

PROJECT ABSTRACT

Master of Arts in Pastoral Theology

Adventist University of Africa

Theological Seminary

Title: THE EFFECTS OF FREQUENT TRANSFER ON THE PASTORAL FAMILIES IN EAST CENTRAL CONFERENCE (NIGERIA): SUGGESTED SOLUTIONS

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The purpose of this study was to investigate the effects of frequent transfer of pastors on the pastoral families in East Central Conference of Seventh-day Adventist Church, Eastern Nigeria Union Conference (ENUC). This Conference covers two states: Enugu state, and Ebonyi state. In the territory are also some local government areas of Abia state. Pastoral transfers have created a big problem to some pastoral families, especially to the working spouse and schooling children. In such occasions of frequent transfers, what will the pastor's wife do when the transfer cuts across the states or local government? Is she going to abandon her work to join her husband? What will happen to the family income without her financial support or motherly role to the family? How could their children who are still in school cope with the environmental changes? How could the pastor who is now facing many challenges as a result of frequent transfers maintain his family and discharge his pastoral duties?

The study explored the effects of frequent transfer and found out that it may put the whole aspect of the pastoral family in disarray. The paper also examined the theological foundation of pastoral transfer and found out that transfer is an integral part of pastoral work, but it should be managed.

This work adopted a quantitative method of research. Questionnaires were distributed to a total of sixty (60) pastors and their families and the resultant data were analyzed using SPSS. Interviews were conducted with pastors, past leaders and the Conference administrators. Other related literature was reviewed so as to have a clearer view and understanding of this study. Ellen G. White's counsels and her view on frequent pastoral transfers were examined.

The research work discovered that, among other things, frequent transfer contributed to the families' economic meltdown, affected the children's education and consequently their psychology. In most cases, it affected the spouse's work too. By extension, frequent transfer also affects Church projects.

The work concluded that policies and guidelines on transfer should be made. This study recommends that such a policy could clearly state the number of years a pastor should stay in a station before he is transferred to another place. Also, planning for transfers should be made at the beginning of the year, if possible, and take into cognizance spousal work, children's education, and pastoral families' economy, among other matters.

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A project

presented in partial fulfillment

of the requirements for the degree

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by

Ikechukwu Kalu Egbe

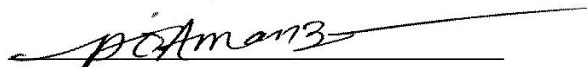
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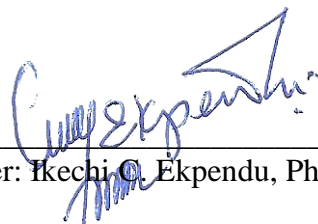
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To my lovely wife, Gift Egbe

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CHAPTER 1

INTRODUCTION

The organizational structure of the Seventh-day Adventist Church is not congregational, where the local Church hires a pastor and keeps him for the service. Instead, the Conference hires and assigns the pastor where he will stay and work for the Church. The Conference can transfer the pastor to any District or Church, if the administration of the field deems it fit or when the need arises.

The death or retirement of a pastor can cause an unexpected transfer. The re-organization of the field, creation of a new District or service call for a minister or the hiring of a new minister can create room for frequent transfers. Also, there may be the need to reshuffle the workforce thereby moving ministers from one station to another.

East Central Conference (ECC),¹ one of the conferences that make up Eastern Nigeria Union Mission (ENUM), consists of twenty-one districts and one extension distributed as follows: three districts in Enugu State, Seven districts in Ebonyi State, and eleven districts in the assigned local government areas of Abia State. The conference covers two states, Enugu, and Ebonyi, including assigned local government area of Abia State with twenty-two districts and sixty-three organized

¹ Abia State territory is shared by two conferences: East Central Conference and East Nigeria Conference. All in Eastern Nigeria Union Mission of Seventh-day Adventist Church in Nigeria.

Churches² and with a baptized membership of sixteen thousand six hundred and eighty-two³ (16,682). Serving a population of 7,475,132,⁴ the ratio of Adventists to the population is 1:448.

The transfers in ECC involves inter-state and inter-local government. In order to care for the ever-increasing membership, and to spread the great gospel commission of the present truth to all the states, the conference administrators employ pastors and post them to districts and Churches, in the three states within the conference. It has been observed by the researcher that, frequent movement or transfer occur from time to time among the pastors to meet up with the growing demand of the Churches and the pastoral family is not considered. Seventh-day Adventist Minister's Handbook says,

The urgency of ministerial service, as a never-ending task with internal consequence, can lead to putting Church work ahead of family needs... frequent moves in Pastoral assignments may lead to a sense of loneliness and isolation. In all this, the pastor's family stands as the first priority in a minister's life.⁵

The Minister's handbook is saying that the pastoral family should be the minister's first priority and therefore, should be considered when transferring because the effects of such frequent transfers, could be seen from time to time in the pastoral family. However, there are some benefits also such movement. Minister's handbook

² General Conference of Seventh-day Adventists, Office of Archives and Statistics, *Seventh-day Adventist Church Yearbook 2010*, accessed 21 May 2010, <http://docs.adventistarchives.org/docs/YB/YB2010.pdf>.

³ Ibid.

⁴ Ibid.

⁵ General Conference of the Seventh-day Adventists, Ministerial Association, *Seventh-day Adventist Minister's Handbook* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2009), 37.

says “unique stresses in the pastoral family do happen, yet there are also special advantages such as wider exposure to people and ideas, as well as travel opportunities.”⁶ Therefore, the pastor in spite of these frequent movements should maintain a happy mood, well-ordered, disciplined and committed Christian family. He should also be obedient and loyal to the conference administrators.

Statement of the Problem

The researcher has observed with keen interest that there has been an increase in the number of times the pastoral families have moved from one station to another within one year, thereby creating problem to the pastor whose wife is working. To the pastor whose wife is not working, there is no problem, the wife is ready to move with him any time a transfer occurs. But to the pastor whose wife is working, she cannot move with the family immediately. And she cannot work for her transfer two or three times within one year, in order to move with her husband from station to station.

Considering the territory of ECC, that covers two states of Enugu, Ebonyi and some local government areas of Abia. Every transfer movement is across local government or state. What will she do? Will she join her husband and lose her source of income for the family? Or will she be going to work from her husband’s station which is more than hundred miles away from her place of work? This will also have a big cut on the meager income of the family. What if she hires a house to live so that she will be close to her place of work, then the family will be divided. And the policy of spouse separation will come into effect on her husband. What will the children who are in primary or secondary school do? If the pastor is able to change their school,

⁶ General Conference of the Seventh-day Adventists, *Minister’s Handbook*, 37.

how can the children cope with the changes in the environment, social circle, academics especially in the absence of their working mother? The children will probably end up owning six different school uniforms or more before they finish their primary school as a result of their father's (pastor) transfer that occurred more than six times within six years. At the same time, they have to buy new textbooks because their new schools are not using the ones of their old school. How will the Pastor meet all these demands financially and otherwise? With these challenges facing the Pastor and his family, how would the Pastor strike a balance of maintaining his family and being effective in his pastoral duty?

The Purpose of the Study

In the light of the problems identified above, the purpose of this project was two-fold. First, it found the effects of frequent transfer of pastors on the pastoral family. Second, it sought ways of alleviating the effects and to help the Conference administrators find better ways of handling issues that cause the frequent transfer in ECC.

Justification of the Study

There is scanty documentation on this subject in spite of its scope. This study will help the administrators' plan ways to avoid frequent transfers so that pastors and their families "could live a more satisfying life... and render a satisfying service."⁷ Bearing in mind that the "basic problem of any organization is how to build and maintain a dynamic, yet harmonious human relationship."⁸ As pastors and their

⁷ Ibid.

⁸ R. A. Lani, "Historical Foundation of Organizational Behavior," in *Organizational Behavior in Nigeria*, eds. Aloy Maduka Ejiogu, Nnamdi Asika, Iheanyi Achumba (Lagos, Nigeria: Malthouse Press, 1995), 43.

families do their work well, maintain good rapport with members, are loyal to the conference administrators, and are committed to the work of evangelism and nurturing the Church under their care, there will be no need for frequent transfers as long as God's work moves forward.

Time and money spent on frequent transfers will be used to do other essential needs of the ministry. The relationship between the pastors and administrators will be more cordial as pastors will be more committed in doing their work, and the work of God will be done without bitterness and rancor. Rather happiness and understanding will be seen more in the ministry.

Methodology

The researcher first searched for the theological foundation on transfers both in Old Testament (OT) and New Testament (NT), and literature review of relevant scholarly work on this research. Then the researcher used the quantitative method, which included the use of questionnaires. A questionnaire was designed and distributed to all the pastors and their wives; also, to the administrators to get their responses on the issue of transfers. Finally, another quantitative method used was interviewing. The conference officers and their directors were interviewed to find out their feelings and motives of transfer. Past leaders (administrators) were also interviewed. Personal (participant) observations was well recorded. The SPSS package ⁹was used to analyze the information gathered from the respondents via the questionnaire.

⁹ SPSS Inc., SPSS for Windows, Version 16.0 (Chicago, IL: SPSS Inc., 2007).

This report of the research is divided into six chapters. Chapter One of this work is an introduction to the subject, statement of study, the purpose of the project, justification of the study and methodology.

Chapter Two deals with the literature review, while chapter Three contains the location and description of the background of ECC. Chapter Four addresses the effects of frequent transfers on the pastoral families in ECC. Chapter Five provided data presentation and analysis and suggested solutions to the problem of frequent transfer. Finally, chapter Six contains the summary, conclusion, and recommendations.

Delimitation

According to Professor Amanze in his book “African Traditional Medicine,” quoting Asika, he said, “delimitation enables the researcher to circumscribe his work within a manageable limit.”¹⁰ Therefore, this study will be limited only to ECC of Seventh-day Adventist pastors. This is despite the fact that frequent transfer is a general issue that touches the life of all pastors. This research work focused mainly on the effects of frequent transfers on the pastoral families in ECC of Seventh-day Adventist Church within the territory of the Conference under consideration.

Definition of Terms

Transfer: the movement from one place to another or cause somebody or something to do so. It is also to employ somebody at a different or the same job prescription in a different place for the same company.¹¹

¹⁰ Philemon O. Amanze, *African Traditional Medicine* (Bloomington, IN: Author House, 2011), 8.

¹¹ *Microsoft Encarta 2009* (2008), s.v. “Transfer.”

Pastoral Family: this is the family of the pastor which is made up of the husband, wife, and the children; which may include an extended family member and the house help.

East Central Conference: this is one of the entities of the World Church of Seventh-day Adventists, located in Umuahia. It oversees the operations of all the local districts within its locality which pastors are transferred.

CHAPTER 2

THEOLOGICAL FOUNDATION ON TRANSFERS

From ancient times, God's chosen people or families have always been on one movement or the other. These movements seem to occur from time to time. In this chapter, however, the biblical views on transfers will be considered, both in Old and New Testaments, and how God's chosen families or people had moved in their missionary calls. This chapter also examined Ellen G. White's counsels to see her view on frequent pastoral transfers if any. In addition, it will examine other literary works on transfers.

The Biblical View of Transfers

Although there are no known special topics in the Bible that have to do with the issue of transfer, there is enough evidence in the Bible where God's chosen families or people were called to leave their place and go to another place.

Transfers as seen in the Old Testament

From the Old Testament account, when God called someone or some people, He calls them for a special mission. He first called them into a special relationship with Him. This special relationship involves covenant commitment between God and the chosen family. This covenant relationship has resulted into a change in behavior and changes in location. An example can be drawn from the life of Abraham.

When God called Abraham, He entered into a special covenant relationship with Abraham. Abraham was called to leave his opulent surrounding in Ur of

Chaldeans, and to embark on the movement to the land of Canaan. This movement was not a pleasant one for Abraham. Imagine the entire families of Abraham (Abraham's father, brother's child, their wives, and slaves) had to depart into the land of Canaan. These families could not enter Canaan immediately but settled in Haran. The Bible account records, in Genesis 11:31.

Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Haran, they settled there.¹

Abraham had to leave his own country to an unknown country. He was not moving alone, he was to move with his entire household, including his extended family. Moving with his entire family, he was not embarking on a pleasure trip of going and returning in two or three months rather, he was to move into an unknown land with no plan of returning.

Abraham was to move because the Lord had called him and had given him a divine mandate to move. The Lord had also given him a mission to carry out as he moved. Abraham became a missionary sent by God to Canaan land. This transfer and movement from Ur to Haran and from Haran to the land of Canaan was to bring blessings to those Abraham would meet and to the entire people of the earth.

Abraham had to obey as the Lord had commanded as recorded in Chapter 12 of Genesis:

The Lord had said to Abram, Leave your country, your people and your father's household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse, and all peoples on earth will be blessed through you. So Abram left, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he set out from Haran. He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in

¹ Unless otherwise indicated, all Bible references in this paper are from the New International Version (NIV), China: (Eng. Bible NIV Centre 2011).

Haran, and they set out for the land of Canaan, and they arrived there. (Gen 12:1-5)

Abraham embarked on transfer movement from Ur to Haran and from Haran to Canaan. While in Canaan he moved temporarily to Egypt and later came back to Canaan.

Transfers as seen in the New Testament

In the New Testament, the Bible recorded a lot of movements. Jesus Christ, our Lord, and Savior left heaven and came to earth on a special mission to seek and save the lost. His leaving heaven to earth was not an easy assignment to accomplish but He had to endure all hardship and challenges in order to fulfill His mission on earth.

When the heavenly council met, Christ decided to come to earth, though on his own volition, leaving heaven, transferring to Bethlehem in Judah. His purpose was to accomplish the mission set for him by His father. In order to carry out the mission of saving mankind, he left heaven to earth. After accomplishing the mission, “Jesus knew that the time had come for him to leave this world and go to the Father” in heaven (John 3:1). This movement of coming from heaven to earth and back to heaven could be regarded as a transfer from heaven to earth and from earth back to heaven. His mission is to fulfill his father's purpose of saving mankind.

The Apostles undertook a lot of missionary movements. These Apostles of Christ had to move for the cause of spreading the gospel of Jesus Christ from place to place. However, some of these movements were to enter un-entered areas where the gospel messages had not been preached. Also, the Apostles had to visit the already established Churches to see how they were faring in their Christian life, to encourage

and to strengthening the members there. An example were Paul's first, second and third missionary journeys.

Paul had to move with his partner Barnabas after being set apart by the Holy Spirit and the Church laid their hands on them. "The two of them sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus," there they proclaimed the word of God (Acts 13:4). Paul most often was on the move for the cause of God. Sometimes, he spends few days or few months at a station then moved again.

Although most of Paul's movements were instructed by the Holy Spirit in order for the gospel of Christ to reach un-entered areas, some other movements were caused by plots of the Jews to kill him, which is the plan of Satan to stop the work of the gospel from spreading. Instead of stopping it, "he traveled through that area, speaking many words of encouragement to the people, and finally arrived in Greece, where he stayed three months. Because the Jews made a plot against him just as he was about to sail for Syria, he decided to go back through Macedonia" (Acts 20:2-4).

The movements of the gospel workers in New Testament were not as organized as they are today. But those, whom God has chosen and called to bear His messages, had to move from place to place as a result of persecution. The book of Acts of the Apostles chapter eleven verses nineteen through twenty-six recorded that some disciples who were scattered by the persecution in connection with the stoning of Stephen "traveled as far as Phoenicia, Cyprus and Antioch, telling the message only to the Jews. This scattering of the Apostles was a boost to the spread of the gospel. The movement of God's people aids the spreading of the good news of Jesus Christ to many un-entered places as can be seen below.

Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord

Jesus. The Lord's hand was with them, and a great number of people believed and turned to the Lord. News of this reached the ears of the Church at Jerusalem, and they sent Barnabas to Antioch. When he arrived and saw the evidence of the grace of God, he was glad and encouraged them all to remain true to the Lord with all their hearts. He was a good man, full of the Holy Spirit and faith, and a great number of people were brought to the Lord. Then Barnabas went to Tarsus to look for Saul, and when he found him, he brought him to Antioch. So for a whole year Barnabas and Saul met with the Church and taught great numbers of people. The disciples were called Christians first at Antioch. (Acts 11:20-26)

As mentioned in the text above, Paul and Barnabas spent one whole year at Antioch because God has called and chosen them as instruments in His hands to bear His message to the Gentiles. He also spent three years in Ephesus teaching and admonishing the people in the word of God. He reminded the Ephesians on his way back to Jerusalem to “be on guard! Remember that for three years I never stopped warning each of you night and day with tears.”

The lives of those who were called and chosen by God, and have given their consent to His call, to carry out His specific mission to the world have always been of constant movement from one place to another. Whenever God had chosen human agents to bear His mission on earth, He constantly guards them as they move from place to place delivering the message. White said “let us never forget that we are here to be fashioned by the hand of God, fitted to do the work He has given us to do. That work is our own, the accountability is our own, and cannot be transferred to another.”²

² Ellen G. White, *Publishing Ministry* (Washington, DC: Review and Herald, 1983), 38.

Ellen White Counsels on Transfers

Ellen White had much counsel in regard to the minister's movements. In her opinion, she encouraged that ministers should not be allowed to stay too long in a station. In other words, she wants pastors to be on the move in order to keep their work productive. Her advice to ministers and conference presidents is that they should not stay too long at a station. She counseled:

The light has been given me that it is not wise to keep ministers in the same locality year after year, that it is not right to keep the president of the conference in one place through a succession of years. His position as president should be carefully considered and changed as soon as God shall open the way for another to take his place.³

In a letter, E. G. White wrote to W. C. White on the transfer of Elder A. G. Daniells to Sydney, she supported the counsel given that no worker should be allowed to stay too long at a place. The worker's work may be unproductive as a result of repetition. Again there may be no positive effect of his work on the members and this may lead to no advancement on the cause of God. She saw the positive effect of frequent transfer and said:

After the council meeting [in Stanmore, NSW, Australia] I saw quite a change being made. As I told you, there was a transferring of workers and our Counselor was saying that the same men should not continue a length of time in one place. The health of the Cause and the working out of the plans of God demanded that the same gifts in labor in certain lines of work should not continue a length of time. . . . There was a necessity for this in order to leave a positive influence on the work and the cause of God, and its advancement. I would encourage the movement you suggest, and believe the Lord is in Elder [A.G.] Daniells' moving to Sydney at this time, and the Lord will tell him what to do next.⁴

³ Ellen G. White, *Manuscript Releases: Counsel Regarding the Moving of Workers*, Volume 9 [Nos. 664-770] (Washington DC: Ellen White Estate, 1990), 10.

⁴ Ibid.

In her writing, E. G. White cited Elijah in the Bible that when God was preparing him for translation, He moved him from place to place. In so doing Elijah left a method and a pattern that may be followed. As Elijah moved, his influence was felt and it became a strong power that drew people to him. If a worker should be in place for too long he will build a circle of friends that may be hard to break away from, this may make his work not to have an influence on them.

A life of monotony may have an adverse effect in the spiritual life of a worker who stays too long at a station. It is God's plan that men should move frequently as they labour in God's Vineyard, and that they should leave behind their friends and acquaintance and then move into a new area and labour. It is also necessary to change the workers' position from time to time. This brings challenges and spiritual growth on the path of the workers as they are re-positioned. White further counseled:

A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through the breaking up of the regular order of things. It is often necessary to change men into different positions.⁵

Literature Review on Transfers

Although much has not been written on the effect of frequent transfer on the pastoral family, the effect can be seen in the pastoral family from time to time. This phenomenon is not only experienced in the Seventh-day Adventist Church but also in many other denominations. Stuart opines that "in the last decade, if not longer, there seems to be a mentality that has settled into the mindset of clergy and laity alike, that

⁵ Ibid.

pastors are supposed to be moved every six years or so”⁶ and has put fear in the minds of pastors and laity knowing that very soon they may lose their pastor or members.

Many pastors and laity are complaining and many are dying in silence in Churches and districts. According to Pilon, “a common complaint heard from pastors and laity alike these days has to do with the frequent transfer of pastors from parish to parish.”⁷ Many questions come to mind when complaints of frequent transfer of pastors are heard; “is the pastor today a true shepherd and father of the portion of Christ's flock entrusted to his care”⁸ as he moves from a place within a short time without even knowing the sheep under his care? Many have said that “there is a biblical record of a pastor leaving one established Church to become a pastor of another Church.”⁹

Summary

Though transfer from a biblical standpoint has no injunction but involves covenant of obedience to move and consequently results in a change in location and behavior as evidenced in the case of Abraham. From the New Testament, this paper considered the transition of Jesus from heaven to the earth and back to heaven as a transfer, and involved a mission which he fulfilled. However, a transfer is also evidenced in the mission of the Apostles throughout the New Testament with the goal

⁶ Stuart MacDonald, “Pastoral Moves and Stability of Office: Musings of a Canonist,” accessed 25 May 2012, www.musingsofacanonist.wordpress.com/2012/05/07/pastoral-moves-and-stability-of-office/.

⁷ Mark A. Pilon, “Pastor and Stability of Office,” *Homiletic & Pastoral Review*, 25 March 2009, accessed 25 May 2012, www.hpweb.com/2009/03/pastor-and-stability-of-office/.

⁸ Ibid.

⁹ Jim Elliff, “Pastors moving to Other Churches: Why?” accessed 25 May 2012, www.ccwtoday.org/article/pastors-moving-to-other-churches-why/.

of disseminating the gospel to the hinterlands of the earth. This view forms the theological foundation and the confessional framework in which the contemporary Seventh-day Adventist Church operates.

Ellen G. White maintains that ministers should not be kept in the same locality year after year, she further suggested that keeping ministers in a place for a longer time may result in unproductive work. Though from the biblical and scholarly perspective, a transfer is encouraged is supported by the Spirit prophecy, but when it becomes frequent, it has greater effects on a pastoral family.

CHAPTER 3

LOCATION AND DESCRIPTION OF EAST CENTRAL CONFERENCE

This chapter shows the location of East Central Conference of Seventh-day Adventist Church on the map of Nigeria. She is made up of thirty-six states and Abuja, the Federal capital territory. ECC is located in the South-East of Nigeria, with her headquarters in Umuahia Abia State capital. Enugu, Ebonyi and Abia states are all in south-east of Nigeria.

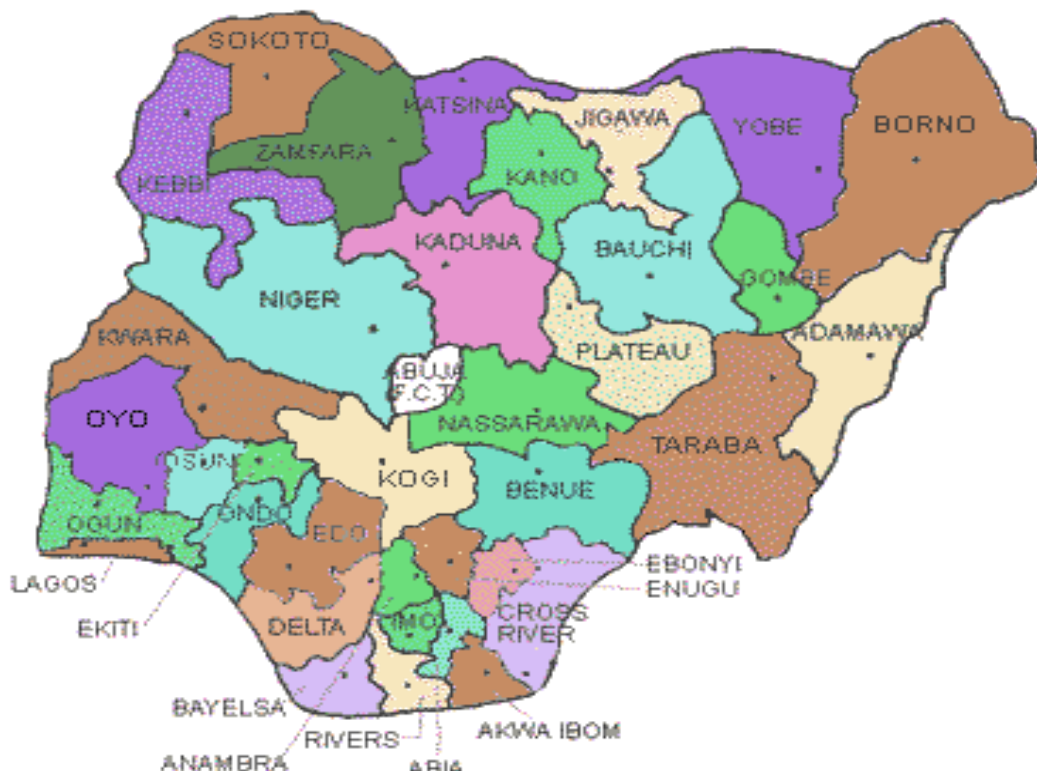


Figure 1. Map of Nigeria showing the thirty-six states and Abuja, the Federal Capital Territory (F.C.T) 36 States and Abuja F. C. T¹

¹ “Map of Nigeria,” accessed 15 July 2013, <http://www.ngex.com/nigeria/places/>.



Figure 2. Map of Nigeria showing Conferences²

- Anambra-Imo Conference (Owerri)
- East Central Conference (Umuahia)
- East Nigeria Conference (Aba)
- Edo - Delta Conference (Benin City)
- North - East Conference (Bukuru)
- North - West Nigeria Conference (Kaduna)

² Dayo Alao, ed., *90 years of Adventism in Nigeria. 1914-2004: A Compendum*, (Ikeja, Nigeria: Ikeja, Nigeria: Communication and PARL Department of Seventh-day Adventist Church in Nigeria, 2004), 40.

- Rivers Conference (Port Harcourt)
- South - East Conference (Calabar)
- South - West Nigeria Conference (Akure)
- West Nigeria Conference (Ibadan)³

East Central Conference is located in the Eastern part of Nigeria (old Eastern Region).



Figure 3. Map of Nigeria No.s 4 and 5 showing old Eastern Region 4

³ Ibid.

⁴ “Map of Nigeria – Eastern Region,” accessed 15 July 2013, <http://www.sabrud.com>.

ECC covers two states and some assigned local government areas in Abia State. These are the whole of Enugu State, the whole of Ebonyi State and eight assigned local government areas of Abia State. These local government areas include: Arochukwu, Bende, Ikwuano, Isuikwuato, Ohafia, Umuahia North, Umuahia South, and Umu Nneochi

(Note this research began in 2010, all the major work had already been covered before March 31, 2012, when ECC was reorganized into two conferences).

Enugu State

Enugu State is made up of seventeen local government areas. They include: Aninri, Awgu, Enugu East, Enugu North, Enugu South, Ezeagu, Igbo Etiti, Igbo Eze North, Igbo Eze South, Isi Uzo, Nkanu East, Nkanu West, Nsukka, Oji River, Udenue, Udi and Uzo Uwani Local Government Area.

Profile of Enugu State

Enugu State is one of the states in the eastern part of Nigeria. The state was created in 1991 from the old Anambra State. The state shares borders with Abia State and Imo State to the south, Ebonyi State to the east, Benue State to the northeast, Kogi State to the northwest and Anambra State to the west.⁵ Enugu State had a population of 3,267,837 people at the census held in 2006 (estimated at over 3.8 million in 2012). It is the home of the Igbo of southeastern Nigeria. The major cities and towns are Enugu, Agbani, Awgu, Udi, Oji-River and Nsukka. The name of the State derived from its capital city, Enugu. The word “Enugu”(from *Enu Ugwu*) means

⁵ “The Home of the Igbo in Nigeria,” accessed 15 July 2013, <http://www.nairaland.com>.

“the top of the hill”.⁶ Enugu is sitting at about 223 metres (732 ft) above sea level, and the soil is well drained during rainy seasons.⁷

Enugu has always been a state capital—when Nigeria was divided into three Regions, and when twelve states were created out of it. This means that Enugu has been one of the major cities in Nigeria and is one of the melting points of the Nation. Enugu houses many ethnic groups such as Hausa, Yoruba, Efik, etc.

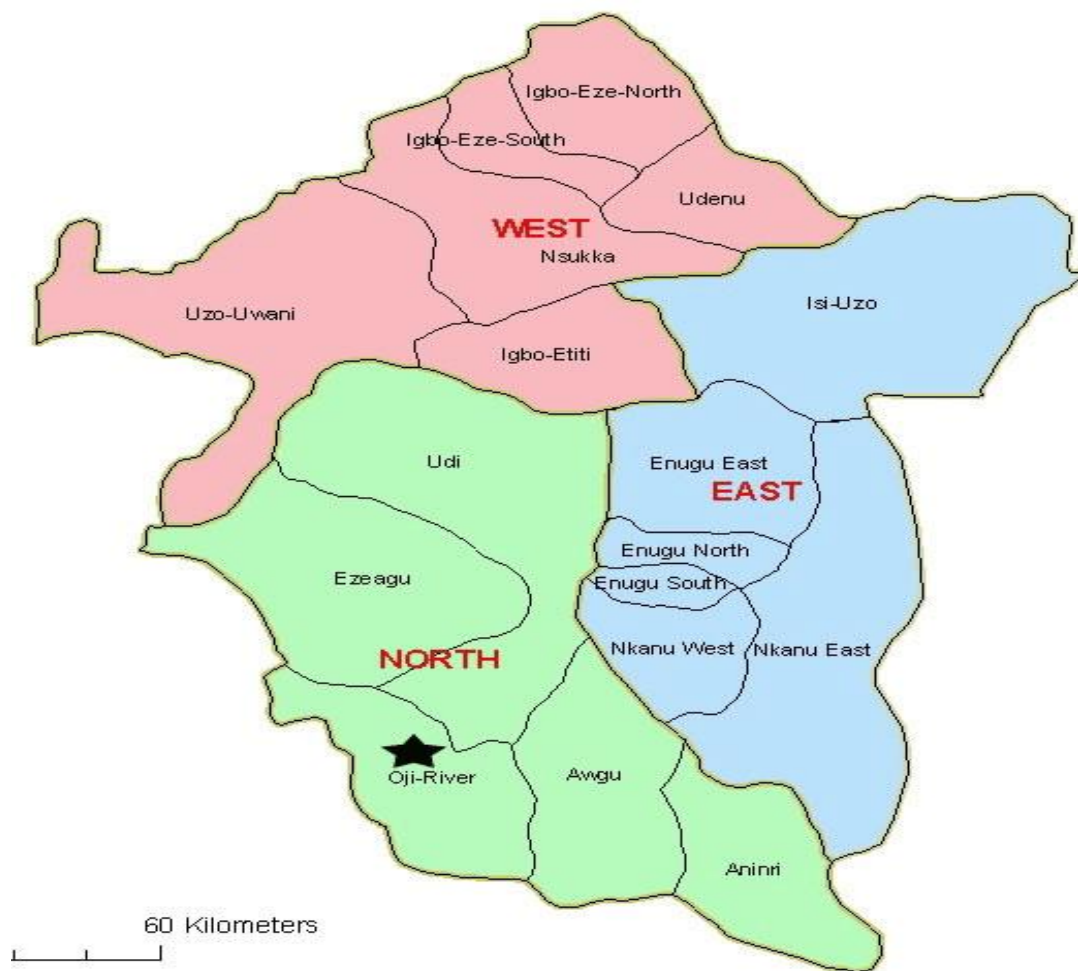


Figure 4. Map of Enugu State Nigeria⁸

⁶ Ibid.

⁷ Ibid.

⁸ “Map of Enugu, State in Nigeria,” accessed 15 July 2013, <http://www.ojiriverpeoplesforum.org/map-of-enugu-state.jpg>.

Economic Life

Economically, the state is predominantly rural and agrarian, with a substantial proportion of its working population engaged in farming. About 18.8% of the population engaged in trading while 12.9% are civil servants. In the urban areas trading is the dominant occupation followed by services.⁹ A small proportion of the population is engaged in manufacturing activities, mainly in Enugu, Oji and Nsukka.

Seventh-day Adventist Church Presence in Enugu State

In Enugu State, there are only four Districts out of twenty-two (22)¹⁰ Districts that makeup ECC. They are Eha Amufu District, Enugu District, Nike District, and Nsukka District, with membership of one thousand eight hundred and seventy-two (1,872),¹¹ serving a population of three million two hundred and sixty-seven thousand eight hundred and thirty-seven (3,267,837),¹² the ratio of Adventist to the population is 1: 1,746.

Ebonyi State

Ebonyi State is made up of thirteen local government areas namely: Abakaliki, Ebonyi, Ishielu, Ohaukwu, Izzi, Ikwo, Ezza North, Ezza South, Afikpo North, Afikpo South, Ivo, Ohaozara and Onicha Local Government Area.

⁹ Online Nigeria Community Portal of Nigeria, "Enugu State," accessed 15 July 2013, <http://www.onlinenigeria.com/links/>.

¹⁰ East Central Conference of Seventh-day Adventists, *Compendium East Central Conference 25th Anniversary (1986-2011)* (Nigeria: n.p., 2012), 44.

¹¹ East Central Conference of Seventh-day Adventists, *East Central Conference Statistical Report, 2nd Quarter 2012*, (Nigeria: n.p., 2012).

¹² Online Nigeria Community Portal of Nigeria, "Enugu State," accessed 15 July 2013, <http://www.onlinenigeria.com/links/>.

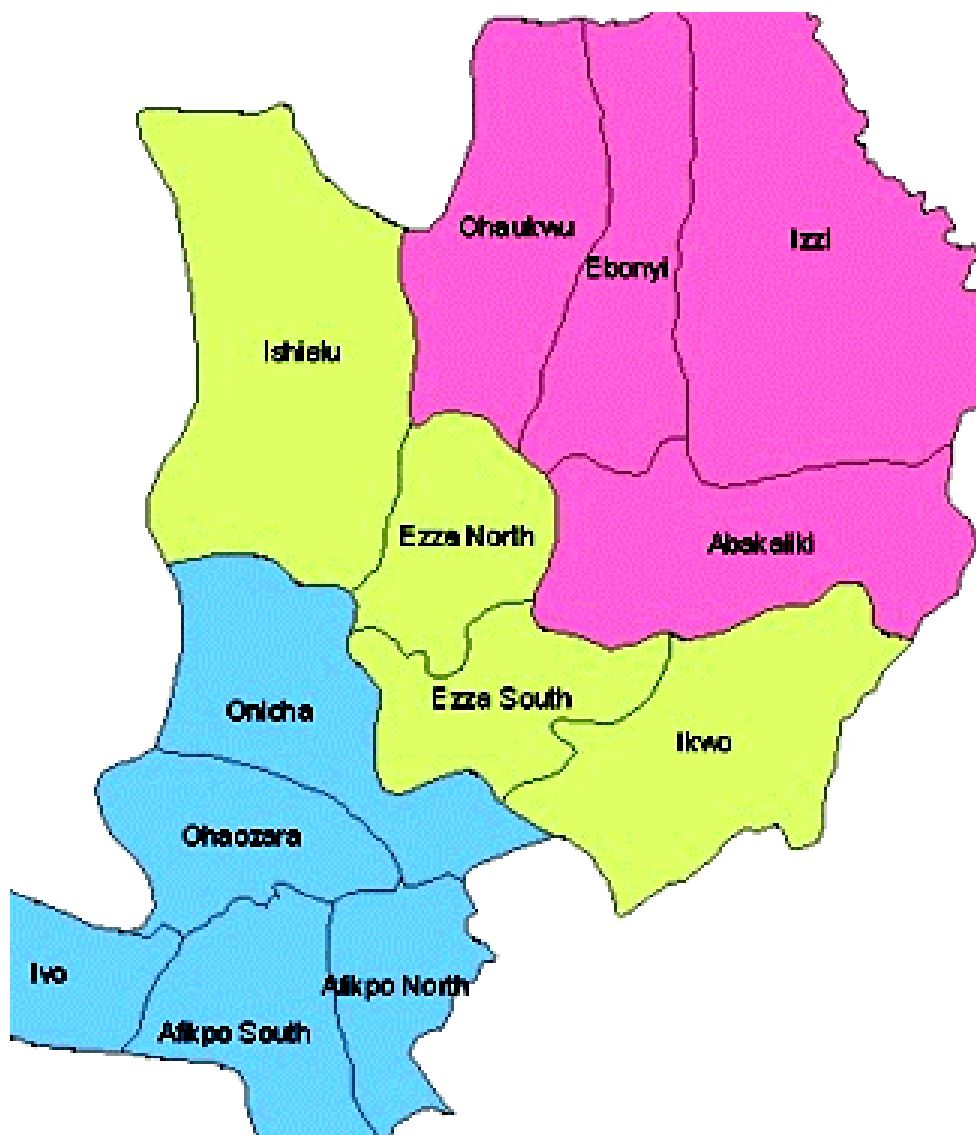


Figure 5. Map of Ebonyi State Nigeria¹³

Profile of Ebonyi State

Ebonyi State was created on October 1, 1996, with Abakaliki as its capital. The state was carved out of the former Abia and Enugu States. It derives its name from the River Aboine, and is located in the south eastern region of Nigeria. It is

¹³ “Ebonyi State—Nigeria,” accessed 15 July 2013, <http://www.bing.com/images/search?q=map+Ebonyi+statenigeria&view=detail&Id=BAGC>.

bounded on the north by Benue State, to the west by Enugu State, to the east by Cross River State and to the south by Abia State. Its largest city is Abakaliki. Afikpo is the second largest city. Other major towns are Edda, Mgbo, Onueke, Ezzamgbo, Nkalagu, Uburu, Onicha, Ishiagu, Ukawu, Amasiri and Okposi.¹⁴

The population of Ebonyi State is estimated to be one million seven hundred and thirty- nine thousand one hundred and thirty-six (1,739,136) people in 2005.¹⁵ Ebonyi State is popularly known as the 'Salt of the Nation,' apparently because of the large deposits of salt water in the state, precisely in Okposi and Uburu Salt Lakes.¹⁶

Economic Life

Ebonyi is primarily an agricultural region. It is a leading producer of rice, yams, potatoes, maize, beans, and cassava. Rice and Yams are predominantly cultivated in Edda. Ebonyi also has several solid mineral resources, but “little large-scale commercial mining”. The state has huge salt deposit at Okposi and Uburu Salt lakes; that is why Ebonyi is called “the salt of the nation”. It also has deposits of crude oil and natural gas although untapped.¹⁷

Seventh-day Adventist Church in Ebonyi State

Ebonyi State has seven (7) Districts out of the twenty-two (22) Districts of the Seventh-day Adventist Church in ECC namely: Abakaliki, Agba, Amasiri, Oshiri,

¹⁴ Online Nigeria Community Portal of Nigeria, “Ebonyi State,” accessed 15 July 2013, <http://www.ebonyistatenigeria.net>.

¹⁵ Ibid.

¹⁶ “Ebonyi State,” accessed 15 July 2013, <http://www.ebonyistatenigeria.net>.

¹⁷ Ibid.

Uburu, Ugwulangwu and Uhuotaru. These seven Districts have a membership of seven thousand and ninety-nine (7,099).¹⁸ They are serving a population of one million seven hundred and thirty-nine thousand, one hundred and thirty-six (1,739,136,)¹⁹ at the ratio of 1: 245.

Abia State

Abia State is made up of seventeen local government areas; eight of these local governments are in ECC. They are Aba North, Aba South, Arochukwu, Bende, Ikwuano, Isiala Ngwa North, Isiala Ngwa South, Isuikwuato, Obi Ngwa, Ohafia, Osisoma Ngwa, Ugwunagbo, Ukwa East, Ukwa West, Umuahia North, Umuahia South, and Umu Nneochi Local Government Areas.²⁰

In every local government in Abia State, there is a Seventh-day Adventist Church. In some local government area, the presence is insignificant while others have a high concentration of Adventists.

Profile of Abia State

Abia State was carved out of the former Imo State in 1991. The name “Abia” is an (acronym) abbreviation of four of the state's densely populated regions namely Aba, Bende, Isuikwuato and Afikpo.²¹ Abia people are of the Igbo ethnic group who

¹⁸ East Central Conference of Seventh-day Adventists, *East Central Conference Statistical Report, 2nd Quarter 2012*, (Nigeria: n.p., 2012).

¹⁹ “Abia State,” accessed 12 July 2013, www.enwikipedia.org/wiki/2013.

²⁰ National Bureau of Statistics, “Abia State Information,” accessed 12 July 2013, <http://www.nigeriasta.gov.ng> 2013/07/12.

²¹ Ibid.

dominate much of the Southeastern part of Nigeria. The population of Abia State as stated in the 2006 census is 2.4 million people of who are mainly Christians.²²



Figure 6. Map of Abia State Nigeria²³

²² Ibid.

²³ Ibid.

Abia was part of the then Eastern Region. From 27 May 1967, it became a part of the East Central State, created by the then Head of the Federal Military Government, General Yakubu Gowon. On 3 February 1976, East Central State was split into two states (Anambra and Imo) by the Federal Military Government headed by General Murtala Mohammed.

On 27 August 1991, the Federal Military Government under General Ibrahim Babangida carved out Abia State from Imo State, bringing to thirty the number of states in Nigeria.²⁴ The state shares common boundaries to the north with Ebonyi State; to the south and southwest with the Rivers State; and to the east and southeast with the Cross River and the Akwa Ibom States respectively. To the west is Imo State, and to the northwest is Anambra State.

Economic Life

Crude oil and gas production are prominent- economic activities as they contribute to 39% of the GDP. Representing 27% of the GDP, agriculture, which employs 70% of the state workforce, is the second economic sector of Abia. With its adequate seasonal rainfall, Abia State has much arable land that produces yams, maize, potatoes, rice, cashews, plantains, and cassava. The manufacturing sector only accounts for 2% of the GDP.²⁵

Seventh-day Adventist Church in Abia State

There are eleven Districts in the eight assigned local government area of Abia State, namely: Arochukwu, Asaga, Ehimiri, Igbere, Ohafia, Olokoru, Ubakala,

²⁴ “Abia State: Background Information,” accessed 12 July 2013, <http://www.onlinenigeria.com/links/abiaadva.asp>.

²⁵ “Abia State,” accessed 12 July 2013, <http://www.abiastat.gov.ng/>.

Umuahia, Umuahia Township, Umuedenkpa, and Umuogo/Nsukwe District; plus Umunneochi Extension. The membership of these Districts stood at eight thousand three hundred and forty-two (8,342)²⁶ serving a population of 2.4 million²⁷ people in Abia State. Adventist ratio to the general population of Abia people is 1:288.

Summary

This chapter focused on the vast location in which the ECC of Seventh-day Adventist Church operates. Considering the extensiveness of the states and local governments in which the conference operates, the states and local governments are thus; Enugu, Ebonyi states and partly Abia about eight local governments. The vastness of these states makes the frequent transfer more challenging on pastoral family because it involves inter-states and local governments' movement. Consequently, it results in the change of education, psychology, and sociological adaptation on the pastoral family.

²⁶ East Central Conference, *Statistical Report, 2nd Quarter 2012*

²⁷ "Abia State—2006 Census," accessed 12 July 2012, <http://www.abiastate.gov.ng/>.

CHAPTER 4

EFFECTS OF FREQUENT TRANSFER ON THE PASTORAL FAMILIES

There are twenty-two Districts and one extension Church (Umunneochi Extension) within ECC. This twenty-two (22) Districts spread across Enugu State, Ebonyi State and the eight assigned local government areas in Abia State. The breakdowns of the distribution of Districts are four (4) Districts in Enugu State, seven Districts in Ebonyi State and eleven Districts and one extension in the eight assigned local government of Abia State. Pastors and their families are posted to Churches and Districts in the above states and local government areas.

According to Pastor J. O. Imo, pastors are expected to serve from three to five years in the Churches or Districts where they were posted to serve in the past. Pastors O. N. Ogudu and I. U. Amaugo (senior ministers), concurred; they said we used to spend three to four years in a station before the next transfer. But pastors hardly spend two to three years in a station before they are moved to another station. In an interview with Pastor I. U. Amaugo he said: “in these days’ frequent transfers has become synonymous with the pastoral ministry.” Pastor J. O. Imo confirmed this by saying: It is obvious that pastoral ministry by nature involves moving from place to place for the propagation of the gospel of Jesus Christ. These frequent movements have some negative and positive effects on the pastoral family as a whole and the Churches they pastor. Some of the effects will be examined later in the next chapter. Shepherds are known as people who move from place to place in search of greener

pastures for their flock. Also, Pastors, as shepherds of their flock, should move but this time without the flock.

Transfers

Whenever new Pastors are engaged to labour for the great Master, they are posted to Churches and Districts to minister to the teeming members in these Districts and Churches in the states of Abia, Enugu and Ebonyi. As a result, they are moved across local governments and across states to reach Church members. Their duties include nurturing the Churches and to reach the unreached and preach the everlasting gospel to the perishing world around them. Sometimes when old ministers who had laboured for years, retire from active service, new ones are employed to replace them. This also calls for movement, for the benefit of the work.

The number of pastors ministering in ECC is forty. While three out of the forty are the key officers of the conference, that is the President, the Secretary, and the Treasurer, these three key officers do not move the way other ministers do. They are elected for a fixed period of time. Except there is a specific call for any of them, that will make their movement to other places or stations possible, they do not go on transfers.

Under normal circumstances a minister can stay in a particular station (Church or District) from three to six years before being moved to another station. This can be seen in other denominations where “conference of bishops does permit pastors to be appointed to set periods” of “six years.”¹ However, it is not always the case.

Sometimes, events may cause one to move more than two times within one year.

¹ Stuart MacDonald, “Pastoral Moves and Stability of Office: Musings of a Canonist,” accessed 25 May 2012, www.musingsofacanonist.wordpress.com/2012/05/07/pastoral-moves-and-stability-of-office.

According to Pastor (Dr) P. O. Amanze, former President of ECC of Seventh-day Adventist Church, shared his experience as a field pastor, that he had three major transfers. The first, he spent only three months (90 days), then he was transferred to another station, there he spent seven months (7), then he was again moved to another station. Three (3) movements within the space of one year.

According to him the “good thing” about his frequent movement is that he was yet to marry.²

Another Pastor said in his ten (10) years of service in the ministry, he had been transferred seven times. According to him, he said, when he was single, transfer meant nothing to him, because he had nothing to think about. As at the time of contact, he was married, and had started feeling the effect of transfers. He said the least he had spent at a station was one and half years. Pastor C. I. Ikegwuonu confirmed this in his own experience saying, “in my twenty-one years of service as pastor, I have moved on transfer eight times.” This situation may have created bad feelings either on the part of the pastor and his family who is on frequent transfer or the receiving District.

According to Pastor J. O. Imo, “transfers are supposed to be administratively a normal routine based on genuine need” of the conference. But with “Seventh-day Adventist presidents it is not always so. Most transfers are demonstrations of presidents' malice towards hated and persecuted pastors or workers and rewards to those they favour.” He concluded by saying, “in my forty years as an Adventist Pastor, I was transferred twelve times in ECC alone, records will show you in the office how I have been moved.” One can see that the frequent transfers of the above pastor created bad feelings and to him, transfers is a punishment.

² See Appendix A for list of interviewees.

Others see transfers as “God's divine direction.” Pastor Dr. O. Pu. Nwankpa said, “All transfers are God's divine plan for the Minister in God's vineyard.” A Pastor said that “every transfer is God directed and for the minister to go and make his own contribution and impact in God's vineyard.” According to another senior pastor in an interview said, “when brethren ask you to move, move without hesitation, there is a divine plan for you.” Therefore, since transfer movement has to do with divine work, all we need to do is to obey wherever and whenever duty calls, knowing fully well that in “all things God works for the good of those who love him, who have been called according to his purpose” (Rom 8:28).

According to Pastor Godwin Okoro Oden, apart from damaging and losing one's properties, frequent transfers in this electronic era, technological advancement, it exposes the minister into a wide gap, setbacks and incompatibility. He said “certain properties acquired while in the township may be useless when one is posted to the rural area with electricity. He added that somebody from the rural area when to the urban District, may go extra miles in order to meet up technologically only to be sent back to the rural area within short a period. This is the evil in transfers.

Problem of Frequent Transfers

When transfers become too frequent, it creates problems. Some of the problems it creates are seen on the pastoral family and on the administration of the conference. This section, will be divided into two, the negative and positive effects of frequent transfers on the pastoral family and on the administration.

The Negative Effects of Frequent Transfers on the Pastoral Family

The negative effects of frequent transfers on the pastoral family include:-

Effect on Children's Education

1. **Disruption of children's school program.** Most of the transfers occur when the schools are in full session or about to end. The Pastors involved have to arrange a place for the children to stay till the end of school term. Then they can now rejoin the family. According to an interviewee (A senior pastor), said when his father was transferred from Igbere to Akpuogu in Enugu, he had to send them home. Another Pastor had to arrange with an elder to keep his children in an elder's house until the end of the school year; so that his children would be able to take the final examination or they repeat their classes.
2. **The cost of change of school and environment.** As Pastors' transfer frequently, sometimes it involved an inter-local government or inter-state transfer. Pastors had to re-enroll their children in a new school in their new pastorate. Certain fees and levies are duplicated, for example, registration fees, development fees, library and laboratory fees, parents teachers association (PTA) levies, etc.
3. **Loss of school year.** Most of the Pastors children had to repeat the same class two to three times because of frequent transfer of their father. For example, in the past, my son dropped from primary 6 to primary 5 when I was transferred. The school in Abakaliki refused to admit him into primary 6 because it is examination class. In some places, the school standard will be high while other

places have a very low standard of admittance. These affect the education of Pastor's children.

4. **The constant change of uniform.** One pastor's daughter had six different school uniforms from different schools she had attended during my interview with her. According to her, "I attended five different schools from my nursery to primary and three secondary schools in three states as a result of my daddy's transfer; it does not make me happy. I hate pastor's work." Most pastors' children interviewed expressed their displeasure in the way their fathers were moving from place to place.

Mental and Psychological Effects of Transfers

Frequent transfers disrupt the pastor's Church and family programs. According to Pastor C. I. Ikegwuonu, "most transfers come when the Pastor and his family are still trying to acclimatize in their new station. This acclimatization or getting familiar takes one year or two years in some places." Usually, the first year of being a Pastor in the pastorate runs smoothly while the second year in most times begins with many challenges for the pastor. This is as a result of the Pastor's study of his congregation and the initiation of some changes. Changes are not easily accepted. As he begins to implement his plans for the Church, in the middle of it, he is transferred. Pastor Ikegwuonu said, "Most congregations are ready to accept change. It is, in most times, like a war for the Pastor; you could imagine the state of his mind at this stage." Then that congregation goes back to status quo.

Transfer disrupts pastor's family especially in the perspective of education, and financial support. One Pastor shared his experience,

We came to Umuogo/Nsukwe in Abia State, and my wife was farming and sewing clothes to support the family income in feeding and training the children in school. We were transferred to Umuahia Township; she stayed for

almost a whole year not really doing anything. Finally, she began trading along the railway line. We moved again to Umuoriehi, she began a new business but was transferred to Abakaliki in Ebonyi State. My wife had nothing to do there because employment in another state is very difficult in this country. After one whole year of survey, she saw the need of the people; she began a nursery and day-care centre in the Church compound. It really worked well. Just two years of her nursery and day-care business, we moved; this time to Ohafia in Abia State again and she went back to farming.

Another minister also shared their own experience, the wife was working in the Abia State government media house where her salary was three times his salary, because of the movement in the ministry, and they had to move when they were transferred. According to the wife of the pastor, “I had to resign from my work because of the ministry; my fellow workers and Director in the office told me to take study leave and be with my husband, and I said no and resigned.” She continued, “I am a pastor's daughter, I know what is involved in the work before I married my husband.” She lost her job that paid three times her husband's salary in the course of the transfer.

A pastor's son whose father was been moved from one station to another said “my father and mother were like a rolling stone that gather no moss, they could not pay our (my brother and I) school fees at Adventist Secondary Technical College, Owerrinta (ASTECC), because my mother's business continuously changed as they changed stations. She could no longer support my father from her business. At a point, I wanted to commit suicide but God saved me.” From the above one can say that frequent transfers affect not only the psychology of the Pastor's family but also affect the family income, education, and pastor's wife occupation or employment.

Effects of Frequent Transfers on Administration

A transfer is a normal occurrence in the ministry. When the budget is prepared for the year, transfers are one of the budget items. When transfers occur more than once in the year, it takes more than the budgeted amount for the year's transfer. Therefore, the administration spends more money than they had planned for the year. This sets the administration financially backward.

Also, the inconvenience of arranging for the transfer movement by the administration takes lots of time and energy. The administration has to arrange for the vehicle that will convey those who are involved in the transfer for the period. If ten pastors are affected in the transfer movement, it means that the administration has to arrange about two to three vehicles that will convey them to their new stations. They will also be monitoring the movement of the vehicles until the transfer is completed. Sometimes they have sleepless nights as they have to watch and monitor the driver and the vehicle.

Benefits of Transfers

The pastoral family—as whole—have the privilege of knowing many towns and villages as they move from one District to another District, in the course of their work. They also make many friends along the line. According to Shepherdess Amanze, (PK who married a pastor) “in every town or village where my father was transferred, we made new friends.”

Others expressed the same thing, that their father's frequent transfers gave them the privilege of knowing many places (towns and Districts) they would not have known and the opportunity of making new friends as they moved with their father in the course of his frequent transfers.

Dr. Shepherdess Victoria Ozioma Akpa and her sister, said although there are benefits such as making new friends in very new stations and receiving gifts from members and the Church, the problem of frequent transfers out-weigh the benefits. Pastors' children know many towns and villages and also make new friends. At the same time lose old friends and have to repeat classes as a result of their father's frequent transfers.

Summary

Transfers are an integral part of pastoral ministry but the frequent movement of pastors have both positive and negative effects on the family and even the Church they pastor. A transfer is seen as divine intention and purposed, yet being very frequent has some effects. Among other effects are on children education which also affects the family budget, secondly, it has psychological effects especially when acclimatizing with the environment. Furthermore, frequent transfer posits challenges on the administration vis-à-vis the budget system, because the administration will spend more.

CHAPTER 5
DATA ANALYSIS

This study undertook to find the effect of frequent transfers of the pastoral family in East Central Conference of Seventh-day Adventist Church. The populations for this research are the pastors and their family members (pastors, wives, and children). The researcher met the pastors in their meetings, distributed sixty (60) copies of questionnaires and conducted interviews in their homes and offices. At the end, a total of thirty-seven (37) copies of questionnaires were returned from the respondents. This was done in July 2012 and August 2013.

Frequency Tables of Collected Data

Table 1 is a frequency table that illustrates the gender of those who responded to the questionnaire. Out of the total of 37 people who responded, 35 were male, which represents 94.6 % of the sample, which female respondents were two, which represents 5.4%. It may be that the male respondents were more ready to voice their opinions than the female respondents. Whatever may be the reason, out of 25 women who received the questionnaire, only two women responded to the questionnaire as indicated below.

Table 1. Gender of Respondents

Sex	Frequency	Percent
Male	35	94.6
Female	2	5.4
Total	37	100.0

Table 2 describes the age of the respondents. It shows that the highest age range frequency is between 32-38 years 10 (27%), followed by ages 39-45 years of age and those in 46-51 years, both of which have a frequency of 7 (18.9%) respectively. The lowest are those in ages 19-25 years and 61+ years, with a frequency of 2 (5.4%) each, of those who participated.

Table 2. Ages of Respondents

Age	Frequency	Percent
19—25yrs	2	5.4
26—31yrs	6	16.2
32—38yrs	10	27.0
39—45yrs	7	18.9
46—51yrs	7	18.9
52—60yrs	3	8.1
61yrs and above	2	5.4
Total	37	100.0

Table 3 describes the positions of the respondents. The field pastors (District pastors) that responded to the questionnaire were 17 (45.9%). The Church pastors followed as represented by 8 (21.6%). While the lowest in responding is the pastor's wife. Out of the twenty-five respondents, two responded, represented 2 (5.4%), the rest could not return the copies given to them. The 3 officers of the conference responded well. This shows that the highest are the field workers (District pastors) as indicated above. The District pastors and Church pastors are more in number because they are the ones posted to cover the twenty-two Districts of ECC, covering part of Abia and two states of Enugu and Ebonyi.

Table 3. Position of Respondents

Position	Frequency	Percent
Pastor in administrative position	3	8.1
Pastor as Director	7	18.9
Field (District pastor)	17	45.9
Church pastor	8	21.6
Pastor's wife	2	5.4
Total	37	100.0

According to the responses in Table 4 below, the frequency table shows those who had served between 6-12 years in the ministry are 10, represented by 27% on the frequency table, followed by those who have served between 1-5 years to be 9 represented by 24.3% and those who had served between 13-17 years were represented by 7 (18.9%) This indication show that there are more young pastors in the ministry who still have many years to serve in the ministry than old ones who are nearing retirement, represented by 39 years and above which is represented by 3 (8.1%).

Table 4. Frequency Table for Years of Service

Years	Frequency	Percent
1-5yrs	9	24.3
6-12yrs	10	27.0
13-19yrs	7	18.9
20-26yrs	5	13.5
27-32yrs	2	5.4
33-38yrs	1	2.7
39yrs and above	3	8.1
Total	37	100.0

Table 5 shows Pastors in Administrative positions are barely transferred before their tenure ends or expires. The respondents that strongly agree that pastors in administrative positions are hardly transferred are represented by 13 (35.1%), and those who agree are 19 represented by 51.4%, and slightly agree 1 (2.7%) as indicated. While those who disagree, and strongly disagree scored 2 (5.4%) respectively on the frequency table. The highest frequency which 51.4%, shows that pastors in administrative positions are scarcely transferred before their tenure ends or expires. This means that administrators are not transferred. They remain in their position until their tenure ends or expires as no administrator is transferred within the Conference.

Table 5. Pastors in Administrative Positions are Hardly Ever Transferred before Their Tenure Ends/Expires

	Frequency	Percent
Strongly Agree	13	35.1
Agree	19	51.4
Slightly Agree	1	2.7
Disagree	2	5.4
Strongly Disagree	2	5.4
Total	37	100.0

Table 6 shows Pastors in Administrative positions are not transferred at all. The majority of the respondents disagree and strongly disagree with the statement that “pastors in administrative position are not transferred at all” as shown by the frequency 15 (40.5%) and 5 (13.5%), while those who strongly agree, agree and slightly agree scored 6 (16.2%), 5 (13.5%) and 6 (16.2%) respectively. From these (respondents), the frequency table shows that Pastors in administrative position are sometimes transferred. This may be as a result of the reorganization of a field, creation of new conferences, or call to higher organization, where the pastors in administrative positions are called to occupy the new positions thereby causing them to move to their new station.

Table 6. Pastors in Administrative Position are Not Transferred at All

	Frequency	Percent
Strongly Agree	6	16.2
Agree	5	13.5
Slightly Agree	6	16.2
Disagree	15	40.5
Strongly Disagree	5	13.5
Total	37	100.0

Table 7 shows those who have worked as a front line pastors for about 8-10 years before becoming an administrator. 10 (27%) strongly agree that they had worked as front line pastors before becoming an administrator, while 15 (40.5%) strongly disagree. This means that one can become an administrator without working up to 8-10 years as a front line pastor.

Table 7. I Worked as a Front Line Pastor before Becoming an Administrator

	Frequency	Percent
Strongly Agree	10	27.0
Agree	5	13.5
Slightly Agree	3	8.1
Disagree	4	10.8
Strongly Disagree	15	40.5
Total	37	100.0

Table 8 shows the highest number of the respondents (12) 32.4%, who strongly disagree that as field pastors they were always on transfer before becoming administrators, while (11) 29.7% agree that as field pastors they were always transferred frequently before becoming administrators, 6 of the respondents represented by 16.2% slightly agree that as field pastors they were transferred frequently before becoming administrators, while 4 represented by 10.8% strongly agreed.

Table 8. I was Always Transferred Frequently as a Field Pastor before Becoming an Administrator

	Frequency	Percent
Strongly Agree	4	10.8
Agree	11	29.7
Slightly Agree	6	16.2
Disagree	4	10.8
Strongly Disagree	12	32.4
Total	37	100.0

Table 9 shows the frequency of those who as administrators made transfers most times in annoyance/grief. From the table below, only 5.4% (2) out of total respondents strongly agree that as administrators, they made transfers most times in annoyance/grief. Those who strongly disagreed that their transfers not as a result of grief or annoyance were 51.4 % (19) of the respondents. This means that frequent transfers are not done as a result of annoyance/grief.

Table 9. As an Administrator, I Make Transfers Most Times in Annoyance/Grief

	Frequency	Percent
Strongly Agree	2	5.4
Agree	3	8.1
Slightly Agree	4	10.8
Disagree	9	24.3
Strongly Disagree	19	51.4
Total	37	100.0

Table 10 shows that transfer can be used as a dependable measure to instill discipline in an erring pastor. It shows those who slightly agree that transfer can be used as a dependable measure to instill discipline to an erring pastor, represented by 10 (27%) while those who strongly disagree represented by 8 (21.6%). This shows that transfer can be used as a dependable measure to instill discipline in an erring pastor.

Table 10. Transfer can be Used as a Dependable Measure to Instill Discipline to an Erring Pastor

	Frequency	Percent
Strongly Agree	6	16.2
Agree	7	18.9
Slightly Agree	10	27.0
Disagree	6	16.2
Strongly Disagree	8	21.6
Total	37	100.0

Table 11 describes the allocation or distribution of functions, resources, and other valuables which sometimes determines the application of the transfer of pastors. It shows that out of 37 respondents, 8 (21.6%) agree that allocation or distribution of functions, resources, and other valuables sometimes determine the application of the transfer of pastors. While 9 (24.3%) of the respondents disagree with the statement. In the same vein, 5 (13. %) strongly agree with the statement, while 8 (21.6%) strongly disagree, as indicated in the frequency table. The numbers that agree correspond with the number that strongly disagrees as shown above in frequency table and histogram. Therefore, when the total sum of strongly agree, slightly agree and agree are added

together, 54% state that distribution of functions determines the application of transfers of pastors. This is true when new offices or positions are created and filled, it call for transfers of pastors.

Table 11. Allocation or Distribution of Functions, Resources, and Other Valuables Sometimes Determine the Application of Transfer of Pastors

	Frequency	Percent
Strongly Agree	5	13.5
Agree	8	21.6
Slightly Agree	7	18.9
Disagree	9	24.3
Strongly Disagree	8	21.6
Total	37	100.0

Table 12 shows field pastors who are transferred on a regular bi-annual basis. Those who agreed that they had been transferred on a regular basis as field pastors are 13 (35.1%), while 7 (18.9%) disagree that their transfers were on a regular basis. Also, 9 (24.3%) strongly agree, while 3 (8.1%) strongly disagree.

Table 12. As a Field Pastor, I am Transferred on Regular Bi-annual Basis

	Frequency	Percent
Strongly Agree	9	24.3
Agree	13	35.1
Slightly Agree	5	13.5
Disagree	7	18.9
Strongly Disagree	3	8.1
Total	37	100.0

Table 13 illustrates those who as a field pastor had not stayed in any station more than three years. Three (8.1%) of the respondents agree that as field pastors, they have not stayed in any station more than three years while 13 (35.1%) disagree. 10 represented by 27% strongly agree, while 5 represented by 10.5% strongly disagree. Therefore, a transfer is like a chain in a circle when you move one it affects the others in the circle. The highest frequency is 35.1%, this show that the field pastor can stay more than three years in a station before being transferred.

Table 13. As a Field Pastor, I have not Stayed in any Station More than Three Years

	Frequency	Percent
Strongly Agree	10	27.0
Agree	3	8.1
Slightly Agree	6	16.2
Disagree	13	35.1
Strongly Disagree	5	13.5
Total	37	100.0

Table 14 shows respondents who were always ready each year to move due to the regular transfers of pastors in their conference. It shows due to regular transfers of pastors in the conference, 13 (35.1%) of the respondents, agree that they are always ready to move; 12 (32.4%) strongly agree that they are always ready to move due to the regular transfers of the pastors, while 5 of the respondents, that is, 13.5% disagree, also 4 (10.8%) strongly disagree. This shows that some pastors understood the nature of their work, and they are prepared to move each year if a transfer occurs.

Table 14. Due to the Regular Transfers of Pastors in my Conference, I am Always Ready Each Year to Move

	Frequency	Percent
Strongly Agree	12	32.4
Agree	13	35.1
Slightly Agree	3	8.1
Disagree	5	13.5
Strongly Disagree	4	10.8
Total	37	100.0

Table 15 shows respondents who have lots of benefits as a result of frequent transfers. It shows that 14 (37.8%) of the respondents disagree that there they have lots of benefits in their frequent transfers, 7 (18.9%) also strongly disagree too. While the number of the respondents 7 (18.9%) agree that they have lots of benefits in their frequent transfers, 3 (8.1%) strongly agree that they have lots of benefits in their frequent transfers. This indicates that some pastors have lots of benefits from transfers, like knowing new places and people, receiving gifts from friends and Churches, while other saw transfers as punishment and show of power.

Table 15. I have Lots of Benefits in my Frequent Transfers

	Frequency	Percent
Strongly Agree	3	8.1
Agree	7	18.9
Slightly Agree	6	16.2
Disagree	14	37.8
Strongly Disagree	7	18.9
Total	37	100.0

Table 16 shows how frequent transfers affect the respondents' spirituality (spiritual life). The table shows that 14 (37.8%) of the respondents disagree that frequent transfers affect their spiritual life, 8 (21.6%) strongly disagree also. 3 (8.1%) strongly agree that frequent transfers affect their spirituality (spiritual life), 8 (21.6%) also agree that it does affect their spirituality. This shows that the spirituality of the pastor is not affected by the frequent transfers.

Table 16. Frequent Transfers Affect My Spirituality (Spiritual Life)

	Frequency	Percent
Strongly Agree	3	8.1
Agree	8	21.6
Slightly Agree	4	10.8
Disagree	14	37.8
Strongly Disagree	8	21.6
Total	37	100.0

Table 17 shows the respondents attitude as a result of the frequent transfers experienced in their ministry. The table shows that those who experience frequent transfers, 12 (32.4%) disagree and 12 (32.4%) strongly disagree that they are always bitter because of the frequent transfers they have experience in their ministry. While 6 (16.2%) agree and 5 (13.5%) strongly agree that they are always bitter because of the frequent transfers they have experience in their ministry. From this frequency table, the majority of the respondents, those who disagree and those who strongly disagree when put together is equal to 24 (64.8%) that they are always bitter because of frequent transfer in their ministry. This shows that some ministers are not bitter when they are asked to move on transfer too frequently, because of their experiences. This

makes them bitter anytime transfer occurs. Therefore, the administration should slow down the rate of transfers. They should allow the worker to spend at least three to four years in a station before moving him to another station.

Table 17. I am always Bitter because of the Frequent Transfers I have Experienced in my Ministry

	Frequency	Percent
Strongly Agree	5	13.5
Agree	6	16.2
Slightly Agree	2	5.4
Disagree	12	32.4
Strongly Disagree	12	32.4
Total	37	100.0

Table 18 shows how respondents bear the economic burden of their family's damaged properties during transfer. Of the 37 respondents, 15 (40.5%) strongly agree that they bear the economic burden of their families' damaged properties during transfer. 14 (37.8%) of the respondents also agree that they bear the economic burden of their families' damaged properties during transfers, while 2 (5.4%) disagree and 5 (13%) strongly disagree also. This shows that pastors bear the economic burden of their families' damaged properties during transfers. Therefore, the conference administrators should come up with a policy to replace any lost or damaged properties that may occur during the transfer of a minister from one station to another. This will also remove the bitterness of some ministers because of frequent transfers.

Table 18. I Bear the Economic Burden of my Family's Damaged Properties during Transfer

	Frequency	Percent
Strongly Agree	15	40.5
Agree	14	37.8
Slightly Agree	1	2.7
Disagree	2	5.4
Strongly Disagree	5	13.5
Total	37	100.0

Table 19 describes the frequency of those whom transfers slow down their evangelistic activities. Ten (27%) of the respondents strongly agree that frequent transfers slow down their evangelistic activities and 5 (13.5%) agree that frequent transfers slow down their evangelistic activities. 12 (32.4%) disagree that it does not slow down their evangelistic activities, and 7 (18.9%) strongly disagree that frequent transfers do not slow down their evangelistic activities. When put together, the number of the respondents that agree and that disagree are almost equal. This shows that to some ministers, frequent transfers slows down their evangelistic activities, while to some ministers, frequent transfers do not slow down their evangelistic activities.

Table 19. Frequent Transfers Slow Down My Evangelistic Activities

	Frequency	Percent
Strongly Agree	10	27.0
Agree	5	13.5
Slightly Agree	3	8.1
Disagree	12	32.4
Strongly Disagree	7	18.9
Total	37	100.0

Table 20 describes how families are affected negatively because of the frequent transfers. Eleven (29.7%) of the respondents strongly agree that their families are always affected negatively because of the frequent transfers, and 14 (37.8%) agree that their families are always affected negatively because of the frequent transfers, while the same number 5 (13.5%) of the respondents disagree and strongly disagree that their families are not always affected negatively because of the frequent transfers. From the above frequency table, those whose families are always affected negatively because of the frequent transfers are more. When put together, 27 respondents agree while 10 disagree. This reveals that some of the ministers are not married, and some that are married have not built families. Those who are most affected when asked to move on transfers are those that have families. It is easy for a single person or for husband and wife only to move when asked to do so. They are not bitter if they are asked to move on transfer. But for those with children, they have a lot in their hands. They have to change school, uniforms, books, new registration and school fees, etc. According to the results of this study, they are bitter and negatively affected by this.

Table 20. My Family is Always Affected Negatively Because of the Frequent Transfers

	Frequency	Percent
Strongly Agree	11	29.7
Agree	14	37.8
Slightly Agree	2	5.4
Disagree	5	13.5
Strongly Disagree	5	13.5
Total	37	100.0

Table 21 shows how respondents' children education is in jeopardy due to frequent transfers. Nine (24.3%) of the respondents strongly agree that their children's education is always in jeopardy due to frequent transfers, and 10 (27%) of the respondents agree also that their children's education is always in jeopardy due to frequent transfers. While 11 (29.7%) of the respondents disagree; 4 (10.8%) of the respondents strongly disagree that their children's education is in jeopardy due to frequent transfers. To compare the total number of the respondents that slightly, strongly agree (22) and those who disagree and strongly disagree (15); those who agree when put together are more in number. They have children that are more in primary school and could not afford to put those in secondary schools in boarding schools and so they move with their parents as they go on transfer. On the other hand, those whose children's education are not affected due to their children are in boarding schools.

Table 21. My Children's Education is Always in Jeopardy due to Frequent Transfers

	Frequency	Percent
Strongly Agree	9	24.3
Agree	10	27.0
Slightly Agree	3	8.1
Disagree	11	29.7
Strongly Disagree	4	10.8
Total	37	100.0

Table 22 describes how frequent transfers of pastors affects the welfare of their family members a great deal. Out of 37 respondents, 10 (27%) of them strongly agree that frequent transfer of pastors affects the welfare of their family members a great deal. Also, 12 (32.4%) of them agree too. While 5 (13.5%) disagree and 7 (18.9%) strongly disagree that frequent transfer of pastors affects the welfare of their family members a great deal. The table shows that 67.5% of the total number agree that the welfare of their family members is affected by the frequent transfers.

Table 22. Frequent Transfer of Pastors Affects the Welfare of Their Family Members a Great Deal

	Frequency	Percent
Strongly Agree	10	27.0
Agree	12	32.4
Slightly Agree	3	8.1
Disagree	5	13.5
Strongly Disagree	7	18.9
Total	37	100.0

Table 23 shows that there losses both of food and material resources during pastors' frequent transfers. It shows 13 (35.1%) of the respondents strongly agree that there is a lot of losses both food and material resources during their frequent transfers, and 7 (18.7%) of the respondents agree that there is a lot of losses both food and material resources during their frequent transfers. While 10 (27%) disagree, and 4 (10.8%) strongly disagree that there is a lot of losses both food and material resources during their frequent transfers. Indeed, the sum total of 63.1% revealed that they lost both food and material resources during their frequent transfers. From the frequency table above, with the highest being 35.1%, shows that there is a lot of loses both food and other materials resources during frequent transfers.

Table 23. There are a Lot of Losses of both Food and Material Resources during My Frequent Transfers

	Frequency	Percent
Strongly Agree	13	35.1
Agree	7	18.9
Slightly Agree	3	8.1
Disagree	10	27.0
Strongly Disagree	4	10.8
Total	37	100.0

Table 24 shows that frequent transfers affect the respondents' children's social life. Of the 37, 13 (35.1%) of the respondents strongly agree that frequent transfers affect their children's social life. 9 (24.3%) of the respondents agree that frequent transfers affect their children's social life. The respondents represented by 7 (18.9%)

disagree that frequent transfers affect their children's social life; 3 (8.1%) strongly disagree that frequent transfers affect their children's social life.

Table 24. Frequent Transfers Affect My Children's Social Life

	Frequency	Percent
Strongly Agree	13	35.1
Agree	9	24.3
Slightly Agree	5	13.5
Disagree	7	18.9
Strongly Disagree	3	8.1
Total	37	100.0

From the table above, we see that the social lives of pastor's children are affected by frequent transfers. The children lose a lot of old friends when their parents are on transfer. It takes some time to adjust to the new station and make new friends. These really affects their social life as they have no person to play with during the early part of their stay in the new station.

Table 25 respondents recommend that the Church policy should state the years for which a pastor should serve before being transferred. The respondents represented by 5 (13.5%) strongly agree that the Church policy has a recommended period of years for a pastor to serve before being transferred. And 9 (24.3%) respondents agree that the Church policy has a recommended period of years for a pastor to serve before being transferred. While 11 (29.7%) of the respondents disagree; also 9 (24.3%) strongly disagree that the Church policy has a recommended period of years for a pastor to serve before being transferred. A summing up of the 29.7% and 24.3% of those who disagree and strongly disagree result in 54%. This shows that there is no

such written Church policy-existing that recommends the number of years for a pastor to serve before being transferred.

Table 25. The Church Policy has Recommended the Years for a Pastor to Serve Before Being Transferred

	Frequency	Percent
Strongly Agree	5	13.5
Agree	9	24.3
Slightly Agree	3	8.1
Disagree	11	29.7
Strongly Disagree	9	24.3
Total	37	100.0

Table 26 shows that the frequent transfer of ministers affects the spouse separation policy. The respondents represented by 6 (16.2%) strongly agree that frequent transfer of ministers affects the spouse separation policy. 10 (27%) also agree that frequent transfer of ministers affects the spouse separation policy. While 6 (16.2%) of the respondents disagree that frequent transfer of ministers affects the spouse separation policy. 6 (16.2%) also strongly disagree that the frequent transfer of ministers affects the spouse separation policy. This reveals that frequent transfers of ministers affect the spouse separation policy.

Table 26. Frequent Transfer of Ministers Affects the Spouse Separation Policy

	Frequency	Percent
Strongly Agree	6	16.2
Agree	10	27.0
Slightly Agree	9	24.3
Disagree	6	16.2
Strongly Disagree	6	16.2
Total	37	100.0

Table 27 shows how respondents would review the policy of the Seventh-day Adventist Church on transfers if given the opportunity. Out of the 37 respondents, 3 (8.1%) strongly said if given opportunity, they will review the policy of the Seventh-day Adventist Church on transfers, also 11 which is 29.7% of respondents agree that if given the opportunity, they will review the policy of the Seventh-day Adventist Church on transfers. 6 (16.2%) slightly agree too. While 12 which is 32.4% from those who disagree, 5 (13.5%) strongly disagree to review the policy of the Seventh-day Adventist Church on transfers if given the opportunity. The highest frequency in the table is 32.4%, they disagree, which means if given the opportunity, they would not review the policy of the Church on the transfer of ministers. A summation of those who agree, both strongly and slightly are 20 (54%) while those who disagree and strongly agree are 17 (47.9%). This shows that Pastors who would like the policy on transfer reviewed if given the opportunity are more than those wishing it should not be amended if given the opportunity.

Table 27. If Given the Opportunity, I Will Review the Policy of the Seventh-day Adventist Church on Transfers

	Frequency	Percent
Strongly Agree	3	8.1
Agree	11	29.7
Slightly Agree	6	16.2
Disagree	12	32.4
Strongly Disagree	5	13.5
Total	37	100.0

CHAPTER 6

SUMMARY, CONCLUSION AND RECOMMENDATIONS

The transfers in ECC appear to be more frequent because of the vastness of the Conference, which covers more than two states and some assigned local government areas: Enugu State, Ebonyi State and eight assigned Local Government Areas of Abia. Each of these States and some assigned local government areas have Churches and Districts scattered all over with large membership. In order to nurture these Churches and Districts, and enter the un-entered places, ministers are posted to these Churches and Districts. As these Churches progress, many new ones are opened, demanding for ministers and pastors presence to take care of these Churches and Districts.

Because of the rapid spreading of the gospel into towns and villages in these states and local governments, ministers and pastors are recruited and posted. While senior ones are transferred to oversee larger Churches in the towns causing pastors to move, these frequent transfers have some effect on the pastoral family. The wife of the pastor if she is a civil servant may lose her job or may be operating from her husband's station. The cost of transportation and the risk of being on the road all the time cannot be ignored.

Frequent transfers affect pastors' children education; many have repeated the same class due to their fathers' frequent transfer. It has also brought many expenses on the family, as a result of the frequent or constant change of books and school uniforms.

Frequent transfers have some mental, physical and psychological effect on the pastor and members. Many projects are incomplete because one pastor began it and then transferred. When the next pastor comes in, it takes at least one year for him to familiarize with his members and environment before embarking on any project, then he is also transferred. Members are affected by the frequent transfers of their pastors. You hear some of them saying “soldier go, soldier come, barrack remain.” This means that a pastor will go another pastor will come, the Church will remain where they are. Again many members, complain of being tired of sending off and receiving pastors as they come and go. Frequent transfer causes a lot of damages to pastors' household properties. These properties are not replaced by the conference neither are the pastors compensated for their properties that were damaged as a result of the transfer.

There are some advantages in frequent transfers. The pastoral family gets to know a lot of places and makes a lot of friends whom they would ordinarily not have known as they move from place to place. Pastors' children experience a lot of places, their culture, languages, and tradition. These help to increase their knowledge and experiences in life.

Conclusively, the work needs to be done irrespective of the vastness of the geographical locations within the Conference. The reason is because transfer is inseparable with pastoral duty. More so, there are benefits on pastoral transfer. But when transfers become too frequent, it produces negative consequences which can affect the entirety of the pastoral home.

Suggested Solutions and Recommendations to the Problem of Frequent Transfers

A transfer is a normal occurrence in ministry because senior pastors retire, new ones are employed to replace them, hence the cause for movement. At times,

there may be some reorganization or reshuffling in the organization. Every worker is expecting transfer movement and is ready to move. Careful plans should be made at the beginning of the year on transfers. The following factors should be taken into consideration when transferring pastoral families:

- i. School year calendar—the training and upbringing of our children is important. Conference Administrators should, therefore, make transfers to begin alongside the school year. In the case of unforeseen circumstances, like death, Pastors who are single or whose children are in the higher institutions of learning and the transfer of their parents cannot affect their education, should be considered for transfer.
- ii. Pastors whose spouses are working—another factor to be considered when transferring is Pastors whose spouses are working. If it is necessary to transfer them within every four years, a workable distance should be considered, for the sake of the wives, who are also supporting the family income and the ministry.
- iii. In order that transfers may not be seen and used as a disciplinary measure, there should be clear-cut guidelines on transfer policies to regulate transfers in the conference.
- iv. Such policies could clearly state the number of years a pastor should stay in a station before he is transferred to another place. This may go a long way in preventing murmurings and bitterness that comes with transfers.
- v. Conference Administrators should consider the losses incurred by the Pastoral family during transfers and minimize the number of times pastors go on transfer.

- vi. Also to be considered are the children of the pastor. What are the ages of the children? Are they still in primary school or secondary school? If they (the pastoral family) are transferred in the second or third term, what effect will it have on their education?
- vii. The feelings of the flock should be considered. Some Churches see the Church as a training ground for the pastors because of the frequent transfer movement of the pastors in and out of their Churches. For example, Nike Church in Enugu and Umuahia Township Church in Umuahia, see their Churches as training grounds where the pastors have to pass through.
- viii. Emergency transfers. Frequent transfers can only occur when there is a dispute to settle, between the minister and members or a threat to life. Administrators should effect transfers after one has served between four to six years.

Recommendations for Further Research

Further studies should be made by students and student pastors in the following areas:

1. The effects of frequent transfers of Pastors on Conference Administrators
2. The effects of frequent transfers of Pastors on the Conference finance or budget
3. The effects of frequent transfers of Pastors on the Churches and Districts
4. The effects of frequent transfers of Pastors on the Church members (flock)
5. The effects of frequent transfers of Pastors on the Churches or Districts budget
6. The physical and psychological effects of frequent transfers of Pastors on the Churches and District.

APPENDIX A

PRIMARY SOURCE OF ORAL INTERVIEWS

1. Pastor Dr. M. O. Akpa, Head of Theology Department Babcock University, served more than eight years as District pastor in East Central Conference.
2. Dr. Philemon O. Amanze, Dean School of Education and Humanities, Babcock University, former Director E. G. White Estate Babcock University, former President East Central Conference, served as Director, District Pastor and Church Pastor.
3. Pastor Dr. O. C. Anyaogu, Principal Adventist Technical Secondary School Ebem Ohafia, former President East Central Conference, served as Church Pastor, District Pastor and Director in the Conference.
4. Pastor Dr. O. Pu. Nwankpa, President Enugu-Ebonyi Conference, former Executive Secretary East Central Conference, has also served as Church pastor, District Pastor and Director in the Conference.
5. Shepherdess Dr. Victoria Ozioma Akpa, Lecturer Babcock University, Pastors Kid and Pastors' wife.
6. Pastor C. I. Ikegwonu, Ministerial Secretary East Central Conference, District Pastor.
7. Pastor J. O. Imo, District Pastor East Central Conference, have served for over thirty years as a pastor in the ministry.

8. Pastor G. O. Oden, Director Evangelism/District Pastor Enugu-Ebonyi Conference, former Church Pastor and District Pastor over eight years in Conference.
9. Pastor Dr. D. D. Esowe, Director Youth/Chaplaincy Eastern Nigeria Union Conference, former Director, District Pastor and Church over ten years within the Conference under review.
10. Pastor O. N. Ogudu, District and Church pastor for 28 years, ECC.
11. Pastor I. U. Amaugo Evangelism Director, District and Church pastor over 23 years, East Central Conference.

APPENDIX B
QUESTIONNAIRE

Section A: Demographic Information

Kindly tick any box [] that gives you the correct answer as applicable

1. Sex: Male [] Female []
2. Age: 19 - 25yrs [] 26 - 31yrs [] 32 - 38yrs [] 39 - 45yrs []
46 - 51yrs [] 52 - 60yrs [] 61 and above []
3. Position: Pastor in administrative position [] Pastor as Director []
Field (District) Pastor [] Church Pastor [] Pastor's kids (PK) []
Pastor's wife [] Other.....
4. Years of service: 1 - 5yrs [] 6 - 12yrs [] 13 - 19yrs [] 20 - 26yrs []
27 - 32yrs [] 33 - 38yrs [] 39 and above []

5. *LEGEND: 1. Strongly Agree (SA). 2. Agree (A). 3. Slightly (SLA).
4. Disagree (D). 5. Strongly Disagree (SD).*

*NOTE: 1. Field Pastor is a Church or District Pastor.
2. Administrative Pastor is a Pastor in administrative position.*

Section B: Transfers on Administrators

S/N		SA	A	SLA	D	SD
1.	Pastors in Administrative positions are hardly transferred before their tenure ends/expires					
2.	Pastors in Administrative positions are not Transferred at all					
3.	As an administrator, I worked as a front line pastor for about 8-10 years before becoming an administrator					
4.	As a field pastor, before becoming an administrator, I was always transferred frequently.					
5.	As an administrator, I make transfers most times in annoyance / grief.					
6.	Transfers can be used as a dependable measure to instill discipline in an erring pastor.					
7.	Allocation or distribution of functions, resources, and other valuables sometimes determine the application of transfer of pastor					

Section C: Transfers of Field Pastor

S/N		SA	A	SLA	D	SD
1.	As a field pastor, I am transferred on regular basis					
2.	As a field pastor, I have not stayed in any station more than three years					
3.	Due to the regular transfers of pastors in my Conference, I am always ready each year to move.					
4.	I have lots of benefits in my frequent transfers					
5.	Frequent transfers affect my spirituality (spiritual life)					
6.	I am always bitter because of the frequent transfers I have experienced in my ministry.					
7.	I bear the economic burden of my family's damaged properties during transfer.					
8.	Frequent transfers slow down my evangelistic activities					

Section D: Effect of Transfers on the Pastoral Family

S/N		SA	A	SLA	D	SD
1.	My family is always affected negatively because of the frequent transfers					
2.	My children's education are (is) always in jeopardy due to frequent transfers					
3.	Frequent transfer of pastors affects the welfare of their family members a great deal					
4.	There is a lot of losses both food and material resources during my frequent transfers					
5.	Frequent transfers affect my children's social life.					

SECTION E: Church policy and transfers

S/N		SA	A	SLA	D	SD
1.	The Church policy has recommended years for a pastor to serve before being transferred.					
2.	Frequent transfer of ministers affect the separation policy					
3.	If given the opportunity, I will review the policy of the Seventh- day Adventist Church on transfers					

You can share your experiences here and at the back of this paper.

APPENDIX C
INTERVIEW QUESTIONS

SECTION A:

Please Sir/Madam may I know:

- I. Your name_____
- II. Your address_____
- III. Your occupation_____
- IV. How long have being in this work_____
- V. Your age_____
- VI. Gender_____
- VII. Are you a pastor's son/daughter_____

SECTION B:

- i. How many times have you being on transfer_____
- ii. Does it affect your spirituality_____
- iii. Does it affect your academic pursuit_____
- iv. How does it affect your children's education_____
- v. How does the frequent transfers affect your wife's work_____

SECTION C:

- i. Can you recall as a pastor's kid, how many times your father moved on transfer_____
- ii. How does it affect your education_____
- iii. How does it affect your socially_____
- iv. Does it affect you psychologically_____
- v. Are there benefits in frequent transfers_____

SECTION D:

- i. As a pastor as wife, how often do you go on transfer_____
- ii. Does it affect your work_____
- iii. Does it have any social effects on you_____
- iv. What are the benefits of frequent transfers_____

SECTION E:

- i. As an administrator, do you use transfers as a correction measure

- ii. How many times have you being on transfer before becoming an administrator_____
- iii. How does it affect the budget of the Church_____
- iv. Is there any Church policy on transfer_____

APPENDIX D

CORRESPONDENCE

ADVENTIST UNIVERSITY OF AFRICA

RESEARCH QUESTIONNAIRE

Dear Respondent,

The researcher is a master student in the Religious Studies Department of the Adventist University of Africa conducting a research work on “THE EFFECT OF FREQUENT TRANSFER ON THE PASTORAL FAMILIES IN EAST CENTRAL CONFERENCE” of Seventh-day Adventist Church.

The purpose of this questionnaire is to enable the researcher to find the effect of frequent transfer on the pastoral families in the East Central Conference of Seventh-day Adventist Church and to seek for ways of alleviating its ugly effects and to help the Conference Administrators find better ways of handling issues that cause frequent transfer within the Conference.

Therefore, the answers and suggestions that shall be provided will be treated confidentially and will go a long way to help in achieving the purpose of this research work.

Yours sincerely,

Pastor I. K. Egbe
Researcher

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VITA

PERSONAL DATA

Name	Egbe Ikechukwu Kalu
Home Address	Seventh-day Adventist Church, Umuokwe Umuhu Ezechi, Igbere District P. O. Box 59, Bende L. G. A. Abia State, Nigeria
Postal Address	Abia North Central Conference Umuoriehi, P. O. Box 2121 Umuahia Abia State.
Date of Birth	February 3, 1966
Place of Birth	Umuokwe Umuhu Ezechi, Bende Lga
Nationality	Nigerian
Sex	Male
Marital Status	Married
Spouse Name	Ebere Gift Kalu Egbe
Children	Three

EDUCATION INFORMATION

INSTITUTION ATTENDED

Community School Amazu Umuhu Ezechi Bende LGA	1971-1976
Government Secondary School, Borikiri Port Harcourt	1978-1980
St. Patrick's Secondary School, Ogbe Ahiazu Mbaise	1980-1983
Andrews University, Berrien Springs Michigan USA (ASWA campus).	1994-1998
Adventist University of Africa, Kenya Nairobi	2010-2014

ACADEMIC QUALIFICATION

First School Leaving Certificate	1976
West African School Certificate (WASC)	1983
Senior Secondary School Certificate (SSC)	1993
High School Diploma (GED)	1993
Bachelor of Arts (Theology/ Business Admin)	1998
Master of Arts (Pastoral Theology)	2014

OTHER QUALIFICATIONS

Lay Evangelism Certificate, East Central Mission Enugu	1988
Master Guide Certificate East Central Mission Umuahia	1990
Adventist Seminary of West Africa Award	1998
Seminary Church Certificate of Appreciation	1998
National Educator's Leadership Certificate	2001
Certificate of Participation (Lit. Ministry Seminary Advisory)	2002
Trust Services Certificate	2005
Certificate of Participation (Adventist Family Ministries)	2007

Certificate of Participation (Ministerial Council)	2007
Trust Services Certificate	2007
Certificate of Completion (Family Ministries Ghana)	2007
Certificate of Completion (Family Ministries Leadership seminar)	2008
Certificate of Participation Spirit of Prophecy	2010

WORK EXPERIENCE

Golden Guinea Plc Umuahia, Abia State	1984-1986
Literature Evangelist, East Central Mission of Seventh-day Adventist Church, Umuahia, Abia State	1986-1988
Evangelist / Church Pastor, Seventh-day Adventist Church Okafia Igbera District Abia State	1989-1992
Church Pastor, Seventh-day Adventist Church Eziafor Ohafia District Abia State	1992-1993
Student Literature Evangelist (Home Health Education Services) Lagos, Nigeria	1994-1995
Student Literature Evangelist (Home Health Education Services) Kofurdi Eastern Region, Norther Region, and Cape Coast Ghana	1996-1998
P.T.A Teacher, Umuhu Community Secondary School, Amazu Umuhu EzechiBende LGA. Abia State	1998-1999
Church Pastor, Seventh-day Adventist Church Ojianya Achara Ebonyi State, Nigeria	1999-2000
District Pastor, Seventh-day Adventist Church Abakaliki District Ebonyi State, Nigeria	2000-2001
Director, Youth/Education/Chaplaincy East Central Mission/ District Leader Seventh-day Adventist Church Umuoriehi, Umuahia	2001-2002
Director, Publishing/VOP/SOP/District Leader Umuahia	2002-2005
Director Stewardship/Trust Services/District Leader, Ehimiri Dist.	2005-2007
Director Stewardship/Trust Services/District Leader Ubakala Dist.	2007-2010
Director Youth/Chaplaincy Eastern Nigeria Union Mission Aba	2010- 2012
Executive Secretary/District Pastor Enugu-Ebonyi Conference	2012-2014
President Ebonyi Conference, Abakaliki Ebonyi State	2014-

WORK STUDY PROGRAMME

Security Department, ASWA	1993-1994
Plant House Assistant, ASWA	1994-1998
Assistant Supervisor, ASWA Food Services (Bakery)	1994-1996
Teacher/Discussion Group Leader (Sabbath School)	1993-1995
Branch Sabbath School Coordinator, Ilare Ogun State	1995-1998
Assistant leader, Prisons Ministries Shagamu	1998

HOBBIES

- Reading
- Sports (Football, Volley ball and Jogging)
- Gardening
- Listening to good Christian music