



THE IMPORTANCE OF MULTI-PASTORAL STAFF MINISTRY: THE CASE OF THE YAOUNDE FIELD OF THE CAMEROON BAPTIST CONVENTION

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Abstract

The significance of human resources management in the acceleration of growth and effectiveness in contemporary church ministry cannot be over-emphasized. As a matter of fact, the pastoral staff plays a pivotal role in church stability and resilience in that, it ensures sound biblical teachings, buttresses pastoral care for members, enhances evangelistic outreach to the unreached, equip believers for effective ministry, and provide administration and pastoral oversight for the accomplishment of the missions of the church. Church growth in the African context and especially Cameroon has witnessed a drastic increase in recent years thus accentuating great attention on multi-pastoral staff ministry. Multi-pastoral staff ministry emphasizes the importance of a plurality of ministers serving in the same ministry context. In fact, it is a team leadership situation in which different ministers are allocated different tasks based on their skills and giftedness in order to boast organizational growth and productivity. Gleaning from scholarly insights and observations in the ministry context, this study seeks to highlight the sociological and biblical foundation of multi-pastoral staff ministry with an eye on how it buttresses ministry growth and stability in the Yaoundé Field of the Cameroon Baptist Convention. The study equally highlights some key challenges, while proposing practical ways on implementing multi-pastoral staff ministry for church growth and stability.

Keywords: *Multi-pastoral, Staff, Ministry, Yaoundé Field of the Cameroon Baptist Convention.*

1. Introduction

The work of pastoral ministry requires that, men and women of integrity through their giftedness equip and empower God's people to accomplish God's purpose for their lives. Jesus during His earthly ministry, exemplified the importance of shared leadership (Mark 3:14). In fact, the missions of the church in certain context can become overwhelming hence imposing a plurality of ministers in order to convey efficiency (Acts 6:1-6). As a matter of fact, even Jesus as the lord of the church acknowledged that the harvest is plentiful and the laborers are in short supply (Matt 9:37-38). Therefore, in order to meet up with the day-to-day exigencies of the pastoral ministry, many churches have resorted to operate with the multi-pastoral staff ministry. It is important to underscore that; multi-pastoral staff ministry is becoming a growing phenomenon in the context the Cameroon Baptist convention (CBC). This paper seeks to highlights the foundation and importance



of multi-pastoral staff ministry as a tool to buttress ministry growth and stability. The findings in the study equally broadens the understanding of some key challenges while proposing effective means of implementing multi-pastoral staff ministry for church growth.

2. Conceptual Clarifications

Multi-pastoral: Multi-pastoral in the church context refers to a structural system in which more than one pastoral staff share pastoral authority, responsibilities and accountability. As a matter of fact, the Cameroon Baptist Convention (CBC) Church handbook (2017, p 68) considers multi-pastoral as the need for churches with exponential growth to have more than one pastor. In the context of the CBC, the following ministry positions have been sidelined for multi-pastoral position: youth, Christian education, worship and music, outreach and discipleship, missions, francophone, children ministries (ibid, p 69). Warren (1995) on his part emphasizes that, for the purpose of proper functionality and church growth, pastoral leadership cannot be centered on one individual but on a number of pastoral staff. Sanders (2007) on the other hand submitted that, it is unhealthy for the church to anchor pastoral authority and responsibility on a single individual hence he suggests delegation of power and shared pastoral authority. Teamwork therefore is a very crucial element of multi-pastoral staff ministry situation. In the rapidly changing context of the 21st century, church leadership is increasingly characterized by teamwork and collaborative model in order to foster innovation and accountability (Nganyu et al, 2025). Multi-pastoral therefore is spreading pastoral authority and responsibility to more than a single pastor in the same congregation.

Staff: In the general context, a staff refers to someone who works for an organization whether remunerated or on a pro bono bases. Nzimakwe & Utete (2024) have argued that, a staff is a very important element of an organization because, the staff helps the organization to compete with other organizations and to implement the ever-changing technological development. Furthermore, the importance of the human resource element of the church cannot be underrated as Ishola & Oyeniyi ed. (2024, p. 115) submitted in very strong terms that, As a social and spiritual organization, the church is kept alive through various activities that are executed by people who have resolved to serve the church with their talents, gifts, and resources, whether physical or political. Human resources play a significant role in church management. It is the force or driver for all other resources of the church. In most cases, leaders and volunteers will not voluntarily join the church workforce unless they are discovered, enlisted, and recruited into the workforce. It is expedient to give attention to their enlistment and recruitment.

Therefore, training and equipping the staff is very vital for the effectiveness and efficiency of the organization. Staff in the church context and especially the CBC refers to every individual that has a responsibility to boast the smooth functioning of the church. It is important to note that in the CBC, staff are classified into two major categories namely: those who are on the payroll or full time and those volunteering or are acting on a part-time basis. In the context of this paper, the interest is on the church minister who is on the payroll of the church and is engaged in full-time ministry.

Ministry: Ministry in the context of the church has to do with rendering services to God and His people. In other words, ministry has to do with using one's gifts, talents, and experiences to serve God and His people. In effect, ministry has as objective, to enable Christians fulfil the mission of the church (Mark 10:45, John 13:14-15, Gal 5:13, 1Peter 4:10). It is worth noting that, the church is neither a building, a programme, a tradition, pastor, board, denomination, or committee but it is a congregation of God's people who have come together under the leadership of the Holy Spirit to



carry out the mandate of Christ (Olaleye, 2022, p.15). The early church carried out ministry by preaching the word of God, baptizing the new converts, teaching and discipling young believers, disciplining believers who have faltered, and meeting the needs of members and people out of the church a pattern that should occupy the agenda of the contemporary church (ibid, p 19). Olaleye (2022) posited in strong terms after observing the early church that, ministry in the contemporary church should be categorized under five major divisions namely: worship, fellowship, education and discipleship, social ministry, mission and evangelism. Christ is projected as an example par excellence of someone who served or ministered in love and humility (Phi 2:3-4). More so, it will be necessary to underscore that ministry in the setting of the church is team work and not individualistic. Service or ministry is not just a key focus in the New Testament but it stems from the Old Testament in which it is affirmed that service to God is at the heart of the Christian life (Deut 10:12, Josh 24:15, 1 Sam 12:24). Pastoral work as attributed by the Lord of the church is so enormous that no single individual but a plurality of ministers can satisfactorily and effectively execute to God's glory. Breedt & Niemandt (2013) while pondering on ministry have submitted that, Spirituality that does not make a difference in the lives of people is rapidly losing favor. Christians are tired of religious programmes, performances, or religious games and want to part of a church is led by the Holy Spirit, progressing towards feeding the hungry, healing the sick, and giving hope and purpose of lives to those in need. Christ followers want to be a part of the church that is an active change agent in the world. Christians with this passion face huge challenges and these will not be resolve unless the church involves itself in the world around her.

A typical church that is out to render ministry as indicated by Breedt & Niemandt will need to settle for multi-pastoral staff ministry. Multi-pastoral ministry therefore is central to the church and especially the CBC due to her spontaneous and sporadic growth.

Yaoundé Field of the Cameroon Baptist Convention: The Yaoundé Field is an administrative unit in the organizational structure of the CBC (Uniform Internal Rules, 2017, p. 3-4). This administrative unit is charged with the following duties: carry out the duties of the CBC within its jurisdiction, harness the spiritual, human, finances, and material resources of the local churches and Associations, check doctrinal accuracy, assist weaker churches, and relay information from the CBC to units beneath and verse versa. Historically, the Yaoundé Field was created in 1989 with just few churches and less than 500 Christians (Field Conference Report, 2024). But by 2025, it has expanded to five Associations, 113 churches and preaching stations, and approximately 8,818 members (Conference Funding, 2025). Despite the increase in the numbers of churches and Christians, the number of pastors per church does not match up with the number of members. The void of alacrity from members is the reason multi-pastoral staff ministry is slow in finding its roots in the system. A study of the 10 most churches with the highest number of members in the Field reflects the following pastoral membership ratio (ibid, 2025).

No	Church	Membership	Pastoral Staff	Ratio
1	Etougebe Baptist Church	1,086	4	271.5 to 1
2	Faith Baptist church Anguissa	379	2	189.5 to 1
3	Bethel Baptist Church Etoudi	350	1	350 to 1
4	Emmanuel Baptist Ch. Ndokohok	310	1	310 to 1
5	Salvation Baptist Church Makenene	285	1	285 to 1
6	Covenant Baptist Ch. Tsinga	270	2	135 to 1



7	Hope Baptist Ch. Ngousso	260	1	260 to 1
8	Missions Baptist Ch. Awae	252	1	252 to 1
9	Transformation Baptist Ch. Damas	225	1	225 to 1
10	Berean Baptist Ch. Akok-ndoe	205	1	205 to 1

NB: Only one out of the ten has a ratio in which one pastor ministers to less than 150 Christians. It can be noted that there are situations in the table in which, a single pastoral ministers to over 200 members which can obfuscate church growth. The pastor-member ratio directly influences church growth and productivity.

3. Anthropological and Sociological Foundation on Multi-pastoral Staff Ministry.

Effective leadership is rooted in moral responsibility and relational influence because it aligns leadership with long-term flourishing, higher levels of followers' satisfaction, commitment, and trust (Olabode & Fatiloro, Feb, 2026). Given the way human beings are wired, no human leader can effectively and efficiently relate or minister to an indefinite number of Christians. That will be arduous hence, hampering growth and member engagement. Considering the importance of pastoral ministry in the context of the church, it is imperative that the pastor-member ratio should be balance so as to fortify church lucidity and intrepidity. Robin Dunbar (1992) in his theory on the "Dunbar Number" has postulated that, an individual can only know, understand and relate with about 150 people at a given time. He stated that, the size of the human brain (neocortex) can keep in his circle 5 closest intimate friends, 15 close friends, 50 good friends, 150 meaningful relationships. Any number out of this circle will constitute acquaintances or people one can only recognize. This theory is significant to the church leadership because the relationship between church leaders and followers is crucial (1Thes 5:12-13, Heb 13:17, 1Pet 5:2-3). Limiting the number of members a minister can scrupulously engaged is cogent and ties with Piaget's Cognitive Development Theory which stipulates that, learning happens best when the instructor can relate and follow up with the learner's progress (Piaget,1950).

4. Biblical Foundation for Multi-pastoral Staff Ministry

Multi-pastoral staff ministry has been God's intention ab initio as highlighted both in the Old and the New Testaments. Grudem (1994) in his book "Systematic Theology" after a carefully observation of biblical doctrines has strongly sounded that, elder plurality in church governance is well grounded in scripture. Denver (2004) on the other hand has posited that, plurality of elders as gleaned from scriptures will help protects the church from authoritarian leadership. This section exploits biblical foundations for multi-pastoral ministry as a tool for church growth and tenacity.

The Nature of the Trinity: God is all powerful and cannot be subjected to any other authority or force but Himself (Jer 32:17, Matt 19:26). Even though, endowed with such authority, God has expressed Himself in three distinctive persons Father, Son, and Holy Spirit (Matt 28:19, 2Cor 13:14). It is important to note that there is only one God (Deut 6:4, Isa 45:5-6, Mark 12:29) yet three distinct persons who are real, have divergent roles, co-equal, co-eternal, co-powerful but united in purpose and will (Erickson, 1998). Summarily, the Trinity is one God expressing or operating in three distinctive persons Father, Son, and Holy Spirit. Logically, the doctrine of the Trinity cannot be empirically proven yet it is central to the Christian faith (Isa 55:8-9). Waruwu et al (2025) argue that, Theologians and scholars have tried hard to explain easy concepts with various approaches and interpretations. Although already many believe and accept the doctrine, there are



still many who doubts and have rejected the doctrine...This has become a matter of debate and controversy in the Christian church among theologians and scholars. Although difficult to understand from a rationale perspective, the trinity remains the base and pillar of our faith. The trinity shows us the unity in the oneness of God, how God is actively involved in the lives of his people.

In addition, the doctrine of the Trinity is paramount for it projects the unity in the God head, His involvement in the lives of the people, the diversity in harmony of God's operation. It can be gleaned from the creation narrative where God stated, "Let us make man in our image, after our likeness" (Gen 1:26) that in fact, God is not just a promoter of unity but also diversity. Christians as imitators of God especially church leaders need to in cooperate that diverse nature of God and embrace multi-pastoral ministry as a model for the present church dispensation. The Trinity as a key and valuable doctrine in the Christian faith is a typology of what pastoral ministry should reflect and underscore. The doctrine of the trinity justifies and strengthens multi-pastoral staff ministry as a ministry practice in the church and especially in the Yaoundé Field of the CBC for the purpose of church growth, efficiency, and stability.

The Levitical Priesthood of the Old Testament: At the advent of the tabernacle system of worship, there was a need for a priest to lead God's people in the worship process. God in designating a priest for the purpose of worship did not assign a single individual but Aaron and his children (Exodus 28:1). Aaron and his sons Nadab, Abihu, Eleazar, and Ithamar were appointed to serve as priests in Israel and that marked the beginning of the Aaronic priesthood. Their duties were to offer sacrifices, intercede for the people, instruct the people on the law and carter for the tabernacle (Lev 10:1-12). Again, though the priesthood of Aaron and his sons was pointing to the Jesus Christ as the ultimate high priest, the fact remains that ministerial leadership from the Old Testament was not in the hands of a single minster (Heb 4:14). Jackson (Nd) pondering on the Aaronic priesthood has stated emphatically that, The priesthood was accessed only by birth. When the Law of Moses was enacted, Aaron and his sons were appointed to minister to God in the priest office (Exodus 28:1, Numbers 3:10, cf. 16:10). When Nadab and Abihu, two of Aaron's sons were destroyed by divine punishment (Lev 10:1ff), the priesthood was restricted to Eleazar, Ithamar, and their offspring (Numbers 3:4). Under the new covenant, only those who submit to the conditions of the new birth, thus entering the kingdom of God are granted the privilege of the royal priesthood (1Peter 2:9, Revelation 1:6).

Today, every believer in Christ Jesus is a priest and therefore is called to serve God. Numbers 3:6-7 opines that the Levites as a tribe were set apart to minister as God's servants in the tabernacle. If God did not designate a single individual to be a priest but the tribe of Levy, then multi-pastoral staff ministry is justified and authenticated as a practice of the New Testament church. A plurality of priests was a pointer that God requires teamwork above individual effort thus multi-pastoral staff should prime over sole minister situation.

The Calling of the 12 Disciples: The summoning of the twelve disciples as ministry partners by the Lord Jesus Christ is another landmark authenticating the plurality of ministers in the church (Mark 3:14). The Bible recorded that He called them out so that they can "be with him" and so that He can "send them out". It is important to underscore that, He selected men from diverse professions (fishermen, tax collectors, and politician) and experiences to serve along with him in the same mission (John 1:44-45). After He has successfully drilled them on how to carry out the duties



of the kingdom, He sent them out two by two, giving them the authority over impure spirits (Mark 6:7). The rationale for sending them out in pairs is anchored in teamwork, accountability, and mutual support. The church has been called out to continue with this mission thereby warranting that contemporary ministry practice be tailored after the pattern of Jesus. In elucidating on the mission of the church, Best (1986, p 39) has submitted that, The purpose of the local church is to carry out the commission of Jesus Christ (Matt 28:19-20). Local churches are to proclaim the gospel. This is God's appointed means of calling out the elect (2Thes 2:13, 14; 2Tim 1:9-11). They are to edify and equip the saints (Eph 4:11-16). The commission is to be continued until the end. This age will end when the 'fulness of the Gentiles be come in' (Rom 11:25). God is now visiting the Gentiles to take out of them a people for His name (Acts 15:14). After the elect Gentiles have been saved, Christ will return to deal with the elect remnant from among the Jews (Isa 6:13, Rom 11:26).

Recalling that the church should follow Jesus' mode of operation which is a multi-faceted leadership. The church and especially the Yaoundé Field churches are to make use of the multi-pastoral staff ministry as a means to accomplish the "Great Commission". Considering how important multi-pastoral staff ministry is in the mission of the church, Bjork (2015) in his book *Every Believer a Disciple*, advocated that, where trained ministers are in short supply, let the lay members of the church be discipled and co-opted to serve along for the purpose of efficiency. The ministry collaboration that Paul experienced in the early church with other disciples like Barnabas, Timothy, and Titus only set in to buttress the justification for multi-pastoral staff ministry as a tool for church growth and efficiency (Acts 13:2-3, 1Tim 1:1, Titus 1:1).

The Fivefold Ministry: The fivefold ministry as presented to the Ephesian church by Paul, is also another Biblical indicator that multi-pastoral staff ministry is a practice for the church today (Eph 4:11). The fivefold ministry is a Christian concept that denotes the five roles or offices namely: Apostles, Prophets, Evangelists, Pastors, and Teachers as a gift from God to the church for her growth and maturity. It is God's intention to see His people grow, mature, and impact their communities. In order to meet this objective, the fivefold ministry was instituted. The fivefold ministry reflects plurality and not just a single office or ministry and this adds weight to the assertion that multi-pastoral staff ministry is a significant aspect of the contemporary church. Christ gave to the church the fivefold ministry for the purpose of equipping and maturing His church and not just to wave a title around as is the case in some charismatic movement (Shigler, 2025). That has resulted in the fivefold ministry becoming a fertile ground for polemics. This is not supposed to be the case hence Shigler (2025) proposes a clear establishment of the fivefold ministry in church in which every practice must be guided by the Holy scripture, accountability well established, and humility being the base for every operation. The fact remains that in instituting the fivefold ministry, Jesus is reflecting that multi-pastoral staff ministry is a focal point for church growth, effectiveness, and the accomplishment of "Missio Dei" (mission of God).

Diverse Spiritual Gifts: Spiritual gifts are God given special abilities to believers so that they can use such to glorify God and serve one another as a means to fulfil the great commission (Matt 28:19-20). It is important to note that, these gifts are diverse yet they are to serve the church and not the one in whom the gift has been deposited (1Cor 12:4). These gifts could be wisdom, knowledge, miracles, faith, teaching, giving, leadership, mercy, and prophecy and the giver is the Holy Spirit. The Holy Spirit gives gifts according to His will and no single individual can lay claim to all the spiritual gifts (1Cor 12:11). The fact that the gifts are diverse and no single individual can



have all the spiritual gifts whereas the church needs all the gifts to properly function, multi-pastoral staff ministry becomes the way through which these gifts can be fully expressed in the church to buttress growth. It is imperative for every church member especially leaders to know what gifts they have been endowed with for, it is only when this happens that, everyone will think soberly of themselves and do the will of God (Wagner, 2012, p 24). When a plurality of ministers serves in the same context, the probability to have all the gifts covered is elevated. Even though, the usage of gifts was grossly abused in the church in Corinth, Paul still gave a warning that we are not to despise spiritual gift (1Cor 12:14). The diversity in spiritual gifts for the benefit of the church is a justification for multi-pastoral ministry for the churches of the CBC.

Church Growth: The fact that the church is considered to be a living organism with the possibility of growth, is a strong point for multi-pastoral staff ministry to be a practice of the contemporary church. Christ did not start His church for it to be stagnant but to grow until the whole world is reached. In Acts 2:37-38, Peter preached the gospel the people repented and were baptized with the Lord adding about three thousand people to the church. The Bible equally recorded that the word spread, the number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the Lord indicating the growing nature of the church (Acts 6:7). This indicates that the church of God is destined to grow and increase in number. Today, the Cameroon Baptist Convention has a population of about 228,500 but this was not the case ten years ago (www.cameroonbaptistconvention.org). One of the major implications of this growth is that the minister will be obliged to take up more responsibility than is duly required. The effect of the growth in the early church brought in more responsibility that the leadership at the time could not handle hence deacons were solicited to deal with the lacuna (Acts 6:1-6). Church growth and increase in believers signals a paradigm shift from a single minister to a multi-pastoral staff ministry so that such growth can be sustained.

5. Challenges of multi-Pastoral Staff Ministry

Even though a plurality of pastors in the church context is going to ensure growth and efficiency, it comes at a cost with its own challenges and difficulties. The fact that it is deeply rooted in the scriptures and highly practiced by majority of the denominations including the Baptists does not spare it from having shortcomings.

First and foremost, when not well implemented, it will lead to competition rather than complementation among the pastoral staff. In fact, staff members who are more gifted and charismatic might tend to feel that they are more important and should be treated better than those with less visible gifts (1 Cor 14: 13, 40). Instead of bringing growth and stability to the church, when competition has settled in, church leadership will derail from the missions of the church and instead focus on self-aggrandizement (Phi 1:15-18). When the emotional intelligence of the minister is not fully developed and apprehended, the church could suffer from many setbacks like competition among leaders (Goleman, 1995).

Again, multi-pastoral staff instill financial pressure on the local church. The more the pastoral staff, the more the financial obligations it entails and since it is the church members that fund the running of the church, the pressure to give more will be meted on them. Multi-pastoral staff will require the duplicity of salaries and other logistics like residence, communication, and mobility. These increases the burden on the church as the Apostle Paul highlighted in his letters to the churches (2Cor 11:9, 1Thes 2:9). Odeleye et al (2024, p 228) have submitted that, financial stress is



currently a growing concern in Africa and particularly Nigeria. This accounts, for why many local churches are still evading multi-pastoral staff situations including churches in the Yaoundé Field of the CBC.

Another challenge of multi-pastoral staff ministry is that it divides the allegiance of members among the different leaders. The church of Corinth experienced a situation in which members were divided because of the plurality of misters. While some claim Paul, others settled for Apollos and again some claimed that it was only Christ who was their leader (1Cor 1:12). The members because of the plurality of ministers missed out on the point that one plants, another waters, and yet another will harvest (1Cor 3:4-6). Therefore, when multi-pastoral staff exists in a context in which the maturity of the members is questionable, instead of witnessing growth and productivity, divisions and internal fighting is bond to set in. When such happens, growth is annihilated or retarded and this can account for why churches of the Yaoundé Field of the CBC are intransigent to adopt multi-pastoral staff ministry.

6. The Relevance of multi-Pastoral Staff Ministry

The merits of multi-pastoral staff in the contemporary church especially the CBC churches cannot be over-emphasized. In fact, it is central as far as church growth and efficiency is concern due to the following reasons:

- a) **It eliminates burnout and fatigue:** When the activities and exigencies of the ministry become overwhelming, the outcome will be for the pastoral staff to face burnout and fatigue. Consequently, the church will be negatively affected. Multi-pastoral staff ministry facilitates division of labor among several staff members and the outcome ends up being that each minister does a reasonable portion of the task. In Galatians 6:2 Paul commands that, we should carry each other's burden and by so doing, we will be fulfilling the law of Christ. Two or more will always be better than one for it makes work lighter and relieve each staff from stress and burnout (Eccl 4:9-10).
- b) **All the ministry gifts will be experienced:** Church mobility is beginning to gain the prime of place in recent times. It is becoming common to have individuals switching churches very often. One of the main reasons for this phenomenon is due to the manifestation of certain spiritual gifts like healing, miracles, and prophecy in another context. 1 Corinthians 12:12-17 records that, the spiritual gifts have been given for the common good of the church thereby causing people to seek to benefit from the spiritual gifts depending on what their needs are. The probability for all the spiritual gifts to manifest in a multi-pastoral staff ministry is higher than in a single staff ministry. A multi-pastoral staff situation will eventually maintain members than a ministry with a single minister.
- c) **Elevated accountability:** In the context of a plurality of pastoral staff, accountability is increased. This so because, every minister is bond to hold the other accountable (James 5:16). Even though every believer will give an account to God (Rom 14:12), accountability to one another is equally relevant in pastoral ministry. The multi-pastoral staff situation provides an avenue for each staff member to have an accountability partner. The possible outcome of such, will be integrity, trust, and interdependence and subsequently, growth on the part of members and fulfilment of objectives.
- d) **Effectiveness in ministering to each member:** One of the cardinal points of multi-pastoral staff ministry is effectiveness in reaching out to each member effectively. The call to feed God's sheep (John 21: 15-17) is a great responsibility that must not be taken lightly. When the membership outgrows the under shepherd, many members are neglected. Multi-pastoral staff strengthens



followership between the clergy and the laity can create a strong bond thus resulting to a vibrant ministry participation in the local church.

7. Recommendations for a Health Multi-Pastoral Staff Ministry

If multi-pastoral staff ministry is biblically founded and is a tool for church growth and effectiveness, the CBC and especially churches in the Yaoundé Field need to leverage on it, to enhance expansion and stability. For the purpose of Church health and expansion, it is incumbent on churches and especially the CBC to learn skills on how to practice positive multi-pastoral staff ministry.

- Ministers should develop relational and not just competency skills. Competency is important but not sufficient for pastoral ministry. Relational skill is paramount if a minister must effectively operate in a multi-pastoral staff ministry context. Jesus Christ the Lord of the church, stressed to a greater extent on the necessity of love, humility, patience, forgiveness, and sacrifice in the lives of believers which are all ingredients of healthy relationships (John 13:34-35, 1John 4:7). Relationships can be buttressed when ministers see themselves as servants and grow in their leadership abilities through servitude (Greenleaf, 1977). If every minister will sharpen their relational skills, less fighting will be witnessed and ministry in the local church as a team will flourish. The maturity level of the minister plays a key role in multi-pastoral staff ministry.
- The vision and the mission of the church should be meticulously spelled out. When the mission and vision of the church is fuzzy, the minister's inclination will be to replace such with their own selfish interest hence, provoking tension and internal fighting. This becomes a distraction and defeats the purpose of multi-pastoral staff ministry. Kotter (1996) in highlighting the characteristics of a vision that will help organizations to be successful and efficient stated that, the vision must be clear, compelling, future focused, and simple. Such a vision and mission statement will rally the ministers around such thus mitigating conflicts and challenges that could have truncated the benefits of multi-pastoral staff ministry. The vision of the church should be taught to every member and especially the ministers before they join the workforce of the church.
- Clearly defining the role of each minister in a multi-pastoral staff situation is highly recommended as a tool to mitigate challenges that surface when a plurality of ministers serve together. In addition to the role each minister executes, the hierarchical structure and main channel of decision-making should be conspicuously distinguished. When ministers are conversant with what is expected from them and stick to such, their services will unfold in a harmonious manner thus leaving no room for disorder to set in. Churches in the multi-pastoral staff situation should document and constantly teach the ministers as to what the expectations are.
- Healthy communication should be encouraged. Organizational communication is a key determinant factor for organizational success and productivity. When communication is well handled, even if challenges arose, they can be easily be tackled and resolved. When people converge to function as an entity, conflicts are inevitable because of their worldview, temperaments, and choices. Creating an enabling environment for communication, opens up the canal for conflicts to be identified and deescalated on time before it gets out of control. Churches with multi-pastoral ministry should encourage dialogue as a way out of the challenges that multi-pastoral staff ministry.

8. Conclusion

The multi-pastoral staff ministry is central when it comes to growth and productivity in the local church. The rationale behind this assertion is that, multi-pastoral staff brings stability, enhances



fellowship among the members, increases integrity and accountability, and fosters members engagement and maturity. When not well implemented, could attract conflicts in the church. The relevance of multi-pastoral staff in the local church is undebatable as it is both biblically and anthropologically rooted. Churches are to develop appropriate skills so as to leverage on multi-pastoral staff ministry in order to growth, efficiency, and stability.

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