

P A S T O R A L W O R K
I N
A F R I C A A N D E U R O P E

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by
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THE FOUNDATION OF SUCH WORK, THE CONFESSION TO JESUS CHRIST
IN FAITH AND LIFE

I have been asked to give two lectures on "pastoral work in Africa and Europe". I will spend my first lesson on a review of the spiritual, dogmatical and ethical foundation of all pastoral work, particularly from a Lutheran point of view.

"Thus says the Lord: stand by the roads, and look, and ask for the ancient paths, where the good way is, and walk in it, and find rest for your souls." (Jer 6:16)

The only true God has revealed Himself in all peoples of the world. There are two clear testimonies about this, one in creation, one in the conscience of man. Only God existed before the creation of the world. When He created the world and man, He also showed man the only good way. This way was lost.

1. A good way available, and a good way lost.

The first people did not wish to remain in the plain and true knowledge they had about God through creation and in their hearts. Instead they wanted to find another and better way of their own choice. They wanted to call another way "good" Thus they became "a rebellious people, who walk in a way that is not good, following their own devices". (Is 65:2)

Here we have mentioned one of the basic facts in life, and this fact we must remember and consider in connection with all matters of faith, thought and life. This basic fact is the great Fall and what followed after it: original sin, a disposition or condition that follows every human being from birth to death.

Because of the Fall and original sin we have to count with a kingdom of evil. This kingdom has affected every human being, as we have just heard. It will also affect all human life on earth, not only individuals, congregations and communities, but also the Christian Church, peoples and states. Just as what is good can be seen among men, so what is evil can also be seen in all men. Good and evil are mixed in the world. We cannot classify people and so divide them into two groups, one good and one evil. Instead they will remain mixed to the end of time. Jesus has shown this most clearly in His parable about the weeds among the wheat (Mt 13:24-30). Wheat and weeds will grow together "until the harvest" Then the time has come to remove all weeds and to gather the wheat in the Lord's barn.

2. The only true and good way available again

Jesus Christ has restored the only true way to us. Therefore it is quite in order that He calls Himself THE WAY (Jn 14:6). It is quite in order also to call Him the new Adam or the second Adam, because He has put right again what went wrong with the first Adam. This also means that the image of God, established in the first creation, can become visible in man and be clear again. When the Holy Spirit works in us, it is possible to obtain the mind of Jesus Christ. This means to become "anew creation", as St. Paul writes. (Gal 2:20)

When the image of God is established again, it means that a new people of God is also being created. Jesus Christ is the Head of this people. Very often He is described as the great Teacher and Prophet, which is a proper description. But He is much more than that, because the good way He has established is also a way of salvation.

The salvation work, which has been carried out by Jesus Christ is one complete work. But it can be looked at from different sides and its effects will then also look different. When Holy Scripture explains these things, it often mentions the three offices of Christ. "Office" here means "a kind of service" (in Latin "officium"), by which He has shown His power and carried out His work. Thus Jesus Christ is Prophet, High Priest, and King.

The central point in these offices is His position as High Priest. This position includes His work as Propitiator or Reconciler, as Redemer and Saviour. Everything of this kind has been promised in the Old Testament through many different prophets. All this was also fulfilled "when the time had fully come" (Gal 4:4), so that Christ on His cross could cry out in triumph: "It is finished", meaning "It is fully completed."

In the Christian faith we confess Jesus Christ as "the one and high priest of our confession" (Heb 3:1). Such a confession does not need any support from other sides, e.g. other religions or schools of philosophy. But such support is in fact manifold. It is even possible to speak about a general belief all over the world about our human need of reconciliation. The thought behind all religious sacrifices, whatever their details, is that the godly justice and righteousness have been offended by the human being and that the offender must bring a sacrifice that corresponds to the offence and guilt. When an animal, e.g. a sheep, a goat or a bull, is sacrificed, the thought almost everywhere in the world is that the guilt is transferred to the animal.

Then the animal dies instead of the guilty man, whereas the man becomes purified and free from guilt. The sacrifices in the Old Testament had a double meaning. They were the outward signs of atonement and forgiveness. Thereby it was shown that the forgiveness was real and effective, so that the guilt was taken away according to God's promises. But at the same time the sacrifices were the visible side of the prophecies about the great atonement that could come through the promised Messiah. The sacrifices pointed forward: "All these/the believers at the time of the old Testament/, though well attested by their faith, did not receive what was promised/the final fulfilment/, since God had foreseen something better for us that apart from us they should not be made perfect." (Heb 11:39)

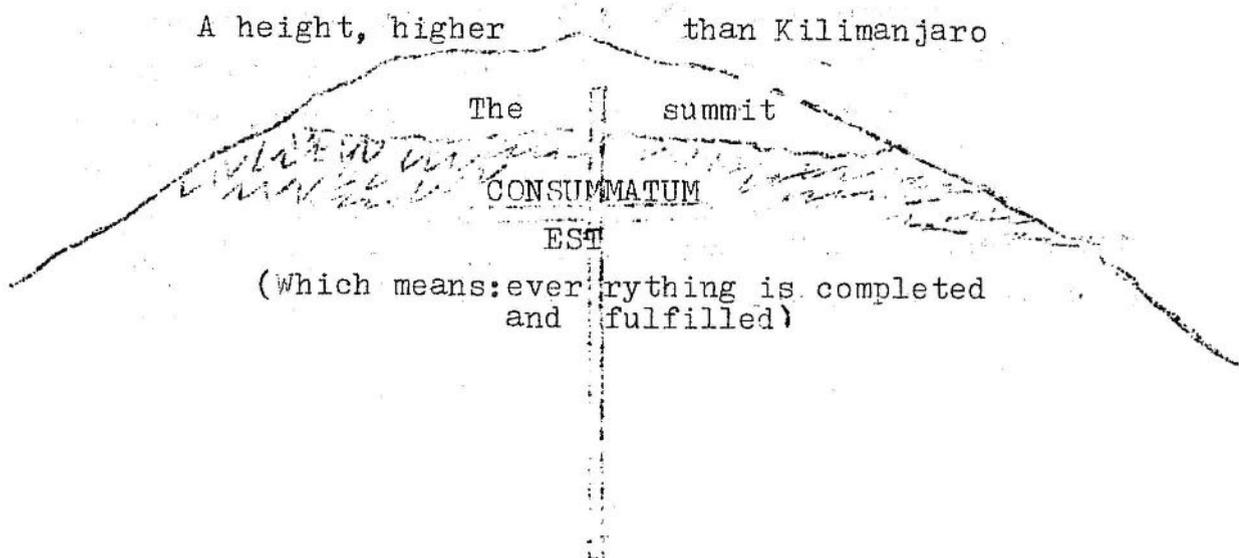
Thus something already prepared and yet completely new has come through the great High Priest, Jesus Christ. He surpasses and replaces all those who had gone before Him and been a picture of Him. His greatness is that He has brought a sacrifice that is valid for all people and all times. But there is another greatness with Him. The sacrifice is not separated from the High Priest that brings it. The High Priest Himself is the sacrifice. He sacrificed His own life and His own blood. That was a living sacrifice that could atone for the sins of the whole world. Thus God loved the world. (Jn 3:16) There is no need of repetition of this sacrifice. "He is the explanation for our sins, and not for ours only, but also for the sins of the whole world." (1 Jn 2:2)

Let us now consider these matters a little more in detail. Just as Abraham about 2000 yrs earlier and made his only son walk up to the mountain of sacrifice and even put the burden of firewood on the shoulder of his son, so the Son of God had to walk up to the hill of His great sacrifice: "So they took Jesus, and he went out, bearing his own cross the firewood for His own sacrifice, so to speak/, to the place of a skull, which is called in Hebrew Golgotha."

(Jn 19:17) Jesus there suffered as a single man, as the second Adam, but as the representative of the whole of Mankind. The wrath of God rested upon Him as our representative, because "he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed" (Is 53:5).

This is the very centre of the Christian faith. Good Friday is the only day in the Bible on which the events of a single day are given in detail hour by hour. For what reason? Because it was the only day in the history of the world that became the fulfilment of the greatest promise in the Old Testament. First it was given after the Fall: The Seed of the woman will crush the head of the Serpent (Gen 3:15), and then it was given and repeated every time the great Day of Atonement was celebrated (Lev 16). What was prophesied through that unique day became true in the fullest way When the greatest High Priest Died. When everything that should be done had been done on the cross of Golgotha, Jesus cried out: "CONSUMMATUM EST" (Vulgata), meaning: "Everything, the total SUM of it, has now become fulfilled up to its top mark, its SUMMIT". After that He prayed His evening prayer as good Je: "Father, into thy hands I commit my spirit", and then "he bowed his head and gave up his spirit".

The truth in the words CONSUMMATUM EST (It is fulfilled) may be illustrated in this way:



Further explanation:

The sacrifices, completed when Jesus died on the cross, are full and perfect. All sacrifices, needed for our salvation, reached their summit, their top point, when Jesus died. The sum is total.

We cannot look upon this work of the Redeemer only as spectators. We would not understand much from that position. What it is about, what it really means we can understand only if the holy matters are allowed to speak through the Holy Spirit and thus reveal themselves to us as the truth of God. The faith in Jesus Christ as our Saviour is the only true way, because He has "given himself for us to redeem us from all iniquity and to purify for himself a People of own who are zealous for good deeds" (Tit 2:14).

3. Our Lord Jesus is still the good way.

When we speak about Jesus in these terms, we are at the same time speaking about His Church, His holy Word, and His Holy Spirit. Jesus Christ has promised to carry out His work through His Holy Spirit. Therefore this work cannot be separated from Christ, nor from the Word of God. Everything that Christ is doing among us today is done through the Word and through the Holy Spirit.

In the Christian confession of this faith many things dealing with the daily life will be included. The Apology says: "In our churches all the sermons are occupied with such topics as these: of repentance; of the fear of God; of faith in Christ, of the righteousness of faith, of the consolation of consciences by faith, of the exercises of faith, of prayer, what its nature should be, and that we should be fully confident that it is efficacious, that it is heard; of the cross; of the authority of magistrates and all civil ordinances; of the distinction between the kingdom of Christ, or the spiritual kingdom, and political affairs; of marriage; of the education and instruction of children;

of chastity; of all the offices of love. From this condition of the churches it may be judged that we diligently maintain church-discipline and godly ceremonies and good church-customs." (Trigl., p. 327) From this it must be clear that

4. There is a good way that must be taught and preached by the Church, which means a good way in ethics, not in faith only

When we deal with Christian ethics, it must be clear from the very outset what a human being is. On this point it is easy to be led astray, particularly in these modern times. people very often speak about "evolution" and thus wish to say that man is "a product of evolution", a matter of good or bad luck when things "developed". If it were that way, then it would not be very logical to advise people about ethics or a moral life. Then it would be easier to speak about "happiness" and to look for what is most pleasing to oneself.

According to the Word of God the world has been created by God Therefore there is a purpose behind all things and behind the life of man. Only if we understand this fact and lived and act accordingly can our life become and remain what it was meant to be. We cannot expect all people to understand this in full. But to all Christians this point must be of the greatest importance: there is a purpose behind everything, also with our lives. We have been placed here in order to glorify God by our faith and our lives. Since we cannot live isolated from the rest of the world, our faith and our lives. Since we cannot live isolated from the rest of the world, our faith and our lives will be related to other people in many ways. Thus there will be a possibility of our influence upon other people as well as from them upon us. "None of us lives to himself, and none of us dies to himself." (Rom 14:7)

Since God is the Creator of all men, it follows that all people have some teaching and practice of ethics, either it is of a higher or a lower standard, but "what the law requires is written on their hearts." (Rom 2:15)

We must admit that in times past the Christian church has often overlooked the value of the ethics prevailing among worldly people, either they have been heathen or of non-Christian religions. According to the Lutheran confessions, we ought to recognize the value of the worldly ethics, morals, justice, righteousness, etc, since all this helps to maintain the created world. This kind of outward righteousness and ethics should be acknowledged and praised by the Church and by all Christians, because it is useful for the worldly community and for the welfare of mankind.

But what has the Christian church in common with the ethics of non-Christians? The answer must be: very much indeed one of the main points in Christian ethics is often founded in other systems of thought, namely: "Whatsoever you wish that men would do to you, do so to them; for this is the law and the prophets." (Mt. 7:12) of course other words are used in many cases, but the advice given is the same: "If other people and a similar case with me, how do I wish that they should treat me?" This question can apply to all cases between people, whatever we believe or confess. But in the Christian ethics there are some more points: We should always consider the background and origin of every case, the connection between the outward action and the mind and heart; we should also consider the connection between the particular case and the people and circumstances round it; we should also consider the widening of the commandments by the demand for understanding, love and compassion; we should be ready to follow the example of Jesus Christ Himself and His willingness to forgive; and, not in the least, we must remember that in Christianity ethics can never be separated from the belief in Jesus Christ as our Saviour.

Ethics will always be a matter for the community and all its single members. In the first hand individuals are concerned with matters of ethics, but groups of people, like families, societies and communities, will also be concerned. Because no people can live without ethics.

Nor can any people in the world decide to live or act un-ethically without causing deadly harm to themselves. Therefore it must be in the interest of the people as well as the leaders of the people to maintain and encourage good ethics in the people and among the individual citizens. Sometimes the authorities speak about being "neutral" on this point. But such "neutrality" does not function as neutrality. Either it will be understood as uncertainty about what is right or wrong, or it is understood as a silent approval of the evil powers at work.

The relation between the views of the state and the individual in matters of ethics may be good or bad. It is good if the powers working for spiritual awakening and freedom of conscience are allowed to do their work. It is bad, if the state itself tries to give orders about what is right and wrong in ethical matters. But the relation will also be bad, if in ethical matters decisions are founded upon what "the general development" demands, or what "the general opinion" says, or what "the trends of the time" are. Here we can learn much from what has happened in the Western World. It is very much a lesson in the negative. From the time of the French revolution (1789 A.d) there has been a general tendency to follow "the reason of man" "the general development", etc. and this has very often been interpreted in such ways as to debase man and to follow evil ways. The existence of a conscience has very often been denied.

There is a parallel trend, though. The Christian doctrine and the Spirit of God have been at work to preserve the created world and to maintain the principles of what is good, pure, honest and righteous. These powers have been of the greatest importance to maintain the ethical principles and views of the western peoples, either they have been confessing Christians or not. This is in total agreement with the word of Christ, that Christian should be "the salt of the earth" and "the light of the world" (Mt 5:13-16)

This fact also gives hope for the future, for individuals, for the churches, communities and the peoples all over the world: in the fight between good and evil there is a way. This way can be explained with different words from Holy Scripture. Thus the Church and her doctrine is like a leaven, "Which a woman took and hid in three measures of meal, till it was all leavened" (Mt. 13:33). Or, in other words, the Church has to use the tools of "good conduct" and "good deeds": Maintain good conduct among the Gentiles, so that in case they speak against you as wrongdoers, they may see your good deeds and glorify God on the day of visitation"

(1 Pet 2:12) These facts lead us to the conclusion that a general uplift and renewal of the ethical values and standards of people in general must come from the Christian church. She has the light and powers at her disposal; in the word of God, and in Him who has said: "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life." (Jn 8:12)

Conclusion: If we had continued along these lines, it would have been necessary to deal with many of the great questions in our time: home, marriage, love, education, work, unemployment, justice, business, money and capital, etc, but due to shortage of time it has not been possible to touch these questions here. But we have tried to show that belief and life are very much related, just as dogmatics and ethics are very much related. It is also necessary to show that dogmatics, belief and faith must come first. If we turn this upside down and start with the ethical questions, then there is a great risk that we end in casuistry. Casuistry means that all main commandments are split up into details and then organized and assorted in a complicated system so as to cover all possible cases that may ever occur in life. Such a state of affairs is a terrible thing in the ethical field. It is the way of "the scribes and the pharisees". Casuistry has always been one of the worst enemies of good Christian ethics.

Let me mention something about my own experience on this point. When writing an extensive work on Christian ethics I was very happy to discover that the danger of casuistry could be avoided. When I switched over to the field of ethics after years of writing on Christian dogmatics I realized that if we start from the words of Jesus Christ about Himself as "the way, and the truth, and the life" (Jn 14:6),

then we can combine the correct understanding of the Christian faith with a good understanding of the Christian ethics as well, without landing in the pit of casuistry. Good Christian ethics will always manage to show us the main lines of action in all spheres of life, if we are well founded in Holy Scripture, and if we build on Jesus Christ and are thus guided by His Holy Spirit. Then the ethics will work and will also manage to give a great contribution to our communities and to the life of the world. Then it will also happen that other people, who are not believers themselves, will praise the Lord because of "the good works" they have seen among the Christians. (Mt 5::16)

11.

THE PASTORAL WORK ITSELF

1. When speaking about pastoral work it may be useful to start with the pastor himself. Although he might not be a learned man, a real scholar, he ought to be a man of books and studies. A person who reads only his Church calendar and his Bible, in order to look up the texts to prepare his sermons, and besides that perhaps a newspaper, in the long run such a person will become a poor pastor.

The work of a pastor is so special and so demanding in several ways that it needs a continuous receiving also, a taking-in of new views, new knowledge, strength and power. In order to be able to give out regularly, to feed your congregation, you must be eager to receive even more. Such receiving can come for the most part through reading, first of all your Bible and your regular books of devotion, but also, and that very regularly, theology. Here the interests are different, because we are in ourselves very different, but we are also different with regard to time and facilities for regular studies. But even so every pastor has a need of refreshing and covering up all the time his knowledge in the Bible itself, in dogmatics and church history, to take some examples. Church history is very important. Now and then you may hear voices telling you that "now we have found a new track and a new possibility for the Church. Everything will be so much easier and better, if we follow this new track."

Such signals will lead many astray, but a pastor who knows a bit of church history easily finds that some people have just blown away some dust from some old thoughts, which have been tried before but then led people right into the wilderness. That is always the trouble with the heresies, the different ways of false teaching. Only by being alert, and by being a diligent student all the time can a pastor avoid being caught in the old traps.

2. Secondly, what is needed in a good pastor is a good knowledge of his parish or parishes. Such a knowledge should preferably be attained in two steps. The first step means that the pastor tries to go over the area rather quickly, visit the places, and become informed about the general situation and the most urgent needs and problems. This is to avoid being taken by surprise, when a certain problem has become so great that it takes all his time and, in the worst cases, has become almost impossible to solve.

The second step will cover space of time. It means knowing the people better, not only in general, but also the villages, homes, individuals, young and old. Such knowledge may be acquired, only if the pastor is a real member of his parish, if he lives with the people in both happy and gloomy days, if he shares their happiness and sorrows, and thus becomes a father and a brother of them all. I happen to know not so few pastors who know their parishes quite as well as they know their home village, where they grew up. Some pastors have developed gifts in the extreme. I have known such pastors who could tell in what year every member of the parish was born, even if the parish numbered one thousand or one thousand five hundred members. Some could also mention the Christian names of every member, although each one had even three or four Christian names. I do not ask anybody here to learn all names and dates in his parish within a year or two. By the extreme examples I only want to show that it is possible to obtain a deep and thorough knowledge about our parishes, if our hearts and minds are really set on our work.

3. Thirdly we can turn a good point here into its opposite. What we said here about learning to know a parish thoroughly might take a long time, and that argument might be taken as a reason to let the pastors stay on at their places for ten or twenty years, or until they retire.

But on that point a second factor comes in, the fact that a pastor may start to slacken in zeal after some years, that he may become a routine worker, living on his old knowledge only or on victories he has won many year ago. We are different on this point also. One pastor reaches his height in knowledge and effectivity when he has been in the parish for three or, say, five years. Only a few may have the same eagerness and zeal even after ten years or more at the same post. What is the remedy? Many churches apply the method of giving the pastors new posts at regular intervals. Pastor A may take the place of pastor B. B that of C, C that of D, and so on, either they are posted by the Head office, by the Diocese Board, or elected by vote in church elections.

One of the purposes behind such changes is that it may benefit the spiritual life and the welfare of the parishes. The parishes may also develop more fully, if they are looked after over the years by pastors who are different with regard to their ability, gifts and strength. There is a definite advantage in this system. A pastor who moves to a new place will have to start a new to learn to know the people and a new field of work. It may refresh him in his spirit and help him develop other gifts, which perhaps have been in him all the time but were not used at his former place. - Much more could be said about this subject, but let us add one thing only. The placing of pastors should always be looked upon as a matter of building the Church of God and of building up the individual pastor spiritually, for the benefit of all, not for any other purpose.

4. Fourthly we will now be going more into detail with the subject of pastoral care. First I want to stress again how useful it is to live with the people of the flock. This goal cannot be reached by taking your regular services only, or by attending the different meetings of councils and committees. That is the kind of work people expect from Government and district officials etc. A pastor should be ready to do not only what is absolutely necessary or what the officials of the country do. He is a pastor, a shepherd, and that means that he has been called to look after the sheep, young and old, their needs and their welfare. The secret here is the frequent and regular work of visiting villages and homes.

This is normally done along two lines, either the regular visits according to a plan the pastor has made for this purpose, or the visits become necessary because of things that have happened, either things of happiness or things of sorrow. With regard to the regular visits many pastors set aside one or two days every week, when they visit certain villages or homes according to a strict plan. This means that after a year or two they have covered the whole parish. If they travel on foot or on bicycle they will also meet many people along the roads and fields, and this will be very useful in getting to know the places, the people, and the conditions under which the people live.

Let us consider the extreme cases in this matter. If the pastor normally stays at home and attends only services and meetings which he cannot avoid, since it is necessary for him to attend, there will be many in that parish who say: "We are forgotten, who cares about us? There is not a home he has not visited. He is really interested in our worldly and spiritual welfare, and he cares for our souls."

Here I wish to stress most strongly one particular point, the connection between preaching and spiritual care. The fact is that where a pastor is very weak in his spiritual care of his parish, he will probably be weak in his preaching also. If he does not advise people and try to give them help in their sorrows and needs, and if he has no experience of administering the forgiveness of sins to people who confess to him. Perhaps he tries to explain what Jesus said, what the disciples did, etc. but he does not really come to the application of the Word of God. He does not reach the souls, it is like fighting in the air, without reaching or hitting anybody. In reality it works in this way: Good preaching will always create spiritual counselling, and, on the other side, such spiritual counselling will help the pastor to develop his spiritual care. It will enlighten and encourage him. This can be discovered in his sermons also. He preaches what he knows from experience, the power of the Word of God, and what the Holy Spirit can do. This does not mean to say that he tells in his sermons what he has heard from people when they confessed their sins. It is absolutely forbidden for a pastor to do that. But it can be found from his sermons that he has knowledge about spiritual matters and that he has experience in handling such things.

On this point we can compare the pastor with a good doctor who has knowledge and experience. He does not say to a patient:

"This and that patient said to me.." or similar things. He does not carry stories from one patient to another. But the doctor himself knows what he has studied, what he has seen and gone through and what happens in cases, similar to the one which is now before him. Therefore, this patient sees and feels that the doctor has both knowledge and experience, and the patient also feels security under the hands of such a doctor. - All this applies to a good pastor as well.

5. In a fifth point I would like to go a little into detail with the different matters that may come into the foreground in the spiritual care.

a) In almost all parishes there are many young people. They are very much concerned with schools, education, training and career. A pastor who has acquired the confidence of the young people may be able to help and advise them in many ways, not in the least with regard to their Christian faith and their remaining in the Christian community. Many young people need and want help to understand the problems of love and marriage.

b) There are Many old people. Many of them suffer from loneliness, sickness, etc. Many of them may be slackening in their faith. Many of them have difficulties in understanding the new times and the views of younger people. Here the pastor can be of great help in advising people and by being a useful link between the generations.

c) Many people will be found in sorrow and affliction. The situations are many where the pastor is the one who can give the best help and advice.

d) In every parish we find people who have fallen in sin. This is a large and difficult chapter. It would need a full lecture by itself. Let us say only this here: advising sinners, and directing them to the grace of God and the forgiveness of sins is one of the greatest tasks of the pastor. This is the heart and centre of the spiritual care.

Many of these matters are very difficult.

The best ways to get started are (a) to read as much as you can about this kind of work. But search for good and reliable literature. (b) For a newcomer in this work it is essential to be instructed and helped by some experienced pastor. Nobody should set out in these matters on his own or with his own ideas.

(c) When somebody has studied these matters and obtained more experience, it is advisable to read the good books over again, and perhaps a few more, to compare theory and experience. In this way it will be possible to understand the subject better. You have seen the difficulties, and now you have started to see the great possibilities. I have dealt rather thoroughly with these problems in my book "Utunzaji wa Kiroho", to which I may refer.

I have a very strong feeling that the special, inside work of the Church, which we call "spiritual care", is rather or very much neglected in many churches, both in Europe and Africa. It is more common and more practical, it seems to talk about statistics, finances, building projects, and drives and schemes of different kinds. But there are exceptions. Churches in great difficulties have come to the point where the souls need real care, and that care is then taken very seriously. Countries where the Church and the Christians are threatened and persecuted often have more spiritual care than churches living in peace and calmness. But in all churches, whatever the surroundings and the situation of the country, there is great need and great possibilities for spiritual care, the saving and the salvation of souls. Personally I have had some experience of having spiritual care also among prisoners. This also applies to five years in Zimbabwe. Every month I had a service and preached to the prisoners. After retiring in Sweden I have had bible-hours with quite a large group of most unhappy people, addicts of drugs, previous prisoners, and among them even murders. In such groups you can go on learning a lot about what spiritual care means. You find in a very conspicuous way that the Church is at work.

6. As a sixth point I would like to stress the enormous importance of "the power of keys", i.e. the administering of the forgiveness of sins to such people who come to the pastor to confess their sins. This can be said to be a turning point, the deciding factor whether the Church is functioning or not.

Where the keys are not used, because nobody cares for such forgiveness, something is definitely wrong in that Church. But where the keys are used, it is a proof that the church to a great extent is functioning.

On this point I would like to say to friends, in Europe as well as in Africa: It is not wrong to give up parts of other work, either it is labelled "outside work", building activities, meetings, committees, or church politics, it is not wrong to give up parts of these activities, if that time is instead given to the preaching of the Word of God and to the real spiritual care we have dealt with here. Here the word of Jesus can be applied, both to the individual pastor and to the Church itself: "What good will it be for a man, if he gains the whole world, yet forfeits his soul?" (Mt. 16.26)

7. As a seventh point I would like to elaborate a little on what we said at the beginning. Of course everything we deal with today is centered round the Word of God, around the Church of God, etc. But since the pastoral care and the spiritual care are handled by individual Christians having this particular task of serving God, serving the Church, and serving the welfare of precious souls, Much will depend upon what they do with their own souls.

Therefore I would like to emphasize the point that the only true pastor, who can perform the pastoral care and the spiritual care of his parish, is "a man of God". By these words, "a man of God", we mean a pastor who is himself a believer, who takes the Word of God seriously, who confesses his own sins, who believes in the forgiveness of sins, and by the grace of God through Jesus Christ lives in God every day. Even if people do not flock round him in great numbers, it will be quite clear to many that he is sincere and honest in his work, and that it is his greatest aim to lead souls to Christ and to care for them in such a way that they wish to belong to their Saviour, both here in the present life and in the world to come.

GLORY BE TO THE FATHER, AND TO THE SON,
AND TO THE HOLY SPIRIT,
AS IT WAS IN THE BEGINNING,
IS NOW,
AND EVER SHALL BE,
WORLD WITHOUT END.
AMEN