

A BIOGRAPHY OF THE FIRST SEVENTH-DAY ADVENTIST EVER TO BE AWARDED A UNIVERSITY DEGREE IN RWANDA: PASTOR EZRA MPYISI

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Abstract

This study describes capturing the life story of an exemplary Seventh-day Adventist church member in Rwanda. It aims to present the essential details that led to understanding the participant's life experiences that may inspire current and future Christians, educators, and church leaders. The leadership emergence theory by Robert Clinton formed the theoretical framework, which extended to several related themes. The study used a narrative inquiry design with one purposefully selected participant. The data was collected through interviews, observations, documents, and a literature review. Reported here is the biography that is the initial product of a narrative inquiry. This biography results from restoring, a procedure used in narrative inquiry where the story is chronologically organized to the purpose of the study. The participant of this study applied the spiritual gifts and skills he obtained throughout his training in different fields of his work-life experiences. As a result, he made a vast contribution to developing the Seventh-day Adventist church and schools he served. This study recommends that aspiring Adventist Church leaders and church members accept God's calling and serve Him, regardless of position, time, place, monetary benefits, or other things.

Keywords

Narrative inquiry, career path, leadership emergence theory

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INTRODUCTION

Storytelling is one of the ways human beings have used to communicate since a long time ago. People tell stories to their children to get their attention and be able to transmit the message to them. When the family sits together in the evening after work, parents use storytelling form to share interesting life events with the rest of the family members. In the same way, neighbors, during weekends and holidays, enjoy chatting with each other, whether at home, under trees, or in the open areas. Others like to tell stories while sharing food over their tables to make conversations more fun. Religious preachers often tell stories to make Bible lessons more attractive to their audience. Lovers enjoy hearing and sharing their love stories. Children, teens, adults, and even older people like to hear stories.

People can use stories to entertain others, educate, and broadcast. Research confirms that through Stories, people may know their past events, present, and what they wish for the future (Clandinin & Rosiek, 2007). Humans use stories to explain their thoughts and actions (Hunte & Golembiewski, 2014). “Humanity has a need for stories, as there isn’t a culture anywhere in the world that survives without them” (Hunte & Golembiewski, 2014, p. 75). According to Clandinin, Caine, and Lessard (2018), “stories are always with us, always part of who we are and are becoming” (p. 2). Research also highlights that “respect for the stories lived and told is respect for each person’s living, for their life” (p. 2). Researchers use narratives “as a source of important knowledge and understanding” (Clandinin, 2016, p. 17). Therefore, it is essential to value narratives as a method of conducting research (Clandinin, 2016; Creswell, 2013; Pinnegar & Daynes, 2007).

This study is a story of a Seventh-day Adventist (SDA) church member over one hundred years old. He is among the few people who could study during his time. For his entire life, he studied and worked in SDA Church institutions.

Since narrative studies are rarely published in Africa, specifically in Rwanda, this study aims to present the essential details that led to understanding the participant's life experiences that may inspire current and future Christians, educators, and church leaders. Therefore, it adds to the existing narrative methodology literature about educational leadership in Rwanda.

Two research questions guided the study:

1. What enduring personal relationships and experiences in childhood and adolescence contributed to the development of the selected Adventist church member?
2. What significant professional relationships and experiences enhanced the development of the selected Adventist church member?

REVIEW OF LITERATURE

This study is supported by the leadership emergence theory by Robert Clinton. The leadership emergence theory points to how God works in developing people over their entire lifetime. Christian leaders undergo six developmental phases as their lives unfold (Clinton, 1989). Those phases are named as follows: (a) sovereign foundations, (b) inner-life growth, (c) ministry maturing, (d) life maturing, (e) convergence, and (f) afterglow celebration. These phases help assess how God works in leaders' lives if they become more attentive to His leading and give attention to important tasks. This theory is a useful tool to assess Christian leadership development.

METHODOLOGY

The narrative inquiry focuses on "studying one or two individuals, gathering data through the collection of their stories, reporting individual experiences, and chronologically ordering the meaning of those experiences" (Creswell, 2013, p. 70). Clandinin (2016)

explains that it is a “study of human lives conceived as a way of honoring lived experiences” (p. 17).

When conducting narratives, there should be an interaction between the participant and the researcher (Clandinin, 2016). This study was conducted by two researchers who chose to write a life story of one participant who has a lot of experience in the Seventh-day Adventist (SDA) Church.

Participants

This study consists of only one participant. Purposive sampling was used in choosing the participant for this study. Purposive sampling is the most sensible strategy for this research because it allows the freedom to choose someone who can provide rich information about the topic of this study (Creswell, 2008), one who is willing to collaborate with the researcher for a period actively, and one who is willing to give extensive and multiple types of information (Creswell, 2013). The participant was selected according to the predetermined criteria.

Data collection

The most common data collection method that narrative researchers use in data collection is the in-depth interview, which is to gather stories (Chase, 2013). In addition to that, researchers also collected data by using observations, documents and artifacts, and field notes. Researchers met several times with the participant to collaborate and produce rich data. Interviews were recorded and transcribed in the mother tongue of the participant (Kinyarwanda) before it was translated into the English language.

Data analysis

Interviews collected from the participant of this study were transcribed by researchers. Transcription was done in the Kinyarwanda language which is the mother tongue of the participant.

Then, it was analyzed by all researchers of this study who also speak the same language as the participant. After that, one of the researchers who is an expert in languages and literature translated it from Kinyarwanda to English. The writing of a participant's narrative followed the restoring process (Creswell, 2013). Restoring is a process of reconstructing the narratives as told by the participant in a chronological sequence observing the elements of time, place, plot, and scene.

Researchers' reflexivity

The researchers of this study are all Seventh-day Adventist Church members. They are lecturers in an Adventist school which is in Rwanda where the participant of this study was born.

Ethical considerations

The study employed the protocols for collecting the data ethically. Approvals were obtained from the participant. Informed consent took the form of process consent as it was an iterative process of data collection. Interviews were collected in safe environments as suggested by the participant. The participant has given permission to use his name and so the issue of anonymity did not arise in this study. Confidentiality was maintained throughout the study.

RESULTS – A BIOGRAPHY OF PASTOR EZRA MPYISI

Pastor Mpyisi is a one-hundred-year-old Seventh-day Adventist Church member. He became a Seventh-day Adventist believer when he started his primary education and continued to exercise his faith up to the university level. He worked for the Church until he retired. He was a brilliant student and his performance resulted in him being employed as a teacher and evangelist. He worked in Rwanda, the Democratic Republic of Rwanda, Burundi, Tanzania, Kenya, and Uganda.

The history of pastor Mpyisi (1922-2022)

Pastor Mpyisi is a Rwanda national born in Rwamwata, Nyanza District, Southern Province, Rwanda. He was born in 1922 under the reign of King Yuhi V Musinga (12/1896-12/11/1931). His father was Rutarira and his mother was Nyirankebya. His father belonged to the clan of Abanyiginya, from whom came the Rwandan monarchs, and his mother from the Abega clan, which provided queen mothers. During the time of his birth, there was no hospital in Rwanda. Mothers used to give birth in their homes. His parents did not know how to read and write. Therefore, he did not know his exact birth date. However, he says that, based on what his parents told him, he was probably born circa 1922.

He was born with eight children, of which six died. He was the last born. When he was born, his parents named him an unusual name because they used to fear death would take him away. He was given the name after a wild animal, “hyena”, to despise it. Thus, Mpyisi means Hyena, which was given to him by his parents to have death fear him lest he could die at a young age. By God’s grace, he did not die, though, and he grew up with his elder brother.

Pastor Mpyisi did not know his grandparents because he was born after their death. He explains that his parents were honest. During their time, they did not know the Heavenly God, yet their deeds were appreciated by other people. His father was elected by his fellows from his village to nominate him as their judge. He lived well with his neighbors and could give them beer reserved for male dignitaries. They loved him because he was not a misery. They felt at ease with him. He was a hardworking parent and could harvest many crops. His wife, Mpyisi’s mother, was also an exemplary, heartily woman. Men servants at home loved her because she could give them milk. She loved Mpyisi so much because he was her last born and came after others who could not live. Therefore, he was cherished to protect him from death. Unfortunately,

his mother died while Mpyisi was seven years old only. Consequently, his father remarried.

His stepmother could not give birth. Still, Mpyisi says that she became a very good stepmother. She loved him, taught him hygiene, living with others honestly, and this stepmother lived with her husband well until they both passed away.

Before he started schooling, Pastor Mpyisi was keeping the cattle, watering their wells, milking them, praising their names, and doing other activities related to the cultural care of cattle. He did his work well to such extent that he was loved by his parents. On his arrival at home, he could extend the shepherd's rod to his father and said, "May you have cattle!". "May you have hundreds of cattle, my son," replied his father. That is how his father blessed him. Mpyisi grew up befriending other youth. He knew how to speak well as trained by his parents. He remembers that his parents lived in traditionally well-built thatch huts. The latter was decorated with grass and mats. They were solid and maintained in good hygienic living conditions. They were dressed in animal pelts except during the colonial period when technological development brought clothes. When Mpyisi started working, he bought clothes for his parents. This good deed motivated other parents to send their children to the white man's school because they realized that educated children could support their parents with clothing and other social services.

Pastor Mpyisi's education

Pastor Mpyisi says both parents supported him when he started school because not all parents agreed that their children should go to white men's schools. Besides this, the ruling monarchy at the time did not support it. The idea at the time was to go to school and become white men's servants. Mpyisi's parents, however, had a different view, believing that going to school would help their child gain comprehension, learn how to read, and write and be able to develop. Mpyisi's father wanted his son to

study as a white man's clerk and to be appointed head of a local administrative entity, called "village". Fortunately, Mpyisi was a boy, and at that time only boys were studying. Girls had not dared to go to school, and the ones who dared to go to school had no jobs. Furthermore, a girl who went to school could not easily get married. It was disgusting for a girl to go to school at that time. Of course, all the teachers at the time were males. A first to third-grade teacher had just finished the sixth grade. A fourth and fifth-grade teacher had graduated from the eighth grade. So much so! In addition, the teacher was the one who carried out the church work as an evangelist and combined it with teaching.

First, second, and third grades

Pastor Mpyisi attended primary school in Rwamwata where he was born. At Rwamwata there was an Adventist school that taught reading, writing, mathematics, history, social studies, and the Bible. At that time there were the first, second, and third grades. They learned everything by heart and were mentally challenged. They had nowhere to write. When the time came for him to be baptized in the Adventist religion, he became a believer in the Seventh-day Adventist Church. Mpyisi was a brilliant student. After graduating from primary school, he was allowed to continue his fourth year in Gitwe because that is where there was the fourth year through the sixth.

Fourth, fifth, and sixth grades

Gitwe School generated other Adventist schools such as Ngoma and Rwankeri in Rwanda, Kivoga in Burundi, and Lukanga in Congo. At that time there was a fourth, fifth, and sixth year. It was not easy for Mpyisi to go to Gitwe to study because it was far from home. It required him to travel seventeen kilometers (17 km) on foot, a three-hour walk. Mpyisi endured the daily journey to school in Gitwe. He was often hungry and thirsty, but he did not give up. By the time he was in the sixth grade, he looked for a

family to accommodate him near the school, as the classes were already crowded, and the travel was very tiring. He was fortunate enough to have a family that agreed to give him a home, and he went there to study until the end of his sixth year. Mpyisi continued to be brilliant in school. Now they were writing with slate pencils, writing on slates, but they had no textbooks. They memorized what they learned. He says he will never forget Pastor Daniel Kagera, one of the pioneers of the Seventh-day Adventist Church in Rwanda, who would explain to him what he had learned read from the Bible.

Seventh and eighth grades

As Gitwe was getting more developed, the seventh and eighth grades were added. People from Rwankeri in northern Rwanda, Ngoma in western Rwanda, eastern Congo, and western Burundi were coming to study because Gitwe was the only school in the seventh and eighth year for Adventist schools. Here they also studied construction, questioning, first aid, the Bible, and more.

Mpyisi was given the opportunity to continue his studies in Gitwe because he was a well-behaved and talented student. At the end of his eighth year, he was awarded a diploma for teaching as a “teacher evangelist”, i.e. a missionary teacher. After graduating, Mpyisi was offered a teaching job at the school. He taught in the fourth and fifth years and worked in the office of the school principal. He began to study typing because his work included registering students and writing church report activities.

Ninth, tenth, eleventh, and twelfth grades

After working in different places, Mpyisi was selected from the few students who had to study for the ninth, tenth, eleventh, and twelfth years. He also studied them at Gitwe. At this time, he was studying and working while living with his wife and children.

University studies

Pastor Mpyisi was later sent by the Adventist Union, with its headquarters at Gitwe, to study Theology at Solusi (Bulawayo Province) in Zimbabwe, former South Rhodesia. He was the only member of the Seventh-day Adventist Church Union (Rwanda, Burundi, and Congo) to be sent to study at the time. It was in 1960. He was accommodated with his family in boarding school. From the beginning to the end of his studies, he studied only in Adventist institutions.

Employment

Pastor Mpyisi began his career just after completing his eighth year. The reason is that he did his job well and was praised by his employer, the Seventh-day Adventist Church. He worked in Rwanda and in various other African countries, in the Great Lakes Region. From the beginning of his career until his retirement, he did nothing else but serve the church as a teacher and evangelist.

Pastor Mpyisi began his career as soon as he completed his seventh and eighth years. The reason is that he did his job very well and was praised by his employer, the Seventh-day Adventist Church. He worked in Rwanda and in various other African countries, like the Great Lakes Region. From the beginning of his career until his retirement, he did nothing else but serve the church (as a teacher and evangelist).

Gitwe: A teacher and a clerk in the school office

As mentioned above, Pastor Mpyisi started working and finished his studies in the eighth year. He started his career teaching the fourth and fifth grades at Gitwe. At the school in Gitwe, he not only worked as a teacher but also as a clerk in the office of the school principal and conducted church activities. He could register new students, type student exams, and receive reports from Adventist church members; he knew how to use a typewriter.

Rwamwata: A primary teacher

A year later he was sent to teach at his home village, Rwamwata. There he taught in the fourth and fifth grades. It was then that they brought the fourth and fifth years to Rwamwata. Teachers in the fourth and fifth grades were few because teaching in those years required that you had finished the eighth grade. In the morning, the fourth and fifth-grade students studied. In the evening, the first, second, and third-grade students had their turn. Classes were first taught under the trees, but later, they built classrooms. School buildings were roofed in thatches. The first, second, and third-year students were in the same school. The fourth and fifth grades also studied together. One teacher taught all subjects (reading, writing, mathematics, social studies, history, and the Bible). Mpyisi taught in Rwamwata for about a year before contracting malaria. The white man missionary who ran the center sent him to Ngoma for treatment because there was only one Adventist hospital at that time. It took him a long walk to travel to Ngoma Medical Center in Western Rwanda.

Ngoma: Teacher and office clerk

When Mpyisi arrived in Ngoma, he was accommodated by a man named Jacob Gaparayi, whom he had not known before, but sheltered him and after being treated at the hospital he could return to his home. "He was a good person because he accommodated me and I didn't know him," explained Pastor Mpyisi. He spent a month in treatment. While in Ngoma, a fourth and fifth-year teacher from Gitwe, Silas Nyamihana, who had to know him while he was studying, applied for a teaching job on his behalf. Ngoma is home to an Adventist hospital and school. The hospital was run by a white man who worked with his wife. Pastor Mpyisi was, later, sent a letter urging him to continue working for Ngoma. This was approved by the Union Committee Meeting held in Gitwe. Three countries (Rwanda, Burundi, and Congo) were represented. Pastor Mpyisi would not deny it because at that time

what the white man was saying was not opposed. “What the white man says is like what the king says,” Pastor Mpyisi explains. This is how Pastor Mpyisi started working at Ngoma School. He taught and worked in the office of the school principal. He had now been given his house on the school premises. Here he did the same thing as he did when he started working in Gitwe. He spent about five years there but went on vacation to his home in Rwamwata. Later, he received a call to go and work in Gitwe.

Gitwe: Chief clerk in the Union office

Pastor Mpyisi served as chief clerk at the Union headquarters in Gitwe. He did the job for about six years and was then asked to go and help the white man who was running the school. It was then that Pastor Mpyisi was asked to return to Gitwe to work in the Union office in 1944. He replaced Mr. Karera Ephraim (now 112 years old), who later became his son’s father-in-law and who was working in the Union office in Gitwe as a clerk, and then was going to be a deputy state chief in Murama. He did it for about six years. He was later transferred to the school as an assistant to the white man’s principal.

Gitwe: Deputy school principal

Pastor Mpyisi was called on to help the principal of Gitwe School run the school. At this point, he would work and study at the same time. Gitwe was now developing. There was the twelfth grade by then. Students were coming from Rwankeri, Ngoma, Burundi, and Congo.

Nyanza: King’s adviser representing the Adventists

From 1957 to 1959, Pastor Mpyisi represented Adventists in the National Council under the King. At that time the King of Rwanda was Mutara III Rudahigwa Charles Leon Pierre, son of Yuhi V Musinga. The latter was named Charles after Charles Voisin, the

Belgian Resident in Rwanda-Urundi, Leon after Bishop Leon Classe, and Pierre after Pierre Rykmans, Congo-Rwanda-Burundi Administrator. King Mutara III Rudahigwa was the first Rwandan monarch to accept the baptism of the new Christian religion, the Roman Catholic Church and dedicated Rwanda to Jesus Christ King (Christ Roi). His father was called King Yuhi V Musinga (born 1883 – deceased 13 January 1944). In fact, the latter was the king of Rwanda who ascended to power in 1896 and collaborated with the German government to strengthen his own kingship. In 1931 he was deposed by the Belgian administration because of his inability to work with subordinate chiefs and his refusal to be baptized a Roman Catholic. In recent years, Pastor Mpyisi was presented with a Certificate of Merit by Mukabayonjo Speciose, King Kigeli Ndahindurwa John the Baptist's sister, thanking him for representing Rwandans at the National Council of the King (see appendix 3). In the National Council, all religions in Rwanda had their representatives and because the monarch did not want to be the King of the Catholic Church constituents only, he nominated a Seventh-day Adventist, Pastor Mpyisi, to also represent Adventist Church constituents.

Kivoga in Burundi: Secondary school teacher

It was in Burundi that the Adventist Secondary School in Kivoga was established. Pastor Mpyisi is the school's first principal. Due to the current regime in Rwanda, it was not easy for Pastor Mpyisi to return to Rwanda. As a result, after graduating from Solusi University, he was sent to work at the Adventist school which was originally located in Burundi. He says it seemed like he was fleeing because otherwise as a first-generation university graduate, he could have come and gotten a better opportunity at Gitwe, but because he was a Tutsi and the current regime that had expelled the Tutsis, it was not easy to return.

Gitwe: Teacher in secondary school

While Pastor Mpyisi had only been in Kivoga, Burundi, for a year, a white man who oversaw Gitwe Secondary School lost his secondary school teachers. Due to the insecurity of the Tutsis in Rwanda at the time, for Pastor Mpyisi to return to Rwanda, it was necessary to first interview the then-white leader of the Union, Werner, who wanted to bring him back to Rwanda, Kayibanda Grégoire, the then President of Rwanda. President Kayibanda Grégoire asked his advisers how they knew Pastor Mpyisi because he had not already known him. They all agreed that Pastor Mpyisi was a good and impartial person. This is how Pastor Mpyisi was allowed to return to Rwanda. He returned to Gitwe as a teacher. The students loved him, but his coworkers hated him so much. They wanted to kill him. Few of them loved him and advised him to flee the country because they knew there were plans to harm him. It was in 1968 that Pastor Mpyisi fled Rwanda and moved to Congo.

Lulengele in Congo: Missionary

After Mr. Busi advised the Pastor to return to church service, Pastor Mpyisi gave up his work in Ruhango, where he had started his own private business as a businessman (he had been running it there for 7 months). He was also popular with Deputy Chief Kanimba in Ruhango. He initially rejected Mr. Busi's advice. When he returned to Gitwe, he was another Pastor Mpyisi, for he was transformed. It was then that King Mutara III Rudahigwa requested him to be a member of the Royal National Council. He was able to teach his 7 friends who had been working for 7 months in Ruhango to return to the church because they had insisted on not returning. After praying for them, they shared the juice his wife had cooked for them, and in the morning, they went to pray on the hill and sang together. A certain Gishamagwe Enias was the first to return to the church. Then others came back. Missionary Dever asked them to go and preach in Congo. Some went to

Rwese, others to Kisangani, and Pastor Mpyisi went to Lulengele (Lubumbashi), where he was treated for tuberculosis, and went to Louabourg, Kananga, for treatment. He later returned to Lulengele where he was joined by Mr. Edistrum, who used to hate him and was still working in Gitwe. They met, hugged, cried, and reconciled. This reconciliation was a source of great joy to him, and it was his best time to be transformed. They also came to the Lord's Supper with a feet-washing ceremony as a sign of humility and forgiveness, praying together.

Rwese in Congo: Teacher at the pastoral school

After returning to Gitwe, where he had been working for some time, Pastor Mpyisi got a job in Rwese, Congo, at the Pastoral School. In Rwese, Congo, Pastor Mpyisi did well, with white men who knew him and wanted to appoint him Head of the Education Department in Congo. After discussing this with Pastor Mpyisi, he expressed his thought that he was not happy with the idea of working in Congo because his children were studying in Uganda. He wanted to work close to his children's school and work in a paid environment that would help him pay for their school fees. While Pastor Mpyisi was working in Congo, the money currency there had devalued. As a result, he was unable to pay for his children's education in Bugema, Uganda. It was Pastor Staples who took him to the Union to discuss the issue of his children. After the talk, he was sent to work in Arusha, Tanzania.

Arusha in Tanzania: Secondary school teacher

In Arusha there was a pastoral school of the Seventh-day Adventist Church, where Pastor Mpyisi went to teach. Pastor Robinson, who knew him in Gitwe, was the one who sought him out at the school, called Ikizu Secondary School. Here he worked for a short time before being sent to Bugema in Uganda, where his children were studying.

Bugema in Uganda: Teacher and school principal

Pastor Mpyisi was later sent to Bugema by a white man named Busi. Here he taught and later became the school principal. Shortly afterward, he was again sent to Arusha, Tanzania, to teach at the pastoral school because they had enjoyed his teaching.

Kamagambo in Kenya and Nairobi central church

In Kenya, Pastor Mpyisi worked at Kamagambo and Nairobi Central Church. He asserted that his confession had been obtained through hardships. He was the first black man to be able to lead Nairobi Central Church for a long time. He had been sent by a church leader who was living in Solusi, former Southern Rhodesia, and who knew him well. He was certain Pastor Mpyisi would succeed in leading the Church well. Pastor Mpyisi worked there until he retired.

Pastor Mpyisi's wedding

During Pastor Mpyisi's youth, girls and boys did not meet and talk. In school, Mpyisi had no girlfriend. In the church, girls and women were sitting on one side, and men and boys were sitting on the other. Boys and girls did not greet each other. Girls could run away from boys. The husband and wife also did not sit together in the church. This was the practice for a long time. Parents were usually the ones who dated their children. Boys and girls could not see each other because they were not allowed to meet and talk. They were dating without knowing each other.

Mpyisi married a woman one of his male classmates had referred to him. This friend of his was teaching in Bunyambiriri at Gikonkoro. By that time girls had started going to school. The teacher ended up introducing the girl he had taught. Her name was Mukabatsinda Tamar. When Mpyisi went to visit the girl with the teacher who taught her, they found her sweeping the compound. Mpyisi thanked him and sent his elder brother to ask for

the hand of the girl on his behalf. A few days later they brought her to him, and they got married. The wedding took place in Rwamwata at Pastor Mpyisi's home. The parents of the girl and of the boy were not acquainted. What's more, at that time the wedding took place at night. The bride's parents did not attend the wedding at the time. On the girl's side, the men were the only ones admitted to the wedding ceremony, except for one woman (the girl's aunt) who was the best woman. Mpyisi married that woman while working at Ngoma in western Rwanda. They later moved to Gitwe. When Mpyisi's wife was about to give birth to their first child, Pastor Mpyisi sent her home to have her mother help her as a midwife because there were no midwives in Gitwe. Unfortunately, Mpyisi's wife gave birth to a baby girl, but she did not survive. She died while giving birth. The child was raised by her maternal grandmother. Two years later she was taken into foster care. She was raised by Pastor Mpyisi's parents. Two years after the death of his first wife, Pastor Mpyisi remarried his second wife. She was spotted by a young man who was a relative of the girl. He fell in love with a girl from Nyamagana, near Nyanza. She was called Nyirabakiga Esther. They got married and had eight children. In addition to the eldest daughter, Pastor Mpyisi had nine children. Of the nine children, six are still alive and three are dead. Pastor Mpyisi's second wife died three years ago. Pastor Mpyisi is left alone and cares for the children God has given him, and he continues his ministry.

CONCLUSIONS AND RECOMMENDATIONS

The study was conducted using a narrative inquiry design with one purposefully selected participant. The data was collected through interviews, observations, documents, and a literature review. Reported here is the biography that is the initial product of a narrative inquiry. This biography results from restoring, a procedure used in narrative inquiry where the story is chronologically organized to the purpose of the study. The participant of this study

applied the spiritual gifts and skills that he obtained throughout his training in different fields of his personal and work-life experiences. As a result, he made a vast contribution to the development of the Seventh-day Adventist church and schools that he served.

Pastor Mpyisi studied and worked in Adventist institutions that valued education and had a strong spiritual tradition. These experiences shaped him as an Adventist church member as well as a leader who is rooted in biblical faith and values with a rich spiritual heritage. He testifies that his education and career path were progressively designed by God Himself.

He recommends that Adventist Church leaders and church members should accept God's calling and serve Him, regardless of position, time, place, monetary benefits, or other things.

Pastor Mpyisi's advice

To all those who approach him, Pastor Mpyisi advises them to obey the Word of God. They should eat the Bread of Life carefully and have Jesus in their minds and hearts. Biblical verses he urges them to read include 1 John 3:8: "**He that commits sin is of the devil**; for the devil sins from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the devil." The recommendation of this study is that aspiring Adventist Church leaders and church members should accept God's calling and serve Him, regardless of position, time, place, monetary benefits, or other things.

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APPENDICES

Pastor Mpyisi's Progeny

Children	Grand children	Great grandchildren	Remarks
Nyirakanyana	-	-	Deceased at the early age of eight. Her name was given after Nyirakanyana whom Pastor Mpyisi had known while working at Ngoma
Ngarambe Esdras Mpyisi	2	-	Deceased. The name was given after his friend Ngarambe. His son lives in Canada. He's married.
Bayingana Gerald Mpyisi	5	1 girl	4 girls and 1 boy. The name comes from Runyankole. The grandchild says she will become a missionary.
Mukarumongi Eunice Mpyisi	2	3 (1 from the son, 2 from the daughter)	Both the mother and the daughter hold a PhD
Rutayisire Esri Mpyisi	4	1 (1 from the daughter)	Name from Runyankole
Rutajoga Paul Mpyisi	2	2	Deceased. Name from Pastor Mpyisi's friend.
Rudasingwa Martin Mpyisi	3	1 from the daughter	Name from Runyankole
Mugabo Jérôme Mpyisi	1	-	Short name from Mugabowakigeli (after King Kigeli V Ndahindurwa J Baptiste). Because the monarch was already deposed, bearing such a name was shameful and dangerous.
Rurangwa Edison Mpyisi	5	-	Named so after a friend. Edison loved E.G. White center and because of the conduct of students there, she wanted to imitate their character. She first studied at Weimer College, North Carolina. Now she is at Loma Linda University, California.

Pastor Mpyisi at the High National Council



Certificate of appreciation awarded to Pastor Mpyisi by King Kigeri V Ndahindurwa Jean Baptiste's sister



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