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Increasing Pastoral Job Satisfaction and Efficiency in the Seventh-day Adventist Church in Hungary

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ABSTRACT

INCREASING PASTORAL JOB SATISFACTION AND
EFFICIENCY IN THE SEVENTH-DAY ADVENTIST
CHURCH IN HUNGARY

by

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Advisers: Bruce L. Bauer,
Rudi Maier

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: INCREASING PASTORAL JOB SATISFACTION AND EFFICIENCY IN THE SEVENTH-DAY ADVENTIST CHURCH IN HUNGARY

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Problem

The number of pastors in the Seventh-day Adventist Church in Hungary increased significantly since 1989. In 2002, 70 percent of the pastors had less than fifteen years in ministry. The members' expectations of their pastor have changed and become widely polarized. Since there is not an evaluation and affirmation system in place, many of the pastors struggle to find satisfaction in pastoral work. One of the major premises of this project is that pastors are central figures in the church and the success of God's work is largely dependent on how effectively pastors function.

Method

A Myers-Briggs Type Indicator assessment and four additional assessment tools Dick and Miller's Profile of Congregational Leadership were administered to the Hungarian Adventist pastors with the goal of assisting each pastor to better face the many changes and challenges in society.

Results

A strategy was developed to improve professional competencies, spiritual assessment, and the placement of Hungarian pastors. The strategy will be implemented and assessed partly through this Doctor of Ministry project, and further recommendations will be given to different entities concerned in Hungary. This strategy will improve the relatively young pastoral team's leadership skills, will improve cultural sensitivity, and will help the pastoral team grow in gift-based ministries. This project will also help the administration of the church in Hungary to follow a preference-based pastoral placement plan.

Conclusion

If pastoral competencies are maximized pastors can successfully fulfill the role of a change agent in the church to prepare the members to impact their community and society in Hungary.

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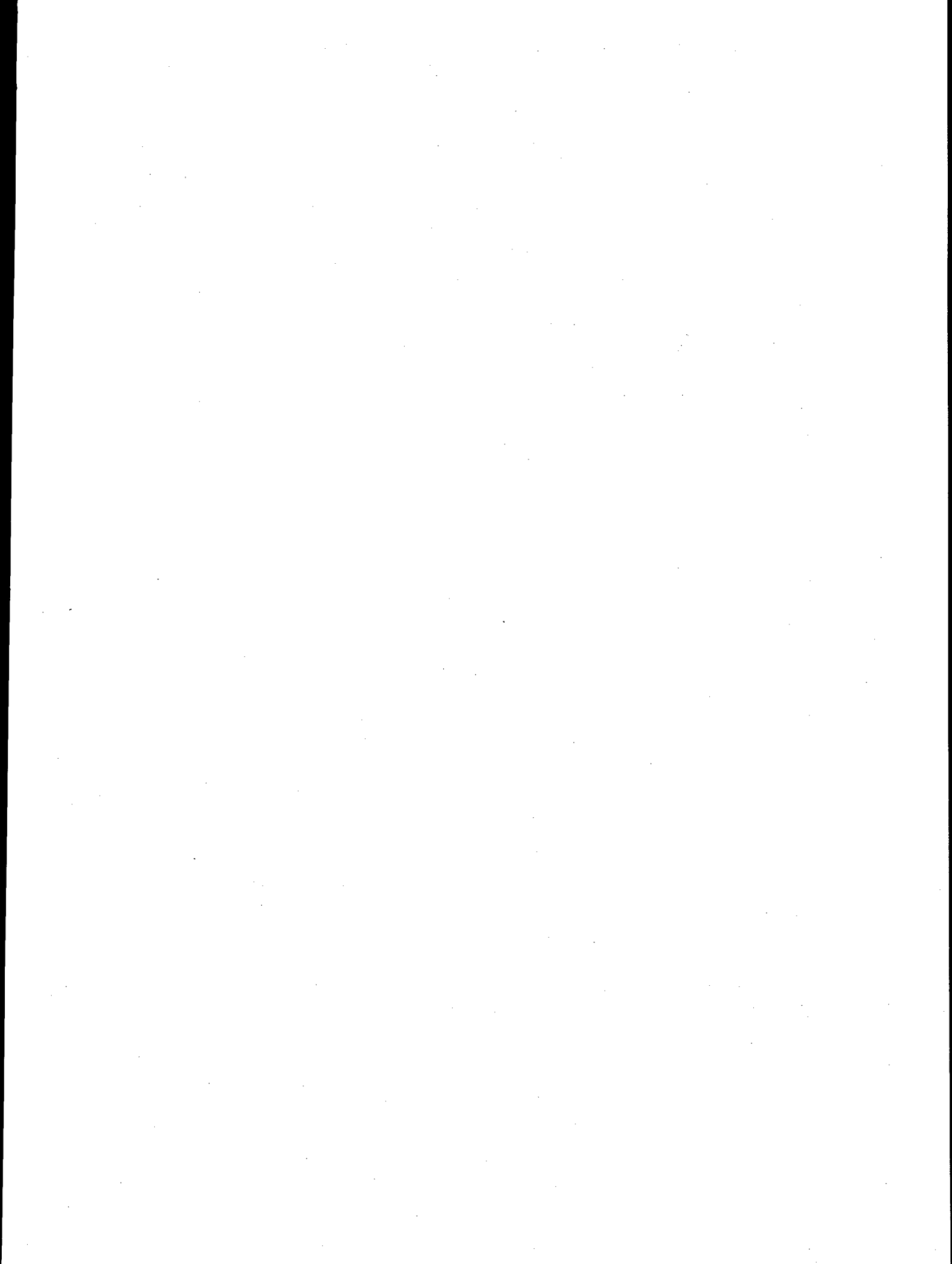
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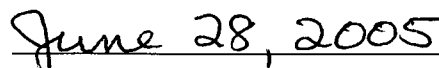
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LIST OF ABBREVIATIONS

D.Min.   Doctor of Ministry

HUC   Hungarian Union Conference

LFA   Logical Framework Analysis

MBTI   Myers-Briggs Type Indicator

ENFJ   Extroverted—Intuitive—Feeling—Judging

ENFP   Extroverted—Intuitive—Feeling—Perceiving

ENTJ   Extroverted—Intuitive—Thinking—Judging

ENTP   Extroverted—Intuitive—Thinking—Perceiving

ESFJ   Extroverted—Sensing—Feeling—Judging

ESFP   Extroverted—Sensing—Feeling—Perceiving

ESTJ   Extroverted—Sensing—Thinking—Judging

ESTP   Extroverted—Sensing—Thinking—Perceiving

INFJ   Introverted—Intuitive—Feeling—Judging

INFP   Introverted—Intuitive—Feeling—Perceiving

INTJ   Introverted—Intuitive—Thinking—Judging

INTP   Introverted—Intuitive—Thinking—Perceiving

ISFJ   Introverted—Sensing—Feeling—Judging

ISFP   Introverted—Sensing—Feeling—Perceiving

ISTJ   Introverted—Sensing—Thinking—Judging

ISTP   Introverted—Sensing—Thinking—Perceiving

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But above all, my thanks to God, who led me through this experience and shaped my heart to serve Him and His church with a strengthened passion.

CHAPTER I

INTRODUCTION

This project seeks to help the Seventh-day Adventist Church equip its pastors for more efficient work in Hungary, by aiming to build a stronger pastoral workforce dedicated to the biblical pastoral role, and by helping the administration follow a preference-based pastoral placement plan. The expectation is that this project will help the Hungarian Union Conference and the two local conferences attain sustained church growth in Hungary by training pastors to fulfill their primary work of equipping members for ministry.

Purpose of Project

The number of pastors in the Seventh-day Adventist Church in Hungary increased from thirty-three in 1987 to fifty-three in 2002. In 2002 thirty-eight of the pastors had less than fifteen years in ministry. The member's expectations of the pastor's role have changed and become widely polarized. The older members would like to have a pastor as a traditional caregiver in the church, while the new members want more practical teaching on the Christian life and ministry. The administration often seeks short-term growth in numbers, while the seminary's teaching and continuing educational training places emphasis on the training and equipping of members for ministry.

Since there is not a single clear job description, many of the pastors struggle to find satisfaction in their local pastoral work. As a result some try to escape pastoring either through careerism: aspiring for administrative or departmental work, or by appealing for a church planting assignment, where there are no members. Since pastoral work in a local church does not appeal to many pastors, new ways need to be found to motivate pastors to fulfill their biblical calling. Since public evangelism is not successful anymore without extensive membership involvement emphasis needs to be given to new roles of pastoral ministry.

The task of this project is to establish a pastoral assessment system and to develop and implement a strategy to increase job satisfaction and fulfillment in pastoral work.

Overview of Project

The first part of chapter 2 details my own pastoral development by looking at my biographical background and experience as well as personality and giftedness, along with a personal spiritual development plan as a model for a similar assessment planned for all pastoral workers in Hungary.

The theological foundation for ministry and for the church will be reviewed in order to have a clear picture of the goal the strategy aims to accomplish.

The context of ministry will be described, namely the political, social, cultural, and religious background of Hungary since the political changes which took place in 1989. A short description of the Seventh-day Adventist Church in Hungary will be given, with special emphasis on describing the pastoral staff.

The pastoral workers will be assessed and analyzed using five different tools in order to better understand the level of competency among the pastoral staff as they

face the challenges of the many changes in society and seek to find ways to enhance their ministry by building up a successful strategy.

Expectations of members and administrative leaders concerning pastoral ministry and opinions about the evaluation system will be reviewed.

A strategy will be developed to improve professional competencies, spiritual assessment, and the placement of the Hungarian pastors. The strategy will be implemented and assessed partly through this Doctor of Ministry project, and further recommendations will be given to different entities concerned in Hungary.

This project will help build a stronger pastoral workforce dedicated to a biblical pastoral role in Hungary. This project will help the administration of the church in Hungary to follow a preference-based pastoral placement plan. This project will help the Hungarian Union Conference and the two local conferences attain sustainable church growth in Hungary by training pastors to fulfill their primary work of equipping members for ministry.

It is assumed that the project will become an integral part of the Union strategy. It is assumed that most of the pastors will be ready to learn and cooperate with this project. It is also assumed that the leadership of the conferences will be willing to follow the developed guidelines for writing personalized job descriptions and conducting evaluation questionnaires. Funds will be provided in both the union and the conference budgets. This project should have a midterm evaluation before August 2005 and be completed no later than the end of 2008.

Methodology

As part of this dissertation project current literature on the biblical role of the pastor, and evaluation forms and articles on pastoral assessments were reviewed through library research. Class notes of the intensive Doctor of Ministry courses were also used for research and writing. Literature and web sources were also researched in order to give a concise summary of society and the Church in Hungary.

Two publications were extensively used for the pastoral analysis. These books provided the tools and comparative data to analyze the results.

Roy M. Oswald and Otto Kroeger, *Personality Type and Religious Leadership.* (Washington, DC: Alban Institute, 1988). This book provided the basis for the *Myers-Briggs Type Indicator* (MBTI), one of the five tools used for analyzing the pastoral workers in Hungary. A general overview of MBTI and the definitions of the different terms used are given later in this chapter. Since this book is also dealing with research done among various clergy groups—including Seventh-day Adventists—the data it provides will be used for comparison with the data derived from this project research.

The other publication—Dan R. Dick and Barbara Miller, *Equipped for Every Good Work.* (Nashville, TN: Discipleship Resources, 2001)—provided four additional tools for the pastoral analysis which was undertaken. Introductions to the different tools and the definitions of terms used are also given later in this chapter.

The five tests used for the pastoral analysis were distributed at a pastors' meeting after a presentation of the whole project and the results were collected after sufficient time had been given to complete the tests. All of the returned tests were considered valid, although eight out of the fifty-five of the pastors did not participate

in the survey. Pastors were given the option of remaining anonymous but only seven pastors chose to do so.

Short interviews were conducted among randomly selected lay members and administrative leaders concerning expectations in different ministry areas, and about a desirable evaluation system.

Two questions were asked: (1) What specific expectations do you regard as important in the following ministry areas? (Lifestyle and Living Standard—Personal and Corporate Spiritual Life—Outreach and Evangelism—Preaching—Leadership and Administration—Professional Growth—Pastoral Care and Special Ministries) (2) What type of monitoring and evaluation system ought to be in place in order to be able to assess the successful implementation of the above ministry areas?

Strategies to help pastors find more fulfillment in local church pastoral work and to develop pastoral leadership and equipping skills were developed. In planning and managing this dissertation project a number of tools were used. A Logical Framework Matrix Approach (LFA) was used to present in summary form the overall outline of the strategy. The significance of this tool and the meaning of the terms used in connection with it will be outlined in the strategy chapter (chapter 4).

There are certain limitations that influence the success of this project. This project only started in 2005, so it impossible to conduct a full assessment before the completion of this dissertation. The research project focused only on Hungary and the Seventh-day Adventist Church and therefore provides only limited help outside this frame of reference. Since the focus of this project is primarily concerned with pastoral leadership and mission strategy, this dissertation will not contribute much to a theology of ministry and the church. It needs to be pointed out that the stated "overall

objective" is beyond the scope of this project and this dissertation project, even when fully implemented, will merely contribute to the overall goal. There will need to be additional projects to help achieve the overall objective.

Definition of Tools and Terms

There are five tools used for assessing the pastoral workers in Hungary that need to be described. In the following paragraphs short overviews will be written about each tool applied and the terms used in the dissertation will be defined in order for the reader to have a more precise understanding of their meaning.

Myers-Briggs Type Indicator

The Myers-Briggs Type Indicator[1] (MBTI) was developed by Isabel Briggs Myers and her mother, Katharine Cook Briggs. Their aim was to create a tool to indicate, validate, and put to practical use Carl Gustav Jung's work on psychological types. They developed a theory that every individual has a primary mode of operation within four categories: (1) our flow of energy; (2) how we take in information; (3) how we prefer to make decisions; (4) the basic day-to-day lifestyle that we prefer.

Within each of these categories, we "prefer" to be either: (1) Extraverted or Introverted; (2) Sensing or Intuitive; (3) Thinking or Feeling; (4) Judging or Perceiving. We all naturally use one mode of operation within each category more easily and more frequently than we use the other mode of operation. The combination of our four "preferences" defines our personality type, which can be expressed as a

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[1]David Kiersey, *Please Understand Me II, Temperament, Character, Intelligence* (Del Mar, CA: Prometheus Nemesis, 1998), 9.

code with four letters. The possible combinations of the basic preferences form 16 different personality types. Learning about our personality type helps us to understand why certain aspects of life come easily to us, while others are more of a struggle. The goal of knowing about personality type is not only to understand and appreciate ourselves but also the differences between people. As all types are equal in value, there is no best type. Here are the definitions of the four pairs of preferences:[1]

Flow of energy

Extraverts (E)—Extraverts relate more to the outer world of things, people and environment. They ask the question, "How do I relate to what is going on out there?" Their primary source of interest and energy comes from the world outside them. Extraverts feel a loss of energy if they engage in too much introspection.

Introverts (I)—Introverts prefer to relate more to the inner world of ideas, concepts and feelings. They ask the question, "How does what is going on out there relate to me?" Energy expended relating to the outer world returns when introverts are alone and can look inside themselves.

Information Intake

Sensing (S)—Those with a preference for sensing allow the world to touch them deeply through their five senses. They want to be grounded in the practical, concrete aspects of life.

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[1]Roy M. Oswald and Otto Kroeger, *Personality Type and Religious Leadership* (Washington, DC: Alban Institute, 1988), 2-3.

iNtuition (N)—Those with a preference for intuition want to perceive meanings, possibilities and relationships in reality. They tend to be future-oriented and prefer to rely on their imagination.

Decision Making

Thinking (T)—Those with a preference for thinking are more comfortable with logical decisions. They prefer to stand outside a situation and analyze its cause and effect.

Feeling (F)—The preference for feeling is indicated by a tendency towards value-centered decisions. Those who prefer feeling over thinking prefer to stand inside situations to decide what they like and dislike.

Lifestyle Preferences

Judging (J)—The judging preference identifies persons who want their lives ordered, structured and planned. They like to plan their lives and live their plan.

Perceiving (P)—Those with a preference for perceiving want to respond to life rather than plan it. At all times they work to keep their options open so that they are free to respond to situations in a variety of ways.

Spiritual Gifts Inventory

The second tool used was a Spiritual Gifts Inventory.[1] According to New Testament teaching the Holy Spirit provides believers with spiritual gifts for building

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[1]Dan R. Dick and Barbara Miller, *Equipped for Every Good Work* (Nashville, TN: Discipleship Resources, 2001), 38-43. The author does not fully agree with all of the descriptions of given by Dick and Miller, but the descriptions were used according to an Adventist understanding of them.

up the church of God. The list of the following twenty gifts comes from four passages from the epistles of Paul (Rom 12:6-8, 1 Cor 12:4-11, 27-31, Eph 4:11-12).

According to my observations there are primary gifts that can be seen easily and which characterize a person, and there are secondary gifts that are less visible but still equip members for ministry. The different primary and secondary gifts make up gift clusters that give us information about which type of ministry someone is equipped for. Four clusters[1] of spiritual gifts as used by Dick and Miller are listed below.

Spiritual Gifts

Administration—The gift of organizing human and material resources for the work of Christ, including the ability to plan and work with people, delegate responsibilities, track progress, and evaluate the effectiveness of procedures. Administrators attend to details, communicate effectively, and take as much pleasure in working behind the scenes as they do in standing in the spotlight.

Apostleship—The gift of spreading the gospel of Jesus Christ to other cultures and countries. Apostleship is the missionary zeal that moves us from familiar territory into uncharted waters in order to share the good news. Apostles embrace opportunities to learn foreign languages, visit other cultures, and go to places where people have not had the opportunity to hear the Christian message. It is no longer necessary to cross an ocean to enter the mission field. Even across generations, we may find that we need to "speak other languages" just to communicate.

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[1] Ibid, 29.

Compassion—The gift of exceptional empathy with those in need that moves us to action. More than just concern, compassion demands that we share the suffering of others in order to connect the gospel truth to the reality of life. Compassion takes us beyond our comfort zones and moves us to offer practical, tangible aid to all God's children, regardless of who they are or the response we receive in return for our service.

Discernment—The ability to separate truth from erroneous teachings and to rely on spiritual intuition to know what God is calling us to do. Discernment allows us to focus on what is truly important and to ignore that which deflects us from faithful obedience to God. Discernment aids us in knowing whom to listen to and whom to ignore.

Evangelism—The ability to share the gospel of Jesus Christ with those who have not heard it before or with those who have not yet made a decision for Christ. This gift is manifested in both one-on-one situations and in group settings, both large and small. Evangelism is an intimate relationship with another person or persons that requires the sharing of a personal faith experience and a call for a response of faith in God.

Exhortation—The gift of exceptional encouragement. Exhorters see the silver lining in every cloud, offer deep and inspiring hope to the fellowship of believers, and look for and commend the best in everyone. Exhorters empower others to feel good about themselves and to feel hopeful for the future. Exhorters are not concerned by appearances; they hold fast to what they know to be true and right and good.

Faith—The exceptional ability to hold fast to the truth of God in Jesus Christ in spite of pressures, problems, and obstacles to faithfulness. More than just belief,

faith is a gift that empowers an individual or a group to hold fast to its identity in Christ in the face of any challenge. The gift of faith enables believers to rise above pressures and problems which might otherwise cripple them. Faith is characterized by an unshakable trust that God will deliver on his promises, no matter what. The gift of faith inspires those who might be tempted to give up, to hold on.

Giving—The gift of the ability to manage money to the honor and glory of God. Beyond the regular response of gratitude to God that all believers make, those with the gift of giving can discern the best ways to put money to work, can understand the validity and practicality of appeals for funds, and can guide others in the most faithful methods for managing their financial concerns.

Healing—The gift of conducting God's healing power into the lives of God's people. Physical, emotional, spiritual, and psychological healing are all ways that healers manifest this gift. Healers are prayerful, and they help people understand that healing is in the hands of God. Often their task is to bring about such an understanding more than it is to simply erase negative symptoms. Some of the most powerful healers suffer personally from some of the most heartbreaking afflictions.

Helping—The gift of making sure that everything is ready for the work of Christ to take place. Helpers assist others to accomplish the work of God. These unsung heroes work behind the scenes and attend to details that others would rather not be bothered with. Helpers function faithfully, regardless of the credit or attention they receive. Helpers provide the framework upon which the ministry of the body of Christ is built.

Interpretation of Tongues—The gift of (1) the ability to interpret foreign languages without the necessity of formal study in order to communicate with those

who have not heard the Christian message or who seek to understand, or (2) the ability to interpret the gift of tongues as a secret prayer language that communicates with God at a deep spiritual level. Both understandings of the gift of interpretation of tongues are communal in nature: the first extends the good news into the world; the second strengthens faith within the fellowship.

Knowledge—The gift of knowing the truth through faithful study of Scripture and the human situation. Knowledge provides the information necessary for the transformation of the world and the formation of the body of Christ. Those possessing the gift of knowledge challenge the fellowship to improve itself through study, reading of Scripture, discussion, and prayer.

Leadership—The gift of orchestrating the gifts and resources of others to accomplish the work of God. Leaders move people toward a God-given vision of service, and they enable others to use their gifts to the best of their abilities. Leaders are capable of creating synergy, thereby helping the group to achieve much more than its individual members could achieve on their own.

Miracles—The gift of an ability to operate at a spiritual level to recognize the miraculous work of God in the world. Miracle workers invoke God's power to accomplish that which appears impossible or impractical by worldly standards. Miracle workers remind us of the extraordinary nature of the ordinary world, thereby increasing faithfulness and trust in God. Miracle workers pray for God to work in the lives of others, and they feel no sense of surprise when their prayers are answered.

Prophecy—The gift of speaking the word of God clearly and faithfully. Prophets allow God to speak through them to communicate the message that people most need to hear. While often unpopular, prophets are able to say what needs to be

said because of the spiritual empowerment they receive. Prophets do not foretell the future, but they proclaim God's future by revealing God's perspective on our current situation.

Servanthood—The gift of serving the spiritual and material needs of other people. Servants understand their role in the body of Christ to be that of giving comfort and aid to all who are in need. Servants look to the needs of others rather than focusing on their own needs. To serve is to put faith into action; it is to treat others as if they were Jesus Christ. The gift of service extends our Christian love into the world.

Shepherding—The gift of guidance. Shepherds nurture others in the Christian faith and provide a mentoring relationship to those who are new to the faith. Displaying an unusual spiritual maturity, shepherds share their experience and learning to facilitate the spiritual growth and development of others. Shepherds take individuals under their wing and walk with them on their spiritual journeys. Many shepherds provide spiritual direction and guidance to a wide variety of believers.

Teaching—The gift of bringing scriptural and spiritual truths to others. More than just teaching Christian education classes, teachers witness to the truth of Jesus Christ in a variety of ways, and they help others to understand the complex realities of the Christian faith. Teachers are revealers. They shine the light of understanding into the darkness of doubt and ignorance. They open people to new truths, and they challenge people to be more in the future than they have been in the past.

Tongues—The gift of (1) the ability to communicate the gospel to other people in a foreign language without the benefit of having studied the said language (see Acts 2:4) or (2) the ability to speak to God in a secret, unknown prayer language that can

only be understood by a person possessing the gift of interpretation. The ability to speak in the language of another culture makes the gift of tongues valuable for spreading the gospel throughout the world, while the gift of speaking a secret prayer language offers the opportunity to build faithfulness within a community of faith.

Wisdom—The gift of translating life experience into spiritual truth and of seeing the application of scriptural truth to daily living. The wise in our faith communities offer balance and understanding that transcend reason. Wisdom applies a God-given common sense to our understanding of God's will. Wisdom helps us remain focused on the important work of God, and it enables newer, less mature Christians to benefit from those who have been blessed by God to share deep truths.

Spiritual Gifts Clusters

Nurturing Gifts—The primary nurturing gifts are wisdom, shepherding, exhortation, helping, discernment, faith, and compassion. Nurturing congregations tend to be very committed to building up fellowship, visitation, small groups, Sunday school, and member care. The mission of making disciples is primarily turned inward, and the vision of the congregation generally focuses on strengthening the existing fellowship.

Outreaching Gifts—Predominant outreaching gifts include apostleship, evangelism, miracles, compassion, healing, servanthood, and prophecy. Outreaching congregations tend to be missional in nature, serving the community in a variety of ways, and reaching out to people in their area. For them, disciple-making is about equipping people to minister to others in the world, and their congregational vision includes images of peace, harmony, equality, and justice.

Witnessing Gifts—The major witnessing gifts that cluster together are knowledge, faith, prophecy, teaching, evangelism, exhortation, and healing. Witnessing congregations tend to emphasize worship, Christian education, and church growth, with a strong message for the masses. Faith-sharing is central to the life of the fellowship, and they expect to persuade people to come to them. Here, mission is about increasing the number of Christian disciples, and the vision includes an ever-expanding pool of programs and ministries which the church could provide.

Organizing Gifts—Chief among the organizing gifts are knowledge, administration, giving, leadership, helping, teaching, and wisdom. Organizing congregations tend to be highly structured, very organized, and program-rich. Committees and work teams involve large numbers of people. The focus is on the institution, and the mission of making disciples reflects a desire to get more people involved in leadership. The vision in most organizing churches is of financial security, strong leadership, a big building, and an active raft of programs and services.

Leadership—Interaction Styles

The third tool is the Leadership—Interaction Styles.[1] There are four styles which represent a combination of behaviors. They deal with a person's focus (task or people) and how someone shares information (by asking or telling). As we understand these four styles, we can learn to interact more effectively with each other. A better understanding also helps us to see actions, behavior, and thinking of others as simply

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[1]Ibid., 58-60.

different, without judging them. Each of the four styles can be effective in appropriate settings.

In interdependent leadership structures, such as teams, it is critically important to find ways to interact effectively. Quite often our perception of ourselves is different from the way others see us. This tool helps us understand our interaction style more accurately. While certain leadership settings may call for a leadership style that is not our dominant style, we need to be aware of the fact that we lessen our leadership potential when we are forced to operate in one of our non-dominant styles. The four styles are:

Directors—Directors tend to be task oriented, focused on results and getting the job done. They stick closely to agendas, calendars and the clock—beginning and ending at assigned times. They get down to business quickly and strive to keep everyone focused on the work to be done. They hate to waste time and are easily annoyed by side conversations and distractions. They like to be in control, and often need to be in charge. Directors often do much of their work alone rather than in groups or teams.

Dreamers—Dreamers tend to be sociable and people-oriented. Dreamers are committed to having a good time, and they often seem unfocused or disorganized. They are talkative, opinionated, and passionate. They maintain eye contact and may dominate conversation. Usually, dreamers maintain a high energy level and a great deal of enthusiasm.

Pleasers—Pleasers are people-oriented, often more concerned with others than with themselves. Pleasers seek to maintain balance, harmony, and civility in every setting. Pleasers try to keep everyone happy and are, therefore, often frustrated.

People's needs and feelings always take precedence over tasks; therefore pleasers are sensitive relationship builders.

Thinkers—Thinkers take their work seriously. A thinker will do whatever it takes to get the job done. Highly organized, thinkers rely on facts, information, data, and figures to make decisions. Thinkers want to gather as much information as possible, want to look at issues from as many angles as possible, and want to take as much time as needed before committing to any course of action.

Spirituality Web

The fourth tool is the Spirituality Web.[1] The Spirituality Web describes the different ways people approach and experience God. Holmes[2] started with four types and later added a fifth; recently Dick and Miller's work added a sixth. Each type represents a combination of the vertical axis of Approach and the horizontal axis of Experience. The Approach axis refers to ways we reach out to God, while the Experience axis refers to ways we recognize God. Everyone experiences all six types, each has value, but one type tends to dominate. Identifying our dominant type helps us to know ourselves and respect our differences. As we begin to better understand our spirituality web, we can learn to cultivate areas of approach and experience that are less familiar to us so that we can grow toward integration, balance, and wholeness. The six spirituality types are:

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[1]Ibid., 74-81.

[2]Ibid., 73. Referring to Urban T. Holmes, *A History of Christian Spirituality: An Analytical Introduction* (New York: Seabury Press, 1980).

Head Spirituality—For the head spirituality type the study of Scripture is central. The primary purpose of the church is for worship and education. They believe that God can be known and that faith is rational. They are primarily occupied with the practical benefits of the Christian life.

Heart Spirituality—For the heart spirituality type the focus is on a relationship with Jesus. Sharing their faith is essential, and there is a strong commitment to prayer for others. They believe that in knowing God, experience is more important than the study of Scripture. They have a praise-oriented life.

Pilgrim Spirituality—The person who has a pilgrim spirituality type seeks meaning in life. Pilgrims are looking for answers to a lot of questions. There is an openness to a wide variety of faith traditions, and therefore they do not like it if anyone tells them what to believe. They take everything into consideration, and accept only what makes sense. Pilgrims believe that faith formation is a process or a journey.

Mystic Spirituality—The mystic spirituality type focuses on the mystery of God. Prayer and meditation are central for them. They like to practice spirituality in solitude, therefore retreats and renewals are important for them. Mystics believe that God is there primarily to be listened to, and that the main goal is personal spiritual development.

Servant Spirituality—Servants believe that people should be doers, not only hearers of God's will. Their outlook is mainly anti-institutional, since they see that institutions hinder and complicate ministry. They believe that God is unknowable. Christianity means to be like Jesus, so the Golden Rule and the Great Commandment define faith. Prayer is of secondary importance for them.

Crusader Spirituality—The crusader spirituality type person feels a single-minded devotion to the call. All time, energy, and resources are committed for the success of the mission task. They believe that spiritual disciplines provide the focus, so they practice them regularly. For them, Christian community is found in the company of like-minded crusaders.

The Spirituality Web seeks to identify how people encounter God through the different means of grace such as: prayer, the study of Scripture, the Lord's Supper, fasting or abstinence, Christian conferences or fellowship activities, and acts of mercy.[1]

Task Type Preferences

The fifth tool is the Task Type Preferences.[2] There are four ways in which people like to work together to complete a given task: (1) short or long term, (2) smaller or larger tasks, (3) theoretical or creative work, and (4) task or people focused. People are more effective when they are allowed to interact in their preferred work setting. People become burned out and frustrated when they are placed in work situations they do not enjoy.

There are four types of task groups and the name of each type explains what motivates each individual and what gives them most satisfaction in working with others:

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[1] Ibid., 75-79.

[2] Ibid., 90.

Project—People who prefer the project type of task like to see programs, ministries, or events through from start to finish—planning, organizing, implementing, and evaluating all aspects of a project.

Work—People who prefer the work type of task like to do hands-on work, without having to bother with the preplanning and organizing. This group wants to be active on the front line.

Process—People who prefer the process type of task enjoy doing the brain-work around the committee table with pen, paper, and planning. This group hands work tasks over to others who prefer that type of task.

Fellowship—The people who prefer the Fellowship type of task perform tasks together with a sense of community and common purpose. The work done is secondary to the sense of connection and shared experience.

CHAPTER II

PERSONAL, SPIRITUAL, AND THEOLOGICAL BASIS FOR MINISTRY

Introduction

Ministry is first of all our full existence and only secondly the work we
perform. The apostle Paul says: "We are therefore Christ's ambassadors, as though
God were making his appeal through us" (2 Cor 5:20 NIV).[1] Our effectiveness, to a
large extent, depends on how God's character is reflected through us. Having said
that, I do not mean that first we need to be superhuman before we can minister to
others. Our self-assessment should be based on grace. We open up ourselves before
God and in spite of His complete knowledge about us, He accepts us as we are, in
order to lead us to true repentance and healing. Our grace experience can be the most
effective tool in helping others to find healing for their brokenness.

In this chapter I would like to share my personal spiritual journey, my passion
for ministry, and my viewpoint about the spiritual formation of ministers. As I share
reflections on my life I hope to model for my fellow ministers how we as church
leaders can open ourselves before God and each other in order to build a strong
community. I believe the presupposition that transparency invites transparency, and

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[1]Bible quotations, unless otherwise noted, are from *The Holy Bible*, New International
Version, copyright 1973, 1978, 1984 by the International Bible Society.

for that reason it is worthwhile to accept the challenge of making myself vulnerable before others.

In the first half of this chapter I draw conclusions from my past and from the results of my self-assessment. I also share my personal and spiritual needs and goals in order to make myself accountable for a more efficient ministry.

In the last part of the chapter I reflect on my theological understanding of ministry and seek to harmonize my life with my beliefs and service.

Finally I will make suggestions on how the church should perform ministry in the twenty-first century in an emerging postmodern society.

As part of my Doctor of Ministry project, I plan to lead most of my fellow Hungarian Adventist ministers through a similar process to the one I was led through. I assume my paper will give further help to those seeking to experience spiritual and professional growth.

Biographical Background

Brief History

Providential Leading

As I look back on my life I can see God's special leading from very early in my life. My parents came from a strong Catholic background and accepted the Adventist message when they were in their twenties. At the start of the Communist regime my father paid a high price for his faith, which led him to be quite strict. I rebelled against that in my teenage years and even though I had a good knowledge about God and the Bible, my heart was far from Him.

When I was eighteen I became free to choose the lifestyle I wanted to follow. To my parents great surprise I decided to be baptized and join the church. God led me

to a group of cheerful young Christians and for the first time in my life I came to know that through God's grace I was free and did not need to work in my own strength to enter God's Kingdom. Through that experience I began to see things differently. I started to appreciate the way I was raised, the discipline, the good knowledge of truth, and the strong family connections. I realized that my parents had also been on a long journey and that their faith had grown. As a result of my upbringing I still look critically at my faith and the practices of the church but mainly to find meaning and satisfaction in them.

Early Ministry

Soon after my conversion experience the sense of calling for ministry started to grow in me. I was quite reserved partly due to the cultural and environmental changes I went through. I had grown up in a rural setting and my adaptation to my new life in the capital city of Budapest was new to me. I did not take the initiative in serving my local church for I was too timid. But the Sabbath School superintendent got me involved week by week. I learned to serve and began to love to be involved in God's work and to minister to His people. Later I realized that the adaptability I learned from those experiences became a great help in my ministry.

I entered the ministry when I was twenty-one, after I received my training through the Council of Free Churches' Seminary in Budapest. Even though I did not have any practical training in ministry, God gave me an excellent pastoral mentor who worked in the neighboring district. I had an easy district, where as a single person I lived among the people and learned to love God's people. In that assignment I spent most of my time working with non-Adventists so that mission became the central focus of my ministry.

**Development of My Passion for
Ministerial Training**

I continued my studies during my pastoral assignment and graduated from the
Lutheran Theological University, Budapest in 1985. As I faced greater and more
complex challenges I began to realize my lack of training. When I went to Newbold
College in England for one year I become aware of new ways to grow in ministry.
Since my year at Newbold I have tried to continue studying on my own. My painful
experiences because of my lack of ministerial training led me to have a growing
interest in pastoral coaching. Since the Adventist ministerial training program in
Hungary changed only recently, I realized that most of the pastors face the same
challenges I did.

I started to share my experiences of how I struggled to develop my skills in
different areas of ministry with my fellow ministers. I shared materials I had prepared
and gradually became a resource person for my colleagues. As I visited different
churches I looked for potential spiritual leaders and directed a number of young men
to prepare for ministry. I was first elected to be a conference president when I was
thirty-three which pushed me to work more intensively to develop my pastoral skills
and to direct new people to the ministry. In 1994 I was called to teach at the
seminary, in addition to my administrative work.

Leadership Development Overview

I see my life as a storyline in God's heart-shaping plan and recognize the different subplots He used to prepare me for the role assigned to me.[1] From this viewpoint there have been no disadvantages in my life, since everything has worked to prepare me to be a successful spiritual leader. Below is a brief reflection on my own heart-shaping story.

Culture—I grew up in a communist society, which influenced most Adventist families in Hungary. Since my parents did not compromise their faith I had great difficulties in my childhood. I did not enjoy those experiences, since I was often the subject of mockery because I would not compromise my faith. But later I realized that those experiences gave me character and helped me become one of the driving change agents leading the church in Hungary in spite of my youthfulness.

Call—It took me some time to realize that God was calling me to ministry, but I soon became deeply convinced. I discovered that God was calling me to a "Barnabas-type" ministry: to find people God called for ministry, to encourage them, and to help them to grow, even if they became "bigger" than me. I still enjoy doing that, and I am always seeking ways to help the people around me to find more fulfillment in their ministry. That is my life mission.

Community—I have a friendship network with some of my fellow ministers, but I find it difficult to maintain, because of limited time and great distances even though I often make sacrifices to strengthen it. I have found that friendship with my colleagues helps me to openly debate and find consensus in committees.

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[1]The following section is based on Reggie McNeil, *A Work of Heart, Understanding How God Shapes Spiritual Leaders* (San Francisco, CA: Jossey-Bass Publishers, 2000).

Unfortunately I do not have a friendship network with all of the leaders I serve with on the committees. My lack of friendship with non-Adventist people is a sensitive area in my life, since most of my wife's friends are non-Adventists.

Communion—I am a scheduling type of person who intentionally plans to spend time with God every day. The main challenge is that many times I put too many other things into my to-do-list, making it hard to spend quality time in my devotions. I have struggled with this problem many times and have found that if I have my devotions first thing in the morning I can present all my challenges, hopes, and difficulties that I might face during that day to God.

Earlier in my life I was tempted to see God more as a Judge or a Ruler. However after having three children, my view started to change. Now I see Him more as a Father.

Conflict—I was really challenged by conflicts a year before I first became conference president. I had not experienced many conflicts in my ministry up to that point. In the Bekescsaba church I had a lot of success: the church had many baptisms and 50 percent growth in the previous two years. But some of the influential older members felt neglected and started to complain and some accused me openly at church business meetings. I was totally unprepared and shocked by the attacks, but the Lord kept me from retaliation. I was firm but calm, and later I learned that the members respected me for that.

Commonplace—I have hardly done any physical work in the last twenty years, because I lived in a city environment. The house where we moved recently has a garden so I decided to work an hour every day to give myself time to meditate on creation and to become acquainted with God in a new way. I learned this as a child,

and am looking forward to enriching my life again through this commonplace experience.

Although I am often away from my family for weeks at a time while working as a church leader I feel grateful for this new opportunity to have time to reconsider my relationship with them.

Temperament

I only started consciously thinking about my temperament in connection with my Doctor of Ministry studies. The Myers-Briggs Type Indicator (MBTI)[1] gave me some new insights about myself but mainly it reinforced my previous observations.

Explanation of My MBTI

According to the MBTI test I recently took, my four preferences are ISFJ, which means that I am:

Introverted (I), refers to how I receive energy. I love to be with people, but I get energy when I am alone. I rarely speak before I think through the consequences of what I am about to say. I feel relaxed among my close circle of friends, but I am more reserved among strangers.

Sensing (S), refers to how I gather information. I mainly operate through my five senses. I observe the real world, the practical, concrete aspects of life. I prefer to

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[1]For a detailed analysis of types, see David Kiersey, *Please Understand Me II, Temperament, Character, Intelligence* (Del Mar, CA: Prometheus Nemesis, 1998), and Roy M. Oswald and Otto Kroeger, *Personality Type and Religious Leadership* (Washington, DC: Alban Institute, 1988).

rely on systematic and accurate observations. I have plans for the future, but I enjoy life as it is.

Feeling (F), refers to how I make decisions. Even though my decisions are logical, I make decisions by taking into consideration the feelings of others. I value relationships and personal priorities over objective achievements. I prefer to persuade people rather than forcing decisions upon them.

Judging (J), refers to my lifestyle. I structure and plan my life well. I try to be open to react to changing situations, but I prefer things to be settled and organized in advance. I tend to drive things to closure. Decisions should be made as soon as possible.

Reflections on My Life and My Project

From the MBTI frame of reference I have gained some insight concerning myself and my spiritual life. Since I prefer reflection and contemplation I prefer to spend my devotional time alone. Family worship has become somewhat secondary in my devotional life. I enjoy spending time in nature and can easily sense God's presence there. I like to focus on my relationship with God, and try to find personal rather than theoretical messages from my devotional time. I prefer to plan my devotions in a structured, systematic way, and find difficulty coping with rapid change.

Knowing these preferences about myself helps me to see why some issues get more emphasis in my theological thinking. While I am open to communicate truth in a practical, relevant manner, I am somewhat conservative in dealing with the content of the message. The revelation of God is significantly "seen" through the incarnation of Jesus Christ and Creation. I also have a high regard for the church as an institution.

Since I prefer to deal more with clear, practical messages from the Bible, many of my sermons are based on Old Testament stories. I seek to balance theoretical truth with the relational and emotional issues of life.

As I reflect on my past ministry I can understand why it is important for me to have stability and order in the church. Since I lived through a period of time in the church when significant changes took place, I work to protect the church from any unnecessary changes. Rapid changes were not only taking place in Hungarian society but in the church as well. Because of that I have learned to focus on developing sound plans and procedures. I was involved in developing many of the policies which the church is using today. As a church pastor I focused on every age group in the church by developing programs for the children and young people and frequently visiting older members, shut-ins, and the sick.

In my family life I also focus on stability and close relationships. I tend to be governed by routine, so I frequently need to be reminded to plan surprises and to be responsive to the immediate situation. I provide emotional and financial stability for my family and work to be the protector and helpmate in difficult times.

Since my Doctor of Ministry project deals with pastoral job satisfaction I need to be aware of the fact that for a dutiful and loyal SJ it is easier to find job satisfaction than for some other temperaments. As I develop the assessment instruments I need to focus on the potential difficulties and the other temperaments which my fellow pastors have. But my protector-provider personality should assist me in accomplishing this project.

Spiritual Gifts

Introduction to Spiritual Gifts

I have taken a number of spiritual gifts tests that have identified the natural abilities God through the Holy Spirit has given me in connection with my work in the church. The identification of these gifts has helped me to understand my calling. According to my understanding, God never gives us a task, without providing us with the necessary resources. Following this logic my knowledge about my spiritual gifts helps me to fulfill my calling as God wants me to.

As I look at my spiritual gifts I have some observations and some general conclusions. Most of the members of the body of Christ receive more than one spiritual gift. The pastoral call often includes multiple gifts. Some of the gifts are hidden, while others are more developed. Most of the time the church is responsible for identifying the spiritual gifts of its members, in order to place responsibilities on the individual. In other cases the responsibility and task we receive, leads us to recognize particular spiritual gifts in our life and provides us with opportunities to develop them further. The same spiritual gifts can be used in different ways, depending on personality type, natural abilities, and task type preferences.

Spiritual Gifts Inventory Results

Following Dick and Miller's[1] explanations, I have listed my most developed spiritual gifts with which I work in my present ministry.

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[1]Dick and Miller, 38-43.

Administration—I am able to organize human and material resources, plan and work with people, and delegate responsibility. I enjoy working behind the scenes as well as leading out from the front. I really like to see things happen, tend to be organized, and continually search for competent people for different tasks. I am mainly project oriented, but I also have a deep concern for people. I am not frightened by the size or the difficulty of a task. I enjoy my work most when I am part of a good system, have full responsibility to organize and use resources for a project, and receive only a final evaluation of the project. I do not enjoy having someone micro-manage me as I am working on a project.

Knowledge—I enjoy studying Scripture in order to discover God's dealings with humanity. Through Bible study I often find help and direction to solve problems and am able to better learn how to work for the transformation of God's people. If there is a project to be done, I enjoy designing a process that will lead to the completion of the task. The gift of knowledge also gives me a firm foundation as I participate in the educational ministry of the church in Hungary.

Exhortation—The gift of encouragement has equipped me to empower others as they go through difficult situations. I am not very concerned with appearances and what people might think of me. I stand up for people even though I am alone. I often find myself in a position of saying things that are not popular when others are afraid to say them. I try to give people support and encouragement in difficult situations, and give counsel in an acceptable way. Most of my difficulties in ministry result from using this spiritual gift.

Leadership—I always try to bring out the best in people. One of my greatest desires is to help other people realize their full potential. I am happy to delegate tasks

to other people and I am not afraid of anyone doing a better job than me. I consider one of my most important tasks to provide vision and direction to the people I work with. Working in a system without a clear vision and strategy frustrates me, and since I am more effective working in a team, I always seek to work with gifted leaders. Most of the people respect me and consider me to be their leader, even though I am somewhat reluctant to play a dominant role in the congregation.

Discernment—I am able to see through situations and people, can detect dishonesty, self-interest, and deception. This gift helps me a great deal in my present ministry. People are often amazed that I have caught something that no one else saw or thought about. Many times when someone says something, I can discern that what was meant was completely different. This gift also helps me to know whom to listen to and whom to avoid when getting counsel and listening to people. This gift helps me during times of leadership selection to discern who is competent for a particular role. But above all, this gift helps me settle disputes that divide the people of God.

The different gifts make up a gift cluster (see chapter 1) that gives information about which type of ministry someone is equipped for. My cluster is *Organizing*. Since most of my spiritual gifts belong to the organizing cluster, I am more at home in a role where I can help the institution get more people involved in leadership, work for financial security and strong leadership, and operate more programs and services. Through my Doctor of Ministry project I aim to help the church in Hungary foster stronger pastoral leadership, improve organizational structure and financial resources.

Leadership—Interaction Style

The Leadership—Interaction Style[1] instrument gave me a deeper understanding as to why I behave in a certain way with people and increased my ability to know and appreciate other people's behavior.

My Leadership—Interaction Style is predominantly Director.[2] I tend to be organized, focusing on results, and the work to be done. I stick to calendars, the clock and to agendas. I like to be in control, or I do not want to be involved at all. When I operate in my director mode I am outspoken and decisive. I am more open to practical ideas and tend to value reason over intuition. I accept responsibility for the results of my decisions and show considerable self-confidence. I have often seen that the power of my ideas and actions have carried other people along.

When I am out of my comfort zone because things are not going well, or I need to work on a team that lacks a director, I move into a pleaser mode.[3] When I was a treasurer I functioned more in a pleaser mode than as a director. Sometimes stressful situations or emergencies can push me to operate in thinker or even in dreamer mode. Knowing my dominant style and learning how to harmonize it with other leadership styles has allowed me to move back more easily into my comfort zone. When I know why other people behave differently around me it helps me to reduce stress and tension and work more effectively.

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[1] Ibid., 57.

[2] Ibid., 58.

[3] For the stress paths of the Leadership—Interaction Styles see ibid., 61-62.

Spirituality Web

The Spirituality Web[1] provides me with still another dimension of understanding how God has equipped me to work for Him and His people. Everybody has their own way to deepen their relationship with God and to use their Spirit-given gifts. Even if people have the same gifts they still have different interests or ways of doing things. Therefore, the process of gift discovery does not stop with defining spiritual gifts.

As I look back at my life and my encounter with God I find that my dominant way to approach and experience God is as a servant. Being a servant also characterizes my relation to the organized church. I enjoy being involved in meaningful ministry and service. The church is not an end in itself. The relevancy of the church depends on how it can be a means to an end, namely to glorify God and to lead people to know God. I am frequently frustrated by senseless bureaucracy and formal structures. I would rather see the church being organized around meaningful and relevant ministries. Whenever possible I prefer to transform the committees I am on into task groups, because I greatly dislike wasting time by only talking about issues.

People tend to trust me because as a servant I take time to listen, and support them. Because of the interplay between spirituality, leadership, and being a servant, people have learned to trust me.

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[1]Ibid., 73.

In my project I hope to help the Hungarian pastors discover their spirituality types in order to be more effective in their work. I also desire that they will approach and experience God in very meaningful ways and that they will learn to tolerate others and to live in harmony with them.

Task Type Preference

The last assessment instrument I want to look at is the Task Type Preferences test.[1] While the Spiritual Gifts and the Spirituality Type instruments focused on our relationship with God and our spiritual connection with each other, the Leadership/Interaction Styles shows us how our behavior influences those relationships. The Task Type Preferences test helps the people to do the work for which they are equipped. When teams are structured in the way people prefer to work together, their work becomes much more effective and enjoyable.

My group task preferences are Project and Fellowship. This preference gives me the impetus to focus on the entire task including planning, organizing, implementing, and evaluating. I also prefer to work within a limited timeframe and see the project accomplished as soon as possible. While working on a project I prefer to be with a few people with whom I enjoy working in a relaxed way. The purpose of my Doctor of Ministry project is to work with my fellow pastors in a project setting to help them find out for themselves what I found out by taking various assessments.

Present Ministry Situation—Current lifestyle

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[1]Ibid., 87-88.

For a decade, until 1998, I was considered one of the leading change agents among the leaders in the Adventist Church in Hungary. My background gave me boldness to share a new vision, to show new possibilities, and to lead the activities of the church to do the right thing at the right time. Due to environmental changes and interpersonal conflicts my role in the church has changed somewhat in recent years. I felt forced to slow down, not because of the treasury position I held at the Union, but because of the leadership team I belonged to. I had difficulties in harmonizing my approach to leadership with the ministry philosophy, leadership style, and even the work ethic of my team members. In that situation I lost sight of my vision and became somewhat more critical.

I seriously considered making a significant change in my ministry and was open to leaving the country and searching for possibilities in mission service or fulltime study. I searched for God's leading and shared my struggles with people whom I could trust. I felt that God was encouraging me to stay. Later I read a book on leadership development and recognized my situation as a maturing phase in ministry and life.[1] I could identify with Robert Clinton's concepts of a plateau barrier, isolation, and ministry conflicts.

It seems that God's timing was in my studies, because my present state in ministry allowed me time and an openness to be more receptive than before. Since I was uncertain about my future, our family did not move close to the office when I was elected union treasurer. Recently we decided to move. The transition gave me an

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[1]J. Robert Clinton, *Making of a Leader* (Colorado Springs, CO: NavPress 1988).

opportunity to rearrange my life and implement several things I learned about in spiritual formation and life priorities. We have found a new Adventist Church family where we have the opportunity to put into practice my ideas about the contemporary church in an emerging postmodern society.

Through my struggles I recognized that my problems were shared by most of the pastors in Hungary. We have never taken time to know ourselves. We forget that we minister to people on the basis of who we are. Since God is a healer, as ministers we are called to be healers who are being healed. I would like to help my fellow pastors find the truth about themselves, so they can be more effective healers. This is the reason why I have chosen a project that seeks to be involved in assessing the various gifts and characteristics of Hungarian pastors.

Personal and Spiritual Needs and Goals

Dietrich Bonhoeffer in *Life Together* has written: "We must be ready to allow ourselves to be interrupted by God. . . . God will be constantly crossing our paths and canceling our plans by sending us people with claims and petitions. . . . It is part of the discipline of humility that we must not spare our hand where it can perform a service and that we do not assume that our schedule is our own to manage, but allow it to be arranged by God."[1]

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[1]Dietrich Bonhoeffer, *Life Together* (New York: Harper and Row Publisher Inc., 1954), 35.

Reflection on my personal history and self-assessment results leads me to look at my needs and goals. Above everything else I want to be prepared for the unexpected, to be available to God, and to the people He sends across my path.

Some of the recent events in my life, coupled with my studies, have led me to realize that there are new ways to search for my real needs and goals. As a scheduling type of person I tend to plot the future from a very functionalist perspective. I used to get involved in planning, strategizing, and then waiting for God to breathe life into my plans. I now realize that I need a new vision of God's will and spiritual preparation before I will be ready to act on God's side. In other words, I need spiritual formation and heart shaping.

The pressure of the urgent overrides the things that are really important. We know that spirituality is vital, we preach about it, but we hardly ever confront it. I have always worked for excellence in my ministry, but I need to ask myself: What is my priority? Do I seek better performance, more accomplishments, more personal influence, or do I desire to know God, my wife, and my children? Should I submit myself to societal, cultural, and even church organizational expectations rather than seek what really matters? In other words, will I live up to my human ambitions and fulfill the expectations of others, or be fully available to God to accomplish the vision He has given me concerning His will? I would like to address these questions in two parts; first by looking at my personal needs and goals in life, and then by dealing with my spiritual needs and goals.

Personal Needs and Goals

Since the world has changed extensively over the last fifteen years or so, my most urgent need is to have "margin." "Margin is the amount allowed beyond that

which is needed,"[1] explains Swenson. "It is the leeway we once had between ourselves and our limits. Margin is the opposite of overload. If we are overloaded we have no margin, or we have negative margin."[2] Theoretically I agree that having margin is what I most need, but it seems that with each succeeding year pressures in life increase.

As Swenson suggests, "To be healthy, we require margin in at least four areas: emotional energy, physical energy, time, and finances. Conditions of modern living, however, have drained these margins rather than sustaining them."[3] To have more margin we either need to increase our strength and energy or decrease the load. Following this line of reasoning I believe there are important needs to be fulfilled in order to have the desirable margins in my life.

Contentment

The first margin need is contentment. Contentment is dependent on the fulfillment of our human needs. There are basic needs for food, water, clothing, and a place to sleep, but we all want more than having our basic needs fulfilled. We want to enjoy some of the finer things in life. We cannot be content without aesthetic experiences or without an appreciation for beauty. But the highest level of human need is a sense of self-worth.

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[1]Richard A. Swenson, *Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives* (Colorado Springs, CO: NavPress, 1992), 91.

[2]Ibid., 92.

[3]Ibid., 100.

Jon Paulien[1] explains that most people seek to build their own sense of self-worth in three basic ways: (1) through the accumulation of possessions; (2) through the self-development approach; and (3) by the opinions others have of them and the way others behave towards them.

I have tried all of these ways to some extent, but have focused mainly on the second approach. I strove for high performance in my pastoral and administrative work. Achieving promotion and more dignified offices motivated me, but I have realized that personal achievement is not enough, and in recent years I have turned to a relationship approach. Even though I am not primarily people oriented, my wife and daughters have taught me to appreciate personal relationships as a way of finding deeper contentment.

Since most personal relationships are fragile in some ways I need to learn to be free from being controlled by my own feelings about what others think about me. I also need to learn that while I strive for achievements and meaningful relationships, I need to be balanced and spend time in celebration. I rob myself of contentment by constantly finding new aims and goals to reach without stopping and reflecting on my accomplishments. Gratitude and appreciation of God's blessings will give me more rest and peace.

In order to encourage more contentment in my life I have set a goal to develop more personal relationships. As a pastor and administrator I face many draining relationships. Following Jesus' example I have decided to establish friendships where

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[1]Jon Paulien, *Knowing God in the Real World* (Boise, ID: Pacific Press Publishing Association, 2000), 13-33.

I can enjoy some relaxing activities. By creating situations where I can celebrate and nurture my heart needs I will also deepen my longing for the eternal.

Simplicity

Richard Foster says: "Simplicity is freedom. Duplicity is bondage. Simplicity brings joy and balance. Duplicity brings anxiety and fear. The preacher of Ecclesiastes observes that 'God made man simple; man's complex problems are of his own devising'" (Eccl 7:29, JB).[1] Simplicity is, in my understanding, one of the basic elements needed to bring our inward and outward life into harmony. Simplicity should include truthful and honest speech, the assurance that God will provide, and a readiness to share our goods with others.

The freedom of simplicity is violated by consumerism which tries to control everyone. In addition, most of the Adventist pastors in Hungary live and work as managers. Most pastors are in multi-church districts, have to fight with complicated organizational structures, committees and boards, do a lot of traveling, and have less and less time to do real ministry. In order to survive we tend to switch to crisis-mode living. People in crisis-mode usually find their lives marginalized and relationally, emotionally, and spiritually shallow.

As part of my project I would like to model a simplified lifestyle in order to help my fellow pastors to learn to deepen their relationship with God and with others.

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[1] Richard J. Foster, *Celebration of Discipline: The Path to Spiritual Growth* (London: Hodder and Stoughton, 1999), 99.

Balance

When God created human life, everything was in harmony. The physical, the social, and spiritual life were lived in balance. But today one of our biggest struggles is to find balance in life. There are so many choices, so many decisions to make, so many expectations to meet that we are under a great deal of pressure. As we try to reach a higher level of achievement and success in life, the result is more imbalance. Swenson reminds us: "While undivided devotion to one cause can bring great success and vault a person into prominence, such a priority structure often leaves the rest of that person's life in a state of disorder. Thus it is not uncommon to discover a physician who fails as a spouse, a pastor who neglects personal health, or an executive who fails at all those other areas. Traditional wisdom has told us not to put all our eggs in one basket. Yet, in pursuit of excellence, we often discard this basic wisdom. Balance is not the goal; preeminence is the goal."[1]

This does not mean that we should work halfheartedly, but it does remind us that excellence is often coupled with failure. If we need to choose between excellence and balance, how should we choose? God never asks us to fail in any area of our life in order to fulfill His will. Does this not suggest that pastors and Christians should show excellence by living and demonstrating a balanced life?

Some believe that balance is a matter of priority, but it is more. To demonstrate love and commitment to God, to spouse, to children, to church, and to people is a requirement and duty. We should not divide our love and commitment

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[1]Swenson, 217.

between the various areas in life. Rather we should love and commit ourselves fully to all areas, at least for us who have God as the central focus in our lives. The matter of priority and balance especially applies to our use of our time.

As I struggle to restore balance in my life I will need to reach certain goals. I must also be willing to say no sometimes, but as a servant type of person it is hard to do that most of the time. I also need to prioritize my duties so I spend more time with the important instead of the urgent. I need to cultivate a vision of God's will, to keep Him in the center of my life. And most importantly I need to learn to allow others to say no! I will never be able to demonstrate that finding balance is one of the central goals in the Christian life unless I allow people the freedom to accomplish balance in their lives as well.

Rest

The last personal need and goal on the list is rest. Rest does not contribute directly to our accomplishments, but God commanded us to rest. Swenson says: "God, . . . has commanded us to rest. A biblically authentic and balanced life will include time to be still, to remember, to meditate, to delight in who He is and what He has made. But a large obstacle stands in our way: There is no glory in rest. No social acclaim. We are never a hero because we rest. We can only be still and better wait upon the Lord. We can only meditate upon the Word more. We can only have more margin with which to serve our neighbor. These things, however, are not socially

reimbursable."[1] The need for rest reminds us that we are creatures, dependent on God, and not invincible. We need physical, emotional, and spiritual rest.

Physical rest—As I grow older I am coming to realize the need for physical rest. I used to feel guilty for taking time off. One of my superiors, who I was close to, use to tell me that he never went on holiday or took a day off. He would frequently try to visit or call me early in the morning to see if I was working. Under that kind of modeling it was hard to learn that "productivity has no more spiritual value than does rest."[2]

Emotional rest—Pastors have a much harder time finding emotional rest. We are expected to give of ourselves to people, expected to have success in solving difficult problems, and to fulfill every demand. We are often drained emotionally before we realize our need for rest.

When I started to work in administration, I was shocked by the pressure placed on me by the church members. There was constant pressure to produce. It is still hard for me not to make work my highest priority. Developing relationships outside of the work environment could help me to find emotional relaxation and rest.

Spiritual rest—There are two types of spiritual rest: "The Sabbath rest is a rest He *calls* us to, and the surrendered rest He *offers* to us. The Sabbath rest we enter out of obedience; the surrendered rest we enter out of our need."[3] As Adventists we talk a lot about Sabbath keeping, but we often loose sight of the Sabbath rest.

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[1]Ibid., 227.

[2]Ibid., 228.

[3]Ibid., 233.

I was taught that the Sabbath is different for pastors than it is for members. Members can rest on the Sabbath but pastors need to work. Unfortunately when pastors work on Sabbath and fill the day with all types of meetings they unintentionally cause the members to break the Sabbath. The command to rest should be applied equally to the whole priesthood of believers. Therefore I will need to motivate the members to spend time in church on Sabbath for worship and for fellowship, and I must be careful that the church programs and business meetings do not force them into a life without rest on the day of rest.

Spiritual Needs and Goals

God focuses His activity on the human heart. In order to be of service for others, spiritual formation is a basic need. We were created to long for God in our innermost being, but when sin entered, humanity found itself constantly diverted to cheap substitutes. Spiritual disciplines are needed to guide us in our longing for God. People not only long for God, but He longs for us too and is eager to come closer to us.

The Spiritual Journey

Robert Mulholland gives "a fourfold definition of spiritual formation as (1) a process (2) of being conformed (3) to the image of Christ (4) for the sake of others."[1] This definition needs to be expanded with some additional biblical principles. Spiritual formation must always be grace-based (2 Pet 3:18). Spiritual formation is

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[1] M. Robert Mulholland, Jr., *Invitation to a Journey: A Road Map for Spiritual Formation* (Downers Grove, IL: InterVarsity Press, 1993), 15.

never a way to earn salvation. The spiritual disciplines help us respond to the graciousness of God. In addition, spiritual formation must also be holistic and should affect all aspects of our life.

As the above definition suggests, spiritual formation is a journey. Following Scott Peck's suggestion about the stages of man's spiritual journey,[1] I find myself between the questioning and the communal stages. There are a significant number of people in our churches who are deeply committed to the institutional stage. One of the biggest challenges pastors face is to help church members move on to deeper levels of faith and practice.

Not only would I like to reach a deeper experience in my spiritual journey and grow toward maturity, but I would also like to help church members realize that what many members consider as an uncompromised faith is nothing more than living in the institutional stage.

Here are the four major pillars of spiritual formation; namely worship, community, prayer and meditation, and Scripture.

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[1]The following insights are from class notes for "Spiritual and Theological Basis for Ministry" by Jon Dybdahl. M. Scott Peck suggests the following stages in man's spiritual journey: (1) The Anomic (lawless) stage where the person is rebellious against society and structure. Most people realize sooner or later that this approach does not work. (2) The Institutional stage is a stage of structure. People at this stage want to have simple straightforward answers. But sooner or later people realize that there is more to life and religion. (3) The Agnostic stage is a questioning, searching stage. Straightforward answers are not enough. Instead people at this stage want acceptance and understanding and begin to experience spiritual growth. (4) The Communal (mystical) stage involves a maturing of faith and is based on God rather than structure.

Worship

We are called to live a Christ-centered life but are often tempted to distance ourselves from that center. Worship is the means by which we recover our focus and return to our center. Worship is an instrument by which we are able to express our human response to the divine initiative.

An essential condition of true worship is to correctly understand who God is. Our relationship depends on how we see Him in our lives. Fear, self-righteousness, or a judgmental spirit result from an incorrect picture of God, for when we understand who the Lord is, it moves us to confession. When we understand God's grace we are driven to understand our guilt.

We worship God not only for who He is, but also for what He has done. We need to be reminded frequently that there is no way to repay God for what he has done. Worship is the recognition of grace and the recognition of who God is in relationship to each person.

As I read Richard Foster[1] I realized that I needed to cultivate a holy expectancy and practice the presence of God in every situation, for such a practice increased my sense of worship in my private devotions.

I have always had difficulty in experiencing a sense of worship in community, since most of the time I am a pulpit person and that carries some distractions and stress. I need to find more opportunity to worship as a participant.

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[1]Foster, 202.

Most Adventist gatherings are more or less meetings instead of worship. Constant worship renewal is required in order to be reminded that we gather to offer our praise and adoration to God and not just to be blessed by God. If worship is the means to help us focus our lives on God, we desperately need to work on and improve how we worship.

Community

Christians can only live out their faith in community. Fellowship with other people contributes to spiritual formation. As Christians open up before others and make themselves vulnerable, they realize more fully who they really are. Sin causes us to hide ourselves, not only from God, but also from others.

I realize that as a pastor and administrator I tend to reveal *what* I am, but most of the time that prevents others from knowing *who* I am. Generally speaking, in our Adventist subculture we tend to stress only the externals in our religious life, but that can be very dangerous for spiritual formation because we focus on self and personal private spirituality with no interaction with the faith community. To let God be in control of our spirituality we need a real community where we are accountable to each other.

To experience this in my life I will need to intentionally become a part of a community for my spiritual development. In my family I will need to strengthen the expression of love I give to them, to give more encouragement, and to practice forgiveness. It would also be good for me to belong to a small group where I do not need to be afraid to reveal who I am, and where I am able to practice accountability.

Prayer and Meditation

"To pray is to change. Prayer is the central avenue God uses to transform us. If we are unwilling to change, we will abandon prayer as a noticeable characteristic of our lives."[1] We all want to change, but most of the time we only want to change our outward appearance or our social or economical status. What we really need is for God to change how we think and act and speak. In general, the primary focus of prayer for most people is to talk to God and ask Him to do something for them. Perhaps we should pray that God will do something in us.

The most urgent need in my prayer life is to learn to listen to God. Recently I have started to take my challenges to Him. I have told God about my habit of rushing into things, my weakness in not listening, and my tendency to feel that prayer is asking for the right thing in the right form. Instead I came to realize that I need to listen before I can ask for the right purpose and before I can accept the right time. Learning to listen will contribute to my spiritual transformation.

Learning to slow down during my prayer time can also contribute to giving more thanks and offering more praise. I tend to take God's blessings for granted and focus more on getting. I need to spend more time in contemplation of God and his blessings.

I realized that meditation on Scripture would help me to learn to be more contemplative, for when I start meditating on what God has done in creation or in the life of His people in the past it is easier to reflect on my own life. Making time to

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[1]Ibid., 44.

meditate must be separated from my technical studies or the time I use to gather sermon material. The words of Dietrich Bonhoeffer helped me to understand this: "Just as you do not analyze the words of someone you love, but accept them as they are said to you, accept the Word of Scripture and ponder it in your heart, as Mary did. That is all. That is meditation."[1]

Scripture

Scripture is the fourth building block of our spiritual lives and God's written revelation; it is the most important means we can use to get to know Him. We can benefit from the Scriptures by reading, meditating, studying, and memorizing them.

Most of my time reading the Bible is spent in general reading using different versions and translations. I find it beneficial to read larger passages to see the big picture. God has worked in different ways in the history of mankind, and as we read of them we can see many instances that shed light on how God deals with us today.

One of my challenges is to spend quality time studying the Scriptures for my devotional life, and not merely to find material for sermons. Several times I have found that my best sermon material grew out of my devotional life. This has helped me to see the need to give priority to devotional study over the mere technical or analytical study.

Another challenge is to journal during my study time. Even though I have had some wonderful experiences when journaling, most of the time I do not exercise self-

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[1]Bonhoeffer in Foster, 33.

discipline to do so. My D.Min. studies and writing requirements have compelled me to exercise more self-discipline in that area of my life.

My understanding of the importance of memorization was enhanced by the discussions that took place in our classes. I started to practice it, and have already found it beneficial.

Challenges and Aims

As I look at my personal and spiritual needs and goals, there are a number of challenges and aims I want to work towards: (1) To experience deeper inner healing and to be able to model it in my ministry circle. (2) To harmonize my personal, spiritual life with my theology and with the services I perform for others and (3) To let God be in control of my life and my ministry in order to grow and experience the continuing presence of the Holy Spirit.

Theological Understanding of Ministry

In this section a theological foundation for ministry will be considered. How does human thinking about God relate to the society we live in? What is the missional challenge to which theology should be addressed? What revisioning of Adventist theology is needed in order to maintain relevancy? Finally the role of pastoral ministry will be examined, as an attempt to reshape that role for the future.

Theology in the Context of Changing Society

Theology should operate as a self-critical function of the church. The Bible is the revelation of God about Himself and about His dealings with humanity. Theology attempts to conceptualize and systematize this revelation, but we should realize that

this is human thinking. Since we need to respond to God's revelation existentially, our theology should be real, reflecting what we believe and how we live our lives.

Our human understanding has limits, and is influenced by a number of elements. Our cognitive processes embrace cultural, temperamental, and worldview questions.

Responding Culture

When we enter into dialogue with people, the things we need to discover are their values, their concerns, and their outlook on life. Although we already know that Jesus is the answer to every question, we need to listen first and understand peoples' questions before attempting to respond in a relevant way.

Hungary is in a transition period, moving toward a new emerging culture. The people in the 1990s turned to religion and spirituality but that interest was characterized by an emerging postmodern way of thinking. Hungarians are basically magical and partly medieval in their worldview. They are attracted by symbols, metaphors, stories, experiences and complex interactions. The people, and especially the younger generation, have started to leave behind the individualistic thinking of the modern world, and have become more community oriented. The traditional, hierarchical approach of interaction has changed to a form of networking. But at the same time society has become much more polarized. People are more diverse and fragmented, and behave in inconsistent ways. Since they are pluralists in their thinking, they are tolerant of different religions and worldviews, and pick and choose as they wish. But at the same time they do not believe anymore in an overall, global answer.

Where is God in the Picture?

When we come to Christianity and God, there are a number of elements that characterize this emerging culture. Even though there is a growing interest in the supernatural, the mono-causal thinking of the modern world is still in operation. According to this view, God or some supernatural being might function in the universe, but his intervention in nature or in human life is denied. This segmented thinking assumes that everything that happens in this world is caused by either nature or man. God could have some small influence but only beyond our perceived reality.

Our Christian beliefs and values should be reflected by a biblical theist worldview. God is much bigger than some might think. His intervention can be perceived in every aspect of our everyday lives, in the happenings of the nations, and in natural phenomena. Our challenge is to realize that we live in a multi-causal world and then help other people come to know this view about the world. Our challenge is to help people learn of God's intervention. We can increase the opportunities for people to learn of God's interaction in human affairs by praying for His intervention. When we present God as active, we give him opportunities to confirm his Word. The prophet Jeremiah says: "Call to me and I will answer you and tell you great and unsearchable things you do not know" (Jer 33:3).

Missional Challenge

The traditional way of communicating the gospel has been simple and reasonably effective. The evangelist came to an understanding of the Bible and shared it with the audience. They lived, by and large, in the same culture. The only challenge was to understand the world of the Bible such as the historical, cultural, and spiritual situations associated with that world.

However, in our fragmented world, the challenge is more complex. Beyond a theological understanding, we need to understand the audience which comes from a fragmented and multi-faceted culture that has largely distanced itself from our Christian sub-culture. Furthermore, we need to disentangle ourselves from our theological and ecclesiastical world. The concepts and terms we traditionally use are confusing and carry no more power to communicate than does a foreign language. Using understandable language and concepts can remove many barriers and can increase the relevance of the truths we present.

Our present society presents a number of disadvantages to the church in its witness. There are negative aspects of this emerging culture.

But there are opportunities too, and building blocks that the Christian witness can use to impact people.

People in Hungary are searching for meaningful, genuine relationships. They have multiple self-interested human connections but they long for relationships where they are important—not just their social status, their purchasing capacity, or because of the important people they know. Christians can be those people who are following the ministry model of Jesus by having a genuine interest in others. Christians should never establish relationships with the sole aim of sharing their beliefs, but should enter into relationships because they care deeply for people.

People are also open to experiences, even religious experiences. They are not keen on organized religion, but a relaxed type of caring community would be attractive for them. A home group or quality Sabbath School class where a lot of sharing takes place could be a starting point for them. They would be open to join

with people who are practicing a meaningful spiritual life, praying for special situations, and helping people in practical ways.

There is a growing interest in lifestyle coaching. They want to know what to do with their lives. Our Adventist faith offers wide-ranging guidelines on lifestyle questions. As Jon Paulien says, "There is no faith anywhere that offers more direction for people's lifestyle than does the Adventist faith. We have suggestions for almost every area of life."[1] There are opportunities, but "if we are not careful, we may present these things in a way that will cause the secular person to see all the red flags of 'organized religion' in our approach."[2]

First Century Parallels

When we consider the function of theology in our changing society we can highlight some parallels with the development of first century Christianity. Recognizing the cultural similarities might give us hope to face present challenges with greater expectations.[3]

In the first century, Christianity faced a global culture that proved to be an ideal medium in which to spread the gospel. Today, we are members of a global community. Christianity has never had a better opportunity to embrace the world than it has today.

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[1]Jon Paulien, *Present Truth in the Real World* (Boise, ID: Pacific Press Publishing Association, 1993), 134.

[2]Ibid., 135.

[3]The following paragraphs are based on Reggie McNeal, *Revolution in Leadership, Training Apostles for Tomorrow's Church* (Nashville, TN: Abingdon Press, 1998), 21-26.

The first Christians had to face the challenge of religious pluralism. When they moved beyond Jerusalem, Judea, and Samaria, they needed a culturally relevant approach. Christianity today is not the only religion in our world. Our Adventist apologetics were designed in the nineteenth century to meet the challenges of winning other Christians to the Adventist perspective. But today many people live with a plurality of beliefs and backgrounds.

Another similarity with first century Christianity is a heightened spiritual awareness. "Christianity emerged in a time of the collapse of traditional religion and a disaffection on the part of many people toward institutional expressions of spirituality. Seekers no longer believed in mythological pantheons nor did they trust state religions for their deliverance. The search for personal salvation and transrational mystical experience fueled a revival of ancient, Eastern mystery cults. Mithraism and Gnosticism posed a far greater challenge to first-century Christianity than did any form of emperor worship or mythology."[1]

There is high spiritual interest in our country in spite of low church attendance. Historical churches still attempt to play a dominant role in the political arena while in reality they are losing members at an alarming rate. Christianity needs to face this challenge to avoid drifting into spiritual marginalization.[2]

Lastly, there is a parallel in the tension created between the Jewish religious establishment and the followers of Jesus. The religious establishment was more

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[1]Ibid., 23-24.

[2]Tomka, Miklós, "The Changing Social Role of Religion in Eastern and Central Europe: Religion's Revival and its Contradictions." *Social Compass* 42, no. 1 (1995): 17-26.

interested in maintenance than mission. The Jewish traditionalists were reluctant to take on the challenges of a cross-cultural world, to make efforts to contextualize their faith, or to devote energy into developing an effective approach for the world outside of their sub-culture.

As we look at these parallels we need to realize that the church will either become a marginalized institution or an influential force that will shape society as did Christianity in its beginning. This is a crucial moment in history.

Revisioning Adventist Theology

In view of what is happening at present in our culture we must take a closer look at Adventist theology. Do we give the same answers to issues that people face today that we gave fifty or a hundred years ago? How can we contextualize our faith without yielding to the temptation to compromise? Who are we as Adventists? Do we need to maintain our identity or should we merge with global Christianity?

Brief History of Adventist Theological Thinking

George Knight in his book *A Search for Identity,* looks at the development of Adventist theological thinking.[1] He divided the history of Adventism since the 1844 disappointment into four distinct periods, but with each period facing unique questions. The question for the first period (1844 -1885) was, "What is Adventist in Adventism?" The issue revolved around faith and works and led to the second period

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[1]George Knight, *A Search for Identity, The Development of Seventh-day Adventist Beliefs* (Hagerstown, MD: Review and Herald Publishing Association, 2000), 198.

with the question: "What is Christian in Adventism?" The liberal Christian positions from the 1920s moved Adventists to another concern: "What is Fundamentalist in Adventism?" Then, when faced with the enormous growth in numbers and the cultural diversity from the 1950s onward, various Adventist groups have asked all the above questions. This has created theological tensions in our midst today.

Describing the present trends Knight says: "As Adventism begins the twenty-first century, theological activity is shaping up primarily along two fronts, with all the old questions providing the dividing lines. Thus in the confrontation between those emphasizing that which is Adventist in Adventism and those emphasizing that which is Christian in Adventism the ever-present danger exists that the opposing forces will become ever more one-sided in their interpretations."[1]

He goes on to conclude that "any religious group is in trouble if and when it formulates its theology primarily in opposition to a real or perceived polar position." He calls for "paradoxical thinking", and not a "focus upon one side of truth" in order to keep a balance. Balance can be realized by reflecting the spirit of Christ, "an attitude that not only thinks the best of others, but one that maintains an openness to truth from all sources."[2]

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[1]Ibid., 199.

[2]Ibid., 200-1.

Mission and Theology

The Adventist movement came into existence with a conviction that it had a special message for the world. Its core message emphasized the imminent return of Christ and restored a correct understanding of several biblical beliefs. Its missional efforts, belief system, and corporate lifestyle responded directly to a series of questions raised in its nineteenth century context. Since theology rises out of mission, our theology was informed by a number of questions which were relevant to the Adventist pioneers.

We must acknowledge that as time passes we have additional questions to address. Since Christ has not returned, we need to face the challenge concerning imminency. Since our world is drifting toward a post-Christian state, we need to change the emphasis in some of our beliefs. One of the main characteristics of our present thinking is that cognitive ability is based more on experiences and complex interaction and is more community oriented. So we need to move from a rational and individualistic expression of our faith that emphasizes truth, to a more community and experience-based expression of faith where truth is experienced in community.

These challenges call for major shifts in how we present the Adventist message. First, we need to place more emphasis on the certainty of the Second Advent instead of its imminency. Second, the distinctiveness of our beliefs is less important than the relevancy of our beliefs. And finally, the experiential expression of our faith is far more important than the rational elements of truth.

Our being is more than what we preach. Our contribution to Christendom can be more effective and still maintain its validity if our belief system informs people concerning the bottom line in Christianity and how it can be lived out authentically in

the twenty-first century. In order to demonstrate that authenticity we need to move beyond the content of our theology and place the emphasis on the structures or forms through which we live out our faith. Charles Teel suggests: "The form of a religious movement (its organizational structure) no less than its content (belief system) communicates the essence of that movement."[1]

Role of the Pastor

With so much change taking place around us we need to take a new look at the role of the pastor. What is the pastors' role in the church? Which leadership options should be followed? What kind of people can become competent pastoral leaders for the twenty-first century?

Pastors for the Twenty-first Century

The basis for a pastoral ministry is grounded in the Bible. The Scripture pictures God as the shepherd who cares for his flock (Ps 23:1, Isa 40:11, John 10:11). But God commissions people through a special call to do this work for his people. In the New Testament apostles, prophets, evangelists, pastors, and teachers provided pastoral leadership for the church (Eph 4:11). As the church expanded, added emphasis was given to the work of pastoring.

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[1]Charles Teel, Jr., "Withdrawing Sect, Accommodating Church, Prophesying Remnant: Dilemmas in the Institutionalization of Adventism." Paper presented at the 1980 Theological Consultation for Seventh-day Adventist Administrators and Religion Scholars, 3. Quoted by Rick Ferret, in "Adventist Identity in a Changing World" *Ministry,* October 2002, 19.

In our early Adventist history there was no special emphasis on the pastoral ministry, since, according to our pioneers' theological thinking, the time was short and our main task was to share the Three Angels Messages with the whole world. Many of our early leaders considered a pastoral ministry for the church as unnecessary and insisted that the "Lord's plan" was not to have pastors in our churches.[1] They supported their thinking with some of the statements of Ellen G. White who said: "The ministers who are hovering over the churches, preaching to those who know the truth, would better go into places still in darkness. Unless they do this, they themselves and their congregations will become dwarfed."[2] It needs to be noted that the resistance to placing pastors over local churches was a reaction to the practice of the other denominations.

However that early approach changed in the last fifty years as Adventist pastors became the central figures in our churches. Today, many contradictions remain about the role of the pastor in the church. Expectations vary from perceived biblical models, to that of the secular manager. Many times the Adventist pastoral role was informed by the surrounding society or at times developed in opposition to society's norm. But as we consider the need for renewal in the church, we must find the best leadership option if we are to be successful.

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[1]For the development of Adventist thinking about pastoral ministry, see John W. Fowler, *Adventist Pastoral Ministry* (Boise, ID: Pacific Press Publishing Association, 1990).

[2]E. G. White, "Notes of Travel No. 3 Chicago to St. Helena," *Review and Herald,* Feb 9, 1905, 12.

Prevailing Leadership Options

McNeal lists four leadership options from which church leaders currently choose leadership models for the future.[1] These models are partly connected to different periods in church history, but each of them can also be seen at the present time. Let's look at them from a Hungarian Adventist perspective.

Holy Priest—Since Hungary has a strong Catholic background, the influence of Catholic spirituality can be seen in Adventism. Pastoral leadership is often seen as a priestly vocation. Old Testament allusions concerning priestly functions are used to describe the role of pastors in the church.

Theologian—The preaching and teaching of biblical truth has always been important within Adventist tradition. Our Protestant heritage and the apologetic challenges we have faced have contributed to the view that leadership should center around the pulpit and theological discourses.

Parish Minister—This pastoral model was well known and followed during the communist era with its restricted freedoms for the church. Maintaining the status quo was the only option available for pastors. This model of ministry is still preferred by the older generation.

Professional Manager—Although the Hungarian Adventist Church has not enjoyed large numerical growth during the last twenty years, the organization itself has changed dramatically. The start of new ministries and institutions in our Union coupled with the secular demands for professionalism has led to the development of

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[1]McNeal, *Revolution in Leadership*, 26-31.

the pastor as professional manager. Pastoral ministry in this model is expressed

primarily through an office and the expectation of high performance in the pulpit.

Apostolic Leaders for the Future

According to McNeal a new model is emerging that he, with others, calls an

Apostolic Leader.[1] He lists a number of characteristics that are similar to first-century

leadership in the church. Visionary: Not only possessing but cultivating and casting

of vision. Missional: Intentionally working for the expansion of the Kingdom and

discouraging congregations from becoming satisfied with a maintenance ministry.

Empowering: Apostolic leaders are not afraid to make strategic decisions that release

ministry from the hands of the "professionals" and give them over to empowered

members. Team oriented and reproducing: Leaders who seek to develop others and

are ready to reproduce their leadership by working in teams like the apostles in the

early church. Entrepreneurial: Taking risks by recruiting leaders from real life

settings who can meet people's needs and serve them outside the church walls.

Kingdom-conscious: Having a primary focus to reach people, to lead them to be

obedient to Christ, and to put Christianity into action in local communities.

Apostolic leaders have a strong spiritual basis and voluntarily make

themselves accountable to God and the community. They are willing to drop a

competitive and defensive posture toward peers and move from a hierarchical

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[1]Ibid., 32.

mentality to a networking mindset. Such leaders highly regard the relational, team-oriented expression of leadership, and practice a permission-giving leadership style.[1]

In selecting and training these future apostolic leaders, church administrators should rely more on the work of the Holy Spirit and should establish a closer connection between local churches and academic institutions. The ideal training would be an integrated theory and practice model reinforced by spiritual formation as in apostolic times.

Ministry is an extension of the reconciling work of God in our world. Pastoral ministry must equip the church for that reconciling task. A relevant theology of ministry should foster the dynamics of the faith community and not only manage the operation of a religious institution.

Understanding Church and Ministry

In the last part of this chapter the role of the church in ministry will be examined. What is the biblical basis for the church? Is the church still a relevant agency in an anti-institutional age? Which option should be emphasized: refuge or mission? Are there new ways to revive the people of God so they will be more involved in ministry?

Biblical Basis of the Church

The New Testament church was born out of mission (Acts 2:42-46). God sent Jesus to this earth to save humanity. He chose and trained people, asked the Father to

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[1]William M. Easum, *Sacred Cows Make Gourmet Burgers* (Nashville, TN: Abingdon, 1995), 71-89.

send the Holy Spirit, and sent out apostles which resulted in the birth of the church (Mark 3:13-19, John 14:16-7, 20:21-23, Acts 1:4-8). God's sending of people is still in operation, since under the Great Commission, every "called out" individual is being sent to participate in Christ's mission. Jon Dybdahl says: "It is vitally important to notice that the mission given is not something new. Jesus did not create a church and then give it mission as one of its *tasks*. The divine sending plan comes prior to the church. Mission is the *mother* of the church, not the church's daughter."[1]

Church a Missionary Body

Since the church has a missionary nature we need to look at what that means in practical terms.

The church is a community where all members are involved in the continuation of the work of Jesus for the world (John 20:21). Ellen White says: "All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."[2]

Eddie Gibbs and Ian Coffey look at the motivations that drive evangelical churches in world evangelization, and reexamine how those motivations can be applied to the missional challenge of local churches.[3] They conclude that those

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[1] Erich W. Baumgartner, ed., *Re-Visioning Adventist Mission in Europe* (Berrien Springs, MI: Andrews University Press, 1998), 9.

[2] Ellen G. White, *Desire of Ages* (Mountain View, CA: Pacific Press Publishing Association, 1940), 822.

[3] Eddie Gibbs and Ian Coffey, *Church Next, Quantum Changes in Christian Ministry* (Leicester, England: Inter-Varsity Press, 2001), 59-68.

motivations should be generally applied to all Christians since mission proceeds from the heart of God: "The missionary operating in the complexities of the western world must learn the skills and ask for the appropriate spiritual gifts to equip him or her for the task, just like a missionary overseas in a cross-cultural situation. It will require spending much time listening and questioning. It will require a humble and discerning spirit. It will entail developing listening skills used carefully and prayerfully to catch what God may want to say through the other person."[1]

Openness means not only welcoming and listening to people but also diligently seeking the lost. Such a focus necessarily changes the whole operation of the local church and its activities. Traditionally the church has focused on running programs and conducting activities in a building. In view of current changes, local churches should consider new ways to reach out to the community since inviting people, even personal friends, to traditional church programs has become less and less successful.

> Harvesting is done in the fields, not in barns. But the problem facing the contemporary churches is that in preparing the people of God for ministry, the main focus has been barn-based activities, rather than equipping and sending out teams of field-workers. Seeker-sensitive worship is an inadequate evangelistic strategy in a non-churched culture in which 80 percent of evangelism must be conducted outside the church building. In other words, the church needs to move from the Constantinian model—which presumed a churched culture—to an apostolic model designed to penetrate the vast, unchurched segments of society.[2]

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[1]Ibid., 67-68.

[2]Ibid., 181.

Central Focus of the Church

This leads us to the central focus of the church. There is a great deal of temptation to put the institution, with its aims and purposes, as the focus then use people to accomplish these aims and to praise them for their accomplishments. However, the central focus of the church is bringing the people of the world for whom Christ died to a point where they can join in worship of their Creator (Acts 17:24-31).

The church must place God in the center of corporate worship. We are called to fear God, give him glory, and worship Him (Rev 14:7). God should not only be the focus in public worship but the worship of God should also be expressed in our communities by loving ministry to those Christ died for (Matt 25:34-36).

Increasingly the church has becomes a minority movement in most Western societies. In order to strengthen its influence in the local community, the church must become a real community that imitates the life of the early church. Donald Posterski suggests that:

> The world needs to see what the Christian life looks like. People who think God is unnecessary, or just optional in life, need fresh images of how life is meant to be lived. They need hard evidence that following Jesus really makes a difference.
>
> In order to engage today's world with a credible Christianity, contemporary followers of Jesus will need to be strategic. Injecting fresh meaning into the old gospel will not be achieved by buying more prime-time television or by handling out colored tracts. Rather, the gospel will be perceived as a feasible alternative when those who do not know God have some positive personal experiences with people who do know him.[1]

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[1]Donald Posterski, *Reinventing Evangelism* (Downers Grove, IL: InterVarsity Press, 1989), 31-32. Quoted by Eddie Gibbs, 192.

Adventist Christians in Hungary must become better models of living Christianity in the community. People are becoming more resistant to invitations to attend various church programs unless there is a longtime authentic friendship attached to the verbal witness. When genuine friendship and verbal witness has been practiced for some time a small informal group meeting in a friendly environment often reduces the barriers erected between the non-churched and churched cultures.

Focusing on people in a Christ-like manner must also become routine for members. Many people leave the church only because they did not find the genuine community they were expecting to find in the church.

Means to Fulfill Its Ministry

The biblical basis for the church also suggests means and methods that need to be employed to fulfill the church's ministry (Rom 12:6-21). True Christianity is to know and experience God and Christ whom he has sent (John 17:3). To fulfill this task the church should be a spiritual community that models true Christianity.

One of the biblical metaphors of the church is the Body of Christ (Rom 12:5; Eph 1:22-23; Col 1:24). The different parts of the body work for a common good (1 Cor 12:12-27). Christian fulfillment is found when the whole body functions well (Eph 4:13-16). There is central direction from the head, which is Christ, and there is interaction between the parts. But the most important common denominator is the use of spiritual gifts that are given to each person to use in ministering to the body (1 Cor 12:4-11).

If the church is to live out its life in incarnational mission—experiencing and reflecting Christ corporately—it must organize the work of the church around spiritual gifts. Many churches are governed by democratic procedures, or by struggles to

achieve consensus. An emphasis on spiritual gifts would bring new vitality to congregations. William M. Easum says: "When people discover how God created them to function within the Body, the church comes alive with ministry to people rather than going to endless round of meetings."[1] When the activities of the church are organized around the spiritual gifts God has given to each member, spirituality and community will increase.

Dilemma: Light or Salt?

Throughout the history of God's people there have been two basic models of ministry. Jon Paulien calls them the "fortress model" and the "salt model."[2] While we should take into consideration personality type, spiritual giftedness, and people's spirituality web and realize that not all people in the church will go out into the community, I believe we still need to give special emphasis to the salt model of ministry. Too many of our members feel that they are called to stay in the fortress.

Is it possible that one motive behind church-based ministries is insecurity about keeping the faith outside of the constraints of the church? In order to maintain our identity some feel the need to build barriers against the world and communicate the faith only from the inside. Training and equipping members to live out their faith in the world is one of our most urgent needs. In our present society we can achieve little without a mature faith and special sensitivity towards non-churched people.

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[1]Easum, 63.

[2]Paulien, *Present Truth in the Real World,* 80-88.

The biblical examples defining the world around us are always paradoxical. Is the world out there under God's judgment or under His saving grace? Jonah had trouble answering that. Church members today struggle with that same issue. How does the church view the world? How does the church view God's attitude towards lost people?

There are three main attitudes that churches display towards the world: (1) Judgmental isolation: "They believe that the world is under divine judgment and that the church must call it to repentance. In actuality this is an unrealistic strategy, as the church cannot achieve its desired degree of isolation." (2) Protective separation: "The church positions itself in the world and engages it on an ongoing basis, but in order to guard its own integrity it builds a high wall around its fellowship. Before individuals are permitted to enter, they must not only clean up their lives but also undergo cultural indoctrination and initiation." (3) Missionary engagement: "The church recognizes not only its distinctive identity in the gospel but also it's calling within a specific culture. . . . Rather, the church goes into the world with the same degree of dependence as Jesus demonstrated toward his heavenly Father, and also with humility and repentance in communicating its message."[1]

Even though most Adventists are closer to the second option, we have an urgent need to move to the third position. This Elisha type of ministry is the only way to increase the influence and reverse the marginalization of the church in society.

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[1]Gibbs and Coffey, 46.

Only a well-equipped, Spirit-filled pastoral leadership is able to lead churches in this direction. That is why my focus in this project will be on the Hungarian pastors.

People of God in Ministry

How can we involve the people of God in ministry? What is the implication of the biblical teaching concerning the priesthood of all believers?

Biblical Teaching Concerning the Priesthood of All Believers

The renewal of the church requires a solid theological base. The biblical teaching concerning the priesthood of all believers was the basis for widespread first-century and Reformation involvement in ministry.[1] This teaching is well-known, but seldom understood or practiced. However, when the whole church practices this belief a revolutionary change takes place which gives the church new missionary power.

McNeal looks at the three main biblical passages on the priesthood of all believers and concludes that this theological paradigm was always central to God's purpose.[2] The first reference is in Exodus, when Israel had arrived at Sinai after their escape from Egypt (Exod 19:3-6). God promised them that they would be a "kingdom of priests and a holy nation" for him. Even though Israel failed to fulfill this purpose, God did not change his plan or desire to have such a people. His desire was still valid

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[1]Klaus Douglass, *Az új reformáció. 95 tétel az Egyház jövőjéről* (Budapest, Hungary: Kálvin Kiadó, 2003).

[2]McNeal, *Revolution in Leadership,* 36-38.

for his new people: the church. The apostle Peter repeated the same idea that God's people were to be a kingdom of priests (1 Pet 2:5-9). God's plan with his New Testament people remained the same: He wanted his people to introduce him to the rest of the world. The third explicit use of this idea is found in the book of Revelation in the first and the fifth chapters (Rev 1:6; 5:9-10). "The message is clear. What God starts, He finishes. His eternal purpose is that His people live missionally, serving as His representatives, His 'priests.'"[1]

There are a number of implications resulting from this teaching. Every member is to be a minister; all should serve rather than desiring to be served. Worship is not pulpit performance but happens when all members are offering spiritual sacrifices. Every priest is commissioned to perform a special duty; all priests must be equipped. Priests must not only serve each other but must serve the people.

The biblical role of a priest was twofold: to represent God before the people (Lev 10:3, Mal 2:7), and to represent the people before God (Lev 6:7, 16:17,33). Every Christian is called to reflect God's character by witnessing with words and deeds. But offering intercessory prayer for people outside of the church and for the world is also a vital part of their priestly duties.

Characteristics of the New Apostolic Churches

One of the main characteristics of the early church was that the people understood and practiced the teaching concerning the priesthood of all believers (Acts 11:19-21). As I pointed out earlier there are a number of cultural similarities shared

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[1]Ibid., 38.

by the first and twenty-first centuries. These similarities have helped coin the phrase "new apostolic church" to indicate the type of church needed today.

William Easum calls our time the Quantum Age[1] which is characterized by a need to cultivate a new style of relationships called networks. The bureaucratic, slow, controlling decision-making process should be changed to a "permission-giving network."[2] Members must be encouraged to use their spiritual gifts without waiting for committee approval.

Involving members in ministry is not the same as placing them on committees where they argue about what can or cannot be done. Operational decisions should be made as close to the work in progress as possible in order to facilitate prompt action. Members need to feel free to start new ministries by only discussing with a few individuals in their network. The only limiting factor to starting new ministries should be whether or not the ministry falls within the corporate vision of the particular congregation they belong to.

"In networking organizations, authority is based on relationships, not on status or position."[3] That means that the real power does not necessarily rest in the hands of the official leaders but rests instead in self-organizing ministry teams. Such teams, with their firm commitment and dynamic relationships, exercise more influence than any traditional committee or elected officer can. In a networking organization

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[1]Easum, 22.

[2]Ibid., 97.

[3]Gibbs and Coffey, 85.

hierarchical accountability is no longer used so potentially there is danger that influential people may become increasingly dictatorial and arrogant in trying to control the whole network. Therefore, present day church leaders need to exercise voluntary and mutual accountability.

Church I Would Like to Belong To

In summary, the postmodern world needs a church where all members feel that they are important, that personal spiritual growth and welfare are central, that people are more important than the institution, and where people are empowered to exercise their spiritual gifts in ministering to the world and to each other. We need churches where people are free to share their experiences and needs with each other as they worship. We need churches that can organize themselves in ways that provide the contentment, simplicity, balance, and rest that is needed for a holistic life.

I would like to see a church which accepts people at different stages in their faith journey and where various needs can be tolerated. Even though there may still be a boundary between members and seekers, people can "try and buy" before they decide to join. The church needs to be less judgmental toward other Christians and other denominations, instead persuading people with the relevance of its message and with its genuine interest toward those with burdens of this world. The church must focus on a growing acceptance of others in order to influence them, instead of trying to control their spirituality.

Lastly I would like a church that joins together to finish God's work on earth by delivering the last message of mercy to this world. Notice how Ellen White describes such a church: "The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of his character of love. The children of God are

to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them."[1]

Conclusion

In this final part of the chapter I would like to conclude with my reflections on the personal, spiritual, and theological basis for ministry. By doing that I hope the purpose of my dissertation will be justified. In taking the Spiritual and Theological Basis for Ministry course and completing my reading and writing assignments, I have come to realize the significance of spiritual formation in the life of the minister. Now I see my life and ministry as a journey or a pilgrimage. I know the final destination, but in the course of traveling my unfailing guide is my Lord Jesus Christ. Cultivating a steadfast relationship with him must be of utmost importance in ministry.

I am convinced that pastors are central figures in the church. I also believe that the real success of God's work on earth is largely in the pastor's hands. The development of ministry must never be only one sided, i.e., growing in theological understanding of biblical truths. Much more important is growing in an understanding of a life lived in relationship with Jesus, living under God's providential leading and becoming a spiritual person. We must always realize that we minister to people on the basis of who we are.

The process of going through my personal biographical background provided me with a new understanding of God's special leading, purpose, and call in my life. I

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[1]Ellen G. White, *Christ's Object Lessons* (Washington, DC: Review and Herald Publishing Association, 1941), 415-16.

now realize that working for ministers and helping them to reach their full potential is my life calling. The self assessment results strengthen this commitment and will guide me to pursue a ministry where my spiritual gifts, leadership style, spirituality web, and task type preference will help me in reaching my full potential in ministering to others. Even though I can never exercise full control over my ministerial career, I will do what I can to influence corporate decisions of the church that affect my ministry. I feel I need to take some responsibility, in cooperating with God, to establish my role and place in God's work.

Listing my personal and spiritual needs and goals has helped me shape my physical, social, and spiritual life to better accomplish my life mission. Achieving great success in one area or pursuing excellence in another is tempting, but in ministry real excellence is demonstrated by a contented, balanced life lived in harmony and relationship with Christ. This goal gives me a lifelong program in the midst of a consumerist society.

In our fragmented world where inconsistency seems to be normal in life, the spiritual disciplines can assist in the development of a life lived in harmony. Our behavior, beliefs and values ought to strengthen our ministry. Accepting our brokenness and acknowledging our need for healing can allow us to be effective tools in God's hand to heal others. By specifying and verbalizing our needs and goals we hold ourselves accountable before God and others. A basic element of our spiritual growth is to give up our tendency to have full control over our life and let God control us instead.

Relevance in ministry is a necessity for pastors in our new emerging society. Life has changed so rapidly in recent years that we have not been able to repackage

the everlasting message for our context. This has resulted in marginalization of our church in the Western world and in Hungary. Therefore, consideration must be made to change some of the theological emphases as well as the forms in which we minister. This need to change also challenges us to reshape pastoral ministry.

In my project I hope to strengthen each pastor's skills in order to increase pastoral relevance in Hungarian society and through comprehensive assessment give each pastor a better understanding of their personality and temperament. These changes will necessitate some changes in ministerial education and an integration of spiritual formation into present curriculum.

I consider these changes to be prerequisites for building up a church that is salt for this world, a community more than an institution, a way of life where God is the center of worship and where healing broken people is seen as most important. When these goals are accomplished, then God will have a people in the world but not of the world to fulfill the timeless command of Jesus: "As the Father has sent me, I am sending you" (John 20:21).

CHAPTER III

ANALYSIS OF HUNGARIAN SOCIETY AND CHURCH AND
ASSESSMENT OF THE PASTORAL WORKERS

Introduction

Having established a theological and spiritual basis for ministry we now turn
to the task of assessing the pastoral workers in Hungary. First, aspects and changes in
society that affect the role and social status of pastoral workers will be looked at.
Then, some of the expectations the Seventh-day Adventist Church has for its pastors
will be listed. Next, an analysis of the surveys will be presented in order to better
understand the level of competency among the pastors as they face the challenges
created by the many changes in society. And finally, in the light of the survey results
a brief conclusion will be made concerning the adjusted expectations one should have
towards the pastors in the Hungarian Union Conference.

Political, Cultural, Social, and Religious Changes in
Hungary since 1989

This project will deal only with the country of Hungary even though many of
the changes mentioned relate to global trends and therefore some of the results could
be applicable elsewhere.

Since 1989 was a major turning point in the history of Hungary the different
trends will be analyzed from that year onward. Many of the changes that took place

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have a direct relationship to political changes within Hungary, but others that happened on a global scale need to be mentioned. First, a general picture of life and a brief historical background of Hungary will be given, and will be followed by a more detailed analysis of the political, cultural and social changes that took place in the country. Finally, the Hungarian Church and its pastoral staff will be described.

General Information and a Brief History of Hungary

General Information

Hungary[1] is in Central Europe and has a relatively small territory of 93,030 square kilometers. The population is approximately 10 million with only three percent from other national and ethnic groups within Hungary. The country has a unique non-Slavic language and culture even though it is surrounded by Slavic nations.

More than 60 percent of the people live in urban areas, and the largest city Budapest (capital) has 1.8 million inhabitants. Traditionally Hungary was an agricultural country but now more than 93 percent of the people work in industry and other non-agricultural employment.[2]

The 2001 census indicates that 55 percent of the population is Catholic, 20 percent is Protestant, 15 percent consider themselves atheists, and 10 percent did not indicate any religious preference.[3] Even though this census did not deal with the

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[1]Republic of Hungary, Government Portal, 4 August 2003, http://www.magyarorszag.hu/angol/orszaginfo/alapadatok (6 February 2004).

[2]Ibid.

[3]*Népszámlálás 2001, 5. Vallás, felekezet* (Budapest, Hungary: Központi Statisztikai Hivatal, 2002).

Fig. 1. Map of Hungary. *Source:* Greenwich Mean Time, 05 June 2005
http://wwp.greenwichmeantime.com/time-zone/europe/european-union/
hungary/map.html

question of religious practice, other research has shown that less than 15 percent

regularly practice their faith.[1]

The national gross domestic product (GDP) was EUR 4,940 in 2000 and EUR

5,958 in 2001.[2] Hungary has a rich history and in spite of the fact that two world wars

deeply affected the country, many exceptional sites of historical importance and

natural beauty still remain. Nine sites are included in the present UNESCO World

Heritage list.[3]

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[1]Tomka, "The Changing Social Role of Religion, 17-26.

[2]Republic of Hungary, Government Portal.
[3]Ibid.

Short History of Hungary

The Hungarian tribes came from the Ural Mountains in Russia and settled in the Carpathian Basin towards the end of the ninth century A.D. Towards the end of the tenth century Hungary recognized that its future could best be secured by becoming part of Christian Europe, so Hungary became a Western European feudalistic country.[1]

The independent Hungarian state existed until 1526 when the Turkish Empire occupied the central part of the country and the western part became part of the Habsburg Empire. The eastern part of the country, including Transylvania, mainly preserved its independence but was strongly influenced by either the Turkish or the Habsburg Empire.

After 150 years of occupation, the Turks were expelled from the country and the whole country became part of the Habsburg Empire. In spite of many attempts to gain independence Hungary remained under the Habsburgs until the end of World War I. The last fifty years of Habsburg rule was under the Austro-Hungarian Monarchy which collapsed in 1918.

Hungary finally became independent, but as a result of the peace treaty of Trianon signed in 1920, it lost two-thirds of its territory and millions of Hungarian people found themselves living in other countries such as Romania, Yugoslavia,

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[1]Regarding the history of Hungary see Kristó Gyula-ifj. Barta János-Gergely Jenő, *Magyarország története.előidőktől 2000-ig* (Budapest, Hungary: Pannonica, 2003); for the period since 1989 see Romsics Ignác, *Magyarország története a XX. században* (Budapest, Hungary: Osiris Kiadó, 2003), 537-83.

Austria, Slovakia, and the Soviet Union. This influenced Hungarian foreign policy to make Hungary an ally of fascist Germany and Italy during World War II.

When the Soviet Army drove the Germans out of the country at the end of the war and temporarily occupied the country, the Hungarian Communist Party gained full control and the other political parties disappeared. In 1949 a new constitution came into force and Hungary became part of the Soviet Bloc. In 1956 a short revolution and a war of independence took place, but the Soviet Army overturned the revolution by force and the country remained under communist control until 1989.

In 1989 Hungary became a Democratic Republic. The Soviet Army left the country in 1990, and the first free multi-party parliamentary elections were held in that same year. Since that time the elected governments have worked to establish new political, economic, and legal foundations for the country. In 1999 Hungary became a member of NATO, and in 2004 joined the European Union.

Political Changes

Associated with the political changes in 1989 several political parties were established and gained seats in Parliament. After the first four-year period (1990-1994) a trend toward fewer parties emerged so that now only four parties have representatives in Parliament. Two of the parties are only minimally represented with slightly more than the 5 percent minimum of votes allowed, but they have influence because the two main parties need them to create a majority when a vote is taken (table 1).

The two main political ideologies are represented by the Civic Democratic and the Social Democratic parties. The Civic Democratic political party tries to preserve

the traditional values of the society, while at the same time attempting to build up a new, unique model of Hungarian society. Unique in the sense that the party has tried to change the traditional pessimism of the Hungarian people, emphasize the nationalistic values, build up a strong civil middle class and counterbalance the influence of American globalization.

Table 1. Parliamentary seats.

Parliamentary Parties	1990	1994	1998	2002
FIDESZ	22	20	147	163
FKGP	44	26	48	0
KDNP	21	22	0	0
MDF	165	38	18	23
MIÉP	0	0	14	0
MSZP	33	209	134	178
SZDSZ	94	69	24	20
Independent	7	2	1	2
Total	386	386	386	386

Source: Parliamentary Elections, Government Portal,[1] 4 August 2003, http://www.magyarorszag.hu/angol/orszaginfo/allam/parlament/ parlamenti_valasztasok.html (6 February 2004).

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[1]Key to abbreviations: FIDESZ—Alliance of Young Democrats (from 1995: Fidesz - Hungarian Civic Party); FKGP—Independent Smallholders', Land Workers' and Civic Party; KDNP--Christian Democratic People's Party; MDF—Hungarian Democratic Forum; MIÉP— Hungarian Justice and Life Party; MSZP—Hungarian Socialist Party; SZDSZ—Alliance of Free Democrats.

The Civic Democratic party supports the Christian religion and promotes moral values. The main supporters of this party come from middle-class religious people representing the younger generation who were not involved politically during the communist era. The Civil Democrats have gained the full support of the historical churches as they seek to reach their objectives.

The Social Democrats receive their support from the international economic elite and are more comfortable with American globalization. In order to build its support among the people it has tried to provide short-term benefits to the lower classes. Since the Social Democratic party largely supports the continuation of the previous political regime, it serves international and American interests in order to preserve its economic power.

Right-wing radicalism and liberalism play a very limited role in the present political climate. Since the political changes in 1989 the government has changed every four years, because most people are only seeking short-term benefits. The older generation among the lower classes is largely disillusioned and believes that the former communist state offered a better world.

Cultural and Religious Changes

Education

The educational system has also gone through significant changes since 1989. During the communist era there was a detailed national curriculum with the same books used everywhere. That changed in the early 1990s and made transfers between various schools difficult. The new National Basic Curriculum was introduced but discussion continues about what it should contain.

A new education law was introduced in 1993 to solve the problem of how to finance education. Local government operates public schools, but provision was also made to recognize church and private schools. All schools, regardless of who operates them, receive the normal state subsidy.

Compulsory education now starts at the age of five (it was previously six), and recently the government changed the upper limit from sixteen to eighteen. Those years of compulsory education are free for all citizens.

Enrollment at colleges and universities has dramatically increased.[1] In 1990, 16,818 new state-financed undergraduates entered colleges and universities; in 2000 this number increased to 51,600 and an additional 30,000 entered private training programs.

The educational system is still changing in Hungary. At present a credit system is being introduced, to facilitate the transfers of students between colleges and universities.

In 2002 the gross salary of teachers was raised by fifty percent in order to stem the decline of teachers who were leaving because of poor pay.[2]

Media, Culture, and Lifestyle

Recent cultural and lifestyle changes are connected to the political freedom Hungary gained in 1989. Many of the dramatic changes are global by nature. After

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[1]Education, Government Portal, 18 December 2004, http://www.magyarogszag.hu/angol/orszaginfo/ugyleiras/oktatas/education20041218.html (27 January 2005).

[2]Daniss Győző, "A tanárnő pénztárcája," *Népszabadság*, 5 October, 2002.

1989 the impact of consumerism brought about other associated economic changes. These changes have transformed the lifestyle of the people. In comparison with the 1980s, the average working hours per week has decreased, while the average time spent in leisure activities has increased. The increase in television viewing demonstrates this trend; in 1992 people spent 147 minutes per day, while in 2002 it had increased to 276 minutes per day.[1]

During this period new commercial television channels were established which helped promote a consumer lifestyle. Today Hungarian cultural programs or documentary films are rarely seen on the most popular channels. Research has shown that Hungarian children spend three and a half hours a day watching TV.[2]

Communication technology has developed enormously in recent years. Mobile telephone communication started in 1992 and by 2004 there were 863 mobile phones per 1,000 people. The number of personal computers is more than ten times greater than in 1990. The Internet started in Hungary in 1992 with one user per 1,000 people but by 2004 the number had increased to 145.[3]

The Hungarian people were forced to pretend that they accepted the Soviet culture while in reality most of them rejected it. A similar hypocritical attitude toward American culture would be equally detrimental. Hungarian people today need to learn

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[1]The research was done by the AGB Hungária Kft., http://www.agb.hu/magyar/statisztikak/archiv/0211havi_atv_profl.gif (27 May 2005).

[2]ibid.

[3]Hungarian Central Statistical Office, http://portal.ksh.hu/pls/ksh/docs/hun/xftp/gyor/tav/tav20412.pdf (27 May 2005).

what to accept and what to reject and how to adopt that which will enrich their lives rather than just going along with what others want them to do.

Since Hungary is economically lagging behind the Western world, the consequences of absorbing external cultural influences needs to be evaluated before they are adopted wholesale by the people.

Religious Life

Another important question is: What happened to religious life after 1989? The general assumption is that the churches were restricted during the communist era and needed religious liberation. Even though freedom was restricted and the church structures and institutions were somewhat dilapidated during communist rule, the churches were always the organizers of civil society and were often the only means of preserving the autonomy of local communities.[1]

The events of 1989 triggered a new period for the church in two respects. On the one hand the restoration of church structures and institutions began a new process of institutionalization and the churches were given publicity, nationally as well as locally. On the other hand church institutions started to get involved, not only in religious matters, but also in politics, and in social and cultural issues.

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[1]For a more detailed analysis of the recent religious life see István Kamarás, "Új vallási jelenségek Magyarországon" in *A zárva várt nyugat, Kultúrális globalizáció Magyarországon*, János Mátyás Kovács, ed. (Budapest, Hungary: Sík Kiadó, 2000), 189-215. Miklós Tomka and István Harcsa, "Denomination and Religious Practice" in *A Society Transformed, Hungary in Time-Space Perspective*, Rudolf Andorka, Tamás Kolosi, Richard Rose, György Vukivich, eds. (Budapest, Hungary: Central European University Press, 1999), 61-72.

Many informal religious movements, new denominations, missions, and other western or eastern cults (including New Age movements), gained access to the public through the historical churches and thus a wide range of religious ideas became available to the Hungarian people.

Another trend, which had started earlier, was that while traditional religions declined, new religious movements began to thrive. Also, in rural communities, older and less-educated people became less religious, while among young and better-educated people in urban areas, the number of believers increased.[1] Small groups and spiritual revivals assisted this new religious growth trend.

In the early 1990s the people expected miracles from churches and religious movements. People hoped that that the church would solve their economic, social, and educational problems. But by the late 1990s this expectation had vanished and the church lost some of its influence. Other factors also played a part in this change. Some of the historical churches became involved in right-wing politics and this created antipathy towards organized religion. The antipathy was further strengthened by the fact that the historical churches tried to use irrelevant models to respond to the socio-cultural problems and challenges of society.[2]

While the number of people who consider themselves believers today is increasing slightly, membership in the institutional churches is declining. Polarization among young people is increasing with both non-religious and those definitely

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[1]Tomka Miklós, *Csak katolikusoknak* (Budapest, Hungary: Corvinus, 1995), 39-41.

[2]Kamarás, 194-195.

religious increasing in numbers.

This tendency might lead to further polarization and tension since the historical churches now have a growing influence on public education.[1]

Another recent phenomenon is the many views people hold concerning religious and spiritual life. While most people stay with their original religious background, they are now more inclined to pick and choose beliefs or practices from other churches and religious movements, and are even willing to accept a client-type affiliation with non-Christian religions.[2]

The role of the state in financing church organizations is a major issue of concern at the moment. The Catholic Church would like to change the present system, where people are given the option to pledge one percent of their tax to a given church, to a new system of distribution of funds that would be based on the recent census. If income was based on the census data, the Catholic Church would benefit financially and extend its influence. However, unreasonable state financial support has already separated the churches from their communities and has increased their irrelevance in society. Liberal political voices are continually raising the question of current unhealthy church-state relationships. It is interesting that the same questions are being raised even in the historical churches.[3]

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[1]Hegedűs Rita, "A vallásosság alakulása Magyarországon a kilencvenes évek kutatásainak tükrében, 2000," http://www.lib.uni-corvinus.hu/phd/hegedus_rita.pdf (27 May 2005).

[2]Kamarás, 197.

[3]Wildmann János, "Cirkusz helyett békét," *Népszabadság,* 25 March, 2002. 12.

In summary, recent changes that have marked Hungarian religious life have mirrored trends that were previously seen in Western societies. While the actual percentage of religious people in the population has changed little, the age groups that make up the group has become younger in recent years.

Social Changes

Demography

Demographic studies show that the population in Hungary is slowly declining. A significant drop in the birthrate since the late 1980s appears to contribute to the decline in population growth (table 2).

This decline has been accelerated by the rapid changes since 1989 when life become more uncertain and the future less predictable, making young people reluctant to make a commitment to having a family.

Furthermore the widening opportunities for a better life also drove the younger generation to get the most out of life by having fewer children. Since more women now go to college and universities the birth of their first child occurs later and fewer couples plan to have children.[1]

These factors contribute to the aging of the Hungarian population. The aging population presents some challenges to our country's future since the number of active workers will most likely decline thus leaving more people dependent on fewer working people contributing to the tax base. The older generations are also less able

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[1]Daniss Győző, "Romlanak a demográfiai mutatók," *Népszabadság,* 24 September, 2002.

to cope with the huge technical developments, which could result in higher

unemployment for them in the future.

Table 2. The distribution of age-groups in 2002

Age-groups	Percent
Under 15	16%
Ages 15 – 29	22%
Ages 30 – 59	41%
Above 60	20%

Source: Magyarország.hu, Kormányzati Portál, 26 Dec 2003,
http://magyarorszag.hu/orszaginfo/alapadatok (17 Febr 2004).

Urbanization has also contributed to demographic changes in Hungary. In

2001 the urban population was 64.6 percent.[1]

Thirteen minority and ethnic groups in Hungary together make up only three

percent of the population. There is no significant immigration problem yet, although

in the 1990s mainly Hungarian speaking people emigrated from Romania, Serbia and

Ukraine to Hungary.

Economy and Standard of Living

The introduction of the free market economy caused dramatic changes in the

country. In the old communist system everything belonged to the state and individual

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[1]Republic of Hungary, Government Portal.

motivation to increase production was low. With privatization, the economy went through several difficult stages. Gross domestic product (GDP) declined temporarily while consumption increased significantly. Inflation was high for some years until the economy strengthened. Figure 2 shows the annual inflation rates.
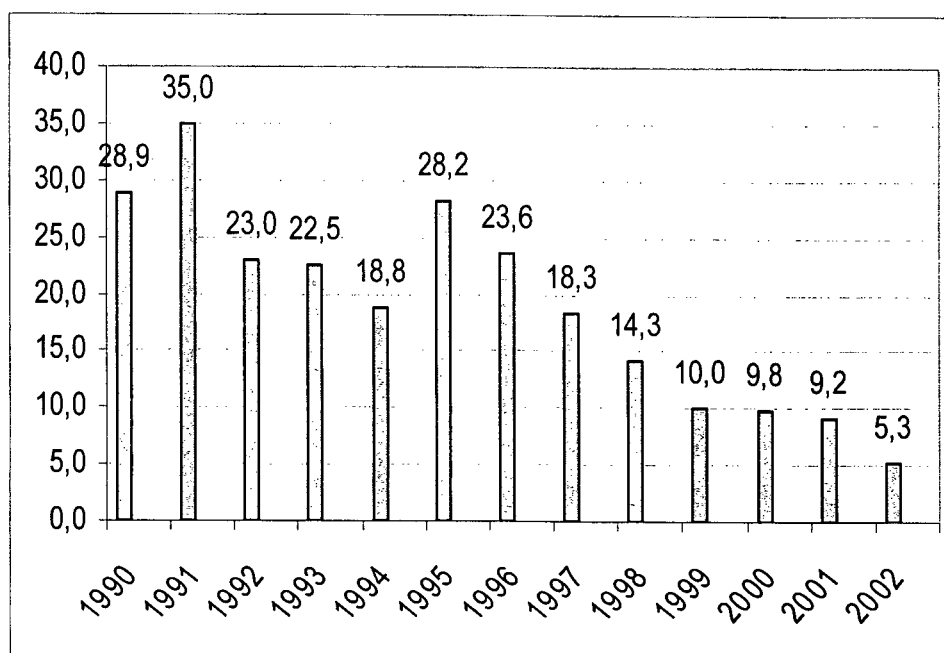
Fig. 2. Changes in inflation (percent). *Source:* Víg Andrásné, ed., *Employment and Earnings 1998-2003* (Budapest, Hungary: Hungarian Central Statistical Office, 2005), 23.

Unemployment was unknown under the communist system, but with privatization, unemployment began to affect the population. Figure 3 demonstrates the dramatic changes in unemployment rates (as a percentage of the active population).

The national gross domestic product (GDP) has doubled since 1990 but in 2001 it had reached only 53 percent of the European Union average (per capita).[1]

The change in real wages since 1990 strengthened the economy. Real wages have now grown significantly (figure 4, previous year 100 percent).

Joining the European Community in 2004, confronted Hungary with big challenges. The promise of a Western lifestyle has changed the working habits of people, resulting in negative effects on community, family, and church. The polarization of the different economic classes has accelerated with the result that today there are enormous differences in affluence among people.
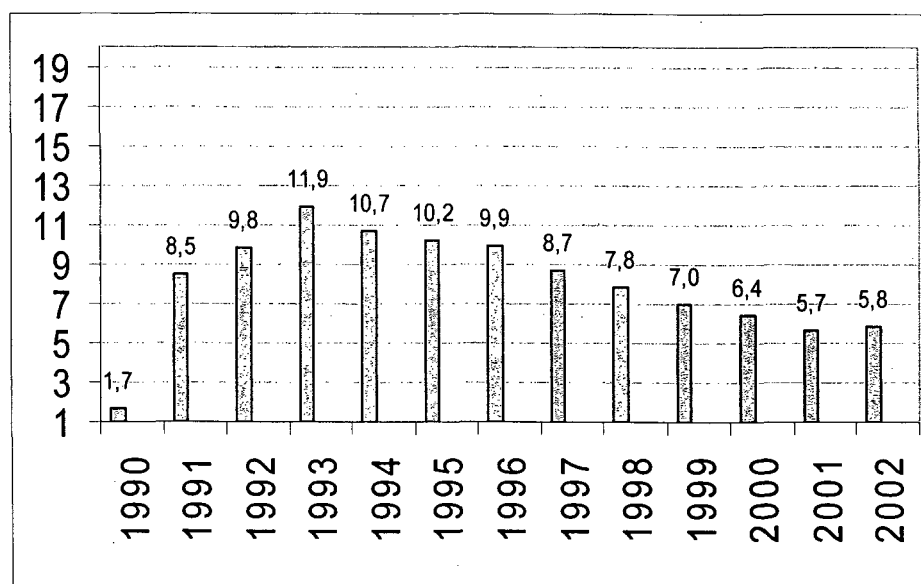
Fig. 3. Changes in unemployment (percent). *Source:* Víg Andrásné, ed., Employment and Earnings 1998-2003, (Budapest, Hungary: Hungarian Central Statistical Office, 2005), 22.

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[1]Ibid.
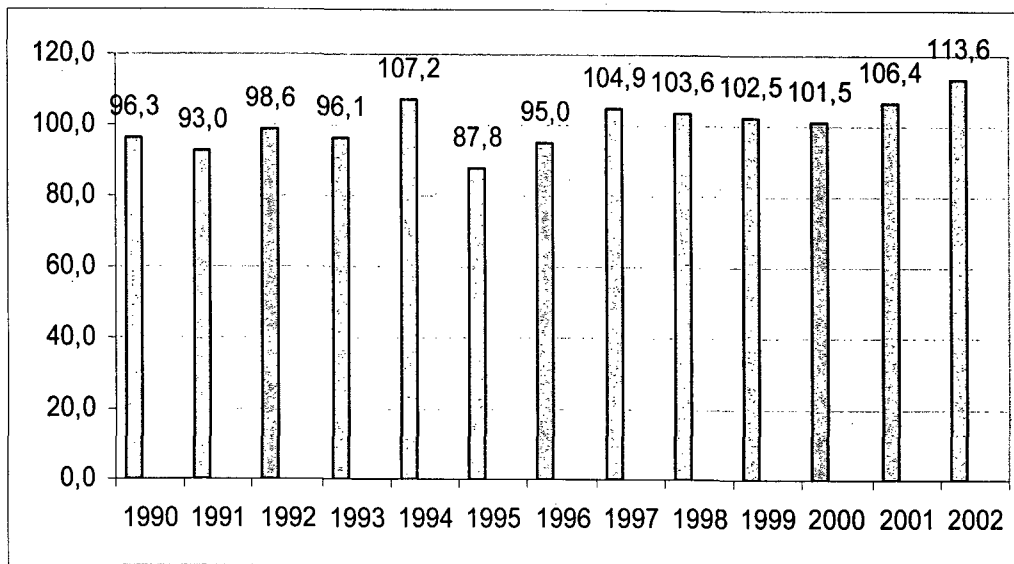
Fig. 4. Changes in wages (percent). *Source:* Víg Andrásné, ed., *Employment and Earnings 1998-2003* (Budapest, Hungary: Hungarian Central Statistical Office, 2005), 23.

Description of Hungarian Union Conference

Short History of Church in Hungary[1]

The Adventist Mission officially started in 1898 in Hungary when John F.

Huenergardt was sent to the Austro-Hungarian Empire as a missionary from the USA.

Even though there were a few Adventists in Hungary prior to Huenergardt's arrival

the first church was not organized until 1903 in Bekescsaba, and in 1904 in Budapest.

The growing mission fields in the Austro-Hungarian Empire and in the Balkan

states were organized in 1912 into the Duna Union Conference. After World War I

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[1]For more about the history of the church in Hungary see Szigeti Jenő, *Fejezetek a H. N. Adventista Egyház magyarországi történetéből* (Budapest, Hungary: H. N. Adventista Egyház 1985); Rajki Zoltán, *A H. N. Adventista Egzház története 1945 és 1989 között Magyarországon* (Budapest, Hungary: Advent Kiadó 2003); Szilvási József, "A magyarországi advent misszió története" *Adventhirnök,* Augusztus 1998, 7-9.

and as a result of the new political *status quo* the Hungarian Mission was organized in 1919, and eventually became the Hungarian Union Conference in 1925.

The Hungarian Union Conference (HUC) reached its peak in membership in 1948 with 6,800 members in four Conferences and with a publishing house to support an extensive colporteur work in the country. Due to political changes, restrictions on local church work, and the effect of political socialization of the publishing house and some other church properties, the strength and growth of the church declined.

During the forty years of communist repression there were a number of splits and divisions within the church in Hungary. The major breakaway group, which separated in 1975, still exists as an officially registered church in the country. By 1989 the membership of the Union had declined to 3,500.

A turning point in the life of the Hungarian Union Conference came in 1989 when several public evangelistic programs were held by foreign and local evangelists in the new free, democratic environment. Institutions and ministries were re-established and several new churches were built, partly from state compensations given to offset the effect of communist socialization. Within ten years the Hungarian Union Conference reached a membership of 4,500 but this increase was partly the result of the immigration of Adventist members from Transylvania (Romania). By 1999 the increase had declined and many recently baptized members had left the church.

This situation calls for a serious analysis of the present membership, growth trends, structure, and strategy of the Hungarian Union Conference.

Structural Description of Hungarian Union Conference

The territory of the Hungarian Union Conference covers the entire country of

Hungary simplifying the organization of the work within one state, with one spoken

language, and no major cultural differences.

The Union includes two conferences. The western and central parts of the

country comprise the Duna Conference, while the eastern part of the country

comprises the Tisza Conference. While the area covered by the two conferences

differs in size and population, the difference in membership is not significant (see

figure 5).[1]

Since the Duna Conference includes the capital city of Budapest, and since the

western and central parts of the country are more developed economically there are

significant differences in tithe income for both conferences. In 2002 the Duna

Conference had a tithe income that was thirty-seven percent higher than the Tisza

Conference tithe income. The differences between the per capita tithe incomes for the

two conferences was twenty-one percent, creating some difficulties when trying to

work within the same financial policies.[2]

Most of the departments are operated both at the union and the conference

level putting pressure on both budget and personnel. Some departments at the union

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[1]The population in the territory of Duna Conference is 6,650,820, and in the Tisza Conference: 3,425,180. *Adventist Online Yearbook, 2005,* http://www.adventistyearbook.org/ (29 May 2005).

[2]Hungarian Union Conference, *Treasurer's Report 2002* (Pécel, Hungary: Hungarian Union Conference, 2003), photocopied.

and all departments at the conferences are filled by part-time staff who have other
assignments in other parts of the church organization. These multi-assignment
positions make it difficult to operate with a clear accountability system and tend to
lower the performance level of those who are assigned two or more areas of
responsibility.
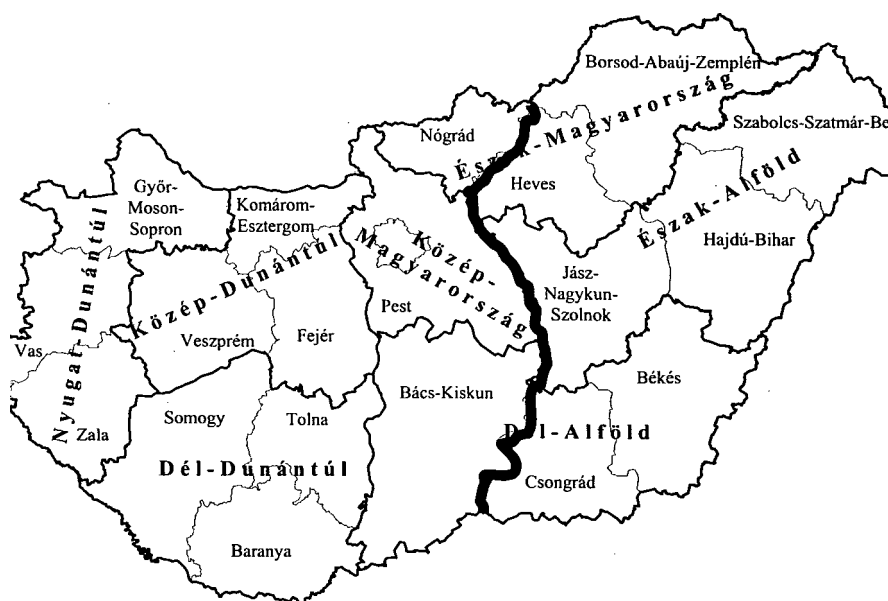
Fig. 5. The territory of the two Conferences in Hungary

The institutions operated by the Union include the Hungarian Theological
Seminary, the Publishing House, the Balatonlelle Conference Center, and the Tass Old
People's Home.

The Seminary is a rather small institution with fifteen full-time students and
another forty students taking correspondence classes. The institution is located at the
Union headquarter in Pecel, just outside Budapest. The Seminary is subsidized by the

government, and some of the faculty and staff members work part-time for the Union.
It has been able to maintain its financial stability. Since there is no need for a
significant number of new pastors in the near future, the main role of the Seminary at
this stage is to maintain a place for the continuing education of the field pastors and to
train replacement pastors.

The Publishing House operates as a printing house that produces literature for
the church members and for the colporteur work. Hungarian speaking Adventists in
neighboring countries, prefer to have their Hungarian literature printed in their
countries of residence for economic reasons.

The Balatonlelle Conference Center and the Tass Old People's Home are not
closely related to the mission of the church and are self-sufficient at this stage, which
means that these institutions do not receive appropriations from the tithe budget.

In summary, the Hungarian Union is a relatively large organization with a high
number of workers and pastoral staff, in comparison to the number of members; yet
the church organization can still function since the operational costs of the institutions
are coming from external sources.

Statistical Analysis of the Hungarian Union Conference

Looking at the growth in membership[1] over the period from 1986 to 2002, it
appears that the turning point in 1989 was partly due to membership rehabilitation in

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[1]The data for membership changes in Figures 6-8 is taken from the Hungarian Union
Conference, *Secretarial Report, 2002* (Pécel, Hungary: Hungarian Union Conference, 2003),
photocopied.

connection with a serious attempt to reunite the church in Hungary.[1] Even if the

numbers dropped in 1996 at the close of this rehabilitation process (figure 6), are

taken out, the fact remains that significant growth has taken place since 1989.
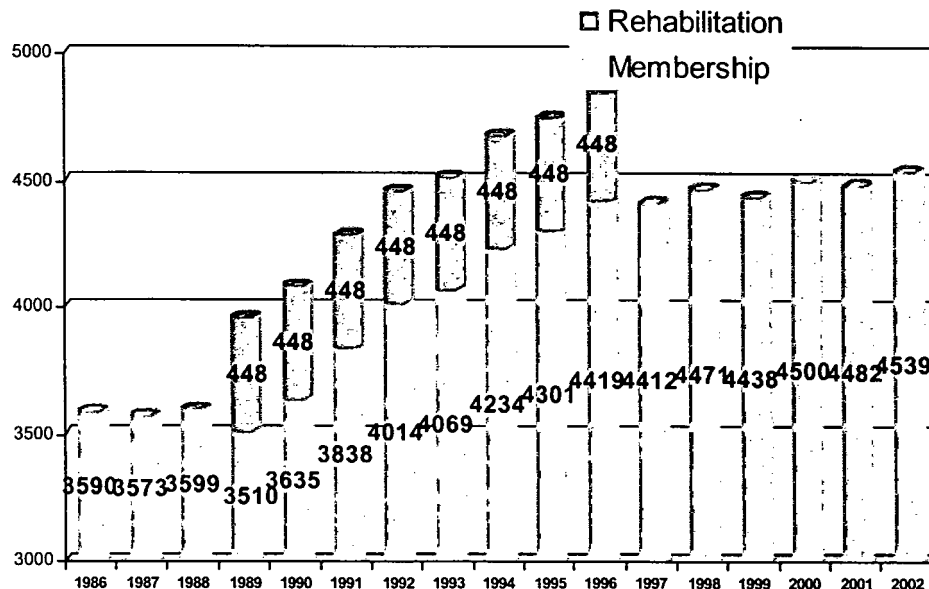
Fig. 6. Hungarian Union Conference membership, from 1986 to 2002.

It is also clear that the growth rate slowed down in 1997. The average growth

rate in the period from 1989 to 1996 was 3.35 percent while in the period from 1996 to

2002 it was only 0.45 percent per year.

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[1]Those who were disfellowshipped in connection with the breakup in 1975 were rehabilitated, since the Union and the leadership of the separated group agreed, in an extraordinary session that the two parts of the church would reunite. But it never actually happened. The group remained officially separated until in 1996 the Union, in a constituency meeting, closed the issue and dropped the members who had "double membership."

Figure 7 demonstrates a growing difference in total membership over the last

four years between the two conferences. The Duna Conference (DET) grew at 5.4

percent per year during this period, while the Tisza Conference (TET) membership

declined by 1.5 percent per year during the same period (figure 7).

When we compare the baptismal figures (figure 8), the difference between the

two conferences is much smaller, meaning that there are other factors—mainly

internal and external migration—that impacted the growth of the church. The

membership of the Duna Conference is concentrated mainly within the capital city of

Budapest, and continues to grow because of migration and transfer growth.

	1999 /I	1999 /II	1999 /III	1999 /IV	2000 /I	2000 /II	2000 /III	2000 /IV	2001 /I	2001 /II	2001 /III	2001 /IV	2002 /I	2002 /II	2002 /III	2002 /IV
- - - DET	2288	2298	2287	2288	2280	2306	2336	2344	2334	2352	2364	2365	2387	2407	2429	2412
——TET	2160	2160	2169	2150	2144	2163	2169	2156	2137	2141	2120	2117	2124	2130	2133	2127

Fig. 7. The membership of the conferences from 1999 to 2002.
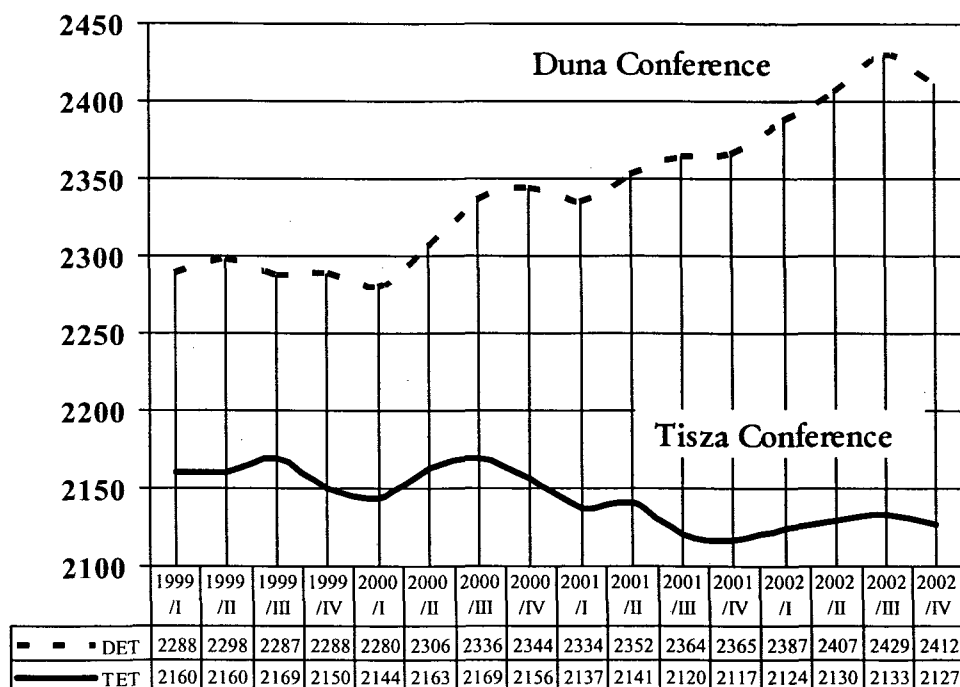
☐ Duna Conference ■ Tisza Conference
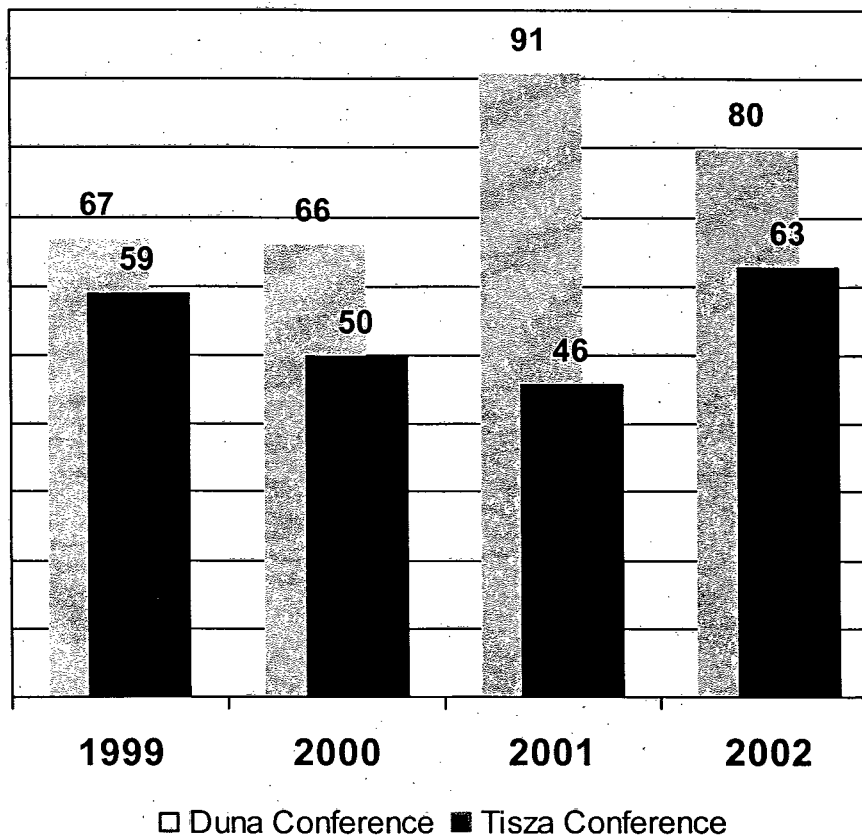
Fig. 8. The number of baptisms in the conferences from 1999 to 2002.

There were 111 churches in the two conferences in 2002 (57 in the Duna Conference, and 54 in the Tisza Conference). The average membership per church is rather low and the churches are quite small. Small congregations create more difficulties for pastoral work (figure 9).[1]

There is no official data available at present concerning the number of Adventist immigrants in the last fifteen years, but the Hungarian Union President

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[1]Ibid.

estimates that about twenty percent of the current membership came from Hungarian-speaking territories in neighboring countries, mainly Transylvania. Even though the immigrants speak the same language there are differences in culture, religious practices, and lifestyle.
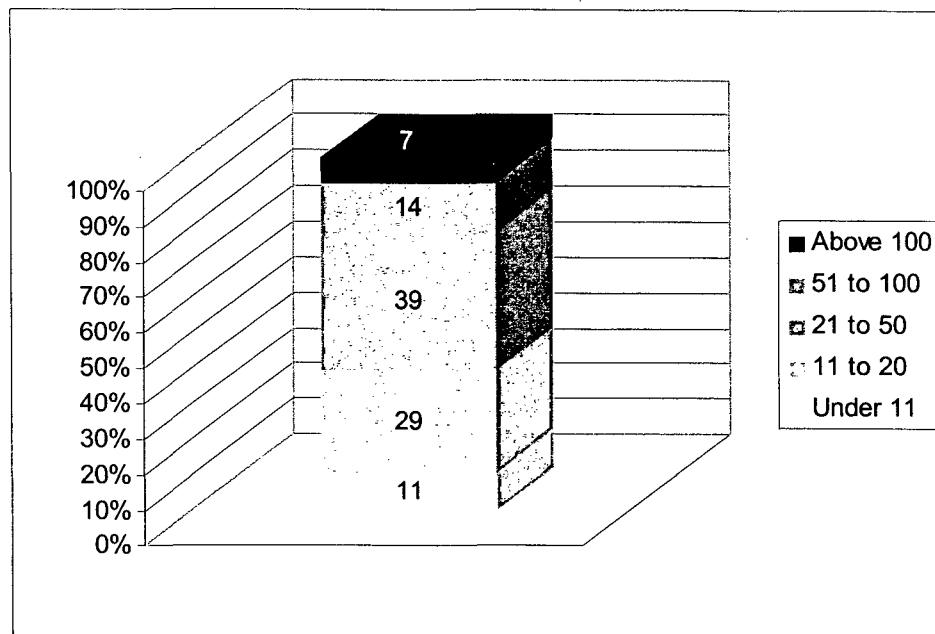
Fig. 9. The distribution of churches according to their membership.

The number of workers is relatively high compared with the total membership. There were 92 fulltime workers in 2002, including non-pastoral employees, thus giving a ratio of less than fifty members per worker (figure 10).[1]

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[1]Ibid.

Comparing the number of active ordained pastors with the number of members, the ratio is slightly more than a one hundred members per pastor. The ratio in the world church is 840 members per pastor.[1]
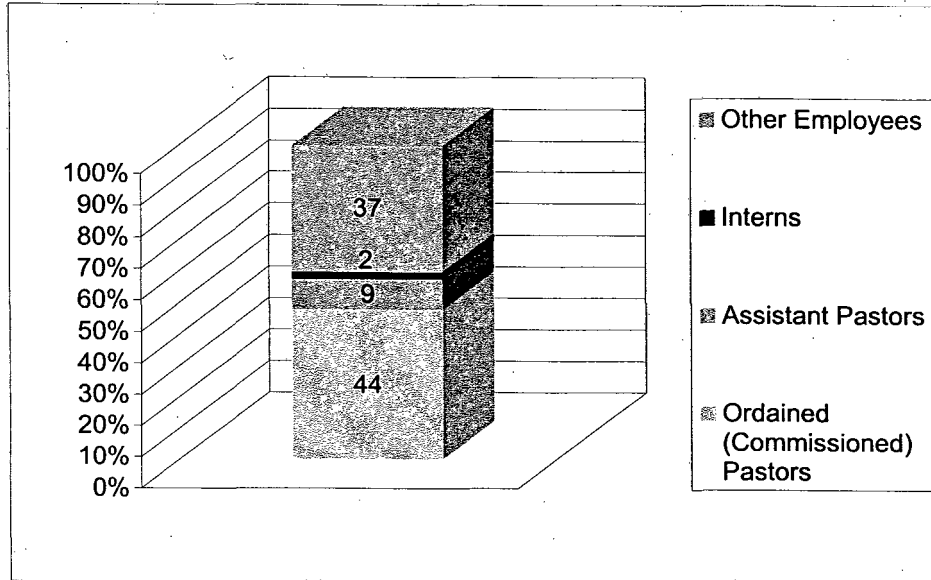
Fig. 11. Distribution of the workers according to their categories.

Analysis of Activities of Hungarian Union Conference

The role and function of the Conferences and the Union are not clearly defined beyond what is spelled out in the constitution and by-laws. Basically the Conferences work with the pastors and the local churches, while the Union works with the institutions and communicates with the public and with the world church.

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[1]Ratio calculated from data taken from the General Conference, Office of Archives & Statistics, http://www.adventistarchives.org/docs/ASR/ASR2001.pdf (29 May 2005).

Looking at the two conferences, there seems to be a tension between mission and survival in both of them. This tension is present in the individual churches, among the pastors, and also in the leaders of the Conferences. It seems that the present leadership in both conferences is moving toward an emphasis on mission.

In the Union, church planting is the main focus. More and more resources are allocated every year for this strategic endeavor. The Hungarian Union is at this stage in the early stages of a church planting program, therefore this initiative needs a lot of explanation and training.

Description of Pastoral Staff

Since this Doctor of Ministry project deals with the pastoral work in Hungary, there is a need to take a closer look at the pastoral staff in the Union territory.

The age distribution (table 3) is quite balanced, and indicates that the Union will not face a lack of pastoral staff in the near future.

Table 3. The age distribution of pastoral workers in the Seventh-day Adventist Church in Hungary.

Ages	Number	Percent
Under 35	17	31
From 36 to 50	23	42
Above 50	15	27

Concerning gender, the pastoral staff in the Union is clearly male dominated. Only nine per cent of the pastoral staff is female.

The profile of pastoral workers is interesting both in relation to the number of years they have worked, and when they entered ministry. Dividing the time period into three periods: before 1975, after 1989, and the time between those years, gives the following picture (table 4).

Both 1975 and 1989 are significant years. The largest breakaway of church members took place in 1975. That was also the year when a degree of religious freedom was experienced in Hungary. The first new Adventist publications since the late 1940s were launched that year. The year 1989 was also important as it brought full religious freedom and democracy.

Table 4. The distribution of pastoral workers according to their year of entry.

Year of Entry	Number	Percent
Before 1975	6	11
1976—1988	11	20
After 1989	38	69

Looking at the background of the pastoral staff, two aspects need to be taken into consideration (table 5): the family background (were they raised in an Adventist home) and whether they were raised in Hungary or in a neighboring country, such as Romania or Yugoslavia.

Finally, the distribution of pastoral assignments is also worth looking at since it gives us a picture of how the church in Hungary utilizes its human resources.

Compared with the size of the Union the number of administrative and departmental functions is relatively high. The table below lists only the fulltime assignments, but there are several additional part-time assignments in departmental and teaching positions. This statistical analysis indicates that the church in Hungary has good resources with which to build an efficient strategy to accomplish its mission.

Table 5. The distribution of pastoral workers according to their background.

Background	Number	Percent
Adventist	34	62
Non-Adventist	21	38
Hungary	45	82
Romania—Yugoslavia	10	18

Table 6. Distribution of pastoral assignments.

Assignment	Number	Percent
Local Church	31	56
Church Planting	10	18
Departmental	7	13
Administration	7	13

Conclusion

After living through many changes in society, Hungary is better, not merely because of democracy and freedom, but because these changes can provide opportunities to influence and change the lives of the people of Hungary.

The challenge is to recognize pivotal moments and take advantage of them. Church leaders need to have fewer pre-conceived ideas, do more analysis, and more common sense. A systematic analysis of cultural and societal changes would enable church leaders to respond in an appropriate way.

Since the Seventh-day Adventist Church is an international church, its leaders have more opportunity to see and evaluate different trends in various parts of the world. Such insight, if applied, should give the church enough time and opportunity to plan, prepare, and develop methods and ways of doing ministry in new situations.

The Hungarian Union should have anticipated and been prepared to respond to the radical changes in Hungarian society. The Adventist church should now develop programs which respond to the changing needs in Hungary. The church cannot minister to the spiritual needs of the people if it does not realize how the world has impacted people. Church leaders need to learn how to address different social and cultural issues in their preaching in order to prepare its members to take their stand and "make the most of every opportunity" (Col 4:5).

The church in Hungary is facing a number of challenges. Being relatively small, it needs to focus its efforts and establish strategic plans to accomplish its mission. The resources, both material and personnel, also need to be utilized efficiently.

The multi-assignments and the over-organized structure make it hard to operate with a clear accountability system through which personal progression and efficiency can be encouraged. In spite of the low member-pastor ratio the workers are often overloaded and face the very real prospect and danger of burnout.

Even though the financial strength of the Union has increased considerably in recent years,[1] the unfocused, over-organized structure drains the finances before the Union can accomplish anything significant. The present focus on "building the institution" should be diverted to "building the community" and the having a "transforming presence in society."

Pastoral Analysis

This section describes and analyzes research carried out among the pastoral workers. No such study had been undertaken before, therefore no comparison can be made. The main purpose of conducting a pastoral analysis was to identify characteristics found among the pastoral workers, in order to determine what changes in the ministry of the church may be possible as pastors grow and develop.

The pastors had the option of completing the survey anonymously. Only seven chose to use a personal code instead of giving their name. Because of this openness the personal data and the survey results can be connected to a significant number of pastors.

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[1]The net growth of tithe income (taking inflation into consideration) was 5 percent in 2001, 9 percent in 2002, and 16 percent in 2003. See in Hungarian Union Conference, *Treasurer's Report 2003* (Pécel, Hungary: Hungarian Union Conference, 2004), photocopied.

Surveys Tools

The pastoral survey consisted of five parts, and used the same tools as for my personal assessment (see in chapter 2). While everyone participated in the first part, the remaining four tools provide data for only about forty-eight of the fifty-five pastors.

First, an MBTI questionnaire was used to identify personality types.[1] Since no similar study results were available in Hungary, either from the general population or specifically from clergy, foreign studies were used to compare the results.[2]

The second tool used for the survey was a Spiritual Gifts Inventory, with 200 questions to identify twenty different gifts and four gift clusters.[3] These results help to identify the strengths of a particular pastor, and also which types of ministry are most widely represented among our pastoral team.

The third tool was the Characteristics of Leadership—Interaction Styles,[4] which highlights the ways pastors interact with each other, with their congregation and in the different assignments involved in church administration. Since the focus is on behavior rather than personality, peers were involved in helping to identify the pastors' interaction styles.

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[1] The MBTI questionnaire used was from Kiersey, 4-10. See in appendix A.

[2] The comparative data used was from the research report of: Oswald and Kroeger, 22-26.

[3] Dick and Miller, 5-7. The Spiritual Gifts Inventory is found in appendix B and C. For the definition of tools and terms see chapter 1.

[4] Ibid., 53-68.

The fourth tool was the Spirituality Web[1] that shows how pastors deepen their relationship with God in their personal journey of faith. Knowing the spirituality type of a pastor can indicate which type of congregation or ministry he or she would be most suited to and most effective in.

The fifth tool was the Task Type Preferences Survey[2] that shows how the individual pastors prefer to work within a group to do the work to which they are assigned. This tool is one of the most important ways of measuring job satisfaction. Pastors often become frustrated and burned-out when they have to work in a setting they do not enjoy. For example, committees and processes can be frustrating for three of the four task types, so this tool can be very helpful when leaders are placing people.

Analysis of Surveys

MBTI Analysis

Table 7 shows the pastors' personality types according to the MBTI survey.[3] Comparing the survey of pastors from the Hungarian Union Conference with the data collected by Otto Kroeger Associates, derived from a multi-denominational clergy survey, two main differences show up in the MBTI preferences.

The Sensing—Intuition pair of preferences shows significantly higher differences. Nineteen percent of the Hungarian pastors have a higher sensing

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[1]Ibid., 69-85.

[2]Ibid., 89-91.

[3]Data source for comparison: Oswald and Kroeger, 22.

preference than in the comparison data. The Thinking—Feeling pair of preferences shows only a three percent difference. There are slightly more pastors with a feeling preference than in the comparison data. The Judging—Perceiving pair of preferences shows a significant difference. Ninety one percent of the Hungarian pastors prefer judging, which is 21 percent more than in the comparison data.

Table 7. Comparison of the MBTI preferences.

Preferences	HUC Number	HUC Percent	Otto Kroeger	General Population
Extraversio	30	55%	61%	75%
Introversion	25	45%	39%	25%
Sensing	34	62%	43%	76%
Intuition	21	38%	57%	24%
Thinking	16	29%	32%	50%
Feeling	39	71%	68%	50%
Judging	50	91%	70%	55%
Perceiving	5	9%	30%	45%

The two pairs of preferences in which there is a significant deviation from the norm affect the distribution of the temperaments as seen below. I will deal with possible explanations for these differences later.

The combinations of the four pairs of preferences makes up 16 different types, but occasionally we refer to four temperaments which can be seen by combining the two letters found in large segments of the population. The distribution of the four temperaments among our pastoral group is seen in the table below (table 8).

The table shows significant differences compared with the data of Otto Kroeger Associates. The SJ temperament is extremely high among the Hungarian pastors, so consequently the other three temperaments are significantly lower.

Table 8. The distribution of the four temperaments.

Temperaments	HUC Pastor	HUC Pastor	Otto Kroeger	General Population
Idealists, NF	16	29%	41%	12%
Guardians, SJ	32	58%	35%	38%
Rationals, NT	5	9%	16%	12%
Artisans, SP	2	4%	8%	38%

Table 9 (below) reveals the outcome of the sixteen MBTI types. Breaking down the data into the sixteen different types, the following observations can be made. The ESFJ and the ISTJ preference groups are significantly higher than average among Hungarian pastors compared to the data of Otto Kroeger Associates. At the same time the ENFP and the ENTJ preference groups are much lower than in the comparison data.

What are the overall characteristics of these MBTI preferences? ESFJs are strong in organizing and in conserving the traditions of the church, but they are not as effective at casting a vision, inspiring others, or being adaptable. Furthermore, they are not the best in managing conflicts. "The ESFJ tries to smother all unpleasantness with love and then bury it. When conflict arises, both ESFJs and ENFJs tend to

Table 9. Distribution of pastors according to the 16 MBTI types.

Types	HUC Pastors	HUC Pastors	Otto Kroeger	General Population
INFP	0	0.0%	3.6%	1%
INFJ	6	10.9%	7.6%	5%
INTP	1	1.8%	1.8%	1%
INTJ	4	7.3%	4.3%	1%
ISTJ	8	14.5%	6.6%	10%
ISTP	0	0.0%	0.9%	10%
ISFP	1	1.8%	3.2%	10%
ISFJ	5	9.1%	8.5%	10%
ENFP	2	3.6%	11.6%	3%
ENFJ	8	14.5%	16.1%	3%
ENTP	0	0.0%	2.5%	2%
ENTJ	0	0.0%	7.3%	2%
ESTJ	3	5.5%	7.1%	10%
ESTP	0	0.0%	0.6%	10%
ESFP	1	1.8%	3.2%	11%
ESFJ	16	29.0%	12.4%	11%

function less well as administrators. Their EF may have them placating when they should be confronting or holding people's feet to the fire."[1]

ISTJs are quite good as church administrators, but "competency in administration implies less ability in other aspects of the ministry." As SJs, they are also conservators, and their solemn and reserved personality restrains them from effectively expressing their opinions and feelings. That is why they are often considered as ineffective communicators and bureaucrats.[2]

Below (table 10) is a list of the most common pastoral skills, the typological preferences, and their occurrence in the data from the Hungarian pastors.[3]

Looking at the distribution of the typological preferences according to the most common pastoral skills, it can be concluded that the weakest point in the pastoral ministry of the Hungarian Union is in youth ministry and in contemporary evangelism. The spiritual depth and the pastoral counseling preferences also give some cause for concern.

Since the congregations and church executives expect pastors to effectively perform all of these functions, those lacking in these MBTI types are liable to face unrealistic expectations and as a result experience frustration or burn-out. Consideration of these MBTI results should be part of any placement strategy used by conference and union officers.

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[1] Oswald and Kroeger, 50.

[2] Ibid.

[3] Ibid., 55.

Furthermore, when the pastors have a better understanding of their ministry types they will be better able to engage in team building and to look for complementary types to join them in ministry.

Table 10. Distribution of pastoral workers according to the most common pastoral skills compared to typological preferences

Pastoral Skills and Related Types	Number	Percent
Spiritual depth—INFP/INFJ/INTJ/INTP/ISFP	12	22%
Strong preacher – ENFJ/ENTJ/ESFJ	24	44%
Youth ministry – ESFP or ENFP	3	5%
Pastoral counselor - INFJ/ENFP/INFP/ISFJ/ISFP	14	25%
Effective leader - ENTJ/INTJ/INFJ/ENFJ/ESFJ/ISFJ	39	71%
Parish administrator - ESTJ/ISTJ/ESFJ/ISFJ	32	58%

Spiritual Gifts Inventory

The spiritual gifts of each pastor add to the picture given by the MBTI questionnaire. Some people may describe as spiritual gifts the natural abilities or talents one has from birth, but according to my understanding spiritual gifts are given by the Holy Spirit for service. Since the initiative is taken by the Holy Spirit, ministry assignments should reflect a recognition of an individual's gifts and an attempt should be made to match pastoral gifts with pastoral assignments.

The results of the Spiritual Gifts Inventory test show two primary and two secondary gifts. The distribution of the twenty gifts among Hungarian pastors is seen in table 11.

Table 11. The distribution of spiritual gifts among the
Hungarian Seventh-day Adventist pastors

Gifts	Primary	Secondary
Wisdom	1	1
Knowledge	3	5
Administration	5	6
Apostleship	1	2
Shepherding	11	13
Faith	8	8
Miracles	0	3
Prophecy	9	8
Leadership	3	4
Giving	2	1
Compassion	1	1
Healing	1	3
Discernment	8	9
Teaching	27	11
Helping/Assistance	2	3
Evangelism	6	5
Servant-hood	0	5
Exhortation	4	5
Tongues	0	0
Interpretation of Tongues	2	1

Individual gifts and one's spiritual gift cluster reveal which type of ministry
can be more appropriate for an individual. The different clusters are made up of
different concentrations of gifts (see in chapter 1). A primary and a secondary cluster
were identified as seen in table 12 in order to widen the possible ministry options for
individual pastors. Table 13 identifies the distribution of pastoral workers according
to their spiritual giftedness, in relation to the three main pastoral assignments in
Hungary.

Matching giftedness and ministry is one of the key factors for job satisfaction.

The present ministry of the pastoral workers needs to be examined and a placement

strategy put in place that would encourage more effective and competent service.

Table 12. Spiritual gift clusters among the pastors of the
Seventh-day Adventist Church in Hungary

Cluster	Primary	Secondary	Percent
Nurturing	10	7	18%
Outreach	3	6	10%
Witnessing	26	14	42%
Organizin	8	20	30%

Table 13. Pastoral assignment according to spiritual giftedness

Pastoral Assignment	Number
Church planter	9
Outreaching-Witnessing	
Witnessing-Outreaching	
Outreaching-Nurturing	
Administrator	11
Organizing-Witnessing	
Nurturing-Organizing	
Organizing-Nurturing	
Church pastor	27
Nurturing-Witnessing	
Witnessing-Organizing	
Witnessing-Nurturing	

Leadership—Interaction Styles

The Leadership—Interaction Style Profile helps people recognize their gifts and also to know and appreciate the different styles of different people. Understanding behavior types and leadership styles help explain what might cause people to behave the way they do. The result of the Leadership—Interaction Style survey is seen in table 14 below.

In most cases the Leadership—Interaction Styles correspond with the MBTI results but there are a few striking differences. One of the focuses in my research sought to give more attention to these differences and identify any relationship with job satisfaction.

Table 14. Leadership—Interaction styles of pastors in Hungary

Leadership—Interaction Style	Pastors	Percent
Dreamer	6	13
Pleaser	17	36
Thinker	14	30
Director	10	21

Spirituality Web

The results of the Spirituality Web fully support the general presupposition that Adventism is both a head-and-heart religion as is seen in table 15 below.

One third of the pastors experience their faith through an intellectual approach. Another third prefer the heart approach and experience God through their feelings. Most of the pastors with a pilgrim spirituality type come from a non-Adventist

background. This group of pastors is more open to understanding other faith traditions and worldviews. The pilgrim spirituality type is highly represented among the church planters' primary or secondary preference choice. Most of the pastors with the servant spirituality type manifest good leadership qualities.

Table 15. Spirituality types of the Adventist pastors in Hungary

Spirituality Type	Primary	Secondary	Percent
Head	22	9	33%
Heart	12	16	30%
Pilgrim	9	7	17%
Mystic	1	3	4%
Servant	3	8	12%
Crusader	0	4	4%

Task Type Preferences

The final survey tool used was the Task Type Preferences. This tool helps to clarify why people like to work in different settings. Working in a group structured according to one's preference gives more satisfaction and allows for more effectiveness in ministry. The Task Type Preferences as seen below (table 16) show a primary and a secondary preference, since pastoral work requires different settings.

The Seventh-day Adventist Church has a strong traditional committee structure which requires the involvement of pastors at different levels of the organization. Dissatisfaction is clearly seen in this regard. Since there are financial incentives (higher wages for departmental and union personnel) for pastors who work in process

settings some pastors might be tempted to accept assignments for financial reasons rather than because they enjoy working on committees. In order to have effective and content pastors it is vital to have a thoughtful placement strategy in place, and to establish a structure where committees can function more as project groups in the organization.

Table 16. Task type preferences for pastors in Hungary

Task Type	Primary	Secondary	Percent
Project	21	14	37%
Work	13	10	25%
Process	2	12	15%
Fellowship	11	11	23%

Process groups tend to support the maintenance of the traditional structures, whereas, project groups are made up of teams where complementary skills can be used to achieve a high performance. The pastoral group in Hungary has a high potential for effective team-work since there is a high inclination for project type settings. A continuing educational strategy should involve sufficient training for team-work in order to equip pastors to minimize the process settings at every level of the organization.

Implications for Job Satisfaction and
Present Ministry Assignment

As a result of the surveys some implications need to be considered in building a strategy for increased job satisfaction and efficiency among the Hungarian pastors.

First of all an extensive knowledge about personality types, spiritual giftedness, leadership/interaction styles, spirituality web and task type preference would equip each pastor to better understand himself and learn to appreciate the differences among pastoral colleagues.

Analyzing local pastoral leadership in ministry settings and leading pastors through the survey process used in this project could assist team building and more effective cooperation between pastors and local church members. The goal should be to put together teams with complementary gifts thus helping them achieve results that would not be otherwise possible.

If a placement strategy was used in a non-threatening way, the giftedness of the various pastors could be compared with present pastoral assignments in order to move each pastor toward "convergence" in ministry.[1]

The Hungarian Union uses a traditional process type of work setting with long and ineffective committees. However, the survey indicates that most pastors would rather work in project settings. The level of frustration among Hungarian pastors can be lowered by changing from a predominantly process setting to a project setting and

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[1]Clinton, 32.

by encouraging the pastors to have more interaction with their work. This change would also increase job satisfaction among the ministerial workers of the church.

Expectations of Members and Administrators in Hungarian Union Conference

In moving toward a strategy for increased job satisfaction and efficiency, it is important to look at the expectations of the pastors in Hungary. Short interviews were conducted with both church members and administrators concerning their expectations in various areas of ministry. Questions were also asked about what a desirable evaluation system would look like.

Expectations Concerning Ministry Areas

Lifestyle and Living Standard

The church members had no different expectation of the pastor's lifestyle and standard of living than of a member. One administrator indicated that a pastor's standard of living ought to be similar to that of a high school teacher.[1]

Personal and Corporate Spiritual Life

The members are searching for a model or an example on how to live a mature Christian life. Members would like to see their pastor enjoy a good standing in the church community before they accept him as their spiritual leader. One of the members indicated that the pastors should belong to a support group where they can

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[1]X, church administrator, interview by author, 27 February 2004.

be known as authentic members and where their status would not hide who they are in reality.[1] This same expectation was also held by administrators.

Outreach and Evangelism

In the area of outreach and evangelism it was felt that pastors should be able to reach special groups, not just people in general; pastors should be equipped to use different styles and methods of outreach; and pastors should have clear plans and strategies in place. These areas were seen as a primary responsibility of a pastor. One of the members indicated that pastors should not try to do everything. If the pastor is not a gifted speaker, he should invite someone else to help with preaching, but the pastor is still responsible for organizing evangelism and follow up.[2] A lay member from the Conference Executive Committee shared his observation that most of the members want to see their pastors involved in outreach and evangelism, but the members become jealous when their pastors do not share outreach activities with them. Some members were also offended when their pastor involved some of the active members in a church planting project because they felt it weakened the mother church.[3]

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[1]T, member, businessman, interview by author, 25 February 2004.

[2]Z, member, health professional, interview by author, 2 March 2004.

[3]Y, lay member of executive committee, interview by author, 27 February 2004.

Preaching

In the area of preaching there was a sense that pastors needed to cultivate more intellectual as well as more spiritual preaching. Sermons should be delivered in plain language, in practical terms, and about relevant topics. Preaching was one of the most controversial areas regarding members' expectations. It seems that the traditional members and those who are not involved in society want to hear more dogmatic preaching about the distinctive Adventist beliefs. Those who are at the institutional stage in their faith development[1] feel uneasy when they hear messages that require any change in their life. They expect sermons to strengthen them in their position and faith. But members from a more secular background expect biblical preaching which challenges the congregation to live out their faith day by day.[2]

Leadership and Administration

The areas of leadership and administration are considered by the members to be the pastor's primary tasks. Members expect authentic leaders who have had personal experience in all areas of ministry. One member indicated that many pastors find it easier to do the job themselves instead of encouraging the members to get involved.[3] Members also expected their pastors to be able to delegate. One of the interviewees openly commented that the members expect to be included in leadership

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[1]Regarding the stages of Faith Development see chapter 2 "Spiritual Needs and Goals."

[2]Y, lay member of executive committee, interview by author, 27 February 2004.

[3]S, church elder, businessman, interview by author, 1 March 2004.

issues even though some of them never accept their share of duties in the local church. Some members might even choose to impede the pastor's work if they feel they have been bypassed.[1] Administrators noted that the job description for elders and pastors offers mixed messages regarding expectations. Members want pastors to provide services which should be coming from local elders. This role conflict could be resolved by leadership training in the local church.[2]

Professional Growth

Pastors are expected to be well-informed concerning current theological, social or political issues but members expect the pastor to use his time for the church. The role of further education for pastors is accepted only by the younger generation. Older members feel that pastors should learn from the more experienced members and from their colleagues.[3] Specialized ministry is not widely expected or accepted at this time. Members expect their pastors to be professional in every area of ministry. Administrators expect pastors to read at least two books a month, publish an article every quarter, and attend special conferences frequently. Pastors are also required to know how to use technical equipment.[4]

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[1] Y, lay member of executive committee, interview by author, 27 February 2004.

[2] X, church administrator, interview by author, 27 February 2004.

[3] Y, lay member of executive committee, interview by author, 27 February 2004.

[4] X, church administrator, interview by author, 27 February 2004.

Pastoral Care and Special Ministries

The strongest expectation in the area of pastoral care and special ministries is in the area of youth ministry. Members feel that young people need special ministry and want more emphasis placed on youth outreach programs.[1] This observation is especially significant since according to a pastoral survey youth work is one of the weakest areas among the pastoral workers in Hungary.

Expectations Concerning Evaluation

The same group of members and administrators were asked about a workable evaluation system that could assist in maintaining a highly qualified pastoral work force in the church. Some found the idea of pastoral evaluation strange and saw it as a worldly expectation that could not be applied to spiritual work. Most of the members, however, saw an evaluation system as a legitimate expectation to evaluate the pastors in their work.

One interviewee suggested that the classical evaluation system of asking the customer or in this case the members or the seekers could not be applied in the evaluation of pastors. Perhaps it would be more workable to have a self-evaluation system where the pastors assess their own performance according to their own personal plans and under the leadership and guidance of the conference administration. Pastoral evaluations should include numerical growth, changes in

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[1]T, member, businessman, interview by author, 25 February 2004.

stewardship, changes in the general condition of the church, and general feedback from the people.[1]

It was suggested that normative performance should also be monitored, and should include the number of visits, frequency of preaching and number of evangelistic meetings held. It was also suggested that the remuneration of the pastors should be influenced by this kind of evaluation.[2]

Administrators felt that every pastor should have a personalized job description and a personal advancement plan. Leadership ought to evaluate the pastors according to these tools. Financial recognition could be given as an incentive, but might not include a salary increase.[3] Instead, more opportunities could be provided to go on study tours, money could be reimbursed for technical equipment so that professional and more efficient work could be accomplished.

Both members and administrators felt that it would be beneficial to conduct a wide-ranging survey concerning the expectations and evaluations among the members before implementing such a system. Such a survey is beyond the scope of this ministry project and could become the subject of a further D.Min. project.

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[1]S, church elder, businessman, interview by author, 1 March 2004.
[2]Z, member, health professional, interview by author, 2 March 2004.

[3]X, church administrator, interview by author, 27 February 2004.

CHAPTER IV

STRATEGY FOR INCREASING JOB SATISFACTION AND EFFICIENCY

Introduction

The purpose of this project is to establish a pastoral assessment system and to

develop and implement a strategy to increase job satisfaction and efficiency in pastoral

work.

In the second chapter the personal, spiritual and theological basis for ministry

was provided. Since pastors first of all are ministers of God and secondly are doing

ministry for God and people, the personal aspect of spiritual formation and one's

spiritual journey is important. An attempt was made to summarize my personal

spiritual journey in order to provide a deeper understanding about my passion for

ministry and for the spiritual formation of ministers. The self-assessment project

helped me not only to gain a well-grounded self-understanding but also helped me to

develop a pattern for those who would be willing to follow a similar process.

The assessment of the pastoral workers (as described in chapter 3) will help to

present the context in which ministry in Hungary takes place. The political, cultural,

social, and religious changes since 1989, along with the role of the Union, will help to

present a picture of the role of the pastor in Hungary.

The results of this assessment need to be taken into consideration when

suggesting a strategy of building a healthy core of ministers. The relatively young

pastoral team needs to improve leadership skills, become more culturally sensitive, and develop more gift-based ministries. In order to balance and harmonize the different expectations, it is necessary to build up a relevant pastoral profile, and to develop guidelines for evaluation and affirmation. It is also necessary to develop guidelines for placement procedures for the administration in order to be able to match the individual personal development plans with the needs of society and the church. In this chapter an attempt is made to create a vision of ministry and to develop a strategy to enhance pastoral effectiveness and contentment in the Union.

This strategy will be implemented through different training programs and other team-building activities, as well as by developing guidelines for the church in Hungary. Serving as president as well as ministerial association secretary for the union during the next five years will provide me with a platform to develop and implement this strategy. The leadership of the Union and the Conferences will be involved in the implementation and evaluation of the strategy.

In planning and managing this project a number of tools will be used. A Logical Framework Matrix Approach (LFA) will be used to present in summary form the overall outline of the strategy. The significance of such a tool is described as follows:

> The LFA is an effective technique for enabling stakeholders to identify and analyse problems, and to define objectives and activities which should be undertaken to resolve these problems. Using the logframe structure, planners test the design of a proposed project to ensure its relevance, feasibility and sustainability. In addition to its role during programme and project preparation, the LFA is also a key management tool during implementation and evaluation. It

provides the basis for the preparation of action plans and the development of a monitoring system, and a framework for evaluation.[1]

The LFA itself consists of a table, which has four columns and four rows (see table 17). The first vertical column identifies the project objectives. It is best to start reading the first column from the bottom with the activity section. If certain activities are undertaken, then outputs or results will be achieved, which will then contribute to the specific project purpose, which in turn will contribute to the overall objectives. It needs to be pointed out that the stated "overall objective" is beyond the scope of this project's goal. The project when, fully implemented, will merely contribute to the overall goal. There need to be additional projects which can achieve the overall objective. The second row provides a list of indicators by which the progress or success of each objective can be measured. The third row deals with the sources of verification which help to test whether or not the indicator can be realistically measured. The last column deals with the external factors which may influence or which are necessary for the completion and success of the project. Usually the project has no direct influence or control over these external factors.

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[1] European Commission, *Project Cycle Management Training Courses Handbook* (Freiburg, Germany: European Commission, 2001), 13.

Table 17. Logframe Matrix

Objectives	Measurable Indicators	Means of Verification	Important Assumptions
Goal: Substantial church growth in Hungary achieved	20% increase of lay members active in outreach ministry by 2008. Church attendance grows 5% per year from 2005. Membership growth exceeds 5000 by 2009.	Included in monthly ministerial report Established attendance report Quarterly secretarial report	
Purpose: Professional competencies, spiritual assessment, and placement of the Hungarian pastors improved.	Every pastor in collaboration with the church has developed a mission plan by the end of 2005. 80% of the district pastors conduct training seminars for church members twice a year. 70% of churches have a functioning community service program in place which has activities to the community twice a month.	Ministerial audit Monthly ministerial report Outreach community service program reports	This project will become an integral part of the Union strategy.
Outputs: 1. Pastoral competence improved	Every pastor completes at least one training seminar in Social and Religious Analysis. Every pastor prepares the social profile of his church no later than six months after receiving training or no later than six months after moving to a church. Every pastor has established a spiritual formation strategy and keeps a spiritual journal.	Ministerial audit	Most of the pastors will be ready to learn and cooperate toward this project.
2. Pastoral job description for each pastor written	Job descriptions for each pastor developed and in place with each Conference president by the end of 2005.	Files of the Conference presidents	The leadership of Conferences willing to follow the guidelines.
3. Placement procedures for pastors and evaluation system developed.	Every pastor has developed a specialized ministries plan A ministerial audit conducted twice a year from 2005. A plan of distributing resources based on specialized ministerial skill in place.	Conference president's report	The leadership of the Union and Conferences and the pastors are willing to work together. The leadership of Conferences willing to follow the guidelines.

Table 17—*Continued.*

4. Team spirit improved	• 80% of pastors contribute a lecture, an article or a seminar twice a year to the Professional Ministerial Network • Every pastor attends a sponsored clergy family camp every year from 2005.	Pastoral Resource Material published Calendar of Events	Funds will be provided in Union budget
Activities: 1. Developing and implementation of leadership, spiritual formation, strategies, and cultural and religious analysis training curriculum and programs 2. Creating pastoral job description guidelines 3. Developing guidelines for placement procedures, evaluation, recognition and affirmation 4. Setting up a professional ministerial, and a family friendship network	**Inputs:** (See activity and resources schedules)		Co-leaders are willing to participate in setting up a learning community. The Union will be able to secure competent international trainers. Funds will be provided at both Union and Conference level.

In summary, the meaning of the terms in the log frame are as follows:

Goal   The ultimate result to which your project is contributing—the impact of the project.

Purpose   The change that occurs if the project outputs are achieved—the effect of the project.

Outputs   The specifically intended results of the project activities—used as milestones of what has been accomplished at various stages during the life of the project.

Activities   The actual tasks required to produce the desired outputs.

Indicators   Also referred to as measurable or objectively verifiable indicators In quantitative and qualitative ways of measuring progress and whether project outputs; purpose and goal have been achieved.

Means of   Means of verification is the information or data required to assess
Verification progress against indicators and their sources.

Assumptions Factors external to the project which are likely to influence the work, yet over which of the project management has little control, and which need to exist to permit progress to the next level in the LFA.[1]

Description of Strategy

Overall Goal

The overall goal to which this project contributes is to achieve substantial church growth in Hungary. Since pastoral leadership plays a key role in church growth, this project will contribute to this goal. The overall objective shows the long-term impact of the project, but it is understood that other programs and projects by the church will be needed to achieve this.

During the recent history of the church in Hungary a reasonably high growth rate was achieved between 1989 and 1997. This growth was due to major evangelistic programs mainly held by foreign pastors. The involvement of the members was low and the integration of the new members was not fully successful. Many of the new members dropped out after a short period of time.

In 2001 a strategic plan was developed for the Hungarian Union which has been revised as part of this project. The twofold focus of this revised strategic plan is the revitalization of churches and the strengthening of a church planting movement. This plan outlines how the pastoral ministry needs to develop in order to support the revitalization of the church. The vision statement is built around the following five basic functions: worship, ministry, evangelism, fellowship, and discipleship.

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[1]BOND, *Logical Framework Analysis.*Guidance Notes No. 4 (London, England: Bond, 2003), 2.

The most important qualitatively verifiable indicator for measuring the growth of the church is the members' involvement in outreach ministries in a meaningful way. The goal is to increase members' involvement by 20 percent by 2008. The number of members involved in outreach ministries will be included in the monthly ministerial report from 2005. It is assumed that the administration of the Conferences will require this information and make it available for verification.

The second objectively verifiable indicator is church attendance. The aim is to increase attendance by 5 percent yearly. A weekly attendance report system will be established before the end of 2004, to use as a means of verification. It is assumed that church officers and pastors will cooperate to record regularly and provide the data for the evaluation.

It is anticipated that the membership of the Union will grow. The goal is to see the membership exceed 5,000 by 2009. The quarterly secretarial report will verify this indicator.

It needs to be pointed out again that the overall goal can only be reached if in addition to the project purpose (described below) other church activities are planned and forthcoming.

Purpose

The purpose of this project is to improve the professional competencies, the spiritual assessment, and the placement of the Hungarian pastors. As mentioned in the previous chapter 70 percent of the pastors entered the ministry in the last fifteen years. During this period of time the member's expectations of the pastor's role have

changed and become widely polarized. Since there is not a single clear job description, many of the pastors struggle to find satisfaction in their local pastoral work.

The role of the pastor in the church needs to be redefined and adequate training required to fulfill a new, culturally sensitive, leader-trainer role. An evaluation and recognition system would enhance satisfaction by giving balanced feedback about the performance of the pastors. It is also necessary to guide the pastors toward a primary gift-based ministry by giving opportunity to practice specialized ministries. Such an approach would encourage the forming of teams for more effective ministry.

Objectively Verifiable Indicators

There are three measurable indicators for the purpose of this project: (1) Every pastor in collaboration with the church develops a mission plan by the end of 2005. (2) Eighty percent of the district pastors conduct training seminars for their church members twice each year. (3) Seventy percent of churches have a functioning community service program in place which has activities for the community twice a month.

Source of Verification

As part of the pastoral evaluation system the conference presidents will conduct a ministerial audit twice a year. The content of this ministerial audit will be in harmony with the strategic plan of the Union. The ministerial audit will verify the mission plan indicators. The members' training will be verified by the monthly ministerial report. The increased community involvement will be verified by the

outreach community service program reports and other public recognition concerning the activities of the local church.

Assumptions

It is assumed that this project will become an integral part of the Hungarian Union Strategic Plan. The leadership of the Union and the Conferences will fulfil their part in the project, and most of the pastors will be ready to learn and cooperate toward this purpose.

Outputs

There are four major results this project seeks to achieve through the planned activities: (1) Pastoral competence improved; (2) Pastoral job descriptions for each pastor written; (3) Placement procedures for pastors and evaluation system developed; (4) Team spirit improved.

Pastoral Competence Improved

The first major contribution to accomplish this project purpose will be an extensive continuing educational program for pastors. There are three main elements of measurable indicators that will be verified by the ministerial audits conducted by the presidents of the conferences. (1) Every pastor completes at least one Training Seminar in Social and Religious Analysis; (2) Every pastor prepares a social profile of his church no later than six months after receiving training or no later than six months after moving to a new church; (3) Every pastor has established a spiritual formation strategy and keeps a spiritual journal. It is assumed that most of the pastors will be ready to learn and cooperate with these goals.

**Pastoral Job Description for Each Pastor
Written**

The second product of the project will be a written pastoral job description for

each pastor. The measurable indicator for that output will be that job descriptions for

each pastor will be developed and in place with each Conference president by the end

of 2005. This indicator obviously can be verified by the Conference presidents' files.

It is assumed that the administrations of the Conferences are willing to see this

accomplished.

**Placement Procedures for Pastors and
Evaluation System Developed**

The third major result of the project will be the writing of guidelines for a

Placement Procedures document and the creation of an Evaluation Process for Pastors.

There are three measurable indicators to test this output. (1) Every pastor has

developed a specialized ministries plan; (2) A ministerial audit will be conducted

twice a year from 2005 onward; (3) A plan of distributing resources based on

specialized ministerial skills will be in place. All of these indicators will be verified

by the Conference presidents' yearly report. It is assumed that the leadership of the

Union and Conferences and the pastors are willing to work together, and the

leadership of the Conferences are willing to follow these guidelines.

Team Spirit Improved

The last significant result of the project purpose will be the creation of an

improvement of team spirit among the pastors. A competitive spirit can be modified

by creating more opportunities to work in teams in project type settings. Another

option is to design social events where the pastors with their families can meet in a non-professional environment. Two of the measurable indicators will be: (1) Eighty percent of pastors contribute a lecture, an article or a seminar twice a year to the Professional Ministerial Network. (2) Every pastor attends a union-wide church-sponsored Clergy Family Camp every year beginning in 2005. These indicators will be verified by the published pastoral resource materials and the calendar of events for the Union. It is assumed that budget resources will be available from the Union and the Conferences.

Implementation of Strategy

Preparing the Activities and Resource Schedules

In this section the implementation of the project will be outlined. In order to be able to set the project in a manageable form, an activity and a resource schedule needs to be prepared. The completed logframe matrix (see table 17) provided the information for these schedules but further planning needs to take place to add operational details to the plan. "An activity schedule is a method of presenting the activities of a project, which identifies their logical sequence and any dependencies that exist between them, and provides a basis for allocating management responsibility for completing each activity."[1]

The following initial steps need to be taken in order to be able to complete an activity schedule. The main activities which are listed in the logframe matrix can be used as the basis for preparing the schedule. These activities need to be broken down

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[1]European Commission, 36.

to manageable tasks in order to be simple enough to organize and manage easily.

Then the sequence of these tasks can be determined as well as how these activities

depend on the start-up or completion of any other activity. Next, the timing needs to

be specified by making a realistic estimate of the duration of each task, and by

establishing the start-up and completion date of each task. And finally it is useful to

define different milestones which provide the basis by which project implementation

can be monitored and managed.

After all of the information has been gathered it can be summarized in a

graphical format. It is called a Gantt Chart (see table 18 and table 19). Table 18

shows the detailed activities of the first year. Since most of the activities are planned

to be completed, or set up as a permanent activity within a two year period, table 19

shows only the activities of the second year.

A separate chart, called The Resource Schedule (see table 20), shows the

financial and personnel input required for completing these activities. Since most of

the activities are within the scope of the work of the Ministerial Association Secretary

of the Union and the Conference presidents the regular operating expenses were not

budgeted.

Table 18. Activity Schedule I

Activities	1st Year (Starts in 2004 October)											
	1	2	3	4	5	6	7	8	9	10	11	12
Result 1. Pastoral competence improved												
Activities:												
1. Development and Implementation of Leadership, Spiritual Formation, Strategies, And Cultural and Religious Analysis Curriculum and Programs	■1■							■2■			■3■	
1.1 Organizing learning clusters	▦	▦	▦									
1.2 Leadership Training				▨	▨	▨	▨	▨	▨	▨	▨	
1.3 Spiritual Formation and Spiritual Strategies Training										▧	▧	▧
1.4 Social, Cultural and Religious Training												
Result 2. Pastoral Job Description for Each Pastor Written												
Activities:												
2. Creating Pastoral Job Descriptions	■4■											■5■
2.1 Writing General Guidelines	▨	▨	▨									
2.2 Writing Personal Job Descriptions				≡	≡	≡	≡	≡	≡	≡	≡	≡
Result 3. Placement Procedures and System for Pastors Developed												
Activities:												
3. Developing Guidelines for Placement Procedures, Evaluation, Recognition and Affirmation	■6■							■7■				
3.1 Writing Guidelines	▥	▥	▥									
3.2 Adoption at Union and Conferences				▨	▨	▨						
3.3 Establishing an Evaluation Basis for each Pastor							▧	▧	▧			
3.4 Ministerial Audits												
Result 4. Team Spirit Improved												
Activities:												
4. Setting Up a Professional Ministerial, and a Family Friendship Network	■8■								■9■			
4.1 Establishing the Networks	▨	▨	▨	▨	▨	▨						
4.2 Material Exchange				▥	▥	▥	▥	▥	▥	▥	▥	▥
4.3 Inter-family Social Activities				▧	▧	▧	▧	▧	▧	▧	▧	▧
4.4 Family Camp											≡	
Milestones:												

1 = Learning clusters organized	6 = Guidelines for placement proc. dev.
2 = Leadership intensive training completed	7 = Evaluation basis established for each p.
3 = Spiritual Formation and Strategies int. training	8 = Networks for professional and social
4 = General Pastoral Profile created	activities established
5 = Personal job descriptions written	9 = Family Camp held

Table 19. Activity Schedule II

Activities	2nd Year (Starts in 2005 October)											
	1	2	3	4	5	6	7	8	9	10	11	12
Result 1. Pastoral competence improved												
Activities:												
1. Development and Implementation of Leadership, Spiritual Formation, Strategies, and Cultural and Religious Analysis Curriculum and Programs	███	███	███	███	███	███	███	███	███	███	███	███ 10
1.1 Organizing learning clusters												
1.2 Leadership Training												
1.3 Spiritual Formation and Spiritual Strategies Training	▨	▨	▨									
1.4 Social, Cultural and Religious Training					▦	▦	▦	▦	▦	▦	▦	▦
Result 2. Pastoral Job Description for Each Pastor Written												
Activities:												
2. Creating Pastoral Job Descriptions												
2.1 Writing General Guidelines												
2.2 Writing Personal Job Descriptions												
Result 3. Placement Procedures and System for Pastors Developed												
Activities:												
3. Developing Guidelines for Placement Procedures, Evaluation, Recognition and Affirmation	███	███	███									
3.1 Writing Guidelines												
3.2 Adoption at Union and Conferences												
3.3 Establishing an Evaluation Basis for each Pastor												
3.4 Ministerial Audits	▨	▨	▨				▨	▨	▨			
Result 4. Team Spirit Improved												
Activities:												
4. Setting Up a Professional Ministerial, and a Family Friendship Network	███	███	███	███	███	███	███	███	███	███	███ 11	
4.1 Establishing the Networks												
4.2 Material Exchange	▥	▥	▥	▥	▥	▥	▥	▥	▥	▥	▥	▥
4.3 Inter-family Social Activities	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨	▨
4.4 Family Camp											▤	
Milestones:												
10 = Social Analysis training completed												
11 = Family Camp held												

Table 20. Resource Schedule

Activities	Financial		Personnel		
	Cost*	Pays	PD	CP	MT
Result 1. Pastoral competence improved					
Activities:					
1. Development and Implementation of Leadership, Spiritual Formation, Strategies, And Cultural and Religious Analysis Curriculum and Programs					
1.1 Organizing learning clusters	0	HUC/EO	L	S	S
1.2 Leadership Training	1,000,000	HUC/EO	L	S	S
1.3 Spiritual Formation and Spiritual Strategies Training	1,000,00	HUC/EO	L	S	S
1.4 Social, Cultural and Religious Training	1,000,00	HUC/EO	L	S	S
Result 2. Pastoral Job Description					
for Each Pastor Written					
Activities:					
2. Creating Pastoral Job Descriptions					
2.1 Writing General Guidelines	0	HUC	L	S	S
2.2 Writing Personal Job Descriptions	0	EO	S	L	S
Result 3. Placement Procedures and					
System for Pastors Developed					
Activities:					
3. Developing Guidelines for Placement Procedures, Evaluation, Recognition and Affirmation					
3.1 Writing Guidelines	0	HUC	L	S	S
3.2 Adoption at Union and Conferences	0	EO	S	L	
3.3 Establishing an Evaluation Basis for each Pastor	0	EO	S	L	S
3.4 Ministerial Audits	0	EO	S	L	S
Result 4. Team Spirit Improved					
Activities:					
4. Setting Up a Professional Ministerial, and a Family Friendship Network					
4.1 Establishing the Networks	0	HUC	L	S	S
4.2 Material Exchange and Publishing	500,000	HUC	L		S
4.3 Inter-family Social Activities	500,000	HUC	L		S
4.4 Family Camps	5,000,00	EO/Ms	L	S	S
PD = Project Director	S = Support Role				
CP = Conference Presidents	HUC = Hungarian Union Conference				
Ms = Ministers	EO = Employing Organization				
L = Leading Role	* All costs in local currency (Forint)				

Activities

Following the four expected results (outputs) there are four groups of activities planned. (1) Training Programs; (2) Creating Pastoral Job Descriptions; (3) Developing Guidelines for Placement Procedures, Evaluation, Recognition and Affirmation; and (4) Setting up a Professional Ministerial, and a Family Friendship Network.

The aim is to complete these activities within two years but the results can be expected to continue over a longer period of time. Some of the activities equip the pastoral workers to do a more professional work in the future while others help the administration to employ the right procedures in leading and equipping the pastors for a more efficient work.

Training Programs

There are three major training programs planned as part of the project. All training programs are designed in a somewhat similar form: there are pre-session and post-session assignments as well as a short intensive lecture session. During the whole training period pastors will work in groups called "learning clusters" as will be described later. Since we are dealing with continuing education this form of learning provides more opportunity for participation and a more personalized curriculum.

The general curriculum of each training program consists of several major areas or subjects and a suggested list of books for each focus. The members of each learning cluster are free to choose their focus, select their books to study and decide on the post-session project they want to work on. Due to the fact that not every pastor is

able to read English, the suggested list of books contains both English and Hungarian literature on the given subjects.

The pre-session part of the training programs lasts three to four months while the members of the learning clusters read and report on two or three books in their selected focus (see pre-session reading lists in appendix G). They meet once every month and systematically discuss each book making themselves accountable to each other. Each pastor will also prepare to present a short review the intensive session.

The intensive sessions are planned to last for three or four days with one or two major lectures. In connection with these lectures adequate time is allocated for group discussion after each presentation and for short reviews on the books read. During the intensive the members of each learning cluster choose a project to complete in the following three to four months.

These post-session projects can be different according to the nature of the subject: the group can author a major article for a professional magazine, do a survey, prepare a training program for their members, develop resource material for different specialized ministries, or something similar. The members of each learning cluster work together on their project through frequent correspondence and by meeting monthly with their group.

Leadership and Spiritual Formation Training

Transformational leadership begins with the leader's own formation. Ministry is first of all being and only secondly doing. The spiritual formation of pastoral leaders needs to be the focus in Hungary in order to enhance the credibility of the

pastors in their reshaped role where they are not only preacher-counselors but also leader-trainers. This first training program aims to equip the pastors to function as spiritual leaders in their areas of influence, be able to monitor their own personal spiritual development, and build an accountability system for themselves. As a result of this training program it is expected that every pastor, in collaboration with their church, will develop a mission plan by the end of 2005. It is also expected that every pastor will establish a personal spiritual formation strategy and begin to keep a spiritual journal.

Intensive Session Topics

Challenges of Postmodernism in Sharing the Gospel

Cultivating and Sharing Vision

Team-building and Networking

Change and Transition Leadership

Mentoring and Coaching

Project Management

Personal Spiritual Disciplines

Ministry Profile Identification and Development

Post-session Project Suggestions

How to present our Adventist doctrines in a postmodern context

Leading existing churches to mission strategy development

Selecting, mentoring and coaching ministry leaders for local churches

Building an accountability system for personal spiritual development

Building a network for specialized ministry exchange in a multi-church region

Spiritual Strategies: Training for Healing and Deliverance

Included in the Spiritual Strategies for Hungarian pastors, is a training program aimed to equip the pastors for a more holistic ministry that is in harmony with the one Jesus performed when He was on Earth. Adventist pastors in Hungary traditionally place emphasis on preaching and teaching but they are not well equipped to engage in healing and deliverance ministries as modeled in the ministry of Jesus. In Luke 4:16-20, quoting the book of Isaiah, Jesus speaks about the three aspects of His ministry: proclamation, healing, and deliverance. The Strategic Plan of the Hungarian Union Conference places emphasis on the healing and deliverance ministry of the church. The lack of a biblical understanding of these ministries keeps pastors from practicing more intercessory prayer for the sick and from setting people free from demonic bondage.

Intensive Session Topics

Views of Reality—Worldview

Intercessory Prayer

Prayer for the Sick

Emotional Healing

Healing from Past Memories

Healing from Demonic Bondage

Post-session Project Suggestions

How to set up a prayer ministry in the church

Evangelistic series on healing and deliverance

Ministry tools for deliverance (questionnaires, Bible studies, sample prayers)

Series of Bible studies on prayer

Social, Cultural, and Religious Analysis Training

One of the most urgent needs for pastors in Hungary is a deeper understanding of the context where their ministry takes place. Training in how to do social, cultural and religious analysis will provide the pastors with tools to be able to analyze the society, in which they live and work. A systematic analysis of the culture and society would enable them to respond in the right way at the right time. There are so many projections and presuppositions in the church but the most urgent need is to understand the signs of the times before it is too late. It is expected that after this training every pastor will prepare a social profile of his church and start a functioning community service program which has regular activities for the community.

Intensive Session Topics

A holistic model of humanity

The role of a Christian in the secular world

Religious pluralism vs. Postmodernism

Societal issues in Hungary

Cross-cultural communication

Church and culture—Changes in Adventist mission

Post-session Project Suggestions

Social profile of a local community

Political and social changes in Hungary since 2000

Social, cultural and religious analysis of a city or region in Hungary

Penetrating the society through new models of ministry

Input/cost

The training programs are an integrated part of the Hungarian Union Conference strategy with several input factors that are part of the regular operating costs. The resource schedule contains only the extra costs for training such as textbooks, lecturer's travel and accommodation, and venue expenses.

Creating Pastoral Job Descriptions

As mentioned at the end of the previous chapter church member expectations of pastors are dependent on the person's specific need and each person defines pastoral ministry. In the light of the strategic endeavors of the Hungarian Union Conference guidelines need to be established that will help in the creation of pastoral job descriptions.

There are traditional requirements concerning pastoral ministry; many in the established churches want their needs fulfilled. But as we make an attempt to create new job descriptions, those traditional functions should be balanced with an apostolic profile as outlined above.

A short survey was taken at a recent mission conference[1] concerning the main roles pastors carry out in the churches in Hungary. Comparing the data received with the FACT survey[2] the results show that pastors in Hungary have already moved from the traditional parishioner model of ministry to a more biblical form of pastoral leadership. There were four areas where the Hungarian survey showed significantly higher percentages in the pastoral roles, and all of them strengthened the biblical model of pastoral leadership. The four areas were: providing a vision for the future; training people for ministry and mission; converting others to the faith; and community involvement.[3]

The TED Ministerial Association Handbook for Mentors and Interns[1] lists seven areas of pastoral ministry. Starting with these seven and taking into consideration the needs of the church in Hungary guidelines are provided for writing a personal job description (see appendix G).

Personal job descriptions need to be written for each pastor in both conferences by the end of 2005. Conference presidents and the Union Ministerial Association Secretary will be responsible for working with each pastor to prepare their description. There will be a signed copy of each personal job description in the presidents' files as

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[1]The Survey was conducted at the Mission Conference in August 2004. Six hundred people participated, and gave 297 valid responses. The questions were based on Monte Shalin, *Adventist Congregations Today. New Evidence for Equipping Healthy Churches* (Nampa, ID: Pacific Press Publishing Association, 2003), 92.

[2]Roger Dudley and Skip Bell, "Linking Leadership and Successful Pastoring: An Investigation," *Ministry*, August 2003, 5-8.

[3]Janos Kovacs-Biro notes this on the evaluation report of the survey.

a means of verification by the end of 2005. There is no special extra cost involved in this aspect of the strategy.

Developing Guidelines for Placement Procedures, Evaluation, Recognition, and Affirmation

The third major group of activities are designed to develop Guidelines for Placement Procedures, Evaluation, Recognition, and Affirmation. Both the members and the pastors expect changes concerning pastoral transfers. The following major aspects of this issue needs to be taken into consideration: pastors should be transferred after a longer period of time, preferably not shorter than eight years. It is also required that the proposed year of transfer should be known for years in advance. The main reason for transfers should not be administrative, an election, or a form of discipline. The personal development of each pastor and the special needs of a certain district or church should be the main focus. Family needs and circumstances, along with financial aspects should also be taken into consideration.

The following elements need to be addressed in pastoral assessment: evaluations should be based on a personal development plan consisting of a personal ministry philosophy, a personal vision for ministry, personality, giftedness and the actual mission plan with related projects for the given church or district. The main reason for evaluation should be to find new ways to enhance ministry development and affirmation. Pastors in Hungary hardly ever receive any feedback unless it is negative. A coaching system should also be put in place for every pastor as a means

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[1]TED Ministerial Association, *Called to be a Pastor. Handbook for Mentors and Interns* (St. Albans, England: Trans-European Division, 1998), n. p.

of maturing their ministry. Administrative leaders should be evaluated too, in order to have a firm moral basis on which to operate this system of evaluation. Since pastoral evaluations are mainly a professional issue and not a quest for levels of popularity the involvement of the members should be limited to a few objective questions. A system of ratings or classifications should be established in order to deals with remuneration and recognition as well.

The guidelines have already been written as part of this project (see appendix I). The adoption of these guidelines by the Union and the Conferences as well as the establishment of a basis for evaluating each pastor are items that need to be completed during the duration of this project. This group of activities also involves setting up ongoing regular ministerial audits conducted by the Conference presidents.

Professional Ministerial and Family Friendship Network

Pastoral effectiveness depends greatly on the interpersonal relationships and work settings. The last group of activities aims to set up a Professional Ministerial Network and a Family Friendship Network as a support system to enhance job satisfaction and efficiency. The analysis of the pastors indicated that most of the ministers in Hungary would prefer to work as part of a team in a project setting because the traditional process setting is frustrating for them.

Due to the work circumstances not all pastors can work on a team with other pastors even though that would improve their effectiveness. Within the framework of this project an attempt is made to give opportunity to every pastor to work on a team

and learn how to build teams. It is expected that through this project every pastor will be able to build strong teams with lay leaders in their churches.

The Professional Ministerial Network consists of several learning clusters. The learning clusters are groups of four pastors who work together in training programs and in building spiritual values. The clusters create an environment where the pastors can live their faith transparently and practice being accountable to each other.

The Professional Ministerial Network functions as a medium for motivation and sharing. It is expected that 80 percent of the pastors will contribute a lecture, an article or a seminar twice a year through the network that will make their contribution available to the other pastors. Specialized ministry skills will be used more effectively by working and sharing together.

The Family Friendship Network functions as an agency to encourage pastoral families to socialize together. A small budget is provided for reimbursement of short recreational events where, during the year, two or three pastoral families can spend a day or a weekend together. Through this initiative more opportunity is given to meet in a non-professional environment and as a result both the competitive spirit and the frustration of isolation can be reduced.

Sponsored family camps will be held yearly to provide additional opportunity to build stronger relationships and support systems for clergy families. All activities are budgeted through the project.

Evaluation

A successful strategy should include a pre-planned evaluation process before the implementation starts. Many projects fail because of a lack of an adequate evaluation plan. In order to have a more realistic, achievable project the evaluation process should be put in place during the planning phase. The primary purpose of evaluation is to identify problems and opportunities and to provide leaders and other stakeholders with reliable information from which to address problems and build on strengths and opportunities. Evaluation has to measure both quality and quantity and it should also include the time factor. It is important to understand that evaluation should not be conducted simply to prove that a project worked, but also to improve the way it works.

Use of Verification Indicators

The single most important verification indicator is the ministerial audit conducted yearly in two parts. It is a complex tool used to measure improvement in pastoral competence in a systematic way. This audit is conducted by the Conference president with reports given to the executive committee on a yearly basis. This extensive questionnaire deals with three areas: personal development plan, personal ministry plan, and relationships with the organization and administration.

Other verification indicators include reports, Conference president's files indicating the presence of clear expectations, published resource materials developed by the pastoral team, activity reports, and the calendar of events for team and inter-family activities.

Baseline surveys

In order to have an accurate picture about the success of the project a couple of baseline surveys need to be taken. Measurable indicators for the overall objectives include a 20 percent increase of lay members active in outreach ministry by 2008. In order to be able to measure the actual increase a baseline survey needs to be taken before the project starts. Since this indicator will be verified regularly, the first data collection needs to be taken at the beginning of the project in a form similar to the monthly ministerial reports that indicate the number of members active in outreach ministry. The applied definition for "active in outreach ministry" will be in this case committing regularly for two hours of outreach activities per week according to spiritual giftedness or preference.

The other measurable baseline indicator that needs to be established is the 5 percent church attendance increase per year from 2005. In order to verify the actual increase a weekly attendance report system needs to be established before the end of 2004.

Monitoring the Project

Evaluation makes monitoring and data collection necessary throughout the process. It is important to understand the relationship between monitoring and evaluation. Monitoring is an ongoing process done mainly by management and evaluation is reflection on lessons learned. During midterm evaluations it is still possible to refocus the project. And even in the final evaluation it is not just a question of determining whether the program succeeded or failed in terms of

achieving the expected results and fulfilling the project purpose. Something can always be learned through the process of evaluation, which might benefit similar projects in the future. It might also be useful to have an external evaluator, who does not have a stake at the project participate in the process. The external evaluator needs to understand all aspects of the project, and should have access to the data collected. The TED Ministerial Association secretary could serve as an external evaluator in this case.

Reporting Progress

It is important to set up a clear system through which the progress of the project can be reported. Since the whole project is linked to the administrative reporting system of the church organization this can be both a strength and a weakness at the same time. Reports are frequently required by the higher organization but at the same time reporting can be too mechanical and superficial. However, the activity schedules and milestones can give a clear picture of the current status of the project as measured against the indicators. The format of the written report will be created to match closely the logframe and its related outputs.

The following areas will be covered by the periodic report: a summary of the current status of the project, the major activities undertaken during the period, expenditures during the period, problems and difficulties with planned remedial actions, and planned major activities for the next period.

Evaluating Criteria

The following criteria need to be addressed in connection with the evaluation

of the project:

Relevance—Has the project successfully contributed to the increase of pastoral

competence and satisfaction?

Preparation and design—Is the evaluation and affirmation of the pastors

creating a more realistic expectation toward them?

Efficiency—Was the project successfully integrated as part of the

administrative system that was already in place?

Effectiveness—Have the Conference presidents, who have a leading role in the

project, played their role successfully? Have the majority of the pastors cooperated

with the leadership for this project? How have other assumptions affected the

project's achievements?

Impact—Has the church in Hungary experienced a higher growth rate in

accessions and in active dedicated members using their spiritual gifts for service?

Sustainability—Has the project strengthened the operation of the church and

built in a longtime assurance for more effective pastoral leadership?

Linkage to the Logframe

Evaluation should be implemented following the hierarchical objective

structure of the project design. The logframe provides help with a systematic

approach to the evaluation of all aspects of the project.

Cost—The actual input cost is compared to the plan. How did the timing of inputs compare with the plan? Did all the partners, administrators and pastors, fulfill their planned contribution? Has the budget been balanced?

Activities—The actual schedule and completion dates are compared with plan. Were there delays or time savings? Who is responsible for the delays? What effects did deviations from the plan have on the project?

Results—The indicators show how the activities were transformed into results and services. Process indicators: Was the training completed and were the guidelines written and introduced? Qualified targets: How many pastors participated in and completed the training? How many pastors now have a personalized job description? Efficiency indicators: What was the actual training cost compared to the number of participants?

Project purpose—These indicators show the achievement of sustainable benefits for the recipient group. Did the project achieve its purpose? Are the pastors more competent to fulfill their role in the rapidly changing environment in Hungary? Did this project change the future of the church in Hungary for the long term?

Overall objectives—The contribution of the project to the whole church in Hungary. Did this project contribute to the overall goal of the church in Hungary, namely substantial growth and an increase in active membership?

The assessment of the project will consist of two parts. In connection with the Doctor of Ministry project a mid-term evaluation will be conducted to review progress and to propose alterations to the project design during the remaining implementation period. Then, in preparation for the Union Session report for the Ministerial

Association an evaluation will be conducted to document the resources used, results achieved, and lessons learned in order to improve future project design.

Conclusion

The Church in Hungary is still in a transition period, the new generation of pastors in a rapidly changing country and in a traditional church needs to find the best way to experience personal fulfillment of God's plan for them. As they grow in professional competencies they will be able to face the challenges of ministry in the twenty-first century. By knowing the world they live in and by being ready to observe the changes the pastoral team will be prepared for a more relevant ministry.

Through spiritual formation pastors will be able see the importance of being a minister of God, not only doing ministry for God and the people. Through this exercise the pastoral team can be prepared to fulfill all aspects of Jesus' ministry not only preaching and teaching, but also restoring life to the people through healing and helping them find freedom from the bondages of sin.

Job satisfaction and efficiency are attainable by moving both the pastoral team and the membership toward a biblical understanding of ministry in this present world. Creating personal pastoral profiles and job descriptions will help the members have a clear expectation of the pastoral workers. The placement strategy will enhance contentment and lead the pastoral team toward convergence in ministry. Through evaluations and recognition a highly motivated pastoral team will lead the members to achieve the overall goal of the church in Hungary.

By implementing this project the Church can achieve better results in the short term but can also expect a more stable and permanent growth in the longer term.

Apart from the two baseline surveys referred to above, there are a number of steps to be taken before the end of 2004: Learning clusters need to be organized, giving time and opportunity for the pastors to choose their peers. The guidelines need to be written and translated to be ready to present to the respective committees. E-mail groups, internet forums and resource homepages need to be created to enable pastors to correspond within their networks. Budget preparation for training programs, material exchange, and family social programs need to be completed and presented to the respective committees.

The success of this strategy depends on several external factors but the completion of the project will definitely contribute to the overall goal of the Hungarian Union.

CHAPTER V

CONCLUSIONS AND RECOMMENDATIONS

The purpose of this project was to establish a pastoral assessment system and to develop and implement a strategy to increase job satisfaction and fulfillment in pastoral work. After the project started there were a number of lessons learned that necessitated changes in the project to maximize its effect for the church in Hungary. Several recommendations are given to the different entities of the church in order to enhance pastoral ministry in the future.

One of the major premises of this project is that pastors are central figures in the church and the success of God's work is largely dependent on how pastors function. If pastoral competencies are maximized pastors can successfully fulfill the role of a change agent in the church to prepare the members to impact the present society in Hungary.

It was the intention that this strategy would improve the relatively young pastoral team's leadership skills, would improve cultural sensitivity, and help the pastoral team grow in gift-based ministries.

Several external factors made the implementation of the strategy more difficult than originally planned. Not many pastors responded to give feedback about the content of the guidelines. Conference committees did not make decisions before the sessions and that slowed the process. The baseline survey about present church

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attendance is not accurate, since a number of churches only estimated the attendance. The monthly ministerial report form has not been changed yet by the conferences to provide information about the number of lay members active in outreach.

However after six months of struggles there is now a growing awareness with both pastors and committee members of the necessity to seek solutions and they are showing a willingness to participate in the project.

Report on the Implementation of Activities

According to the activity schedule (table 2 and 3) four activities were designed to start the initial part of the strategy. By looking at each of the four groups a fairly good picture of the level of accomplishment to date can be seen even though the formal mid-term evaluation has not been conducted yet.

Developing and Implementation of Training Programs

The first step in this activity group was the organization of learning clusters. Two of the learning clusters have been working for the last five months. The deadline to having the whole pastoral group involved was postponed until the end of 2005. The anticipation is that by that time 80 percent of pastors will participate.

Through a number of learning activities several encouraging experiences have been observed. The group learning has proved to be a great teambuilding activity and the complementary gifts within the group have helped the pastors achieve results that they could never have achieved by doing ministry alone.

Yearly pastoral training programs used to involve a lecture approach by foreign specialists, but the interest level was low. During the last two pastors'

meetings a higher interest were experienced because the lectures were presented by the local pastors.[1] The lecture topics and presentations were the results of the team learning experiences.

A modified activity schedule will be prepared after the mid-term evaluation at the end of August 2005 in order to update the timeframe for a more realistic plan. The training programs need to continue longer than the original two year period. The training programs therefore will be extended until the end of 2008.

The emphasis for the training program is on non-administrative solutions to training and networking at the union ministerial level, while evaluation, audit, and placement take place at the conference level.

Creating Pastoral Job Descriptions

The guidelines for pastoral job descriptions were written by the end of 2004. After discussions at the union and by the pastors the guidelines were accepted by the Union Executive Committee and forwarded to the conference committees. Since the conference committees did not vote on the guidelines before the conference sessions in April 2005, the writing of the individual job descriptions will take more time than was originally expected but still could be completed by the end of 2005.

Developing Guidelines for Placement and Evaluation

The guidelines for placement and evaluation were written by the end of 2004, but the decision making process by the conferences will only be finished by the end of

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[1] Ernő Ősz Farkas notes this on the evaluation of the Balatonlelle Pastors' Meetings 20-23 September and 8-11 May 2005.

June 2005. Establishing an evaluation basis for each pastor still can be accomplished by the end of 2005. There is still a lot of discussion about the placement procedures and since it is a totally new direction for the administration the implementation will take much more time than was expected.

Setting up Networks

Networks are already established but not every pastor is contributing or using the resources offered. The aim is to involve at least 80 percent of the pastors in this activity and that goal can still be attained as more pastors participate in the training programs.

Inter-family social activities have started, especially among those who already shared a common interest, or who had studied together in the same seminary class, or who have similar family situations with children the same age.

A family camp will be held in August 2005 where 50 percent of the pastors plan to participate with their families. This program is subsidized by the employing organizations as was planned.

Lessons Learned

There are already some lessons that have been learned during the early stages of this project that can improve future implementation of the overall project.

Those who will have a leading role in the project ought to be involved in the project design process. The motivation and the participation is lower when someone is not involved from the beginning of the project.

More written communication would be helpful to inform as many people as possible through the regular church paper or other means of communication.

The strategy should be refocused to emphasize professional pastoral activities instead of administrative solutions.

It would also be helpful to involve an external evaluator in the evaluation process to increase objective analysis and accountability.

Recommendations

This project sought to strengthen each pastor's skills in order to increase pastoral relevance in Hungarian society and through a comprehensive assessment help each pastor have a better understanding of his or her personality and temperament.

There are some recommendations that go beyond the scope of this project that, if they were implemented, could help the different entities in the church in Hungary accomplish a more professional work throughout the union.

Recommendations to the Union

It is recommended that the official reporting of the annual pastoral evaluations be handled more professionally. Sample letters need to be prepared that indicate how much information should be given to the different parties concerning the results of the evaluations.

It is recommended that the union remuneration committee set up a modified wage scale to recognize exceptional pastoral service. The modified wage scale should allow an increase in the salary percentage of a local pastor up to the 108 percent level of a conference president.

Recommendations to the Seminary

Since the personality and the giftedness of the pastors determine their work to a great extent, it is recommended that the Seminary create an entrance evaluation for prospective students by using the five assessment tools suggested in this project.

It is also recommended that a spiritual formation course be added to the present ministerial training curriculum.

In order to encourage seminary students to reach out to people in the secular and emerging postmodern culture a more field-oriented practicum should be added to the Seminary training. Such training would strengthen the ability of future pastors to do more effective work in Hungarian society.

Final conclusion

The future of the church in Hungary is in the hands of God, but as the pastoral team learns to cooperate with Him, His great promises will be fulfilled about the finishing of His work on this earth. A competent spiritually and professionally growing pastoral team will be able to contribute to the overall goal of the church in Hungary to have substantial numerical growth and a deepening discipleship.

> Until we come to such unity in our faith and knowledge of God's Son that we will be mature and full grown in the Lord, measuring up to the full stature of Christ. Then we will no longer be like children, forever changing our minds about what we believe because someone has told us something different or because someone has cleverly lied to us and made the lie sound like the truth. Instead, we will hold to the truth in love, becoming more and more in every way like Christ, who is the head of his body, the church. Under his direction, the whole body is fitted together perfectly. As each part does its own special work, it helps the other parts grow, so that the whole body is healthy and growing and full of love. Eph 4:12-16 (NLT).

APPENDIX A

The Keirsey Temperament Sorter II[1]

Decide on answer **a** or **b** and put a check mark in the proper column of the answer sheet on page 10. Scoring directions are provided. There are no right or wrong answers since about half the population agrees with whatever answer you choose.

1. **When the telephone rings do you**
   _ (a) hurry to get to it first   _ (b) hope someone else will answer

2. **Are you more**
   _ (a) observant than introspective   _ (b) introspective than observant

3. **Is it worse to**
   _ (a) have your head in the clouds   _ (b) be in a rut

4. **With people are you usually more**
   _ (a) firm than gentle   _ (b) gentle than firm

5. **Are you more comfortable in making**
   _ (a) critical judgments   _ (b) value judgments

6. **Is clutter in the workplace something you**
   _ (a) take time to straighten   _ (b) tolerate pretty well

7. **Is it your way to**
   _ (a) make up your mind quickly   _ (b) pick and choose at some length

8. **Waiting in line, do you often**
   _ (a) chat with others   _ (b) stick to business

9. **Are you more**
   _ (a) sensible than ideational   _ (b) ideational than sensible

10. **Are you more interested in**
    _ (a) what is actual   _ (b) what is possible

11. **In making up your mind are you more likely to go by**
    _ (a) data   _ (b) desires

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[1]Adapted from Kiersey, 4-10.

12. In sizing up others do you tend to be
_ (a) objective and impersonal   _ (b) friendly and personal

13. Do you prefer contracts to be
_ (a) signed, sealed, and delivered   _ (b) settled on a handshake

14. Are you more satisfied having
_ (a) a finished product   _ (b) work in progress

15. At a party, do you
_ (a) interact with many, even strangers_ (b) interact with a few friends

16. Do you tend to be more
_ (a) factual than speculative   _ (b) speculative than factual

17. Do you like writers who
_ (a) say what they mean   _ (b) use metaphors and symbolism

18. Which appeals to you more:
_ (a) consistency of thought   _ (b) harmonious relationships

19. If you must disappoint someone are you usually
_ (a) frank and straightforward   _ (b) warm and considerate

20. On the job do you want your activities
_ (a) scheduled   _ (b) unscheduled

21. Do you more often prefer
_ (a) final, unalterable statements   _ (b) tentative, preliminary statements

22. Does interacting with strangers
_ (a) energize you   _ (b) tax your reserves

23. Facts
_ (a) speak for themselves   _ (b) illustrate principles

24. Do you find visionaries and theorists
_ (a) somewhat annoying   _ (b) rather fascinating

25. In a heated discussion, do you
_ (a) stick to your guns   _ (b) look for common ground

26. Is it better to be
_ (a) just   _ (b) merciful

27. At work, is it more natural for you to
_ (a) point out mistakes   _ (b) try to please others

28. Are you more comfortable
_ (a) after a decision   _ (b) before a decision

29. Do you tend to
_ (a) say right out what's on your mind _ (b) keep your ears open

30. Common sense is
_ (a) usually reliable   _ (b) frequently questionable

31. Children often do not
_ (a) make themselves useful enough   _ (b) exercise their fantasy enough

32. When in charge of others do you tend to be
_ (a) firm and unbending   _ (b) forgiving and lenient

33. Are you more often
_ (a) a cool-headed person   _ (b) a warm-hearted person

34. Are you prone to
_ (a) nailing things down   _ (b) exploring the possibilities

35. In most situations are you more
_ (a) deliberate than spontaneous   _ (b) spontaneous than deliberate

36. Do you think of yourself as
_ (a) an outgoing person   _ (b) a private person

37. Are you more frequently
_ (a) a practical sort of person   _ (b) a fanciful sort of person

38. Do you speak more in
_ (a) particulars than generalities   _ (b) generalities than particulars

39. Which is more of a compliment:
_ (a) "There's a logical person"   _ (b) "There's a sentimental person"

40. Which rules you more
_ (a) your thoughts   _ (b) your feelings

41. When finishing a job, do you like to
_ (a) tie up all the loose ends   _ (b) move on to something else

42. Do you prefer to work
_ (a) to deadlines   _ (b) just whenever

43. Are you the kind of person who
_ (a) is rather talkative   _ (b) doesn't miss much

44. Are you inclined to take what is said
_ (a) more literally   _ (b) more figuratively

45. Do you more often see
_ (a) what's right in front of you   _ (b) what can only be imagined

46. Is it worse to be
_ (a) a softy   _ (b) hard-nosed

47. In trying circumstances are you sometimes
_ (a) too unsympathetic   _ (b) too sympathetic

48. Do you tend to choose
_ (a) rather carefully   _ (b) somewhat impulsively

49. Are you inclined to be more
_ (a) hurried than leisurely   _ (b) leisurely than hurried

50. At work do you tend to
_ (a) be sociable with your colleagues _ (b) keep more to yourself

51. Are you more likely to trust
_ (a) your experiences   _ (b) your conceptions

52. Are you more inclined to feel
_ (a) down to earth   _ (b) somewhat removed

53. Do you think of yourself as a
_ (a) tough-minded person   _ (b) tender-hearted person

54. Do you value in yourself more than you are
_ (a) reasonable   _ (b) devoted

55. Do you usually want things
_ (a) settled and decided   _ (b) just penciled in

56. Would you say you are more
_ (a) serious and determined   _ (b) easy going

57. Do you consider yourself
_ (a) a good conversationalist   _ (b) a good listener

58. Do you prize in yourself
_ (a) a strong hold on reality   _ (b) a vivid imagination

59. Are you drawn more to
_ (a) fundamentals   _ (b) overtones

60. Which seems the greater fault:
_ (a) to be too compassionate   _ (b) to be too dispassionate

61. Are you swayed more by
_ (a) convincing evidence   _ (b) a touching appeal

62. Do you feel better about
_ (a) coming to closure   _ (b) keeping your options open

63. Is it preferable mostly to
_ (a) make sure things are arranged   _ (b) just let things happen naturally

64. Are you inclined to be
_ (a) easy to approach   _ (b) somewhat reserved

65. In stories do you prefer
_ (a) action and adventure   _ (b) fantasy and heroism

66. Is it easier for you to
_ (a) put others to good use   _ (b) identify with others

67. Which do you wish more for yourself:
_ (a) strength of will   _ (b) strength of emotion

68. Do you see yourself as basically
_ (a) thick-skinned   _ (b) thin-skinned

69. Do you tend to notice
_ (a) disorderliness   _ (b) opportunities for change

70. Are you more
_ (a) routinized than whimsical   _ (b) whimsical than routinized

Answer Sheet - Enter a check for each answer in the column for **a** or **b**.

	a	b		a	b		a	B		a	b		a	b		a	b		a	b
1			2			3			4			5			6			7		
8			9			10			11			12			13			14		
15			16			17			18			19			20			21		
22			23			24			25			26			27			28		
29			30			31			32			33			34			35		
36			37			38			39			40			41			42		
43			44			45			46			47			48			49		
50			51			52			53			54			55			56		
57			58			59			60			61			62			63		
64			65			66			67			68			69			70		
1			2	3		4	3		4	5		6	5		6	7		8	7		8

1			2		3			4		5			6		7			8
	E	**I**					**S**	**N**					**T**	**F**				**J** **P**

Direction for Scoring

1. **Add down** so that the total number of **a** answers in written in the box at the bottom of each column. Do the same for the **b** answers you have checked. Each of the 14 boxes should have a number in it.

2. **Transfer the number** in box No. 1 of the answer grid to box No. 1 below the answer grid. Do this for box No. 2 as well. Note, however, that you have two numbers for boxes 3 through 8. Bring down the first number for each box beneath the second, as indicated by the arrows. Now add all the pairs of numbers and enter the total in the boxes below the answer grid, so each box has only one number.

3. **Now you have** four pairs of numbers. Circle the letter below the larger numbers of each pair. If the two numbers of any pair are equal, then circle neither, but put a large X below them and circle it.

APPENDIX B

Spiritual Gifts Inventory for Individuals and Congregations[1]

For each statement, rate yourself on a scale of 1 to 7.

7	Always
6	Almost Always
5	Often
4	Sometimes
3	Rarely
2	Almost Never
1	Never

Inventory Statements

1. I am able to help people make choices and clarify options.

2. I am aware of things without anyone having told me about them.

3. I easily delegate authority to others.

4. I enjoy sharing my faith with the homeless and impoverished in order to give hope.

5. I enjoy teaching the Bible to a small group.

6. I believe that God will help anyone who believes in God.

7. Through prayer, God miraculously works in my life.

8. I don't mind being made fun of for what I believe.

9. I am able to organize human and material resources to serve the needs of others.

10. I enjoy giving money to support the work of God.

11. I like to work with people who are considered outcasts in their communities.

12. Praying for sick people is critical for their healing.

13. I can tell when Christian groups are being honest and faithful.

14. I listen to others as carefully as I want others to listen to me.

15. I would rather be a secretary in a group than president or chairperson.

16. When sharing my faith, I ask others about their faith commitment.

17. I help others regardless of whether they are deserving or appreciative of the help.

18. I am willing to counsel people who have spiritual, emotional, or physical problems.

19. I can speak several foreign languages.

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[1]Dick and Miller, 31.

20.   I can follow the conversation of a foreign language I have never studied.

21.   I am good at seeing many different sides to an issue and at helping others see them as well.

22.   Things I know by faith are supported later by experience or hard data.

23.   When I make decisions, I stand behind them.

24.   I like being part of new ministries that didn't exist before.

25.   I am an effective mentor to other Christians.

26.   I see God's hand at work in both good times and bad.

27.   God works amazing miracles in my life.

28.   Others tell me that I am a good public speaker.

29.   Working with a group to minister to the physical needs of others is more enjoyable than doing the same thing on my own.

30.   I have enough money to give generously to important causes.

31.   I like to visit people wherever they are: at home, in the hospital, in prison, and so forth.

32.   I believe that God's healing power manifests itself in many different ways, not just in physical healing.

33.   I am able to point out the flaw in logic of certain beliefs or teachings.

34.   I need to talk about the things I read in Scripture and share my insights with others.

35.   I am good at attending to details and doing "the busy work" that others often avoid.

36.   An invitation to Christian discipleship should be extended to believers and nonbelievers whenever they worship.

37.   I give practical/material assistance to people who are in need.

38.   I will work hard for and support a group that is truly committed to its task.

39.   Foreign languages are easy to learn.

40.   I understand the meaning of foreign words and phrases.

41.   Others are surprised by my depth of understanding and the soundness of my advice.

42.   I sense people's moods and problems just by talking with them.

43.   I am effective at organizing resources to minister to others.

44.   I desire the opportunity to be a missionary.

45.   I feel a responsibility to point out dangerous or false teachings to others.

46.   I trust that God will protect those who have lost their faith.

47.   I believe that God works miracles through the faith of Christian believers.

48.   I find practical applications to daily life when I read the Bible.

49.   It is easy for me to ask others to help with a worthy project.

50.   I feel a strong desire to give money to Christian ministries.

51. I want to help anyone I can, regardless of the reason for their need.

52. I pray for the healing of those who are sick or afflicted.

53. I know when a preacher or speaker is being true to the gospel of Jesus Christ.

54. It bothers me when people are persuaded by stories of faith that contain false teachings or wrong information.

55. I give whatever time is needed to finish a project or meet a deadline.

56. I feel comfortable telling non-Christians how important it is to believe in Jesus the Christ.

57. I prefer working in the background rather than the spotlight.

58. I am patient with people who are less mature in their spirituality.

59. I communicate easily with members of other races, cultures, or generations.

60. I understand the language and attitudes of generations other than my own.

61. When others seek my advice or counsel, I am confident that my words will be sound.

62. People are surprised by how well I understand them.

63. I offer good leadership to a group or committee.

64. It is easy for me to share the gospel with other cultures that speak other languages.

65. I work to create unity and harmony within groups.

66. Regardless of the possibility or likelihood of success, I trust God's promises to be true.

67. I feel the power of the Holy Spirit when I pray.

68. My faith gives me the courage to speak out, even to people in authority.

69. I design strategies and plans for implementing ministries through the church.

70. I know whether or not an appeal for money is legitimate.

71. My compassion for others prevents me from tending to personal needs.

72. I participate in the healing of people through prayer.

73. I sense elements of truth or error in other people's teachings.

74. I enjoy creating lessons and projects that help illustrate Biblical truths.

75. Pastors and other church leaders seek my opinion on key issues.

76. I feel comfortable sharing my faith in non-Christian settings.

77. I make sure that everything runs smoothly.

78. People are willing to listen to my suggestions and criticism because they know that I have their best interests in mind.

79. I communicate well with members of other generations.

80. I am able to interpret foreign languages for others.

81. God gives me insight into the significant decisions of others.

82. Knowing what the Bible says and means gives me the answers to my problems.

83. I help others make the most of their gifts and talents.

84. I make sure that people know I am a Christian, especially when I travel to new places.

85. I like to help others apply Christian principles to their lives.

86. Prayer on behalf of others channels God's power to their needs.

87. God uses me as an instrument of spiritual and supernatural power.

88. I see how biblical principles apply to today's world.

89. Others refer to me as an effective leader.

90. I seek the counsel of friends or family when I contribute to charity or church.

91. I listen to those who need someone to talk to.

92. When I pray, I deliberately include people who are physically or emotionally ill.

93. I know when a Christian leader is more self-interested than God-interested.

94. I need proof before I accept a claim as valid or true.

95. I am a better assistant than I am a leader.

96. The idea of sharing the gospel with other people excites me.

97. Serving others to make their lives easier is important to me.

98. People go out of their way to please me.

99. I can explain western religious practices to people of different cultures.

100. I understand intuitively the meaning of foreign rituals and practices.

101. I know some things without understanding how I know them.

102. I see potential problems that others are unaware of.

103. I focus on the big picture rather than on individual details.

104. I am accepting of different lifestyles and other cultures.

105. I look for ways to help others grow as Christian disciples.

106. I spend long periods of time in prayer for others.

107. I pray for things that other people think are impossible.

108. I enjoy showing others how the Bible speaks to their life situations.

109. I enjoy supporting ministries that help the poor and needy.

110. I am a cheerful giver of money.

111. I am drawn to people who suffer physical or emotional pain.

112. When I pray for healing for myself or others, I accept that the healing that occurs might not be the one I expect.

113. I know when people are speaking with the power of the Holy Spirit.

114. I understand the connections between the Old and New Testaments.

115. Being thanked is not important to me; I will continue to serve and give regardless of recognition.

116. It is important to me to lead others to Jesus Christ.

117. I am more interested in meeting the physical needs of others than in meeting their spiritual needs.

118. People seek out my opinion on personal matters.

119. I can speak a foreign language that I never formally studied.

120. I can accept the thoughts, speech, and actions of different cultures, even when they conflict with my own beliefs.

121. I have a clear sense of the right choices that other people should make.

122. My intuitions are clear and correct.

123. I work well under pressure.

124. I would like to represent the church in a foreign country.

125. When Christians lose faith, it is my duty to try to help them recover it.

126. Others tell me that I have a strong faith.

127. When I pray, I invoke God's power to change present circumstances.

128. I am committed to speaking the truth even when my stance is unpopular with others.

129. In a group, I emerge as a leader.

130. My money management abilities are of value to my church.

131. I am especially drawn to people who are suffering.

132. Others have told me that I have a healing touch.

133. I am deeply troubled by spiritualities that lack a sound theological basis.

134. I am energized and excited when I teach.

135. I enjoy making work easier for other people.

136. It is easy to invite people to make a commitment to Christ.

137. I prefer doing a job to planning a job.

138. Others tell me that I am a good counselor.

139. I am able to effectively communicate, in other languages, complex ideas about God.

140. I feel a close kinship with members of other cultures and traditions.

141. When I am faced with difficult choices in life, biblical applications come to mind.

142. I know when people are upset, no matter how well they try to hide it.

143. I am a good judge of other people's gifts for ministry and service.

144. I want to learn a new language in other to qualify for mission work.

145. I enjoy working with newcomers to the Christian faith.

146. I see the image of God in everyone I meet.

147. When I pray for the health of others, there are tangible results.

148. I talk to people about salvation and heaven.

149. I like directing projects better than participating in them.

150. When I give money, I give it anonymously.

151. I reach out to people who have gotten themselves in trouble.

152. When I see people in pain, I am moved to pray for them.

153. I know when someone is not being honest.

154. I would rather read Scripture or theology than Christian biographies or inspirational stories.

155. I would rather have a task defined for me than have to define it for myself.

156. I let people know what Christ has done in my life.

157. I do what is right even when it means breaking the rules.

158. I challenge people with hard truths, even if it makes me unpopular.

159. I am called to proclaim the gospel in a foreign culture or location.

160. I can translate foreign phrases into my own language automatically.

161. God allows me to see situations from God's own perspective.

162. I am able to apply difficult biblical concepts to real-life situations.

163. I encourage people to use their gifts and talents to serve others.

164. I seek the opportunity to spread the gospel to unchurched people.

165. I assist others in their discipleship journey and spiritual growth.

166. God's promises in the Bible are still valid today.

167. I help others see God's miracles when they don't see them on their own.

168. The Bible speaks directly to the economic, social, and justice issues of our day.

169. People say that I am organized.

170. There is no limit to what I will give to help others.

171. I am very sensitive to the feelings of others.

172. I encourage people to pray for the sick and the afflicted.

173. 173. I find inspirational messages and spiritual applications in secular books, films, or speeches.

174. I read the Bible to learn and understand God's will.

175. I prefer serving to leading.

176. I talk to nonbelievers about the Christian faith and invite them to make a commitment.

177. I enjoy doing jobs that others consider less important.

178. I encourage dispirited and discouraged people whenever possible.

179. I have spoken a language without knowing what it was.

180. I can explain the theological thinking and teaching of foreign speakers to nonforeign-speaking people.

181. People tell me they are impressed by my insights.

182. I look at issues and situations from as many different angles as possible.

183. I enjoy managing people and resources.

184. I study other cultures and traditions with a hope that I might serve more people.

185. I want to get to know the people I serve and give aid to.

186. Even when others grow discouraged, it is easy for me to trust God.

187. My first reaction to problems or difficulties is to pray.

188. I believe that God speaks through me.

189. I experience my faith more in day-to-day living than in study, prayer, and reflection.

190. I am ready to give money to a cause I believe in.

191. Where there is sickness or suffering, I engage in the laying on of hands.

192. My faith increases when I witness the miracles of God.

193. People gain a clearer understanding of the Bible when I explain it to them.

194. I enjoy preparing Bible studies or church school lessons.

195. I make sure everything is prepared so that meetings, programs, or services run smoothly and everyone has everything he or she needs.

196. I am more effective at sharing the gospel one-to-one than at sharing it in front of a group or crowd.

197. I minister in ways other than preaching, teaching or praying.

198. I tell others that practicing the spiritual disciplines will help their faith grow.

199. People who speak only another language understand what I am saying.

200. I feel God leading me to involvement with people of other races, cultures, or generations.

APPENDIX C

Spiritual Gifts Inventory Score Sheet

7 Always, 6 Almost Always, 5 Often, 4 Sometimes, 3 Rarely, 2 Almost Newer, 1 Newer										
1	21	41	61	81	101	121	141	161	181	1
2	22	42	62	82	102	122	142	162	182	2
3	23	43	63	83	103	123	143	163	183	3
4	24	44	64	84	104	124	144	164	184	4
5	25	45	65	85	105	125	145	165	185	5
6	26	46	66	86	106	126	146	166	186	6
7	27	47	67	87	107	127	147	167	187	7
8	28	48	68	88	108	128	148	168	188	8
9	29	49	69	89	109	129	149	169	189	9
10	30	50	70	90	110	130	150	170	190	10
11	31	51	71	91	111	131	151	171	191	11
12	32	52	72	92	112	132	152	172	192	12
13	33	53	73	93	113	133	153	173	193	13
14	34	54	74	94	114	134	154	174	194	14
15	35	55	75	95	115	135	155	175	195	15
16	36	56	76	96	116	136	156	176	196	16
17	37	57	77	97	117	137	157	177	197	17
18	38	58	78	98	118	138	158	178	198	18
19	39	59	79	99	119	139	159	179	199	18
20	40	60	80	100	120	140	160	180	200	20

NAME:

_____

Source: Equipped for Every Good Work, http://www.gbod.org/equipped/downloads/giftsjan04.pdf (24 February 2004).

APPENDIX D

Characteristics of the Leadership—Interaction Styles

NAME: _____

Thinker	Director
a. Laid-back	a. Task-oriented
b. Deliberate	b. Decisive
c. Logical	c. Energetic
d. Values facts, figures, data	d. Focused on results
e. Quiet	e. Time-conscious
f. Likes to examine multiple options/angles	f. Risk-taking
g. Enjoys argument/debate	g. Has considerable self-confidence
h. Cautious	h. Acts quickly
i. Needs time for decisions/judgments	i. Highly organized
j. Exacting	j. Hates to waste time
k. Focused on end results	k. Expects concurrence
l. Hides feelings	l. Values reason
m. Highly organized	m. Gets down to business quickly
n. Withholds opinions	n. Agenda/calendar–bound
o. Task oriented	o. Wants fast answers/response
p. Slow to decide	p. Uses clear, concise language
q. Sticks to schedules/outlines/plans	q. Logical, linear thinker
r. Good at planning	r. Highly opinionated

Pleaser	Dreamer
a. People-oriented	a. Outgoing
b. Diplomatic	b. Creative
c. Very flexible	c. Loves a good time
d. Loves to help	d. Focused on big picture
e. Holds agenda secondary to relationships	e. People-oriented
f. Sensitive	f. Seeks lots of eye contact
g. Dislikes conflict/confrontation	g. Talkative
h. Hard-working	h. Expressive/Dramatic
i. Reliable	i. Competitive
j. Wants everyone to be happy	j. Very sociable
k. Makes/keeps peace	k. Persuasive
l. Honest	l. Uses lots of gestures while speaking
m. Listens well	m. Opinionated
n. Acts as problem solver	n. Doesn't always keep promises
o. Wants to be liked	o. Uses visual images
p. Slow-paced	p. Annoyed by logic
q. Likes to chit-chat	q. Doesn't know what calendar/clock is for
r. Loyal	r. Spontaneous
s. Not constrained by clock/calendar	s. Enthusiastic

Source: Equipped for Every Good Work, http://www.gbod.org/equipped/downloads/lisjan04.pdf
(24 February 2004).

APPENDIX E

Spirituality Web Lists (Individual)

Head Spirituality
  a. Study of Scripture is central
  b. Worship and education define church
  c. God can be known
  d. Faith is rational
  e. The Christian life has practical benefits

Heart Spirituality
  a. Focus is on relationship with Jesus
  b. Faith sharing is essential
  c. There is a strong commitment to prayer for others
  d. Experience rather than study is preferred for knowing God
  e. There is a praise orientation

Pilgrim Spirituality
  a. A person seeks meaning
  b. A person looks for answers
  c. There is openness to a wide variety of faith traditions
  d. A person accepts what makes sense
  e. Faith formation is a process—a journey

Mystic Spirituality
  a. Focus is on the mystery of God
  b. Prayer and meditation are central
  c. Retreat—renewal is important
  d. God is listened for
  e. Personal spiritual development is goal

Servant Spirituality
  a. People should be doers, not hearers
  b. Outlook is anti-institutional
  c. God is unknowable
  d. Christianity means being like Jesus
  e. Golden Rule and Greatest Commandment define faith
  f. Prayer is secondary

Crusader Spirituality
  a. Person feels single-minded devotion to call
  b. All time, energy, and resources are committed to success
  c. Spiritual discipline provides focus
  d. Christian community is found with like-minded crusaders

Source: Equipped for Every Good Work, http://www.gbod.org/equipped/downloads/spiritwebjan04.pdf (24 February 2004).

APPENDIX F

Task Type Preferences

Name: _____

A.	B.	C.	D.

Read all statements in each category and circle all answers that you agree with. At the top of the survey, enter the total number of each letter circled in the corresponding box.

Task
A. I prefer a variety of tasks to perform instead of one specific task.
B. I prefer one specific task to perform instead of a variety of tasks.
C. I prefer planning tasks to doing tasks.
D. The task is secondary to the needs and concerns of people.

People
A. I prefer working with creative people with a variety of skills and abilities.
B. I prefer working with people who share my skills and abilities.
C. I prefer working with people who share ideas and information.
D. I prefer working with people who share my concerns and interests.

Organization
A. I prefer working in a group that is clearly and effectively organized.
B. I prefer doing the work and letting others worry about organization.
C. I prefer to focus on *how* things get done rather than *what* gets done.
D. I prefer allowing organization to emerge naturally from each situation.

Time
A. I prefer beginning and ending on time for meetings and projects.
B. I prefer taking whatever time is needed to accomplish the task.
C. I prefer being flexible about time; just "go with the flow."
D. I prefer regular meeting times to provide structure and build relationships.

Location
A. I prefer meeting in a central location where everyone has everything needed to accomplish the task at hand.
B. I prefer meeting at the site where the work needs to be done.
C. I prefer a set location where everyone meets together every time.
D. I prefer a location where people are comfortable and can interact freely; it doesn't matter if it is the same place each time.

Term (*Term* is the life span of a group from inception through to completion.)
A. I prefer groups that have clearly defined "term limits."
B. I prefer groups that exist just long enough to accomplish the task.
C. I prefer groups that go on indefinitely and have continuous functions.
D. I prefer groups that exist as long as there is a desire to continue.

Knowledge
    A. I prefer working with knowledgeable people who use information as a tool to accomplish a project.
    B. I prefer working with people who possess the specific knowledge to perform a specific task.
    C. I prefer working with people who continuously share new ideas and insights, whether the knowledge gained is relevant to the task or not.
    D. I prefer knowledge that builds relationships (personal knowledge) to information and data and "how-to" knowledge (technical knowledge).

Leadership
    A. I prefer sharing leadership within a group.
    B. I prefer having a clear sense of who is in charge.
    C. I prefer working in a group where one person facilitates the proceedings.
    D. I prefer working in groups where no one person is set apart to lead.

Vision (Vision is our "picture" of what we want to accomplish and how we plan to do it.)
    A. I prefer working with a group that shares a similar vision.
    B. I prefer working with a group that has a very clear and precise vision.
    C. I prefer working with a group that is continuously revising its vision.
    D. I prefer working with a group where everyone's vision is shared and affirmed, even when individual visions are not clearly related.

Group Size
    A. I prefer a group of six to eight people.
    B. I prefer a group that has enough people to accomplish the task effectively; no more, no less.
    C. I prefer larger groups where more ideas and voices are shared.
    D. I prefer getting along with those I work with; the number doesn't matter.

Skills
    A. I prefer working with others who possess a wide variety of technical, relational, and information skills.
    B. I prefer working with people who are skilled with tools, abilities, and know-how appropriate to the task at hand.
    C. I prefer working with people who are skilled with concepts, ideas, and knowledge.
    D. I prefer working with others who have effective "people skills."

Focus
    A. I prefer groups that stay focused on their performance objectives.
    B. I prefer groups that stay focused on getting the job done right.
    C. I prefer groups that stay focused on developing effective processes.
    D. I prefer groups that stay focused on people and building community.

Source: Equipped for Every Good Work, http://www.gbod.org/equipped/downloads/taskjan04.pdf (24 February 2004).

APPENDIX G

Reading Lists for the Training Programs

Leadership and Spiritual Formation Training

Pre-session English Reading List

Barna, George. *The Habits of Highly Effective Churches.* Ventura, CA: Regal Books, 1999.

_____. *The Power of Team Leadership. Finding Strength in Shared Responsibility.* Colorado Springs, CO: WaterBrook Press, 2001.

Burrill, Russell. *The Revolutionized Church of the 21st Century.* Fallbrook, CA: Hart Research Center, 1997.

Cladis, George. *Leading the Team-based Church: How Pastors and Church Staff Can Grow Together Into a Powerful Fellowship of Leaders.* San Francisco, CA: Jossey-Bass, 1999.

Clinton, J. Robert. *The Making of a Leader: Recognizing the Lessons and Stages of Leadership Development.* Colorado Springs, CO: NavPress, 1992.

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APPENDIX H

Guidelines for Writing Pastoral Job Descriptions

Ministry is first of all being and secondly doing. Apart from those two there is a third element that also needs to be taken into consideration. By belonging to an organization pastors have placed themselves under several responsibilities. The following guidelines are aimed at helping conference presidents form personal job descriptions according to each pastor's personal profile and particular assignment.

1. Being a Minister of God

The following elements should be considered regularly and integrated into the daily life of each minister: understanding one's call, personal history of providence, personality type, giftedness, spirituality web, leadership/interaction style and task type preference. Plans should be made for personal spiritual growth, professional growth, personal relationships, and family life. The following sample list can be used and ought to be extended according to each pastor's particular needs:

a. Have a yearly plan for reading through the Bible and some of the Ellen G. White books.

b. Have a spiritual mentor and spend an hour each week together practicing spiritual accountability.

c. Have a short spiritual retreat every year, to study God's call and to remember your personal history of providence, as a self-knowledge group activity.

d. Repeat every three years the following tests to gain a deeper understanding of yourself: Myers Briggs Type Indicator, Spiritual Gifts Inventory, Spirituality Web, Leadership/Interaction Style, Task Type Preference.

e. Spend at least an hour each day in personal devotion, Bible study, and prayer.

f. Intentionally practice spiritual disciplines such as fasting, simplicity, solitude, and submission.

g. Record your spiritual experiences in a journal to help you remember God's leading in your personal spiritual life.

h. Read a book every month for your spiritual and professional growth.

i. Every year take three units of continued educational (30 hours) as provided by your church entity or other organizations.
j. Aim to have a university degree before the end of your first ten years in ministry.
k. Learn at least one foreign language to be able to read and communicate.
l. Be a member of a small group and participate in weekly meetings.
m. Keep contact with the local authorities and the pastors or priests of other denominations in your district and make friends with them.
n. Have friends among non-Adventists.
o. Spend quality time with your family every day, if possible.
p. Take your day-off every week and your holiday time every year for your family.
q. Practice regular membership activities with your family in your home church.
r. Learn to disengage yourself from your work at home.
s. Preserve your personal health by regular exercise and yearly health checks.
t. Practice financial integrity in ministry, generosity in giving, and operate on a family budget.

2. Doing the Ministry of God

The Strategic Plan of the Hungarian Union is built around five basic functions of Christian life. The job description needs to reflect how pastors can help their congregations and the individual members fulfill these functions.

Worship

a. Organize and chair a worship committee in each church
b. Make and follow a preaching plan for each church every year.
c. Organize youth and children's worship events every month.
d. Explore alternative worship forms to help the different spirituality types meet their needs.
e. Encourage members with special gifts to learn music and teach new songs in the church on a regular basis.
f. Establish an attendance report system in each church and make plans to increase worship attendance.
g. Train and encourage members to participate in worship ministries according to their gifts.

Ministry

a. Have a spiritual gift inventory weekend every year, and encourage members to start new ministries.
b. Train and place members in ministries according to their gifts.
c. Organize and lead community service programs for the city at least twice a month.
d. Visit every member at least twice a year and help them to grow in their Christian experience and ministry.
e. Organize and lead prayer ministries in the church.
f. Regularly practice intercessory prayer for members and seekers in need of healing and deliverance.
g. Organize physical help for shut-in members and those with special needs.
h. Whenever possible have members join you in ministry activities.
i. Never do any ministry in the church without training someone at the same time.

Evangelism

a. Make an evangelistic plan that includes programs throughout the year.
b. Plan to have several evangelistic programs outside the church facility.
c. Have at least two reaping series in the district each year.
d. Build contacts with local media agencies and have programs regularly.
e. Have a mission training weekend in the district every year.
f. Select and train members to do evangelism using technical equipment and media products.
g. Select and train members to work for the Bible Correspondence School as promoters, correspondents or contact people.
h. Find and encourage members to participate in church planting projects.
i. Find and encourage members to participate in literature evangelist work.
j. Participate every year in the Mission Conference or similar alternative camps.
k. Organize and lead churches to participate in such events with 20 percent of their membership and with additional visitors.

Fellowship

a. Plan and organize social events (a share lunch, picnic, trip, sister-church visit etc.) once a month.
b. Establish a sister-church relationship for each church in the district, and have joint programs at least twice a year.
c. Co-lead a baptismal class in each church.
d. Have a baptismal service in the district every quarter.
e. Train and encourage members to organize small groups. Meet the small group leaders for further training and orientation twice a month.
f. Build a combined plan for the church and integrate every event in it.

g. Support small churches and companies with regular visits and by providing visiting ministry teams regularly.
h. Establish a public relations program for each church and do something every month to make the church known in the community.
i. Organize special group programs such as pathfinders, language class, etc.
j. Promote denominational magazines.

Discipleship

a. Assist members in making their own spiritual growth plan after baptism.
b. Develop curriculum for every age group and every special groups of members (new members, officers, young parents, etc.) in the church.
c. Teach on the spiritual disciplines each year, and create opportunities for practicing corporate disciplines.
d. Build a strategy for developing disciples and to continually raise the level of commitment.
e. Teach every aspect of stewardship each year and ask confidently for growing commitment.
f. Participate with your members in spiritual emphasis conferences organized by the Union or Conference.
g. Participate and encourage members to participate in a discipleship training program offered by the Union or Conference.
h. Organize spiritual emphasis weeks every year in your church.
i. Encourage young people to go to Adventist educational institutions such as the Hungarian Theological Seminary.

3. Belonging to the Church of God

The third part of the job description is based on the fact that pastors belong to an organization they are responsible for. At the same time it should also be stressed that the organization should assist and not control the growth of the church.

a. Structure your church for growth not for control.
b. Give authority with responsibility to members selected for different ministries.
c. Establish a sound ministry placement process in your church.
d. Provide and channel information from and to the Conference or Union.
e. Take part in the workers' meetings organized by the Union or Conference.
f. Promote programs and initiatives sponsored by the church organization.
g. Lead your church in creating and following a strategic plan.
h. Chair committees and business meetings regularly.
i. Supervise the financial administration and make sure your members are informed regularly.

j. Send your monthly and quarterly reports on time to the Conference.
k. Build up an efficient filing system and use computer and email professionally.
l. Have an updated parish register with correct data available for surveys.
m. Have a homepage for your church and update it weekly.
n. Manage the maintenance and development of the church property.

4. General Framework for Time Management

Personal devotions, travel, and actual ministry can not be separated from each other, most of the time. Therefore this time planner is based on a 60 hour week. The following suggestions are made to use time in harmony with the pastoral profile suggested above:

Weekly time division: five days out with people (6 hours + 2 hours travel), one day for personal study, preparation, and administration, one day off.

Thirty hours spent among people: Fifty percent among members: training, visiting and worshipping. Fifty percent among non-Adventists: teaching, visiting, evangelizing.

Thirty hours spent in the office and for travel: ten hours for personal devotion, study and reading, five hours for sermon preparation, five hours for administration, and ten hours for travel.

APPENDIX H

Guidelines for Placement Procedures, Evaluation, Recognition, and Affirmation

Philosophy of Placement

The primary reasons for placement are to facilitate the personal development of the pastor and to meet the changing needs of a local church.

Pastors should be transferred after a longer period of time, preferably not less than eight years. It is also recommended that the proposed year of the transfer should be known for years in advance. The main reason for a transfer should not just be based on the interest of the administration, an election, or as a form of discipline. The personal development of each pastor and the special needs of each certain district or church should be the main focus. Family needs and circumstances, along with other financial aspects need to be taken into consideration as well.

Placement Procedures

Union Placement Committee

In order to balance transfers between the conferences a union placement committee should be established. This committee is responsible to the union executive committee but consults with the executive committees of both conferences. The final decision of transfer within the conference is made by the conference executive committee.

The union placement committee should constantly revise the district plans for the conferences and the number of pastoral positions allowed by the conferences. This

committee is also responsible to provide an updated Ministry Career Record for the local search committees.

The composition of the committee is as follows: union president, chairman; members: two conference presidents, ministerial association secretary of the union, two lay representatives from the conferences and two district pastors.

District Plan and Number of Pastoral Positions

Each conference should have a district plan with the number of pastoral positions. The size of each district should be between 100-300 members and up to five organized churches. The number of district pastors should not exceed the full membership of the conference divided by 200 members. All pastoral positions (both credentialed and licensed) within the Union should not exceed the full membership of the Union divided by 100 members.

Ministry Career Record

A Ministry Career Record should include the following information: (1) history of professional studies, special skills, personality and primary giftedness, (2) service records, milestones in ministry and special achievements.

Local Search Committee

A local search committee should be set up in each district when a pastoral replacement is needed or anticipated. This committee should invite the candidates recommended by the conference in order that the church can be acquainted with them and to understand their capacities in the light of the local district needs. It is also this

committee's responsibility to forward proposals to the respective Conference Executive Committees or in case of inter-conference transfers to the Union Placement Committee.

The composition of the local search committee is as follows: pastoral representative from the conference, chairman; members: one local elder form each organized church within the district plus one additional representative for every fifty members from each church.

Principles of Evaluation

The primary reason for doing an evaluation is ministry enhancement. Since pastoral evaluations are mainly a professional issue and not involved with the popularity of the pastor the involvement of the members should be limited to a few objective questions. The main part of the evaluation a questionnaire personally designed for each pastor.

The evaluation should be a yearly event and not a political event before sessions. The evaluation should be divided into two parts and connected to the conference president's visit twice a year. A short member's questionnaire should be used yearly, distributed randomly to ten percent of the membership.

The basis of the evaluation questionnaire is a personal development plan consisting of a personal ministry philosophy, a personal vision for ministry statement, personality and giftedness outcomes and the actual mission plan, with the related projects, for the given church or district.

It is also required that a coaching system should be in place for every pastor as a means of encouraging maturing in ministry. The administrative leaders should also

be evaluated in order to create a firm moral basis for operating this system of evaluation.

Guidelines For the Ministerial Evaluation Questionnaire

The Ministerial Evaluation Questionnaire is based on a personalized job description. The following sample questionnaire should be personalized according to each pastor's job description.

Questions concerning a personal development plan

a. Have you been able to follow a reading plan for reading through the Bible and some of the Spirit of Prophecy books this year?

b. How do you structure your devotional and prayer life? Do you have a spiritual mentor you meet with and spend time together each week practicing spiritual accountability? Describe your daily devotional practices.

c. Have you already been on a short spiritual retreat this year, to reflect on your call and remember God's providence in your life?

d. How do you practice spiritual disciplines? Have you recently practiced fasting, simplicity, solitude or submission?

e. Do you keep a journal in order to be able to remember God's leading in your personal spiritual life?

f. How many and what kind of books have you read in the past year for your spiritual and professional growth?

g. What form of continual educational programs have you had in the past twelve months?

h. How have you proceeded with your plan to have a university degree?

i. How have you proceeded with your language studies?

j. Do you belong to a small group and do you participate in weekly meetings?

k. Have you visited the local authorities and the pastors or priests of other denominations in your district in the last twelve months?

l. Do your neighbors know that you are a Seventh-day Adventist minister?

m. Do you have non-Adventists friends?

n. Comment briefly on the time which you take off each week to be with your family.

o. Have you taken your day-off every week and your holiday time for this year to be with your family?

p. How often do you go to your home church with your family?

q. What role does your family play in your overall ministry?

r. Have you been able to arrange your program so as to participate in daily family worship?

s.   Have you been able to exercise regularly and have you already gone through a health check this year?

t.   Do you operate a family budget and do you practice financial integrity in your ministry?

Questions concerning a personal ministry plan

Worship

a.   Do you have a working worship committee in your church?

b.   Do you plan a sermonic year? List the various subjects covered in the last six months.

c.   How often do you have alternative worships in your church (children, youth, seekers etc.) to meet the needs of special groups of people?

d.   Do you have trained worship leaders in your church? How many new songs and hymns has your church learned in the last six months?

e.   Do you operate an attendance reporting system in your church? How has attendance changed in the last twelve months?

f.   How many members of your church participate in worship ministries according to their gifts?

Ministry

a.   Have you had a spiritual gift inventory weekend for your church in the last twelve months?

b.   How many new ministries has your church started? Please, list them.

c.   How many members participate in ministries according their gifts?

d.   Does your church have community service programs for the city? How often did you have events in the least twelve months?

e.   How often do you visit each member of your church? Briefly explain the procedure you follow.

f.   Do you have organized prayer ministries in your church?

g.   Does your church have an organized ministry to provide physical help for shut-in members and those with special needs?

h.   How often have you taken members with you to participate in the different ministries you performed in the last twelve months?

Evangelism

a.   Does your church have an evangelistic plan for the whole year?

b.   How many evangelistic programs did you have outside the church facility in the last twelve months?

c.   Did you have a reaping evangelistic series in your district in the last twelve months?

d.   How many local media programs did you have in the last twelve months? Please list them.

e. When was the last time you had a mission training weekend in your district?
f. How many of your members are doing evangelism using technical equipment or media products?
g. How many of your members work for the Bible Correspondence School as promoters, correspondents or contact people?
h. Do you have members participating in a church planting project?
i. Do you have members participating in literature evangelist work?
j. When was the last time you participated in a Mission Conference or similar alternative camp?
k. How many of your members participated in the last Mission Conference? How many visitors did your members take with them?

Fellowship

a. How often did you have social events (a shared lunch, picnic, trip, sister-church visit etc.) in your church in the last six months?
b. Does your church have a sister-church relationship? When was the last time you had a joint program?
c. Do you have a baptismal class in your church?
d. When was the last time you had a baptismal service? How many baptismal services did you have in the last twelve months?
e. How many small groups are organized and are meeting weekly in your church? How often do you meet the group leaders for further training and orientation?
f. Do you have a combined plan for the church to integrate all events?
g. Does your church support a small church or a small company with regular visits or by providing visiting ministry teams regularly? Describe what your church did during the last twelve months?
h. Do you operate a public relations program for your church? Lists the activities of the last six months that helped your church be known in the community?
i. Do you operate special group programs such as pathfinders, language class, etc. in your church? Lists all such programs for the last six months.
j. What percent of your members subscribe to or purchase regularly denominational magazines?

Discipleship

a. Describe the procedure which you follow for assimilating new members into the church.
b. Do you have a curriculum for every age group or special group of members (new members, officers, young parents, etc.) in your church?
c. Which type of events did you organized for your church for practicing corporate spiritual disciplines?
d. What changes can you see in the level of commitment in your church? Give some specific examples.

e. Lists the different ways and topics you have taught on stewardship principles in the last six months.
f. Have you participated with your members in a spiritual emphasis conference organized by the Union or Conference?
g. Have you participated with you members in the discipleship training which was offered by the Union or Conference?
h. Have you organized a spiritual emphasis week in your church in the last twelve months?
i. Do you have members attending the Hungarian Theological Seminary or other foreign Adventist educational institution?

Questions concerning relations with the organization and administration

a. Do you have a sound ministry placement process in your church? Explain how someone can start a ministry in your church.
b. How often and in which way do you channel information from and to the Conference or Union?
c. Have you participated in every worker's meeting organized by the Union or Conference? If not give reasons why.
d. To what extent did you promote the programs and initiatives of the church organization? Lists your successes and failures.
e. Does your church have a strategic plan? Explain how you monitor and evaluate the action plans?
f. How often did you have a church board meeting in the last six months? Did you ask for written minutes and does every committee member get a copy?
g. How often did you have a business meeting in your church during the last twelve months?
h. Explain the ways you supervised the financial administration of your church and ways in which your members are kept informed.
i. What was the percentage of tithe increase in your church at the end of the last calendar year? Comment on the factors which were responsible for the increase or decrease.
j. Does your church operate on an annual budget?
k. Did you send your monthly and quarterly reports on time to the Conference?
l. Did you answered promptly the letters, surveys, and emails from the Conference or Union? Do you have a filing system to record your correspondence?
m. Does your church have an updated parish register?
n. Explain how your church's homepage improved in the last six months? How often do you update information?
o. Have you ensured that your church has adequate insurance coverage for both building and contents?

Guidelines to For Creating the Members' Questionnaire

The Members' Questionnaires should be limited to a few objective questions as suggested above. Since pastors are in a spiritual leadership position, their ministry should contribute to the maturation of their members and not just reflect the members' wishes. For this reason questions concerning professional performance are not dealt with here. The main focus is general Christian behavior and interpersonal communication.

The following sample questions and others can be asked ranking them in the following way: (1—Strongly Disagree, 2—Disagree, 3—Unknown, 4—Agree, 5—Strongly Agree).[1] Comments are especially appreciated when someone strongly disagrees with the statement.

a. My pastor is a spiritual leader.
b. My pastor organizes and administers the church effectively.
c. My pastor meets the reasonable expectations of our congregation.
d. My pastor's sermons are biblical, interesting, and helpful.
e. My pastor visits regularly in members' homes to provide encouragement and spiritual growth.
f. My pastor is helpful when I am sick or in a crisis.
g. My pastor is accessible when I need him/her.
h. My pastor is interested in our youth and encourages good programming for them.
i. My pastor trains our officers and leaders for their duties.
j. My pastor supports evangelistic programs to help our church grow.

The thing I like best about my pastor is:
If I were going to change anything about my pastor it would be:

Note: Information can be asked about the member's age and position in the church.

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[1]Adapted from *Manual of Evaluation Instruments for Pastors, Churches, Church Administrators,* General Conference Ministerial Association, 204-207.

Suggested Ways of Giving Recognition and Affirmation

The main reason for an evaluation should be to find new ways to enhance ministry development and affirmation. As indicated above pastors get frustrated without adequate feed back about their performance. A well-founded evaluation would encourage motivation and build up a stronger passion for the work. Such a system makes pastoral work measurable and helps pastors see success in a balanced way. Without regular evaluations careerism can arise and promotion to higher offices can be seen as the only form of recognition. With such a system of evaluation, recognition, and affirmation, pastors can be promoted in several ways that do not result in them leaving their ministry areas where they are primarily gifted and skilled. A successful evangelist for instance does not need to become an administrator in order to be promoted or recognized properly.

Official Reporting and Response

Right after each ministerial audit, Conference Presidents should give a written report to the executive committee of their respective field and also present it to the conference committee at the next meeting. Each report should be recorded by the committee and a letter of recommendation and confirmation sent to the respective pastor. Each of the churches in the pastor's district should receive a written notice concerning the evaluation results. The report should encourage the members to help their pastor in all areas of ministry in order to strengthen their pastor's position in the church.

Depending on the results of the evaluation arrangements should be made for coaching and special assistance in areas of weaknesses. The recommendations will be

included in the next audit questionnaire. In case of a serious lack of improvement over three consecutive years the executive committee shall make a report to the session and the session encouraged to recommend to the new executive committee the removal of such pastors from ministry.

Material Methods of Affirmation

A salary decrease or other financial restriction should not be connected to the yearly evaluation, but exceptional service ought to be acknowledged in some material way. Exceptional service is defined here as follows: numerical increase in baptismal results, increase in the number of members who show a high motivation in a gift-based ministry, or significant increase in financial support either in tithe, world mission or local projects. Such increases shall be above the average of the conference for at least two consecutive years.

A recommendation shall be sent to the remuneration committee in order to set up a modified wage scale for such pastors. The modified wage scale should allow an increase in the salary percentage of a local pastor to increase up to the level of a conference president, namely up to 108 percent. Other material ways of affirmation can also be implemented, such as study tours, extra allowance for equipment or sabbaticals to complete special projects.

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