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The Role of the Pastor in Stewardship of the Church during the Covid-19 Pandemic

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Abstract. The church is currently in a difficult time to be able to perform all services, as a result of this ongoing pandemic. Shepherds have a fear of pandemics but shepherds are also in their calling to continue to serve. Through descriptive qualitative research methods, it can be concluded that pastors can do this by equipping and understanding about stewardship according to the Bible. Furthermore, in the ministry, bringing the relationship between the Church and Stewardship as a basis for actualizing so as to carry out the duties and Role of the Pastor in Church Stewardship which is currently aimed at stewardship during the COVID-19 pandemic. Although the problem of this disease outbreak cannot stop the pastor from carrying out church stewardship services, because the church must continue to be able to adapt and survive in its dependence on God, so that the church can do various ways in accordance with the rules of the government health protocol program which must be strictly adhered to.

Keywords. Shepherd, Steward, Pandemic, Church, Devotion

Introduction

Stewardship is a very important part of Christianity. From the very beginning of creation, God called humans to manage the earth and everything in it (Genesis 1:28). This responsibility is a gift given by God to humans. The role of man, is not as the owner or ruler of the earth and everything in it, but as a worker or servant who is given the task to regulate and manage gifts from his master. Stewardship is a reflection and lifestyle of all believers. Because what believers do must be accounted for before God, even if they don't do anything they must also be held accountable. Stewardship is an indicator of the spiritual maturity of a Christian.

In principle, the definition or understanding of stewardship in general is the position, duties, or service of a steward.¹ Another definition of stewardship includes man's responsibility to, and use of, everything God has entrusted to him (life, body, time, talents and abilities, possessions), to serve others and his knowledge of the truth. The steward "concerns wisdom and the unselfish use of life."² According to Cooper White, stewardship is not solely or primarily with money or goods. The practice of stewardship is followed by spirituality, in the

¹ Jean L McKechnie, *Websters New Universal Unabridged Dictionary* (Simon and Schuster, 1979), 1786.

² Paul G Smith, *Managing God's Goods* (Southern Pub. Association, 1973), 21.

sense that the practice of stewardship is accompanied by carrying the cross of God.³ The practice of stewardship that takes place often comes out of identity as a disciple of Christ. Living on such a path is a process that will purposely lead the believer to face every challenge. Therefore Cooper White said that stewardship must be based on spirituality.

Mariani Harmadi and Adi Dharma Budiartman have also studied the topic of the Pastor's Role in Church stewardship during the Covid-19 Pandemic. Mariani Harmadi and Adi Dharma Budiartman conducted research on Shifting Pastoral Theology Perspectives to Virtual Services During the Present and Future Pandemic Period. The conclusion of this research is that in any situation, the pattern of shepherding based on God's Word (John 10:15) to be present in assistance by praying, paying attention, caring for, strengthening, comforting, providing spiritual food for thirst and hunger for truth is the essence and function of a shepherd. Susanto Dwiraharjo also conducted a similar study in an article entitled Digital Church Theological Construction: A Reflection on the Biblical Worship Online in the Time of the Covid-19 Pandemic.,⁴ with the conclusion that the church must be able to contextualize a change without losing its essence as the body of Christ. Based on these two studies, there are still things that have not been researched, namely the role of shepherds in stewardship during the pandemic. Therefore, this article will research and discuss this topic.

Method of writing

The method used in this research is descriptive qualitative,⁵ with a literature study approach related to the concept of stewardship. The author examines several parallel biblical texts that describe stewardship and investigated to obtain information about the meaning of church stewardship correctly and applied in this pandemic era. The author explores this information through various references such as journal articles, conferences, books, and other publications.

Stewardship According to the Bible

At the beginning of creation, God called man to be responsible for the earth and everything in it. This great responsibility is a gift given by God, and is given free of charge. The role of man is not as the owner or ruler of the earth and everything in it, but as a servant/worker who is given the responsibility to regulate and manage gifts from his master..⁶ God said: "Let us make humans in our image and likeness, so that they may have dominion over the fish of the sea and over the birds of the air and over the livestock and over all the earth and over all creeping things that creep on the earth" (Genesis 1: 26). In the Book of Genesis there is a word ruling over the fish in the sea... this proves that humans have an important role in managing the earth, as a mandate from God. It speaks of devotion to God or stewardship of God. The issue of devotion or stewardship is a matter of how the church leader or believer uses his or her life.

³ Michael L Cooper-White, "Christian Stewardship in Light of a Theology of the Cross 1," *Dialog* 48, no. 2 (2009): 203.

⁴ Susanto Dwiraharjo, "Konstruksi Teologis Gereja Digital: Sebuah Refleksi Biblis Ibadah Online Di Masa Pandemi Covid-19," *EPIGRAPHE: Jurnal Teologi Dan Pelayanan Kristiani* 4, no. 2 (2020): 154–69, <https://doi.org/10.33991/epigraphe.v4i1.145>.

⁵ Sonny Eli Zaluchu, "Strategi Penelitian Kualitatif Dan Kuantitatif Di Dalam Penelitian Agama," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 4, no. 1 (2020): 28–38, <https://doi.org/10.46445/ejti.v4i1.167>.

⁶ Ramona Vera Amiman, "Penatalayanan Gereja Di Bidang Misi Sebagai Kontribusi Bagi Pelaksanaan Misi Gereja," *Missio Ecclesiae* 7, no. 2 (2018): 164–87.

Because believers are followers of Christ who believe in the Bible as a guide for life, believers need to learn the basics of stewardship from within the Bible.

The Old Testament use of the term stewardship meant the head of the household. In Hebrew הוא הכשר (ha is hasher al) found in Genesis 43:19; or head in Genesis 44:4 (אֲשֶׁר אֶל : asher al babyth) which means the person to whom he is entrusted with the responsibility and duty to head and manage property and all activities in the household. Another term that is still related to this meaning is a servant born in the house of his master, who is accepted and has the right as heir found in Genesis 15:3-4 (מִשְׁקֵהָ : ben mesheq). Besides that, there is also the term : sar (Hebrew) which means one who serves (1 Chronicles 28:1), in the position of a prince, or head of the army..⁷

As happened in the life of Abraham, he assigned Eliezer to manage his household. Having a trusted servant to manage his property and household affairs, that servant is Eliezer. He is the steward or householder of his master, managing the property and affairs according to the will of Father Abraham, the owner. His work orientation is to manage what has been mandated. "Manage" comes from the word "manage" which means to manage, organize, organize; the person with the task is called the "manager". In the book of Genesis, the steward is also called "the head of the house" (Genesis 43:16,19;44:4), "the head of the palace" (Isaiah 22:15).

From the mandate that God commanded humans in Genesis 1:26-28, here God gives the right to humans to be managers, or God on earth in managing His creation, because humans have been created "in the image" with God. So the first principle in devotion is that Allah is the owner of all things; The second principle is that humans who have been created by God are given the task of being the caretakers of His creation. This does not mean that ownership of everything is left to man. Remember that humans themselves are also God's creations, and they also belong to God. Actually for the Christian, his self-possession is doubled, because he has been redeemed from his sins. As Paul said, "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought and the price has been paid: Therefore glorify Allah with your body!" (I Corinthians 6:19-20).⁸

Ellen G. White said "A steward likens himself to his master. He accepted the responsibility of a steward, and he was to act in his master's place, doing as his master did when he presided. The attention of the master becomes the attention of the steward. The position of a steward is an honor because his master trusts him. If in any way he acts selfishly and diverts the profits made by trading in his master's property for his own benefit, he has violated the trust placed in him."⁹

Through the understanding of the words above, it can be explained that the steward in the Old Testament is a person who can be trusted and given the right and responsibility to head, manage and do everything that is entrusted to him. The steward has the status as an executor who has rights and obligations, in which there is responsibility for the tasks assigned to him, which aims to carry out his service to his master and not for personal gain.

Whereas in the New Testament, the equivalent of stewardship is the word stewardship which comes from the Greek word (oikonomia), which comes from two words, namely oikos which means house and nemein which means to take care of. In the ancient Greek world oikonomia had many meanings, but referred to the administration or management of the

⁷ BibleWorks ceased operation as a provider of Bibleworks, "BibleWorks," 2018.

⁸ Yakob Tomatala, "Penatalayanan Gereja Yang Efektif Di Dunia Modern," *Malang: Gandum Mas*, 1993, 10.

⁹ Ellen G White, "Testimonies for the Church/9 Testimony Number 37," *Testimonies for the Church*, 1992, 249.

household. Oikonomos is then translated as stewardship in English, which means the responsibility entrusted to take care of all household matters. The word stewardship is often interpreted as, a servant who is given responsibility for money, property, goods and human resources. So this word carries the idea, that an owner or master who gives trust and responsibility to someone or a servant to take care of an ownership.¹⁰

The New Testament also contains the word epitropos (Matthew 20:8, Luke 8:3, Galatians 4:2) which is used to describe someone who functions in stewardship. Epitropos describes someone who has the honor and trust to carry out a certain task.¹¹ In the new LAI translation, the word is interpreted as foreman, treasurer and guardian. Epitropos is intended to describe someone who is entrusted or entrusted with a responsibility. Jesus explicitly described stewards as an integral part of the purpose of His coming by saying, "The Son of man did not come to be served, but to serve, and to give His life as a ransom for many" (Mark 10:45). Jesus said that the ministry that was being carried out was an assignment received from the Father (John 7:16-18, 6:37-40, 12:49-50). This task is a responsibility and trust of the Father in Him, which must be carried out thoroughly and responsibly.¹² In 1 Corinthians 4:1,2, the apostle Paul referred to himself and his fellow workers as stewards of God's secrets. Then in Titus 1:7, Paul calls the overseers of the church God's stewards. The Apostle Peter in 1 Peter 4:10 considers himself and Christians as stewards of God's grace.¹³ But in their letters, the apostles also used the term oikonomos to refer to Christ's ministers.

Steward in the New Testament means a person who has honor and trust, based on the full delegation of duties and authority to carry out a special work entrusted to him. Meanwhile, stewardship is more related to the tasks and rules that are made to support the implementation of these tasks.¹⁴ In the prayer that Jesus taught His disciples, He not only commanded them to ask that God's name be sanctified, that He bring His kingdom into the world, and His will be done on earth as it is in heaven, but also that they ask what they need in their life on earth, namely their daily bread or food, forgiveness of sins, which they do every time to God and to their fellow human beings, deliverance from the temptations and evils that constantly threaten their lives. . Accordingly He commissioned His disciples to serve one another and to be "generous, just as their Father in heaven is" (Luke 6:36). Within this framework we must understand the parable of the "good Samaritan" (Luke 10:25-37). Whoever wants to follow Jesus, he must be willing to give and serve, just as Jesus did in His life.¹⁵

Therefore, as a church leader, one of them is responsible for administrative stewardship in realizing effective church services. The pastor of the congregation has the responsibility to bring the church he leads to be able to provide answers to the needs of the people, one of which is by providing good administrative stewardship.¹⁶ The organization through the role of the leader, namely the pastor of the church, should provide services in its management that are fast,

¹⁰ Richard B Cunningham, *Creative Stewardship* (Abingdon, 1979), 17.

¹¹ Tomatala, "Penatalayanan Gereja Yang Efektif Di Dunia Modern," 11.

¹² Tomatala, 12-16.

¹³ M.S. Anwari, *Peranan Penatalayanan Dalam Pengembangan Jemaat* (Malang: Gandum Mas, 2002), 7.

¹⁴ Tomatala, "Penatalayanan Gereja Yang Efektif Di Dunia Modern," 12.

¹⁵ Abineno J.L.Ch., *Diaken Diakonia Dan Diakoniat Gereja*, (Jakarta:BPK Gunung Mulia, 2010),5.

¹⁶ Markus Sudjarwo, "Mengaplikasikan Integritas Gembala Jemaat Menurut Surat-Surat Pengembalaan," *EPIGRAPHE: Jurnal Teologi Dan Pelayanan Kristiani* 3, no. 2 (2019): 173, <https://doi.org/10.33991/epigraphe.v3i2.47>.

sophisticated, effective and efficient. This service will be very helpful for shepherds in finding information for carrying out their ministry duties.¹⁷

The Relation Church and Stewardship

The word church comes from the Portuguese word *igreja*, which is a translation of the Greek word *kyriake*, which means belonging to God. The word *kyriake* as a designation for the fellowship that belongs to God. This word is not found in the New Testament, this term was only used after the time of the apostles, namely as a designation of the church as an institution with all its regulations. What is meant by God's possession are those who believe in the Lord Jesus as their Savior. So, the church is a community of believers. Whereas in the New Testament, the word used to describe the fellowship of the faithful is *ekklesia*, which means a meeting or assembly of people who are called to gather. They gathered because they were summoned and gathered.¹⁸

Weinata Sairin in the book *The Theology of Encounters*, gives a formulation about the church, namely the church is not of this world, but she was sent into the world. This sentence that reveals the identity of the church, explains that the church is not an institution that comes from this world, like other institutions. The church is understood as a fellowship founded by God Himself, but at the same time the church is sent to work in the midst of this world, to demonstrate the peace of God. The figure of the church as a fellowship belonging to God contains an assignment dimension. In other words, the church is a fellowship that is being sent, a fellowship that is in the middle of the road, a fellowship that has not yet arrived at its final destination, so that the church should not be trapped in a static attitude, but must be observant in looking at the environment and the context around it.¹⁹

In dynamic conditions, the church carries out its mission in all places and throughout the ages. The mission of the church never changes, but the form and approach in carrying out the mission can vary according to the context of space and time, so that the mission of the church can be carried out properly. The mission of the church requires that the church live according to the Gospel and stand firm in one Spirit and requires that the churches as one body, one heart, of one mind, strive for the faith generated by the gospel message and require them to understand each other, care for and serve for the common good.

John Stott in A. Naftallino understands mission *dei* by being a witness to the real presence of God in the midst of life. God's presence also reveals His mercy to fallen humans. In this way, the church is required to display the self-image of Christ and consistently live in the truth, dare to declare the truth, and bear witness to the truth. The church is not a human institution or organization that consciously propagates its teachings and beliefs. The church is a community of believers bound by love, living in the power of the Spirit and built up by Christ.²⁰

The vocation of the church requires the church to fight every disease, powerlessness and injustice that occurs both within the church and in society. The church is obliged to cultivate and maintain responsibly all the resources it has. The mission of the church which is contained in the three vocations of the church (*koinonia*, *marturia* and *diakonia*), must be carried out as well as possible in the right way according to the context. In that context, the church is

¹⁷ Matius Julianes, Barthomius K Jiu, and Mikha Agus Widiyanto, "Peranan Penatalayanan Administrasi Bagi Efektivitas Pelayanan Gembala Jemaat," *Jurnal Teologi Praktika* 1, no. 1 (2020): 43–52.

¹⁸ Harun Hadiwijono, *Iman Kristen* (Jakarta: BPK Gunung Mulia, 2007), 262–63.

¹⁹ Badan Litbang PGI, *Teologi Perjumpaan* (Jakarta: BPK Gunung Mulia, 1993), 96.

²⁰ A. Naftallino, *Misi Di Abad Postmodernisme* (Jakarta: BPK Gunung Mulia, 2009), 166.

constantly called upon to understand the context and see the changing times. The church is a community that witnesses and serves. The church is a tool or medium to carry out God's saving work in the midst of the world by carrying out the three duties of the church's calling which are an inseparable unity, namely: *koinonia* (communion), *marturia* (witness) and *diakonia* (serve).

Synchronization between the church and stewardship must indeed be in harmony in providing a real impact on the ministry of the people. Rustiyati in the book *Independence of the DGI Church*, wrote that the term stewardship was first used by American churches which discussed the issue of church management and financing being the responsibility of all members of the congregation. Each must give according to his ability, both money, crops, livestock, labor and others. Stewardship is a task given by God to humans to responsibly manage all the resources they have.²¹

The church is the answer to people's faithfulness before God for their own calling and how to use resources to serve God's purposes in the world and salvation. The size of the stewardship responsibility will be seen through how well the church manifests in its theological practice and the church's mission. Church stewardship implies that the church, through its members, is given the trust and honor to head and manage and carry out the full mandate of Christ's ministry. In the implementation of stewardship, it is also related to the duties and rules that are made to support the implementation of these tasks. These rules are embodied in church and other regulations. Stewardship, when properly understood, provides a unique model for creative living. Stewardship is the key to interpreting and integrating the various dimensions of individual life and church life in ministry. Stewardship is man's responsibility before God to live every life in God's will as revealed in Jesus.

The church is a community of stewardship in God's primary purpose in human history. The church represents the beginning of a new man called by God. The church is a picture of God's family that provides a constructive starting point for understanding the church's stewardship of human, spiritual, and material resources in God's service. All stewardship in the church regarding its resources must contribute to the edification and unification of the church, in preparation for ministry and mission in the world. Jesus spoke a lot about stewardship and He introduced the principles of stewardship clearly. Correspondingly, stewardship shows human responsibility for everything God has given in this world. But on the other hand, God as the absolute owner gives humans full authority to build, work on and administer what He has provided. In other words, God not only calls man to do stewardship, but at the same time He also calls man to cooperate with Him. Through this, the church is called to carry out its responsibilities as stewards by empowering, utilizing, managing, and multiplying every resource it has, for the implementation of its ministry and witness in this world.

All Christian stewardship must be done with the awareness that church stewardship is a trust from God given to the church to take care of its household. In practice, church stewardship is guided by the stewardship performed by Jesus Christ. Church stewardship aims to build up the body of Christ and realize mission dei. The church as an institution that has membership in both congregations and assemblies, then in its management it requires stewardship.²² Although the services available in each church are not the same as each other, it depends on the needs of the people and the capabilities of the church.²³ Therefore, the ministry in the church really needs

²¹ DGI, *Penatalayanan Dana Gereja Dalam DGI, Kemandirian Gereja : Laporan Lokakarya Dan Konsultasi Keuangan Gereja* (Jakarta: DGI, 1985), 30–31.

²² Ferry Stephen Natahnael Bagindo, "Analisis Dan Perancangan Sistem Informasi Administrasi Gereja Pada Gereja HKBP Kamal Raya Ressort Cengkareng," *Jurnal Informatika Dan Bisnis* 5, no. 1 (2016): 30–39.

²³ Harls Evan R. Siahaan, "Aktualisasi Pelayanan Karunia Di Era Digital," *EPIGRAPHE: Jurnal Teologi Dan Pelayanan Kristiani* 1, no. 1 (2018): 23, <https://doi.org/10.33991/epigraphe.v1i1.7>.

stewardship, because there are many areas that must be handled by people who are competent in their fields. Moreover, the services provided must be professional. That is, God's servants have a good will and ability to serve in their respective fields. Each must be able to show the best service. The availability of good stewardship will greatly assist the Pastor in processing data sources to plan, design, implement and evaluate the services he performs.²⁴

Success in pastoral ministry cannot be separated from the role of church stewardship. The pastor in carrying out his duties requires good stewardship of the church. The services that are entrusted need to be organized and managed properly. It is through this stewardship that the Pastor can carry out his ministry effectively. Orientation on the implementation of service tasks on quality, so that service results can satisfy stakeholders (congregations and church councils). The system that applies management in church services is also not wrong. The church that continues to grow requires a lot of competent personnel in their fields, so there must be someone who manages all those who serve.²⁵

Stewardship is also an important subject in the ministry of the church, because stewardship is concerned with managing all the resources that God has entrusted to the church. Everything belongs to Him, but He has appointed the church as the custodian of His property. So the church is free to manage all these resources, but in the end it must be accountable to Him according to the guidelines contained in the Bible. Stewardship is the responsibility of the church that relates to duties and responsibilities, so in carrying out its stewardship, the church carries out the work of God that has been mandated to it and fully serves on behalf of God and is responsible to God for the implementation of all the work assigned to it. This responsibility for stewardship is an important part of the church. Because the Church was born and grew to serve others. The church in itself is aware of its vocation in the midst of the world throughout the ages.²⁶

The Role of the Pastor in Church Stewardship

As ministers of God in the ministry of the Word, who are called and have been theologically educated, Pastors are also required to perform many tasks known as pastoral functions. These functions have included leading worship services, preaching, administering the sacrament, ministering to groups and individuals and representing the congregation for the church and the world.²⁷

In this study, the Pastor is an important part of stewardship which has meaning that can provide an overview of the nature of the pastor in determining stewardship. The word 'shepherd' is translated from *poimen* (Greek) or pastor or shepherd (English) indicating his position as a leader, protector, caretaker, caring for, and his function as a provider of food, care for, and take care of others. In Acts 20:17, 28, the Apostle Paul uses the terms elder (older), pastor (shepherd), and overseer (bishop) for the same group in Ephesus. These terms have almost the same meaning but there are also differences as well as similarities. Elder (older) is the elders or elders indicate the position in which they are appointed as elders based on spiritual maturity. Pastor or Shepherd designates titles and practical functions in ministry. Overseer or bishop which means overseer appoints spiritual authority and responsibility (wider duties). This means that a person can become an elder (elder / elder) without having to become a pastor (shepherd) but on the

²⁴ Yakub B Subsada, "Prinsip-Prinsip Pertimbangan Utama Dalam Administrasi Gereja," (Malang : Gandum Mas, 2006), 23.

²⁵ Siahaan, "Aktualisasi Pelayanan Karunia Di Era Digital."

²⁶ Hadiwijono, *Iman Kristen*, 361.

²⁷ Walz, *Bagaimana Mengelola Gereja Anda*, (Jakarta :BPK Gunung Mulia, 2008), 7.

other hand a shepherd or pastor is an elder (elder). A pastor is not an overseer (overseer / bishop) but an overseer is also an elder (elder) and a shepherd (pastor). Not all elders are pastors and overseers and not all pastors or pastors are bishops (overseers).²⁸

Shepherding in a practical sense, can be interpreted with *zielzorg* (seelsorge) or pastoral care or maintenance of the soul. The term *seelsorge* has never been disguised. *Seel* or *ziel*, *nous* is the soul and *care* or *sorgge* means maintenance. *Sielsorge* is management that is always in a positive sense that cannot be distorted by current circumstances. The duties of pastors/pastors and other Christian helpers in terms of nurturing the soul (*seelsorge* or *zielzorg*, cure of souls, pastoral work, pastoral counseling, pastoral care) are not only spiritual but also include the state of human life as a whole. There is contained in it about the development or progress, and that progress can be an upward change or a downward change.²⁹ Because the pastoral ministry is always closely related to the overall ministry of the people.³⁰ The responsibility of the pastor's job is to actually live the truth of God's Word, grow and be able to follow God's will,³¹ so that every service that is carried out for the congregation is not just a routine but a life that relies on God in serving by relying on and adhering to the role of the Holy Spirit which is absolutely necessary in maintaining teachings and testimonies centered on Jesus.³² Pastors or spiritual leaders are also required to have good character that attracts the attention of others to imitate their lives.³³ So that when in stewardship he leads it does not become a stumbling block. Pastors must also serve willingly, self-devoted, humble and capable of being a good example.³⁴

And to have the primary task of those who are ordained to pastoral ministry is "to equip the saints for the work of ministry, for the building up of the Body of Christ" (Ephesians 4:12). Since the work of the ministerial ministry is to serve the church, Christians cannot understand that work apart from today's ecclesiology. The self-understanding of the church will always have a strong influence on the character of the pastoral ministry. Pastors are the core leadership of every congregation and moreover the leadership given by ordained pastors aims to lead the congregation to fulfill its mission in producing disciples of Jesus Christ.³⁵

The stewardship that is carried out requires the Pastors and church leaders as well as ministries that are trusted by God to live in dedication or devotion. The root of the word devotion is *servant/abdi/ebed* is (1) a servant or subordinate; (2) ransom slave; (3) employees (Big Indonesian Dictionary). Steward English also means servant and steward. So, the questions that talk about servants are devotion. In other words, devotion is talking about the service of a servant, or a person who is given the task of taking care of God's creation. This task and service cannot be separated from God's call, because the role of the vocation can determine whether the call to the person has indeed been called to be a servant of God who serves full time, because it is impossible for someone to carry out that service without certainty about the divine call.³⁶

²⁸ E.P. Ginting, *Pengembalaan Hal-Hal Yang Pastoral* (Bandung: Jurnal Info Media, 2009), 24.

²⁹ *Ibid.*, 53.

³⁰ Howard Rice, *Manajemen Umat Pendeta Sebagai Pengayom, Pemimpin, Pembina* (Bandung: Kalam Hidup, 2006), 17.

³¹ Andreas Sudjono, "INSPIRASI ROH KUDUS BAGI PENDETA DALAM MEMPERSIAPKAN KHOTBAHNYA," (*Antusias Jurnal Teologi Dan Pelayan*, Vol.1, No.2, 2011), 7.

³² Yonatan Alex Arifianto and Asih Sumiwi Rachmani, "Peran Roh Kudus Dalam Menuntun Orang Percaya Kepada Seluruh Kebenaran Berdasarkan Yohanes 16 : 13," (*Jurnal Diegesis* 3, no. 1, 2020), 1–12.

³³ Joyce Meyer, *Pemimpin Yang Sedang Dibentuk* (Jakarta: Immanuel Publishing House, 2005), 251.

³⁴ Calvin Sholla Rupa', "Ciri Khas Seorang Gembala Berdasarkan Perspektif 1 Petrus 5:1-4," *Jurnal Jaffray* 14, no. 2 (2016): 165, <https://doi.org/10.25278/jj71.v14i2.198>.

³⁵ Rice, *Manajemen Umat Pendeta Sebagai Pengayom, Pemimpin, Pembina*, 18.

³⁶ Warren W. Wiersbe and Howard F Sugden, *Memimpin Gereja Secara Mantap* (Bandung: Lembaga Literatur Baptis, 2003), 13.

And most importantly the local church pastor is the person most responsible for the stewardship of the church and the welfare of the local church.³⁷

Stewardship in The midst of COVID-19

In order to provide continuous and effective service to the people, under no circumstances should the church stop in its stewardship as part of the pastoral care.³⁸ 2020 is a year that worries all countries, including Indonesia. This was due to the emergence of the Corona virus outbreak, which began in the Chinese city of Wuhan, and spread to all corners of the world.³⁹ A global disaster that can be called a pandemic from the Corona virus or Coronavirus Diseases 2019 (COVID-19). A virus that is reported to the public that the COVID-19 virus is a new disease that attacks humans. This extraordinary event has made humanity around the world shaken by the Corona virus pandemic or COVID-19 which spreads worry and panic everywhere. Data that can be accessed in mainstream media is that hundreds of thousands of people are infected and thousands more have died. In Indonesia itself, the government has given appeals to the community in overcoming this epidemic so that it runs effectively and efficiently.⁴⁰

The World Health Organization or WHO also mentioned that there were cluster cases of pneumonia with unclear etiology originating from Wuhan City, Hubei Province, China.⁴¹ Then the corona virus outbreak has been declared a pandemic by the World Health Organization (WHO).⁴² This makes the COVID-19 pandemic the focus of world attention today. Because the spread of this disease outbreak continues to occur rapidly and widely, which has an impact on human social life, one of which is psychology and human behavior.⁴³ Reporting from the World Health Organization (WHO), the corona virus comes from coronaviruses (CoV) that cause diseases ranging from the common cold to more severe ones, namely Middle East Respiratory Syndrome (MERS-CoV) and Severe Acute Respiratory Syndrome (SARS-CoV). Meanwhile, the novel Corona Virus (nCov) is a new type that has not been previously identified in human cases. Corona virus is zoonotic, meaning it is transmitted between animals and humans. According to investigations that have been carried out Sars-CoV is transmitted from cats, mongoose, or civets to humans while Mers-CoV is transmitted from camels to humans. However, several cases of the corona virus have also circulated in animals that have never previously infected humans. This virus is said to have first appeared in a wild animal market in the Chinese city of Wuhan at the end of 2019. And it began to spread throughout the world and became a global pandemic until it entered Indonesia. The Corona virus entered Indonesia for

³⁷ Bob Waymire and Peter Wagner, *Pedoman Survei Pertumbuhan Gereja* (Malang: Gandum Mas, 1996), 10.

³⁸ Hasahatan Hutahaeon, Bonnarty Steven Silalahi, and Linda Zenita Simanjuntak, "Spiritualitas Pandemi: Tinjauan Fenomenologi Ibadah Di Rumah," *Evangelikal*, (Jurnal Teologi Injili Dan Pembinaan Warga Jemaat 4, no. 2, 2020), 235–50.

³⁹ Nur Rohim Yunus and Annissa Rezki, "Kebijakan Pemberlakuan Lockdown," (Jurnal Sosial Dan Budaya Syar'i 7, no. 3, 2020), 227–38.

⁴⁰ Dana Riksa Buana, "Analisis Perilaku Masyarakat Indonesia Dalam Menghadapi Pandemi Virus Corona (Covid-19) Dan Kiat Menjaga Kesejahteraan Jiwa," (SALAM: Jurnal Sosial Dan Budaya Syar-i 7, no. 3, 2020), <https://doi.org/10.15408/sjsbs.v7i3.15082>.

⁴¹ Kementerian Kesehatan Republik Indonesia, "Pedoman Kesiapsiagaan Menghadapi Coronavirus Disease (COVID-19)," Direktorat Jenderal Pencegahan Dan Pengendalian Penyakit, 2020.

⁴² Gita Laras Widyaningrum, "WHO Tetapkan COVID-19 Sebagai Pandemi Global, Apa Maksudnya?," National Geographic Indonesia, 2020.

⁴³ Ivan Muhammad Agung, "Memahami Pandemi Covid-19 Dalam Perspektif Psikologi Sosial," (Psikobuletin: Buletin Ilmiah Psikologi 1, no. 2, 2020), 68–84, <http://ejournal.uin-suska.ac.id/index.php/Psikobuletin/article/view/9616/5058>.

the first time through two people who were exposed to the virus after interacting with Japanese citizens who were positively infected. As of January 10, 2021, worldwide there are 89.7 million cases with 49.8 million recoveries and 1.93 million deaths. Meanwhile, in Indonesia alone, there were 818 thousand cases with 674 thousand recovered and 23.9 thousand died.

A person is said to have contracted the Corona virus at first it is difficult to detect. Because not everyone who is infected will immediately show symptoms, it takes two to fourteen days for an infected person to develop symptoms. The danger is that during that time, the person may interact with other people and transmit the virus they carry. This is why self-quarantine or self-isolation for two weeks is very important, especially for people who have recently traveled abroad or have close contact with Corona virus patients. As a result of the pandemic, the world has almost experienced global chaos that affects all aspects of life, whether economic, psychosocial, social, political, especially in church stewardship.⁴⁴

The impact of the spread of the virus not only affects public health, but also shakes up the country's economy. In fact, the world economy is currently under heavy pressure as a result of the virus.⁴⁵ The COVID-19 outbreak is not only a national problem in a country, but has become a global problem and problem.⁴⁶ After the second world war ended in 1945, it was only at the beginning of 2020 that the world entered a global disaster. A global disaster that occurred in 216 countries in the world. This global disaster is an outbreak of a disease called coronavirus disease 2019 (COVID-19) caused by Severe Acute Respiratory Syndrome Coronavirus-2 (SARS-CoV-2). The spread of COVID-19 disease is very fast, and it does not choose who will be infected.

Suffering due to COVID-19 is not only experienced physically by those who are exposed to COVID-19, many people due to COVID-19 prevention policies have to lose their source of income. The hope that the COVID-19 pandemic will soon pass is like smoke from fire because the number of confirmed COVID-19 patients is increasing every day. In such a situation the church must be able to adapt with regard to the service of worship and the church must be able to play an active role in helping congregation members who are affected by government policies related to social distancing.⁴⁷

The COVID-19 pandemic situation is not easy for everyone, but that doesn't mean there is no choice to look at the condition of this pandemic through a more relevant theological perspective. The Gospel of Matthew offers the concept of stewardship that can be an answer to the impact of the COVID-19 pandemic, which is the limited meeting, direct fellowship between members of the congregation because worship is carried out online.⁴⁸ Also during the COVID-19 pandemic, the service and income of God's servants and God's congregation experienced significant obstacles and declines. Not only in urban areas but in rural areas. Government regulations warn all devotees to limit themselves in social relations. Where before COVID-19 was experienced by the world, especially in Indonesia, God's servants were free to carry out their ministry duties, namely preaching in front of the congregation, visiting household worship,

⁴⁴ Yonatan Alex Arifianto, "Pentingnya Pendidikan Kristen Dalam Membangun Kerohanian Keluarga Di Masa Pandemi Covid-19," (Regula Fidei Jurnal Pendidikan Agama Kristen 5, no. 2, 2020).

⁴⁵ Chairul Baharudin, Iksan and Muhammad Abdi, Nur, "Ancaman Krisis Ekonomi Global Dari Dampak Penyebaran Virus Corona (COVID-19)," (AkMen Jurnal Ilmiah, 2020).

⁴⁶ Syafrida Syafrida and Ralang Hartati, "Bersama Melawan Virus Covid 19 Di Indonesia," (SALAM: Jurnal Sosial Dan Budaya Syar-i, 7, no. 6, 2020), 495–508, <https://doi.org/10.15408/sjsbs.v7i6.15325>.

⁴⁷ Indah Sriwijayanti, "Soteorologi Dalam Ijil Matius Bagi Konteks Pandemi Covid-19," *Danum Pabelum: Jurnal Pendidikan Dan Pelayanan* 17, no. 2 (2020): 50–57.

⁴⁸ Sriwijayanti.

-serving the sick, recreation, and other spiritual activities. However, after the COVID-19 pandemic, all services stopped and were hampered.⁴⁹

However, the problem of this disease outbreak cannot stop the church's stewardship service, because the church must continue to be able to adapt and survive in its dependence on God, so that the church can take various ways in accordance with the rules of the government's health protocol program which must be strictly adhered to. However, in church stewardship, it is necessary to be able to provide understanding to the pastor that the basic concept of stewardship based on Matthew 25 can be a reference that helps church leaders in their mandate to carry out church stewardship. As for church stewardship based on Matthew 25, there are several things that need to be considered, including the principles of stewardship, the basis of stewardship, forms of stewardship, good stewardship attitudes and appreciation for stewards, which lead the church to improve services during this COVID-19 pandemic.

Conclusion

God wants church leaders or pastors to be His obedient servants, and serve throughout their lives with devotion to Him. The real manifestation of obedience is the shepherd's willingness to work to serve fellow human beings by using the talents and gifts that God has given. Thus, it can be concluded that the role of the Shepherd in the stewardship of the Church during the Covid-19 Pandemic can be done by equipping and understanding about stewardship according to the Bible. Furthermore, in the ministry, bringing the relationship between the Church and Stewardship as a basis for actualizing so as to carry out the duties and Role of the Pastor in Church Stewardship which is currently aimed at stewardship during the COVID-19 pandemic Although the problem of this disease outbreak cannot stop the pastor from carrying out church stewardship services, because the church must continue to be able to adapt and survive in its dependence on God, so that the church can do various ways in accordance with the rules of the government health protocol program which must be strictly adhered to.

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⁴⁹ Herlince Rumahorbo, "Keteladanan Tanggung Jawab Yesus Sebagai Gembala Menjadi Dasar Pelayanan Hamba Tuhan Masa Kini," (Phronesis: Jurnal Teologi Dan Misi 3, no. 2, 2020), 130–46, <https://doi.org/10.47457/phr.v3i2.68>.

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