respondents was assessed with bias to feedback, and their views were periodically reviewed. The culmination of the opinions given will be validated through the comparisons presented by the process. The instrument developed will be shown. Other observations not initially anticipated in the scope of the study will be noted and left for possible future research. Cooperative views were also considered above those of individuals.

Literature Reviewed

The research method used in the study was descriptive as data was obtained from electronic and printed materials. Study was made of secondary sources such as the Minister's Handbook, Quarterly Statistical report forms, midyear and end-of-year reports. Online information from journals and other independent searches were obtained from internet search engines. The broad scope of the subject was obtained from this

perspective, including the Bible texts that gave the theological basis of the subject. The purpose of clergy evaluation, as found in literature, surveys and discussions, was compared and contrasted. On the other hand, the job description of the pastor was given and analyzed, including the structure of the proposed instrument that would be used to measure the pastor's performance.

Surveys and Interviews

Seven focus groups and ten churches were identified and used in the pilot surveys as reflected in the appendices. Former administrators, focus groups members, members in congregations and frontline pastors expressed the need for performance assessment of the clergy. While individuals contributed immensely to the information sought, only cooperate views are expressed for the purpose of this research. The draft tool designed drew information from these interviews and surveys, as well as from the literature. Focus groups and congregations helped to pilot test and review content applicability. The focus groups also helped to identify the intended context in which the instrument could be used.

Other dimensions were identified in the study as interactions were assessed. There was improvement in terms of data collection from one group to the other. This may have reflected the facilitation process. The quality of discussions improved and variations were noticed from one group to the other. The quality of discussions varied from one individual group to the other due to different congregational experiences. The need to know when a congregation was established became apparent, but was not part of my focus.

The demographic data revealed that the majority of respondents were regular members, followed by pastors and administrators. Most of the pastors interviewed had

less than ten years of pastoral experience. Most members had been in the church more than three years and held offices in various capacities. The focus group led in identifying known pastoral functions and listed them. The participants agreed that these key areas could be used when pastors were being assessed. The pastoral functions were rated for importance by the respondents as listed in the appendices. The pastoral functions were to be structured in order to develop a performance evaluation instrument.

Key result areas were agreed upon by all the stake holders in the discussions, although it was noted that ministry situations would vary. The information found in these forums was helpful in structuring a pastoral performance evaluation instrument, which would serve as a guideline, and be adopted, revised and made applicable to different ministerial functions.

Methodology

The sampling for churches and focus groups was selective although it became limited by the accessibility of the researcher. The availability of more resource time will be needed as other stakeholders are consulted. I had intended to interview all the officers or key administrators who had served the field since its organization in 1965, but I had to streamline and decide whether to interview either the president or the conference/field secretary, or treasurer. I used the phone, internet and letters to get the information I needed, as I could not manage to meet all of the former administrators in person. I was able to interview all pastors at the monthly meetings.

In selecting pastors for interviews, I considered accessibility and the quality time I needed to spend with each one. It was a challenge as I could not manage to interview all of them in their geographical locations. This would have allowed me to understand the

experiences and information gathered during the interviews more fully. The sampling was random as I chose congregations according to categories that were representative of churches in the Conference and used a selective method that would allow me to consider accessibility. I would have interviewed more pastors, but time was limited and I needed to spend quality time with each pastor. Initially, I targeted pastors of the ten selected churches as well as the focus groups as I considered the resources at hand. This arrangement would be representative of the congregations that comprised the rural, urban, semi-urban and multicultural congregations. In the process the only complication that arose was the massive transfer of pastors and the creation of new districts because of lack of continuity. My new responsibility as district pastor affected the way I had initially planned to collect and compile data.

While accessibility was considered, it was apparent that the nature of churches in East Zimbabwe was put into focus. There were two urban churches, two rural churches, two semi urban churches and one multi – cultural church for study. This cross-section was representative of the churches in East Zimbabwe Conference.

The focus groups had ten individuals per church that were varied in gender, age, years in the church, and role. All had to sign the consent forms and the pastors played an important role in the selection of these individuals. The pastors interviewed were drawn from the rural, urban, semi-urban and multi-cultural churches selected. Confidentiality was maintained and all those interviewed gave their consent and were above the age of eighteen.

Goals and Objectives

It was hoped that the use of the instrument would bring about well-balanced

human resource decisions and would allow employers objectives to be easily transmitted if channels were properly followed. It would allow supervisors and workers to agree on work goals in order to observe and measure performance in a given context as ministerial functions vary in some cases. In the process, it was observed that employers are challenged to impart leadership skills to the employee as growth is anticipated. It allows supervisors to get information that is helpful in their management function which they would not get in their normal work. This allows employers time to focus on the growth and welfare of the workers. It allows supervisors to have proper job placements in their work review: when they are called to distribute tasks, they have full insight of abilities and weaknesses of individuals.

The communication of performance feedback that is clear and timely is necessary for pastoral motivation. There are several factors from this exercise that will enhance pastoral work. This stems from the fact that the focus is on improving the way a pastor functions. In the process, the manager/supervisor does more listening than talking and the interview is meant to counsel, assist and develop. The defensiveness of the employee is abated when this approach is used and information from this exercise will strengthen the skills learned.

Rating

Experience is vital to individuals who are given the task of rating. Rating involves reading instructions and expressing opinions by marking the appropriate places. Rating involves circling or checking to indicate opinion or choice. This approach is easy but people are limited to specific options. It saves time in tabulating the results and coming up with common trends that can be easily drawn from this systematic way of collecting data.

In the questionnaire, it was clear individual wanted certain things discussed, but were somehow limited. However, these were indicated in the last two open-ended questions, which gave the respondents an opportunity to express themselves. At times, there was lack of consistency when comparisons were made; there was a failure to define performance goals and to focus on the person instead of on the work.

Further observations were made that focused on the need for self-evaluation by the pastor, but because of limited time, further research would need to take care of the contribution, and another perspective will be drawn into play. On the other hand, as the pastor rates him/herself, it will be ideal for information tabulated from this exercise to be kept and used in order to seek ways to assist the pastor, if this is necessary. The flow of information should be made simple so that individuals will not be disturbed to express themselves in the process.

The Questionnaires for Churches

The questionnaire was administered in ten selected churches and each church received thirty copies that were to be given randomly to a cross section of members. The respondents were representative of ages, gender and years one has been in the church. It was pleasing to note that the work of the pastors allowed 90 percent of the respondents to give immediate feedback. Except in two churches, all members had joined the church in the last five years. Most of them had been pastored by more than three pastors in their congregation, and hence, would comparatively assess pastors. Three-quarters of those interviewed were serving in local church offices and regularly attended church. Fifty percent appreciated their pastor's role in evangelism.

The questionnaire addressed pastoral functions that members expect pastors to perform:

1. Spiritual Life—lives an exemplary life.
2. Church Administration—has the ability to have well planned programs and attends and professionally chairs all church meetings.
3. Preaching—preaches Bible-based doctrinal, relevant sermons.
4. Visitation—has ability as pastor to visit all members, praying, encouraging and sharing faith.
5. Communication/accessibility—pastor availability—office time, phone contact numbers.
6. Training—has ability to develop a church training program inclusive of doctrines, lay preaching, stewardship, Sabbath School and new officers.
7. Community program participation
8. Christian education
9. Worship
10. Charing boards
11. Role model
12. Responsible and dependable
13. Interpersonal relationships
14. Church finances and stewardships
15. Planning church programs

In the last two questions that sought to identify the strengths and weaknesses of a pastor, it was apparent that most complaints were highlighted. In discussions, most

members focused on issues such as dressing, personal relationships, and the frequency of pastor's visits. Some members appreciated the initiatives by their pastors in evangelism as well as local programs that reflected teamwork in accomplishing goals as envisioned by the pastor. Some members did not appear objective as they lamented the need for their pastors to be transferred, yet without stating the reasons. Some discussed the need for the pastor's wife to be visible.

The Instrument

In the development of the instrument, three factors were highlighted by Beardwell et al (2004). The first was validity, a true measure of success. Many members and pastors expressed the need for quality assurance that this method was of value. The second issue had to deal with reliability—as they desired to have the instrument show a consistent description of individuals from one time to another or from one evaluator to another. The third factor, still in relation to reliability, had the assumption that the characteristics being measured would remain constant over a long period of time. The fourth was practicality that expected that the instrument would be acceptable to both management and employees and would be useful or practical (p. 529). This would stem from consistent standards of work output expected.

The Performance Appraisal Process

Observations made were that pastors should have a copy of the instrument as a matter of principle. The time frame to carry out these evaluations should be specified and consistent. The evaluator should have knowledge of the pastor's work three months in advance. An interview should then take place and the evaluator must note successes as

well as areas to be improved. It was agreed that the immediate supervisor would offer more assistance than someone who may not be well versed with the daily work routine. Individuals with pastoral experience were asked to lead in the evaluations as this would allow them to be empathetic and relate to the emotions generated by this exercise.

The following table indicates some areas where the minister's perceptions of his/her activities may differ from the perceptions of the church members.

Table 1

Ministry Roles as perceived by Members and Pastors

| Members' Perception | Pastor's Perception |
|----------------------------|----------------------------|
| Preaching | Administration |
| Visitation | Preaching/Evangelism |
| Counseling | Counseling |
| Training | Visitation |
| Administration | Public Relations |
| Communication | Training |
| Evangelism | Communication |
| Public Relations | |

Competencies

It was noted that pastors are normally overloaded with work that may make it difficult to follow what is expected in the job descriptions. Hence, areas that pastors need to be competent in were identified, and it was noted that many unanticipated ministry tasks come along in ministry practice. There are many unplanned ministry tasks that come as emergencies, for example, funerals. The assessment in focus groups reflected that there were differences in prioritizing the key result areas of the pastor's work as

pastors and lay members' views were contrasted.

The Seventh-day Adventist Church Minister's Handbook does not give a job description for a pastor but only gives guidelines in regards to job expectations. It is not fair, then, to use the same standard for all pastors, as congregations may also have varied opinions in regard to what they expect from a pastor. On the other hand pastors may have different abilities and spiritual gifts. This is a particular challenge to district pastors, as they receive varied feedback about their performance because of varied congregational experiences. It may also be an advantage for the multi-church district pastor to identify the uniqueness of each church, as assisted by this process. This may require further research as it will help unearth imbalances that always surface during the assessments.

The personality of a pastor seems to play a pivotal role yet to be discovered. I have seen pastors who may be limited to certain competencies yet they are well-accepted by their congregations. At times the congregations accept their deficiencies and help their pastor to see the need and success of their combined ministry. Then the question is, when we evaluate the pastor, is it fair not to evaluate the congregation as well? Could it be at times that the pastor is evaluated on an individual leader's expectation and not what is expected by the congregation? We are in an era where influential people, whose attitude toward the pastor is negative, lead everybody to see the pastor in the same light.

The other challenge could be that the competencies will ignore the spiritual gifts of the pastor, as in the case of David being forced to fight in Saul's armor. Therefore, these competencies presented and discussed may not be the ultimate list used, yet they are important for establishing an organizational framework that builds one's ministry.

Feedback Process Challenge

I observed the need to have someone with pastoral ministry experience to lead in both the evaluation process as well as the feedback process. It was clear that comments from those without pastoral experience lacked certain skills that go along with pastoral ministry experience. They ignored the emotions that take place in this process. However, I also appreciated self-evaluation that appeared to allow pastors to vent out personal as well as corporate challenges they failed to share elsewhere in their practice of ministry. Self-evaluation which may combine with peer-review will be left for further research. It will help in most cases to deal with biases.

Ministry Context

Ministry can be affected by specific time, place and people as Mead (n.d.) observes. Time plays a role as it dictates what takes place in an environment. Places where people live have bearing on their ministry. Rural, urban, semi-urban, new congregation, and old congregation have varied expectations and influence on their pastor. People can bring in challenges. Lay leaders in the Seventh-day Adventist model can affect the ministry of the pastor as elders are considered associate pastors, and may influence the pastoral role negatively or positively.

Conclusion

Clergy performance evaluation should be accurate and help identify what one is able to do as well as what one is unable to do. It is a process whereby competencies of ministry expected are highlighted. The results from the questionnaires, statistical methods and analysis show that the assessment of clergy is necessary, but they require adequate

preparations and commitment of the leader to consider this as an important exercise. The assessments are not meant to label one with a failing mark, but to identify significant deficiencies and allow for self-directed learning that will make working productive. It is also true that considering the membership, number of churches and size of focus groups, there is need for the exercise to be continuous in order for the instrument to remain relevant and representative in its use.

It is apparent that as the pastor is allowed to have the instrument, it will act as a job description while it constantly allows the pastor to relate to competent areas by seeking partners in ministry to augment limitations. The employer should create an enabling environment that will give the pastor affirmation on good performance, and support on areas that need help. The assessment should be conducted by an administrator or trained evaluator with pastoral passion who should be assessing periodic reports sent by the pastor monthly, quarterly or annually.

East Zimbabwe should see a work force with skills generated from this exercise. The instrument should be viewed as an enabling tool that will allow self-discovery, development in professional leading, and managing the church at this critical time in history. Competence areas will reflect espoused values as well as functional challenges that may need to be addressed. It is true, therefore, that the Conference will never remain the same as introspection is exercised in the work that is done.

Recommendations

There is the need to consider a random sampling as opposed to the selected method that I used. The Conference administration should do further study as it should include its role in evaluation. It should study its capacity to do evaluations, and how the

ministerial department can best be equipped for both effectiveness and confidentiality to be maintained. The attitudes of pastors toward evaluation must be assessed on a broader level as pre-tests are done. The factor of time must be studied so that the process receives priority in administration.

The cultural and language barriers to effective evaluation must be studied, including ethics on how implementation does not remove the personhood of the pastor. The aspect of self-evaluation needs to be factored in and its outcome studied. The applicability of the instrument to the world church needs to be considered. The theological foundation of the practice must be expanded and taught to the congregants. The other aspect has to deal with assessing how philosophies and trends in ministry can support or dispute the purpose of evaluation. Another aspect to be studied has to do with the analysis of the purpose achieved in evaluation. One can argue that the process orients pastors to behavior like managers, while in some instances pastors may be perceived and expected to be change managers who fail to manage available resources.

The instrument developed will need to be compared with other instruments that may be currently in use worldwide. Common aspects, as well as variables, could be noted and studied. This will also help pastors identify their practice with those ministering in different territories. Ordination ushers a pastor to carry out ministry in any given context, hence, the need for the development of standard guidelines as a result of the study.

APPENDIX A

TABLES

Administrators interviewed

| Administrator | Years served in EZC | Number of years |
|-----------------------------------|----------------------------|------------------------|
| 1 | 2002-2008 | 6 |
| 2 | 1998-2002 | 4 |
| 3 | 1993-1997 | 5 |
| 4 (mailed interview questions) | 1992-1996 | 5 |
| 5 | 1989-1991 | 3 |
| 6 | 1979-1989 | 10 |

Data on Pastors interviewed

| Age | Years in ministry | Educational level | Evaluation |
|------------|--------------------------|--------------------------|-------------------|
| 55 | 23 | Diploma | No |
| 36 | 3 | Degree | No |
| 35 | 5 | Degree | No |
| 38 | 4 | Degree | Yes |
| 46 | 7 | Degree | Yes |
| 48 | 17 | Diploma | No |
| 37 | 6 | Degree | Yes |
| 28 | 6 months | Degree | No |
| 26 | 4 | Degree | No |
| 40 | 8 | Degree | Yes |
| 41 | 6 | Degree | Yes |

Churches were focus groups and pretests were done

| Church | Category | District | Region |
|---------------|------------------------|-----------------|------------------------|
| A | Semi-urban | Mutoko | Mashonaland East |
| B | Urban – high density | Goromonzi | Harare |
| C | Urban – low density | Harare | Harare |
| D | Urban – medium density | Harare | Harare |
| E | Urban – multicultural | Harare | Harare |
| F | Semi-urban | Marondera | Mashonaland East |
| G | Urban – high density | Mutare | Manicaland |
| H | Semi-urban | Hurungwe West | Mashonaland West |
| I | Rural | Buhera | Manicaland |
| J | Rural – School | Mt. Darwin | Mashonaland Central |

- **Names not given in order to maintain confidentiality**

APPENDIX B

SURVEYS, QUESTIONNAIRES, AND INSTRUMENTS

SURVEY FOR MINISTRY RESEARCH

Andrews University

Department of Christian Ministries,
Seventh day Adventist Theological Seminary

Survey for Ministry Research

N.B. Please Do not write your name Information will be considered confidential

Personal Information

Number of Years in Administration

Former EZC Field/Conference Church Administrators

Please respond to each statement as per your ministry experience.

1. Did you conduct clergy evaluation during your tenure in office? Yes/No

2. Did the pastors have job descriptions? Yes/No

3. Did you use an evaluation instrument prepared by your organization?

Yes ----- No -----

4. Who were conducting the evaluation process?

- A. Peers**
- B. Congregations**
- C. Self - pastor**
- D. Administrators**
- E. other**

Who was giving feedback and how?

.....

.....

.....

.....

5. How often were pastors evaluated?

.....

6. According to priority what did you consider key areas pastors be evaluated on in their ministerial work.

- 1.**
- 2.**
- 3.**
- 4.**
- 5.**
- 6.**

7. What do you think were\are the benefits of performance evaluation of pastors?

- a.
- b.
- c.
- d.
- e.

8. What were\are the disadvantages of performance evaluation?

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

9. What are your comments in regard to performance evaluation of pastors in our present ministry scenario?

QUESTIONS FOR FOCUS GROUP DISCUSSIONS

Andrews University

Department of Christian Ministries,
Seventh day Adventist Theological Seminary

Survey Instrument for Ministry Research Focus Group Discussion Questions

1. **What is the pastor's job? – answers from lay persons and pastors contrasted and discussed.**
2. **What are the basic facets of pastor's work?**
3. **What could be the advantages of evaluating pastors?**
4. **What are the disadvantages of evaluating pastors?**
5. **What could be the key result areas in evaluating pastors?**
6. **Since pastors have different talents and spiritual gifts, what can be done to make evaluations consider this disparity?**
7. **How do you prioritize the following roles expected of the pastor?**

administrator

counsellor

denominational representative

personal evangelist

social reformer,

teacher

visitor

– responses from pastors and lay persons to be contrasted.

PASTOR'S INTERVIEW QUESTIONS

Andrews University

Department of Christian Ministries
Seventh day Adventist Theological Seminary
Survey Instrument for Ministry Research

Pastors Interview Questions

1. **What is your role in a district or congregation?**
2. **What are your talents and gifts?**
3. **How do you perceive performance evaluation?**
4. **How would you prefer being evaluated?**
5. **What could be the advantages of being evaluated?**
6. **What could be your fears for being evaluated?**
7. **What could be the disadvantages of being evaluated?**
8. **Have you ever been evaluated? What was your experience?**
9. **What did you appreciate from the exercise?**
10. **What did you dislike from the exercise?**
11. **Did you get any feedback? How did the feedback help or affect you?**
12. **What method would you prefer in getting feedback in your work performance?**
13. **What are your key result areas in your work performance?**

INTERVIEW QUESTIONS FOR FORMER ADMINISTRATORS

Andrews University

Department of Christian Ministries

Seventh day Adventist Theological Seminary

Interview Questions for Church Administrators

- 1. How many years did you serve as an administrator of East Zimbabwe Field/Conference?**
- 2. Can you recall your administrative joys and frustrations in working with pastors?**
- 3. How often did you do job evaluations for your clergy?**
- 4. Did you have any consistent way of carrying out the evaluations?**
- 5. How many people were involved in carrying out the evaluations?**
- 6. How were the pastors notified, and what period of notification was given?**
- 7. When you look at today's ministry, do you think the methods used still apply?**
- 8. What would you consider revising or correcting looking at the methods used?**
- 9. How did pastors you evaluated respond, were they happy or unhappy about the evaluations?**
- 10. What necessitated these evaluations?**
- 11. How were you rewarding workers for good performance as well as helping people who performed below expectation.**
- 12. What input would you give to our plan to develop an evaluation instrument?**
- 13. What were the follow ups done after the evaluations?**
- 14. What kind of feedback did you get after the evaluations?**

QUESTIONNAIRES ANSWERED BY MEMBERS IN
EVALUATING THEIR PASTORS

Andrews  University

Department of Christian Ministries
Seventh day Adventist Theological Seminary
Questionnaires For Pastors

Church _____

Pastor _____

We invite your participation in a program to assist your pastor to strengthen his effectiveness in ministry. Please answer the questions candidly and objectively. Circle the letter associated with your answer. The answers will be shared with the pastor only in a composite report so that confidentiality can be maintained. Please hand the completed form to your elder.

1. What is your age group?
 - A. 18-25
 - B. 26-30
 - C. 31-40
 - D. 51 – above.

2. What is your educational level?
 - A. diploma/postgraduate
 - B. Certificate
 - C. Ordinary level
 - D. Junior Certificate.

3. What is your gender?
 - A. Female
 - B. Male

4. For How long have you been a member of the Seventh day Adventist Church?
 - A. 0-5 years
 - B. 6-10years
 - C. 11-20years
 - D. 21 -30
 - E. 31- above

5. How many pastors have pastured you since you joined this congregation?
 - A. 1
 - B. 2
 - C. 3
 - D. 4
 - E. more than 4

6. **What office do you hold in this congregation?**
 - A. Elder
 - B. Deacon
 - C. Sabbath School Instructor
 - D. none
 - E. other _____

7. **How often do you attend your local church?**
 - A. every Sabbath
 - B. once a month
 - C. Twice a month
 - D. Once a year
 - E. no longer attending?

8. **My pastor is strong spiritually**
 - A. strongly disagree
 - B. disagree
 - C. unknown
 - D. Agree
 - E. Strongly agree

9. **In terms of Church administration my pastor is confident and effective.**
 - A. Excellent
 - B. Good
 - C. Average
 - D. Fair
 - E. Poor

10. **My pastor meets my expectations as far as evangelism and church growth are concerned.**
 - A. Strongly agree
 - B. disagree
 - C. Unknown
 - D. Agree
 - E. Strongly agree

11. **My Pastor's sermons are biblical, interesting and helpful.**
 - A. Strongly disagree
 - B. Disagree
 - C. Unknown
 - D. Agree
 - E. Strongly Agree

- 12. My pastor regularly visits members praying and encouraging them.**
A. Strongly disagree
B. disagree
C. Unknown
D. Agree
E. Strongly Agree
- 13. My pastor is accessible**
A. all times
B. Sometimes
C. not at all
- 14. My pastor is interested in all local church departments and supports them.**
A. strongly disagree
B. disagree
C. Unknown
D. agree
E. strongly agree.
- 15. My pastor trains local church leaders**
A all the time
B. sometimes
C. not at all.
- 16. My pastor participates in most social events**
A. at times
B. all times
C. rarely
D. not at all
- 17. My pastor promotes Christian Education.**
A strongly agree
B. Disagree
C. unknown
E. strongly agree.
- 18. My pastor plans and leads well in worship programs**
A. strongly disagree
B. disagree
C. unknown
D. agree
E. Strongly agree.

19. My pastor is able to chair and handle church business meetings well.

- A. strongly agree**
- B. disagree**
- C. unknown**
- D. agree strongly agree**

20. My pastor manages church finances well and promotes stewardship.

- A. Strongly disagree**
- B. disagree**
- C. unknown**
- D. Agree**
- E. strongly agree.**

21. My pastor is a role model as his/her life is exemplary.

- A. strongly disagree**
- B. disagree**
- C. unknown**
- D. agree**
- E. strongly agree.**

22. My pastor is responsible and dependable.

- A. strongly agree**
- B. disagree**
- C. unknown**
- D. agree**
- E. strongly agree.**

23. My pastor has good personal relationships.

- A. strongly disagree**
- B. disagree**
- C. unknown**
- D. Agree**
- E. strongly agree.**

Other Comments

24. The thing I like best about my pastor is:

25. If I were going to change anything about my pastor it would be:

THE MODEL INSTRUMENT

Pastor Evaluation Form

East Zimbabwe Conference of SDA Church

Surname

First Name

Position

District

Church Name

Employment Code

Instructions

The goal of this process is to provide healthy and effective leadership for our congregation by the pastor.

The evaluation done is meant to assist the pastor. The intention is meant to promote professional growth of the pastor to attend to all areas of competence using resources available.

Confidentiality – All individual data collected will be treated as confidential and will be used only for assisting the professional growth of the pastor and not be shared with any person or organization outside the conference administering the evaluation instrument. N.B. Do not write your name.

Scale Employed

Ratings for the questions will allow for the following options: 1 – Ineffective; 2- Occasionally effective; 3 – Usually effective; and. 4 – Very effective

- 1. Clearly states God’s mission of the church. 1 2 3 4
- 2. Offers clear communication skills. 1 2 3 4
- 3. The pastor models for believers through lifestyle. 1 2 3 4
- 4. The pastor has well planned professionally chairs most church meetings. 1 2 3 4
- 5. The pastor preaches Bible based, relevant sermons. 1 2 3 4
- 6. The pastor visits members, praying, encouraging, sharing faith. 1 2 3 4
- 7. The pastor is available when needed. 1 2 3 4
- 8. The pastor has the ability to run training programs. 1 2 3 4
- 9. The pastor has self-initiative to develop community relations through participation. 1 2 3 4
- 10. The pastor attends professional seminars, reads books,conducts seminars that reflect personal growth. 1 2 3 4
- 11. The pastor is helpful in running activities that relates to worship. 1 2 3 4
- 12. The pastor demonstrates integrity. 1 2 3 4
- 13. The pastor relates well with the congregation. 1 2 3 4
- 14. The pastor has time to help individuals going through personal challenges. 1 2 3 4
- 15. What areas have you appreciated in the ministry of your pastor?
- 16. What other expectations do you have on your pastor?

Reporting Results

The mean score for each of the four levels will be added together and categorized in an overall score that will be reported as follows:

- **Level 1** rating which indicates the pastor and congregation are working very effectively together. The components of effective pastoral ministry are understood and guide the clergy's ministry with the congregation. The clergy and leadership should continue to maximize their positive relationship for the transformation of the congregation, the community and the organization.
- **Level 2** rating which indicates the congregation and the pastor are usually working very effectively together. The components of effective pastoral ministry are understood and guide the clergy's ministry with the congregation. The pastor and leadership should continue to maximize their positive relationship for the transformation of the congregation, the community and the world.
- **Level 3** rating indicates the congregation and pastor are occasionally working effectively together. There is need to more clearly communicate and negotiate the components of effective pastoral ministry. Actions, training, and support needed for the clergy and congregation to better excel and collaborate in ministry should be identified.
- **Level 4** rating indicates the congregation and pastor are not working together as effectively as desired. There is need to re-examine the components of effective pastoral ministry. The congregation and pastor need to identify the specific action steps and further development necessary to continue the

appointment. The ministerial secretary is to identify and work with the clergy and administration to identify the process and procedures for improvement.

Supervisor _____

Title _____

Date _____

Signature _____

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VITA

VITA

EDUCATION

| | |
|--|----------|
| Doctor of Ministry Student | 2010 |
| Andrews University | |
| Project Topic: Performance Evaluation of Pastors in East Zimbabwe Conference | |
| MA Religion - Systematic Theology | 2000 |
| Andrews University – Helderberg College Campus | |
| Bachelor of Arts in Theology/History | 1995 |
| Andrews University – Solusi College Campus | |

EXPERIENCE

| | |
|--|-----------------|
| District Pastor, East Zimbabwe Conference | 2009 – present |
| Hatcliffe District, pastoring eight churches and ten companies | |
| Executive Secretary, East Zimbabwe Conference | 2002 – 2008 |
| District Pastor, East Zimbabwe Conference | |
| Golden Stairs District | 2001 – 2002 |
| Glen District | 2000 – 2001 |
| Marondera District | 1999 – 1999 |
| Nyahuni High School | 1996 – 1998 |
| Guruve District | 1995 – 1995 |
| Mukwasi Adventist Secondary School | 1988 – 1991 |

PROFESSIONAL POSITIONS

| | |
|-----------------------------|----------------|
| Marriage Officer | 2003 – present |
| Commissioner of Oaths | 2006 – present |
| HIV/AIDS Counselor | 1999 – present |

PROFESSIONAL POSITIONS HELD

| | |
|---|-------------|
| Member of EZC Executive Committee | 1999 – 2009 |
| Harare Chapter Chairperson of Zimbabwe AIDS Network | 2001 – 2007 |
| National Membership Council Board Member- Zimbabwe AIDS Network | 2004 – 2007 |

SEMINARS/WORKSHOPS

| | |
|--|------|
| Southern Africa National Aids Service Organizations – <i>Stigma in Work places</i> – paper/devotion presented at the workshop sponsored by SADC and European Union. | 2006 |
| The Importance of Reporting | 2007 |
| Managing Church Conflict | 2008 |
| Week of Spiritual Emphasis – Central Zimbabwe Conference | 2008 |