PROJECT ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

Theological Seminary

Title: COACHING EMMANUEL SEVENTH-DAY ADVENTIST CHURCH LEADERS AND MEMBERS FOR CHURCH PLANTING

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The Emmanuel SDA Church in the Griqualand District of the Cape Conference in South Africa has not been active in church planting. They had experienced some challenges when they attempted to do it in the past. They could not point to one church or branch that they started themselves. To remedy the situation I employ coaching to assist the church in its mission of church planting. The first step in the program development was to conduct a workshop where church planting and the strategies of outreach were pointed out. This served as a basis from which the church was now going to proceed in its work of church planting. The following part was to assist the church in putting those outreach methods into practice.

We requested the three cell groups that already existed to do Bible studies in Stock & Stock. These groups had leaders who had to make sure that they were functioning in the best way possible. The leaders were then taught some principles of coaching. These leaders were going to assist the groups to do the program outlined in

the workshop at the targeted area where a church planting initiative was going to be implemented. We had a successful campaign at Stock & Stock.

The coaching of the group members had a good success. Although there were challenges in the beginning, but the leaders were patient in coaching the members for success. At the same time they too were receiving coaching from me. As they were motivated to do more, so were the members in their groups. This had a positive impact on the work that was undertaken by the church.

As a result of this venture the church was awoken to vibrancy and the people who were discouraged became revived. Most of the people became aware of their talents and the potential of the church in outreach was realised. In the end there was a church branch that was organized in Stock & Stock, and there was also a follow-up program after the campaign. This program serves as a model for church planting in Emmanuel SDA Church and elsewhere.

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LEADERS AND MEMBERS FOR CHURCH PLANTING

A project

presented in partial fulfilment

of the requirements for the degree

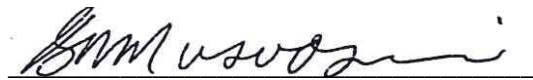Master of Arts in Leadership

by

Sicelo James Williams

June 2015

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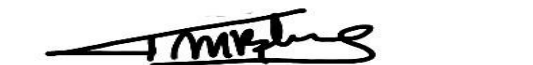Master of Arts in Leadership

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I dedicate this project to my wife, Virginia Williams,

for her love and unfailing support, zealous prayer,

and keen care she has taken for me

during my undergraduate and graduate studies.

TABLE OF CONTENTS

ACKNOWLEDGMENTS

CHAPTER 1

INTRODUCTION

Background of the Study

The Adventist Church has from the beginning believed in church planting. Russell Burrill notes, "The Seventh-day church was commissioned into existence as a church planting movement … According to the New Testament and according to Ellen White; God desires church planting to be the focus of His church as it attempts to fulfil the gospel commission."[1] Ellen White on the other hand has this to say on the work of God's church on this world, "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency."[2] In *Evangelism* she says, "Churches are to be organized . . . The cycle is to extend until it belts the world."[3] It is clear from these quotations that God has a big responsibility of church planting for his church on earth.

With such a task as this, one needs personnel who are willing to be qualified to do this work. Ellen White says, "God is calling for men and women who are willing

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[1] Russell Burrill, *The Life and Mission of the Local Church* (Fallbrook, CA: Hart Research Centre, 1998), 39-40.

[2] Ellen G. White, *Acts of the Apostles* (Washington, DC: Review and Herald Publishing Association, 1911), 10.

[3] Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1946), 19.

to experience travail of soul, men and women who are consecrated to His work."[4] At the inception of the Adventist Church the pioneers were skilled in church planting. "All clergy were itinerant preachers whose work was to raise up new churches or administer the affairs of the church."[5] One can notice that the work of the pastors in early Adventism was not to care for the established churches, but to plant new churches. "Clergy were paid to raise up new churches. If they failed to increase the church, they simply were not to be paid. The early Adventist Church saw no need of paying labourers simply to watch over the churches that were composed of believers."[6] According to this early Adventism practice the title *clergy* was exclusively used to those who were busy in evangelism. The clergy were workers who dedicated themselves to the spreading of the gospel message.

The challenge is that in the 21st Century church planting has taken the back seat with most of our leaders and churches. Many will be involved in church growth and will not venture into church planting. One leader who is the Director of Personal Ministry even uttered unbelievable words that "I have reservations in church planting." He stated that his aim was for leaders to focus on mega churches. When I was an intern one pastor who was my supervisor told me plainly to my surprise that evangelism was not his speciality. One could just imagine that if this is the view of church leaders on church planting, it may be the same or worse with ordinary church members.

The other challenge is that those who tackle church planting do not do it well and as a result it does not succeed as it should if it was done well. Because church

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[4] Ellen G. White, *An Appeal for Self-supporting Labourers* (Nashville, TN: Associated Lecturers' Bureau, 1933), 19.

[5] Burrill, *The Life and Mission*, 155.

[6] Ibid., 156.

planting is one of the many strategies that are being tried today and because of the leaders' negative view, it is not done effectively. Many times churches start a campaign with the intent to plant a church, but because some critical steps of church planting are not done, or are not done properly, they fail to plant a church. Sometimes because of a lack of training on the part of the leaders and church members, the initiative does not bear the expected results. It is necessary that we learn from the experience of our pioneers when church planting was done well and churches grew rapidly.

Local church leaders and members need the assistance of a coach to make sure that churches are planted successfully. The coach here must be someone who has beside the skill for coaching, a profound knowledge on church planting. The role of coaching can be filled by the local pastor or a pastor assigned by the conference. It will rest upon the conference to train its pastors as coaches and also to assign them to places where they will make sure that churches are planted. A coach that can be assigned to assist the people will make sure that the people achieve their goal of successfully planting a church.

Statement of the Problem

Emmanuel SDA Church has been in existence for almost ten years, but at the moment its members have not planted a church. They are at the moment focused mostly in in-reach programs than outreach programs. It seemed as if the leaders and church members have not been exposed to the assistance of a person coaching them to do church planting.

Purpose of the Research

The purpose of this research is to equip church leaders with the coaching skills on church planting to enable them to coach members in church planting activities. It is hoped that by oral training and by modelling leaders will be empowered to work with the rest of the members to effectively plant churches.

Significance of the Research

This study will equip church leaders with the basic knowledge of church planting which will culminate in a new church plant. The church leaders will have a coach who will assist them in the task and will help them gain knowledge in coaching. The methods of coaching and church planting that have been discovered in this study will be made available to other districts and pastors throughout the conference.

Definition of Terms

A definition of **coaching** is, "training or development in which a person called a coach supports a learner in achieving a specific personal or professional goal."

Church Planting is "a process that results in a new (local) Christian church being established. It should be distinguished from church development, where a new service, new worship center or fresh expression is created that is integrated into an already established congregation. For a local church to be planted, it must eventually have a separate life of its own and be able to function without its parent body, even if it continues to stay in relationship denominationally or through being part of a network."[7]

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[7] "Coaching," and "Church Planting," Wikipedia, accessed 12 February 2013, http://www .en.wikipedia.org.

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Delimitations of the Study

The study will focus its coaching and church planting objectives in the Griqualand West District. The District has eleven congregations but I will only focus on one church, the Emmanuel SDA Church. Therefore, the research is limited only to this particular church.

Methodology

In this research project I reviewed literature on coaching and church planting. I also interviewed elders and other church leaders about the challenges that led the Emmanuel Church to fail to engage in church planting. Then after this a survey was administered to find out what the leaders and church members knew about church planting, coaching and also their preparedness to be coached. I then identified the areas of church planting where I needed to coach them. Then the next step for me was to prepare a church planting program, implement and evaluate it.

CHAPTER 2

COACHING: A CRITICAL FUNCTION OF LEADERSHIP

Coaching is a critical function of leadership. It has been observed by NHS

Leadership Centre that when leaders incorporate coaching into their leadership there

is a greater chance of success in grooming the next generation of leaders. On the other

hand, when leaders fail to coach, it takes longer to groom next generation of leaders.

Because the value of coaching is recognized, many organizations use coaching as a

means of developing leaders and skilled personnel to achieve their objectives.[1]

If successful organizations use coaching as their best method of grooming new

leaders, the church should utilize coaching to achieve the best results. In this chapter

we will look at coaching from a business perspective and the factors that make it the

ideal skill to use. And we will also look at churches that are already utilizing this skill.

The purpose of this exercise it to know more about coaching and also to earmark it as

the method to use in addressing the challenge of Emmanuel SDA Church's inability

to do church planting.

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[1] The King's Fund, "The Future of Leadership and Management in the NHS: No More Heroes," accessed 16 June 2015, http://www.kingsfund.org.uk/sites/files/kf/future-of-leadership-and-management-nhs-may-2011-kings-fund.pdf.

A Brief History of Coaching

Brendan Cunningham noted that coaching has probably existed as long as people have inhabited the earth.[2] Cunningham then continue to say that "for centuries, world's athletes, painters and artists, even kings, rulers and generals have employed personal coaches to develop and enhance their performance."[3]

One online article observes that the concept of coaching has been around for as long as the human race itself. The author notes, "Right from the earliest days the older or more skilled taught the young how to hunt, cook, paint pictures on cave walls and just how to be useful and effective members of their tribes or communities in general."[4]

The word *coach* first occurred in English in the 1500s. It is referred to a particular kind of carriage that transported people from one place to another. Of course today the idea of coaches 'carrying' individuals is completely opposed to the underlying philosophy of coaching which is based on an active, collaborative partnership.[5]

In the 1850s the word coach was used in English universities to refer to a tutor or person who helped students prepare for examinations.[6] When you look at coaching at the previous paragraph you will not connect it with coaching as we refer to it today.

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[2] Brendan Cunningham, "The History of Coaching," accessed 25 February 2013, http://excelleronconsulting.com/history.

[3] Ibid.

[4] Performance Coaching International, "Performance Coaching," accessed 25 February 2013, http://www.performancecoachinginternational.com/resources/articles/historyofcoaching.php.

[5] *Business Dictionary*, Uitgewers Publishers, Pretoria, (2009), s.v. "Coach"

[6] Percy Zeus and Suzanne Skeffington, *The Coaching at Work Toolkit* (Australia: McGraw-Hill Australia, 2002), 6-7.

The question could be raised, "When did coaching begin as a skill that can be utilized in business?"

Coaching as a management skill was first introduced in the 1950s. The profession was at this time introduced and there was widespread training and credentials for coaches. It took time for coaching to receive attention from management companies, but in the 1980s coaching began to emerge as a new and powerful discipline.[7]

One may wonder as to the reason why coaching thrives in business today. The following reasons are cited as to why coaching was introduced to business. As business is always changing there is a need for leadership and guidance from professionals to support and assist individuals in companies and to manage changes. There was also a decline in the work of business therapist who went to the cooperate world and the success of sports coaches influenced the business world to also have business coaches. [8]

The Definition of Coaching

It is well to know the historical part of coaching but it is equally important to know what coaching really is in a nutshell. According to Strong and Vorwerk a general description of the coaching process would be: First the coach will be assisting a learner or learners to develop and refine skills, and second he will be assessing performance, identifying spots and providing feedback, and thirdly he will also be providing challenge, support, focus and reinforcement during the learning process.[9]

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[7] Zeus, *The Coaching at Work*, 7-8.

[8] Ibid., 8.

[9] Lisa Strong and Chris Vorwerk, *Developing Coaches, Mentors and Workplace Instructors* (Randburg: Knowres Publishing, 2007), 7.

In most cases the coach would be an experienced practitioner who would assist others to reach similar levels of expertise. Dembrowski says, "Coaching is the art of improving the performance of others."[10] Meyer and Fourie argues it as a tool to develop employees: "Coaching is used to develop specific skills of an employee in order to help him/her to do a better job."[11] Tony Stolzfus put coaching this way: "Coaching is the art of helping people grow without telling them what to do. Coaches are change experts who help us take responsibility and act to maximize our own potential."[12]

Coaching is a rapidly growing profession with specific skills sets and techniques that support people in making important changes. It is not a vague kind of help.[13] Coaching is a mutual and special relationship between two individuals who are working together in setting and achieving professional goals.[14] Coaching, "in its essence, enables clients to gain insight into the underlying dynamics of the challenges that they face, and guides them to apply the insights in the real world to create the desired change."[15]

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[10] Sabine Dembrowski, Fiona Eldridge and Ian Hunter, *The Seven Steps of Effective Coaching* (London: Thorogood Publishing, 2006), 173-174.

[11] Marious Meyer, and Leon Fourie, *Mentoring and Coaching* (Randburg, Johannesburg: Knowres Publishing, 2004), 116.

[12] Tony Stolzfus, *Leadership Coaching* (Carol Stream, IL: Tyndale House Publisher, 2005), 6.

[13] Jim Knight, *Coaching Approaches and Perspectives* (Newbury Park, CA: Corwin Press, 2009), 173.

[14] Jan Robertson, *Coaching Educational Leadership* (Wellington, New Zealand: NZCER PRESS, 2008), 4.

[15] Dianna Anderson and Merrill Anderson, *Coaching That Counts* (Burlington, MA: Elsevier Butterworth-Heinemann, 2005), 20.

Benefits of Coaching

While coaching takes time and effort the benefits it affords are well worth the investment. When an organization purposefully chooses to include coaching as part of the leadership approach, not only does the organization benefit; the benefit also spill over to the individuals who are being coached.

Benefits to the Organization

The obvious benefit of coaching to an organization is the fact that the organization will be more successful in its field of expertise. It becomes easy for the company to support major culture change initiatives after a coaching session. In addition there will be a stronger connection between the objectives of the individual employees and the company objectives. The organization will also benefit from the fact that coaching develops an individual at a convenient time without obstructing the work of that individual. Coaching will also provide feedback to the company of the issues that need to be tackled and will do this without giving the names of the participants of the coaching session.

Benefits to the Individual

When leadership takes the coaching approach the individual employee will be able to clearly see the organization's strategic purpose and the role that they have to play in the organization. The individual will be able to distinguish between important and urgent tasks and thus will be in a position to rank them in their order of importance and priority. He/she will also know when specific tasks are supposed to be finished. Thus the individual will also acquire time management skills in the process.

In a coaching environment the employee will have increased competence in particular skills, like presentation skills, interview techniques or building

relationships. The individual will be able to integrate short and long-term aspirations, for example the employee will be able to work through where a current job is leading.[16]

From the observations above it is obvious that to a large extent the benefits that coaching brings to the employee also enhance the organization. A better employee serves the organization better. Besides when the employee senses personal advancement at work he/she is likely to have a higher level of morale resulting in higher productivity. There is, therefore, a very fine line between the benefits of coaching to the organization and to the individual. In short, coaching is mutually beneficial to the organization and the individual.

Coaching Today

Coaching is used today by many companies to train their leaders and to help the people to perform better. Ann Pace has the following to say about coaching, "While many training professionals consider coaching skills to be strategic tools in employee development, a recent study shows that top leadership development initiatives apply coaching techniques to daily performance-related, operational tasks."[17]

According to another study published in 2007 by Sherpa Coaching, business people sampled globally up to 49 percent of companies hire executive coaches for people who need leadership development than for any other reason.[18] Coaching is

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[16] Donald E. Foss and Robert. J. Troppmann, *Effective Coaching* (New York, NY: John Wiley and Sons, 1981), 26-28.

[17] Ann Pace, "Coaching Gains Ground," accessed 17 June 2011, http://connection.ebscohost .com/c/articles/32926936/coaching-gains-ground.

[18] Sherpa Coaching, "The 2008 Sherpa Executive Coaching Survey," accessed 12 November 2011, http://www.abetterperspective.com/SherpaExecutiveCoachingSurvey2008.pdf.

being recognized as a tool to develop leaders more that the methods or tools that were used in the past. Those companies that use coaching in developing their leaders end up with more capable leaders who are able to even develop other leaders as well.

Stolzfus makes a bold statement when he asserts, "In the future, people who are not coaches will not be promoted."[19] This statement suggests that coaching is increasingly becoming a critical skill. Business organizations are increasingly seeing the benefits of coaching and many companies are trying to train management to include coaching approaches. Some organizations contract coaches to train the leaders and to equip the workers for more output. Companies that take these innovative measures tend to enjoy the benefits in higher productivity.

Different Kinds of Coaching

There are different kinds of coaching that an organization can employ. The use of these types of coaching depends on the situation at hand. A coach could choose to use team coaching, performance coaching, gestalt coaching, or solution-focused coaching. There are times when a skilled coach will use more than one type in a particular situation. In this section we will discuss each one of these coaching styles and find out about their benefits to organizations.

Team Coaching

The word 'team' refers to a group of people working together for one purpose or another. Team coaching happens when a coach is responsible for coaching a team of employees, such as a department or section in an organization. In this case the coach is the one who is the leader of the big group. Sometimes the people can be

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[19] Tony Stolzfus, *Leadership Coaching,* (Carol Stream, IL: Tyndale House Publisher, 2005), 7.

divided into smaller groups which are led by team leaders. In this case the coach has to coach the team leaders to make sure that the teams fulfil their purpose.

The benefits of team coaching is that the team will be able to understand the differences and similarities among each other. And as they continue in their team activity they will develop common goals and objectives that will assist them. The coach should then get the team to focus on the achievement of their objectives. The team must also identify barriers to team performance and eliminates them. They must also recognise the contribution of each team member and build on those strengths. [20]

Performance Coaching

Performance coaching is when coaching is used to increase the work performance of an individual worker, leader and organization. To achieve this goal the performance coach uses coaching methods to help the individual to change his/her behaviour and adopt new ones that will help them in personal and professional success.

Performance is an important factor in the effectiveness of leaders, in matters relating to leaderships, decision-making, relationships, creativity, stress, time management, meetings, and handling of day-to-day tasks and it makes the leader effective.[21]

At times person may have some challenges which are not critical. Correcting those challenges might take time and effort but still add no real value to the company. If this is the situation, it may be wise to ignore the challenges. However when the

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[20] Marious Meyer, and Leon Fourie, *Mentoring and Coaching* (Randburg, Johannesburg: Knowres Publishing, 116.

[21] Gladeana McMahon and Averil Leimon, *Performance Coaching for Dummies* (England: John Wiley and Sons, 2008), 8.

challenges are related to skill deficiency the coach may need to take remedial action. Training becomes critical in such cases.

If a person cannot perform a task, the coach must find out whether the person could do the task before or has never done the task before. If the person has forgotten the task it will be necessary to retrain the person. People lose their skills if they do not use them often. Retraining often take time and may cost money. Management should note that skills maintenance is more effective and efficient than retraining someone who has lost a skill. If the skill is used infrequently, the coach should maintain a level of performance by providing a regular schedule of practice. He has to make sure that an opportunity is created where the skill has to be practised.

If the skill is used regularly but still seems to deteriorate despite its regular use, the coach should provide regular feedback. Sometimes the individual simply does not do what is required. In this case training will not be of help. Other remedial actions may need to be taken as deemed fit. This may include attempts to create a favourable situation is allow the person to perform his duties.

Sometimes people do not do as they are expected because they are "punished" for doing what they have to do. There are times in organizations where most of the people are doing what is wrong and the one who attempt to do right is perceived as making himself better than others, or that he does what he does to be liked by the boss. When desired performance leads to punishment, people will neglect it altogether. When things are like this, the coach must work a way that will reward performance rather than punish it.

There are also times when it seems to the employee that performing does not really matter. This is when there is no recognition for good performance. If there is no favourable situation for performance which will be noticed by the performance of

task, then the coach has to create such a situation. There must be incentives to reward a job well done. People may sometimes be faced by obstacles when they want to perform but if there is a reward they may exert the needed effort.

Most people want to do a good job. When they do not, it is often because there is an obstacle that prevents them from performing. The coach must find out about that obstacle and create a favourable circumstance that will enable the person to do his job without being hindered. Performance is the ultimate goal of every organization, so to remove every obstacle from performance of duty will be the ultimate goal of every coach or company.[22]

Gestalt Coaching

The gestalt psychological view is that what we see and how we perceive things is not an objective reality but the result of who we are at one moment in time. A student who fails his final examination sees no future for himself. He sees himself as a failure, a stupid person who will never amount to anything. What makes sense in a particular context changes momentarily. In an attempt to organize the dynamic complexity of experience, we tend to arrange things in a way that makes sense according to our current thinking, prior experience or preoccupations.

Additionally, we reinterpret our world in some way in the light of new experiences and thus our understanding of who we are through our experiences is continually shifting. An important aim in gestalt coaching is to explore this subjective

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[22] Robert F. Mager and Peter Pipe, *Analysing Performance Problems* (Belmont, CA: Fearon Publishers, 1970), 11-19.

world in a way that enables the coachee to access a wider range of choices and make the most of their capacities.[23]

What the coach could do in the previous example is to open to the coachee a wide range of choices to choose from. He may indicate that when the client repeats his studies, he will likely be much better that his classmates and that he will succeed at the end of the year. Then the many possibilities which were not possible to the coachee in his thinking will be open to him.

Solution-Focused Coaching

Many times when people consult a coach, they have insurmountable problems. These can be real or imaginary. Some of the problems can be based on things that happened in the past whose effects are still felt at the present. They can also be dating back to the client's childhood years. Some of the problems could be imaginary, those that the client make by thinking too much of a particular situation until they see no way of moving on with life. The coach then has to coach someone who has been wracked by negative thoughts of despair and discouragement.

With solution-focused coaching the coach uses techniques in trying to bring a positive approach to the client's challenges. He attempts to move the client from being an expert in his problems to a point where he does not focus on his problems any more but thinks about solutions to them. The coach does this by asking the client to create a scenario in future where his problems would have been solved. He then asked the client to talk more on that preferred future and clearly outline the benefit that it will have on the client and his family and those around him. The coach will also be tapping on the client's past successes to bring a point that if there was success in

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[23] Stephen Palmer and Alison Whybrow, *The Handbook of Coaching Psychology* (London: Routledge, 2007), 133-135.

the past, it could happen again in the future and could be a permanent reality in the client's life.

As the client is now at a stage where he is thinking about solutions to his problems, the coach then assists him to move a step higher. He encourages the client to live the preferred life that he has sketched so well. This is the time when what has been a theory becomes a reality. The coach will assist to make sure that this reality in not only started, but becomes embedded in the character of the client.

Qualities of a Good Coach

Good coaches tend to have common qualities. It is crucial that a prospective coach should not only identify the qualities of a good coach but also try to acquire them and to sharpen them.

Listening

Cormac Burke observes, "We have a radical need of others, not only to love or to be loved by them, but to learn from them."[24] When someone is listening to another that becomes a learning experience that must be taken seriously. The Collins dictionary describes listening as, "to concentrate on hearing something, to take heed, to pay attention."[25] Thomas Gordon notes that listening helps to prevent or minimize misunderstandings in person-person communication. This is sufficient reason for leaders to make the effort to become competent active listeners.[26] Maxwell puts value on listening when he says, "Value your listening and reading time at roughly ten times

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[24] Cormac Burke, *Man and Values* (New Rochelle, NY: Scepter Publishers, 2007), 85.

[25] *Collins Concise English Dictionar* (2008), s.v "Listening."

[26] Thomas Gordon, *Leader Effectiveness Training* (New York, NY: Bantam, 1977), 58.

your talking time."[27] Good listening is at the top list of the qualities of a coach. One may not last long as a coach without mastering this skill.

Questioning

Asking questions is another quality that a coach should have. In describing a question Collins Dictionary said that it is a form or words addressed to a person in order to elicit information or evoke a response.[28] This is always expected on all coaching sessions that the coach will ask questions to get clarity on the point that is presented by the client. A coach is not someone "who provides or tells answers"[29] to clients. The coach should always aim at asking open ended questions, those questions that require an explanation from clients and not the close ended questions that only need a "yes" or "no" answer. The coach must also be aware that asking questions must not be overdone. There are situation where a client is still pausing to organize thoughts. Asking questions in instances like these can confuse the client. Questions must not be used by the coach to fill up silences. They must be asked to obtain information and to have clarity of point mentioned by the clients.

Accountability

A coach must be accountable. To be accountable according to the Collins Dictionary means to be "responsible to someone or for some action, answerable, able to be explained."[30] The coach must be accountable for his actions. He/she must also

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[27] John C.Maxwell, *The 21 Indispensable Qualities of a Leader* (Nashville, TN: Thomas Nelson Inc., 1999), 141.

[28] *Collins Concise English Dictionary*, s.v. "Questions."

[29] Daniel Goleman, *Business: The Ultimate Resource* (London: Bloomsbury, 2002), 328.

[30] *Collins Concise English Dictionary*, s.v. "Accountable."

be accountable to finish the sessions that he will be having with the client. A coach must take responsibility for what happens in the sessions he has with the client. He needs to keep a record of his sessions for his own future use and also to refer to when something goes wrong.

Rapport Building

When a coach starts a session with a client, he should make sure that he initiates a relationship with the client. When a client comes to see a coach for the first session the attitude of the coach will determine whether the client want to have other sessions with the coach or not. This facilitating relationship, or rapport, will increase the likelihood of follow up sessions. Kennedy and Charles state, "Good Rapport arises, not out of studied efforts to get along well with others, but out of a simple and sincere effort to listen and hear accurately what they have to say."[31]

Client Focus

Whenever the coach starts a coaching session he needs to remember always that the focal point of the session is not himself, but the client. It is possible for coaches to focus on the process or on themselves as coaches and lose track of the important person in the coaching scenario, the client. Pragash Santhanam makes an interesting use of the "word clairvoyant" in discussing coaching. "The term clairvoyant originated from French, *clair* meaning *clear* and *voyance* meaning *vision*. Introducing a sense of clairvoyance into coaching allows the coach to focus on

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[31] Eugene Kennedy and Sara C. Charles, *On Becoming a Counsellor* (Bandra, Mumbai: Crossroad Publishing Company, 2001), 62-63.

foreseeing and understanding client needs, as well as encouraging him/her to think outside the box."[32] The coach must at all times focus on the needs of the client.

To a great extent the ability to focus on the needs of a client is related to the ability to empathise. A good coach must try to understand what it is like to be the coachee. When this happens then the values and needs of the coachee are kept in focus at all times.

Action Oriented

The coaching definition is that the coach helps the client to realise his/her potential and help the client toward reaching that potential. This involves action to be taken by the client. The coach then does not end in helping the client to realise his potential, but he goes further in assisting him to put the goals into actions. If coaching ends only in the session and does not proceeds to the actions by the client, it fails to accomplish its purpose.

Self-Management

A good coach must be able to manage him/herself at all times. A number of areas must be considered by the coach as he undertakes to manage himself. The coach must have self-awareness which is a good understanding of him/herself, his/her strengths and weaknesses, and how he/she appears to others. A coach must also be capable of self-regulation. This entails the ability to control him/herself and to think before taking an action. A good coach must also be motivated to succeed. Empathy – how well he/she understands other people's viewpoints. The coach must make sure

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[32] Prakash Santhanam, "Clairvoyant Coaching," accessed 12 November 2011, http://certifiedcoachblog.typepad.com/blog/2013/04/clairvoyant-coaching.html.

that he can manage himself and his emotions so that they must not be allowed to be a hindrance to the coaching exercise.

The Relationship between the Coach and the Clients

The coach need to respect the clients that he is coaching. He must see the clients as people with a potential to learn. The coach must have a professional relationship with the client that is based on the task of coaching at hand. He must not be intimately involved with the clients or if its children think that they are his own children. Clifford and Feezell, writing in the context of coaching in sports, make a pertinent remark, "You owe it to them to know and teach the game and to understand, teach, and exhibit the virtue of sportsmanship. Anything less is under coaching."[33]

The coach should focus on the main goal of his job – that of making sure that the coachee is motivated to succeed in acquiring his/her goals. Although a relationship cannot be ruled out, because it helps to facilitate cooperation between the coach and the coachee, but the coach should make sure that this relationship does not develop into an emotional attachment which will result in an inappropriate liaison.

The coach should always keep in mind the reason for the coaching session. The coachee may sometimes be attractive or seductive, but when the coach realise that he will not be able to continue with the coaching session without falling into temptation, he should be able to stop the sessions and refer the coachee to another coach. The coach should at all times maintain a level of professionalism in dealing with the coachee.

The client must also relate well with the coach. In all group efforts there is always someone who must take the leading role. This can be a teacher in a school or a

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[33] Craig Clifford and Randolph M. Feezell, *Coaching for Character* (United States: Human Kinetics Publishers, Inc., 1997), 79.

commanding officer in the army. In this case the coach serves as the team leader. In order for the members to benefit more out of the coaching session or relationship, they must respect the coach. We need to bear in mind that in all coaching relationships the coach is always on the same level as the other team members. The difference between a coach and the coachee is their responsibilities.

The coachees are not necessarily expected to like the coach. The personality of the coach may not be the client's preference, but he/she should cooperate with the coach in working towards fulfilling the goal that is at hand. When the coachee allows the coach to perform his duties and remains humble, the coaching goals will be realised.

Societal Role Expectations of a Coach

Expectations by Superiors: Administration and Managers

When a coach is going to embark on a coaching contract with a client, there are some expectations from his superiors. The coach is expected to accomplish the coaching mandate. In other words, the coach must have coaching skills. The coach should know that he is answerable and has to account on everything pertaining to the coaching of the people and the outcome of the coaching experience. Generally a coach has a job description or in the absence of this, there will be instructions or a mandate from the superiors as to what the coach must resolve in that particular situation. The instructions will serve as the drawing board on the work of the coach.

Expectations of Coaches

In sports there are certain expectations that the players have on the coach. Many studies and surveys have been conducted to determine the expectations that athletes have on coaches. The coach serves as a role model, advisor, and socialising

agent for his players. Le Grand in What Athletes Look for In Their Coaches reported that athletes expect coaches to know their sport (subject), to know their players and to be able to relate to them in a variety of situations, and to possess the expertise and know-how of effective teaching-coaching methods to bring both subject matter and players together.[34]

Athletes not only expect skills in know-how, in terms of knowledge and teaching-coaching methodology, but an athlete expects his or her coach to display competencies in interpersonal or human skills in the coach-athlete relationship. Their expectations are neither unrealistic nor unreasonable. The above is also true in leadership coaching. The coachees expect the coach to know about the profession that they are in that he should have good interpersonal or human skills in the coach-coachee relationship. Any professional person would likely include these as part of his or her own personal expectations, too.

Expectation of Peers, Assistants, and Others

As a result of interpersonal relationships, peers and subordinates have definite expectations on one in the formal organization structure who is in a leadership position of motivating and who performs necessary management functions. These expectations are strongly influenced by the social setting of the group. Not all head coaches readily acknowledge this, but in the real world they are accountable to their players as well as their assistant coaches and people.

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[34]Eric Le Grand, *What Athletes Look for in their Coach* (Washington: HarperCollins, 2012), 14.

Expectations of the Individual Coach

In addition to the expectations of others, every individual has his or her own expectations. Each coach has certain values, attitudes, and knowledge that he or she brings to the position which can influence the individual's interpretation of how one is supposed to act.

Since the expectations of others will influence what a coach does, two additional expectations also influence a coach's behaviour: the expectations the coach has of whether he will be successful in handling the tasks or alternatives open to him, and the expectations that the coach has if he does not engage in these tasks, providing it will result in the ultimate outcomes desired.

The Profession's Expectations

Every profession has anticipatory and obligatory expectations of its membership. The teaching-coaching profession is not an exception. When one enters the field of coaching, that individual assumes an obligation to conduct himself or herself in accordance with the profession's high ideals and standards, which are usually delineated in its code of ethics, and to uphold these standards.[35]

When Coaches Become Ineffective

Although coaching with all the information that shows that it is a good initiative and can be used with success to help people achieve success in their line of work, it does have its limitations. We want to limit our conversation to the reasons that makes coaching ineffective. The first point we will be looking into is the coach,

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[35] Felix C. Brodbeck, *Societal Role Expectations of a Coach* (Munich: Maximillian's-University, 2007), 20-23.

and then we will come to a point of circumstances that make coaching not an ideal approach.

Why Good Coaches Quit

There are times when coaches have to quit their work because of certain circumstances. Coaching as with any other discipline has some rules and regulations that create a challenge when not adhered to. The coach need to make sure that he/she subscribes to the rules of the coaching game. Coaching is not a skill that is an island. In business, coaching is used in connection with the managerial skills and there are rules that are attached to it. The coach in his work will be closely involved with people.

When working with people there are some boundaries that cannot be crossed. These boundaries have been adapted by different companies and workplaces. When a coach is doing his work, he should be careful not to cross these boundaries, because when he does that, the company that has hired him will then be forced either to fire him or to report him to the authorities. We will outline some of these that will cause some coaches to relinquish their profession either by quitting themselves or being fired because of breaking some rules of coaching.[36]

When someone becomes involved in the profession in which that person is assisting others "that person should be aware of his self-awareness and should also make sure that he knows what belongs to him and what belongs to the client that he is assisting."[37] Cindy Cue says, "Coaches are self-aware to the point that they are able to

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[36] International Association of Coaching, "Code of Ethics," accessed 16 June 2015, http://www.certifiedcoach.org/index.php/get_certified/code_of_ethics2/.

[37] Adventist Development and Relief Agency, *HIV Training Manual: Trainer of Trainers* (2004), 5.

remain completely objective and do not make judgments (right/wrong/indifferent) about PBC (person being coached), their suggestions, feelings, emotions, ideas, or solutions."[38] The person should also be stable in his/her own relationships so that he may not be tempted by the people that he is assisting. With coaching, a coach should not take the time that he was supposed to spend with his wife or family because of the clients. He also should know where coaching ends so that he may not go beyond where the standard of his chosen profession goes.

The standards of coaching are there to be adhered to at all times. The coach, when dealing with the coachees, needs to know that he is not their "parent, therapist, or lover."[39] Sometimes because of many issues the coach is found to have an emotional attachment with his clients. This greatly compromises his profession and put the client in a difficult situation. Many times the clients have a high trust for the coach that they confide in him and tell him all their challenges that have nothing to do with the coach. A wise coach will separate the information that comes to the coaching session from a personal information that has nothing to do with coaching. It is therefore important that coaches be on their guard so that they may not find themselves compromising the coaching codes and ethics.

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[38] Candy Coe, Amy Zehnder, and Dennis C. Kinlaw, *Coaching for Commitment* (San Francisco, CA: John Wiley and Sons, 2008), 33.

[39] John R. Anderson and Rick A. Aberman, *Why Good Coaches Quit* (Monterey, CA: Coaches Choice, 2005), 49.

Limits for Coaches

It is important to know that coaching does not fix all the problems and that there are some places where it is limited. Karen Tweedie, International Coaching Federation (ICF) president, believes coaching does not focus on fixing problems or inadequacies, but centres more on the future and building on existing strengths.[40] She continues to say that, "coaching should recognise the client as the key expert in their life, working with that as its foundation."[41]

There are instances where coaching is not the cure of a certain challenge. And coaching is not about working with individuals who have a high degree of emotional stress or baggage; that is for counselling. "I will not have a coaching conversation where there is an issue that has strong psychological overtones. I am not trained to do that so I will refer them," Downey observes.[42] Roy Scott, Profile Consulting has this to say about this matter, "Each coach has different skills, training and qualifications. If the individual coach believes they cannot help, they can help the client to think through some other ways to fix the problem."[43]

Ting maintains that the leader coach has sufficient self-awareness to know if he has the capacity and skill to coach around a particular issue and if the coachee can be more effectively served by receiving coaching from another individual. [44]

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[40] Matt Henkes, "The Limits of Coaching," accessed 30 May 2013, http://www.trainingzone.co.uk/topic/coaching/limits-coaching.

[41] Ibid.

[42] Ibid.

[43] Ibid.

[44] Sharon Ting, *Handbook of Coaching* (San Francisco, CA: Jossey-Bass Publishers, 2006), 18-19.

Whenever this happens, the client will have more trust on the coach for his honesty. This will strengthen the reputation of the coach. It is not a weakness to admit your limitations. It is affirming your strengths.

Tools and Techniques

In coaching there are different tools and techniques that the coach can use. Buys in referring to these says that there are tools in the coaching toolbox. According to him one must always choose the right tool for a particular job.[45] The coach must choose the right coaching tool and technique that will be helpful in a specific situation.

Empowering Questions

What kind of tools and techniques is the coach going to use as he coaches the team or the individual. There are times where the coach will have to coach a team. Eaton and Johnson note that the coaching process can be valuable in coaching teams. They also go on to mention some of the facts that teams are to agree upon. "Adopt your coaching style by ensuring that teams share in the work of defining goals, generating options, and assuming responsibility for tasks."[46]

Group Coaching Session

There are times where the coach is called to do coaching for a group of people. This requires special technique to do it. Below are the techniques that a coach can follow in order to coach the group. The coach must devote a high percentage of the

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[45] Lauron Buys, *High Performance Coaching for Managers* (Randburg, Johannesburg: Knowres Publishing, 2012), 54.

[46] John Eaton and Roy Johnson, *Coaching Successfully* (London: Dorling Kindersley, 2001), 56.

time of training session to meaningful practice and to learning key requirements for that skill. He must encourage coachees to practice and must keep them on the task. He must set high but realistic expectations but must make sure that the tasks assigned matches the coachees' abilities. As he goes on with training, he must hold coachees accountable for any challenges on their part.[47]

Steps in Establishing the Coaching Agreement

The coach must have a meeting with the client or clients to make sure of the focus of their coaching sessions. The coach and the client in the process of signing the contract, they need to break their target into pieces and have sessions which are aimed at tackling these pieces one by one until they succeed in reaching their overall goal. The coach has to establish a coaching agreement with the clients. A coaching agreement sets out the ground rules and practical arrangement for the coaching sessions with his clients, e.g. in the contract you will have the number of sessions with the clients. The issues around boundaries, responsibilities and accountability of both the coach and the client will be stipulated in the contract.[48] The first step is that the coach has to know the client's focus for this conversation. He must understand the client's issue. Using open-ended questions, he must inquire, establish and align the focus of the client in the session. He must go deeper to find out whether the issue that the client presents is the real or underlying issue. This information will assist the coach as he interacts with the client in the session.

The second step is that the coach needs to know by asking questions what the client desires to achieve in the conversation. There must be a desired outcome that the

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[47] Effective Coaching Strategies, accessed 12 March 2012, http://literacy.kent .edu/coaching/information/Research/NHS_CDWPCoachingEffectiveness.pdf.

[48] Sonia Thomas, "What is a Coaching Agreement," accessed 10 September 2013, http://coachtrainingcourses.com/2011/02/.

client hopes to attain at the end of the session otherwise the session will drift with no direction. This outcome in the different sessions will accumulate and at the end of them the client will have achieved all that he wanted to achieve.

The third step involves discovering why the focus/outcome is important to the client. This will help the coach and the client to understand their relationship to their issue. This will serve as the motivation to the client, and the coach will always refer to this motivation in making sure that the client keeps working towards the desired outcome with the background motivation that he has.

In the fourth step the coach has to establish a way to measure the accomplishment, and a base line, so he can have a way to measure progress at the end of the conversation and beyond. This measurement must indicate to the client whether they have achieved what they wanted to accomplish. As we have mentioned before every session must have a goal or a desired outcome. These successes help to build the confidence of the client.

The fifth step involves the coach checking in periodically to see whether the client is still on the right direction. He must know whether what they are busy with is still what the client wants to achieve. If the client wants to change directions, then the coach has to re-contract for clarity and alignment. The coach must always remember that the coaching sessions are always focusing on the needs of the clients.

The sixth step, the final one is when the coach checks to find out where the client is in relationship to what he wanted to accomplish for that day. This helps the client measure their progress and acknowledge their accomplishment. When the desired outcome has been achieved there can be celebration.[49]

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[49] Fran Fisher, "Steps in Establishing the Coaching Agreement," accessed 12 February 2013, http://franfishercoach.com/coach-and-coachee/.

The above steps are the steps a coach can take as he deals with the coachees to make sure that the process of coaching is successful. Every coach wants to have the best result after the coaching experience, and this becomes a reality when the steps are followed. These are the same steps that I will be following as I engage the church in a coaching experience. The number of sessions will be communicated with the church, and the goal to be achieved will be outlined and broken down in achievable pieces. The next section will be dealing with coaching and the church.

Coaching and God's Church

As we have previously learned coaching is a good initiative that helps people improve their ability in doing things. Christianity and the Christian church also have people that need the service given by coaches just as the business world does. Although we do not find the word "coach" in the Bible, we find instances when particular individuals acted as coaches to others. The old and the New Testament guide us in finding out more about coaching and coaches in the Bible.

Coaching in the Old Testament

An example of coaching in the Old Testament is Jethro, Moses father-in-law. We found this in the book of Exodus 18. As he was dealing with Moses he demonstrated coaching skills that resulted in a changed course of action on the side of Moses. First Jethro demonstrated that he had genuine interest in Moses and his people well-being. He asked Moses well-being and could also have asked about his people (verse 7). As Moses was answering he listened without interrupting him. As Moses was telling him how God has cared for them, Jethro rejoiced over the success of Moses and his people. He praised the God of Moses (verse 9). He offered a burned

offering to the God of Moses and he had a fellowship meal with Moses and all the elders of Israel in honour of God (verse 12).

With his caring Jethro had created rapport with Moses. He was now able to talk about heavier matters with him. Moses could trust him and this would prevented him from being offended with anything that Jethro would say. When Moses was busy with his work as a judge of the Israelites Jethro asked him what he was doing, and why he was the only one sitting and the people standing before him from morning until evening (verse 14). Asking questions is an important aspect of coaching. Jethro was not asking the questions because he did not know what Moses was doing. He asked the questions so that Moses could explain what he was doing himself. A coach will always ask questions and respond from the content of the answer of the coachee.

As Moses replied by explaining about his work with God's people, he was unaware that his father-in-law had a way of making his work simple. He told him that the people come to him to inquire of God (verse 15). He also told him that when the people had difficulties between each other he judged them and made known to them the statues of God and His laws (verse 16).

Now because Jethro had laid a good foundation of caring he could tell Moses straight that what he was doing was not right (verse23). Here Jethro was using mentoring to assist Moses to make his work efficient. Jethro then outlined the plan that Moses was to follow in working as judge for his people (verses 18-23). As the foundation in this coaching relationship was laid very well by Jethro by his caring, Moses could not object to be assisted by him. Moses listened to his father-in-law and also did all that he had said (verse 24). Moses immediately implemented the plan that came with his father-in-law (verses 25, 26). This showed that Moses had faith in

Jethro and knew that he said this out of his love and care, and that he had his and his people's best interest at heart.

Coaching in the New Testament

A person in the New Testament who demonstrated the qualities of a coach is Barnabas. Barnabas was active in the early church and as we will see, he brought out the best of people and would sometimes stand up for people when others are putting them down or were against them. When Saul tried to join the disciples after his conversion, they did not believe him (Acts 11:25, 26). Barnabas believed that Saul was converted and he took him to the apostles where he presented his conversion story (verse 27). Barnabas not only saw a potential in Saul but he seek him when he had left so that he may go with him on missionary trips (verses 25, 26). Barnabas was a good man (verse 24), and he was encouraging people to continue serving the Lord (verse 23).

Barnabas again demonstrated his coaching skills in his dealings with John Mark who deserted him and Paul previously. When he and Paul were going to another missionary trip he was determined to take with them John called Mark (verses 36, 37). Barnabas saw a potential in John Mark that Paul did not see. Paul had based his doubts on their past experience with John Mark (verse 38), that he had dropped them on their trip to Pamphylia, but Barnabas in spite of the failure of John Mark to join them he saw someone they can use in ministry. This caused a sharp contention between them that they parted from one another (verse 39). Barnabas then took Mark and sailed to Cyprus.

Later Paul saw the usefulness of Mark and he instructed churches to welcome him when he comes to them (Col 4:10). Later he asked Timothy to bring Mark to him

because "he is useful to me for ministry" (2 Tim 4:10). If Barnabas did not give Mark a second chance, Paul would not have seen the usefulness of him.[50]

Coaching in the Christian Church

Coaching is in wide use in the corporate world because of the successes it facilitates. In recent years, churches are beginning to experience the value of coaching for the same reason. In the corporate world coaching has been in operation for some time now and people have seen the successes that it has accomplished. Companies have become successful because of coaches, people who were on the verge of being fired are productive and are an asset to the companies, and bosses who have been authoritative have now added coaching to their skills and are now assisting workers reach their full potential. These successes of the corporate world have spilled over to the church, and quite a number of churches have discovered the help that coaching offers them.

Churches like the Catholic, Baptist and the Presbyterian, amongst others, are some of the churches that ventured in the field of coaching, and are reaping the benefits of it. The Catholic have a program called SOS Leadership which is a Catholic owned and operated family business. The co-founder, Bill Moyer is considered to be one of the top executive coaches in America. In this institution they offer leadership development and coaching to their leaders.[51] The Baptist Church is also having a contribution in coaching. The Virginia Baptist Coaching institute is an organization

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[50] Tim Roehl, "Biblical Foundations of Coaching," *Enrichment Journal* (Spring 2012), accessed 12 February 2013, http://enrichmentjournal.ag.org/201202/201202_028_biblical _foundations.cfm.

[51] SOS Leadership Institute LLC, "About Us," accessed 13 September 2013, http://sosleadership.com/about-us/.

that not only train Baptist Pastors and Leaders in coaching but also offers its services to all pastors and leaders from different denominations.[52] Lastly the churches like the Ponte Vedra Presbyterian church approached coaching with the purpose of offering Life Purpose Discovery. The manual they are using as the church is called Blue Print for Life and now they are offering a follow-up coaching program for those who want extra knowledge in pursuing their life purpose.[53]

Christian coaches are busy with coaching in the churches and according to Rainey they do the following things: Coaches help people to identify and develop their God-given potential and enhance their individual qualities, which in turn, make them good asserts in the advancement of God's kingdom. Excellent coaches are always consistent and will always inspire others and will constantly live a life of good example.[54]

Robert Logan in summing up the input of coaching in churches says, "Coaching is essential in governing everything that is done in ministry, whether it's developing new believers or developing new leaders. Dynamic churches use coaching in their daily church ministerial duties. The skills of coaching can be easily followed by people to assist them to move from where they are and for further progress."[55]

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[52] Baptist General Association of Virginia (BGAV), "Coaching Institute," accessed 13 September 2013, http://www.bgav.org/networks/coaching-institute/.

[53] Russ Rainey, "Trainee Transformation," accessed 12 February 2013, www.christiancoachingcentre.org/index%20php/2009/07/trainee-transformation-coaching-and-the-church/.

[54] North American Division Evangelism Institute (NADEI), "What is Coaching," accessed 13 February 2013, http://www.nadei.org/article /225/coaching /whatischristiancoaching/.

[55] Ibid.

Coaching is fundamental in equipping people for Biblical mission.[56] From the previous quotation we see that we can use coaching as a resource for biblical mission. Although it started as a business initiative, it is also helpful in churches today. Along the journey, the coach is the one that assist people to make a commitment for Biblical mission. Coaching is a way of walking alongside those who are coached on their path and to help them stay on the path.[57] When they talk about "coaching as a way to walk alongside people" it add another dimension on coaching. If coaching, which is to walk alongside of people, was more used in the churches rather than training, we will be reaping more results than we are reaping at the moment.

In conclusion this is the situation of a church when coaching is woven in every department of its structures: "The church that has coaches in every level of its church structure is a strong church, because everyone can always find the assistance of the coaches whenever they need them."[58]

Coaching and the Adventist Church

Other churches as we have previously said are using coaching in equipping others for effectiveness in ministry. The Adventist Church is therefore no exception in doing this. Although the Adventist church has not yet utilized coaching in many of its Divisions and Conferences as much as possible, but there are some divisions like the North American Division NADEI and Texas Conference that are utilizing coaching.

Coaching in this Division is used in the following three areas. The first of these is to disciple new believers. According to NADEI "Coaching is not telling

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[56] Ibid.

[57] Ibid.

[58] Ibid.

others what to do, but it is helping them to find out for themselves what God is calling them to do."[59] Coaching which is "walking along" the coach is there to make sure that the goal that people are having is accomplished. The other area that the Adventist church is using is assisting leaders in church planting. In this one the pastor serves as a coach and he has to make sure that churches are planted successfully. The last category of coaching that is employed by Adventists is to develop new leaders in the skill of coaching.

Pastors are mostly equipped with the skill of coaching. When the pastors are coaches, they will be more effective in making sure that the ministries in the church are functioning successfully. They will be of such benefit to the churches that the churches can function easily even when they are long gone, and they will have successors who will replace them successfully.

Conclusion

In this chapter we have looked at coaching and have noticed some benefits in using this skill. We have stated the history and the definition of coaching. We have also looked at the benefits of coaching to the organization and to the individual. Then we looked at the qualities of a coach and his/her relationship with the client. We also have looked at societal expectations of a coach and aspects that makes a coach ineffective. The other part that we have looked at is tools and techniques that the coach uses when he has a coaching assignment, and also tackled the steps that the coach established when engaging in a coaching agreement.

Because we want to apply our coaching skills in a church setting, we dealt with coaching in God's church and looked at coaching in the Old and New Testament.

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[59] Ibid.

We came to our current era and looked at coaching in the Christian Church. There are churches like the Catholic Church, Presbyterian and Baptist that are benefiting from the coaching mode. And lastly because we will be using this program in an Adventist church, we looked at the use of coaching in the Adventist church. Coaching is done here at the Division and Conference level. Our goal in this project is to apply coaching in a local church setting.

CHAPTER 3

THE NEED FOR COACHING IN EMMANUEL SDA CHURCH

This chapter will give the context in which Emmanuel SDA Church operates. This will include the geographical setting as well as a brief overview of the history and current social trends of the community. The chapter will also give an overview of the history of Emmanuel SDA Church and describe its current need for coaching. A survey was conducted to measure the current skills of the members of Emmanuel SDA Church in outreach and church planting activities. In the process their need for coaching was assessed. The results will be presented in this chapter.

Geographical Background of Emmanuel

Kimberley is well known for its diamonds mines. Upon the discovery of diamonds in the area many people from different places of the world came to South Africa to join the diamond rush. Roberts said, "The rush to the Vaal river which started at the beginning of 1870 and gathered momentum throughout the year – was a decisive event in the history of the South African diamond fields."[1] Thousands of people from all works of life came to the Vaal, "butchers, bakers, sailors, tailors, lawyers, blacksmiths, masons, doctors, carpenters, clerks, gamblers, sextons, labourers, loafers – men of every pursuit and profession, it was reported, jumbled

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[1] Brian Roberts, *Kimberley: Turbulent City* (Cape Town: David Philip Publishers, 1976), 23.

together . . . and formed a strangling procession to the Diamond Fields."[2] People came to the Vaal with the hopes of finding diamonds at the diamond fields.

This diamond minefield near the Vaal River had different names before it was called by its current name, Kimberley. It was known as the New Rush or Diamond Rush and Vooruitzight. When the Governor wanted a name for the place he did not want to use the names New Rush or Diamond Rush which he referred to as vulgar names and he could not even pronounce Vooruitzight well. On 5 July 1873 they named it after the Governor Lord Kimberley himself, a name that he would not forget. From that day on the place became known as Kimberley.[3]

Religion has played an important part in the lives of the citizens of Kimberley. During the early rush when people came to dig for the diamonds church services were held in the tents of the diggers. Churches have been working together in making sure that the spiritual lives of people is taken care of. In October 1876 there was a concert where different churches came together to celebrate the success of Catholic churches' schools. The churches did not see anything wrong in coming together as different churches. Later when writing about the event a Diamond News reporter commented that there was a good understanding between the Catholic Church and the Protestant churches, "a fact worthy of notice as indicating the absence of religious bigotry on the Diamond Fields."[4] An organization called Benevolent Society was also established on 18 July 1889 and it was comprised of women from different churches. There were

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[2] Roberts, *Kimberley*, 23.

[3] Roberts, *Kimberley,* 115.

[4] Helena Scheffler, *Die Kulturele Lewe van die Diamantdelwers te Kimberley van 1870 tot 1890*, [The Cultural Life of the Diamond Diggers in Kimberley from 1870 to 1890] (Pretoria: University of Pretoria, 1976), 35.

also different social and spiritual organizations in Kimberley and members of those organizations were allowed to practice their religion as their conscience dictated.[5]

In the Diamond fields, black people who were called natives enjoyed the same rights as their white counterparts, but later on those their rights came to an end. Blacks, because they were suspected of being diamond thieves, were not permitted to hold claims or wash debris. Because it was believed that blacks stole diamonds someone said that in the interest of efficiency and economy natives on the diamond fields could henceforth only have one status; that of labourer. As a result of racial prejudice the black person was now prevented from contributing anything, other than his labour, to industrial development. The pattern set on the diamond fields was to be followed by other South African industries. [6]

The introduction of Apartheid in 1948 made life difficult for Blacks, Coloureds and Indians. The apartheid law that saw many black people being forcefully removed from their houses where they used to stay with other nations was called the Group Areas Act. Under apartheid the people were divided into different communities namely: White, Black, Coloured and Asian. There was also a law called Prohibition of Mixed Marriages Act which prevented people from these different categories to marry across the racial line. Schools, and residential areas and other amenities were divided by racial lines. Blacks were given an inferior curriculum of education which was called Bantu education while the best curriculum was only reserved for whites. Under apartheid black people were denied their citizenship and were forced to relocate to the Bantustans or tribal rural lands that tended to be unproductive agriculturally and did not have industrial infrastructure. The Apartheid

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[5] Roberts, *Kimberley,* 36.

[6] Roberts, *Kimberley,* 113, 142-143.

system affected most institutions (especially those that counted different racial groups as members) and the churches also had to be subjected to its policies. Those churches that had different races because of the Group Areas Act had to divide the church according to racial lines or to close down.[7]

The District of Kimberley is named after Frances Baard and the local municipality after Sol Plaatje. Frances Baard was a South African trade unionist and organizer for the African National Congress Women's League and Sol Plaatje was a founder member of the ANC and was the party's first secretary general. In the district 14% of the population have no schooling at all. About 38% of the population have some sort of secondary education and 4.58% of the population have received tertiary education. Although 62.4% of the 5-24 year old age group attended school, only 1.6% attended Tertiary level education. The prevailing high levels of unemployment in the district, currently standing at 41%, is a manifestation of the dominant low levels of education and lack of appropriate skills in the district.[8] When people are uneducated the chances of them getting employed are slim. Companies look for people with tertiary qualifications and experience.

The low levels of education also has an impact on the Adventist church and its attempts to do outreach. In the Adventist church most of the books are in English and the uneducated people cannot get the information from the books. And again in the communities there are a mixture of people, and if a person is uneducated that person finds it difficult to do outreach work among educated people.

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[7] Maha Sabha, "Faith Communities and Aparthaid, Chapter 3, An Account of the Submissions: Report Prepared for the Truth and Reconciliation Commission by the Research Institute of Christianity in South Africa," (South Africa: March 1998).

[8] Statistics South Africa 2001, "Statistics of Sol Plaatje," accessed 12 September 2014, http://www.statssa.gov.za/publications/SAStatistics/SAStatistics2001.pdf

The economic situation in the Sol Plaatje Municipal area has negatively affected the population especially the black people. According to the 2006 statistics 55.1% of households in the Sol Plaatje were Blacks with an average growth rate of 3.63% per annum from 1996 to 2006. Approximately 26.8% of households in Sol Plaatje were Coloured and growing steadily at an average of 2.50% per annum. It is estimated that 74, 147 people from the Sol Plaatje were living in poverty in 2006. Of this amount, 77.5% were from the black communities.[9]

Emmanuel SDA Church is situated in Galeshewe, which is one of South Africa's oldest townships (established in 1871), situated close to the city of Kimberley in Sol Plaatje Municipality. The township has a population of 103, 223 according to the 2012 census.[10] Galeshewe got its name from Kgosi (Chief) Galeshewe who was a chief of the Tlhaping tribe. During the time of the Diamond Rush Galeshewe location attracted people from all over South Africa, Africa and beyond, who came to find work on the diamond mines. Tswana people, people from Angola and Zimbabwe, Afrikaans people . . . all these people found themselves living side by side in the area. In a township where there are more poor people there is bound to be some kind of crime.

Galeshewe, like other cities, has its own share of crime. According to the crime stats from Inspector Pretorius from Galeshewe Police station many serious crimes are committed in the area. The following are the crimes that are normally reported at the Galeshewe Police station: murder, rape, assault, burglary at residential

[9] Sol Plaatje Municipality, "Intergrated Development Plan (IDP) Review 2010/11: Planning 2011/12 to 2013/14," accessed 16 October 2014, http://www.solplaatje.org.za/downloads/idp/IDP/IDP%20Review/Review%202007_2011/4th%20IDP%20Review%202010_11.pdf.

[10]Statistics South Africa 2012, "The Population of Galeshewe," accessed 12 September 2014, http://www.statssa.gov.za/publications/SAStatistics/SAStatistics2012.pdf.

premises, street robbery and robbery at tuck-shops. The use of alcohol was cited as the reason for most crimes. People who drink in taverns or shebeens are raped, robbed or murdered on their way going home. Unemployment also plays a role because people break into houses and steal valuable things to sell them for money. Tuck-shops are also targeted where food, airtime or money are stolen. The tuck-shop owners are threatened with knifes before items are stolen from their shops. Knives and pangas are also the most common weapons that are used to commit murders and assaults.[11] Galeshewe crime is so high that another researcher commented that Galeshewe, "has the second highest level of serious assaults in the country (after Hillbrow) and ranks as one of the worst areas nationwide for murder and attempted murder."[12] Some people also refer to Kimberley as "little Joburg," as burglaries and robberies can happen in broad daylight in a busy shopping centre.

Drug and alcohol abuse are prevalent in Galeshewe. In another study a researcher found out that Galeshewe's poverty has a negative impact among its youth. Because of poverty some were involved in crime and illegal activities to have extra money they needed.[13] In Galeshewe there are many people who abuse alcohol and other drugs. Ndlovu in her MA-Thesis commented about this and said that "one out of

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[11] Inspector Pretorius, Inspector at Galeshewe Police Station, interview by the researcher, South Africa, 26 March 2014.

[12] Department of Safety and Security, "Precincts Generating 40% of Socially Motivated Contact Crime in South Africa," accessed 15 August 2014, http://justiceforum.co.za/community%20prosecutors/7.pdf.

[13] Health E-News, "Violence and Alcohol Tear Northern Cape Apart," accessed 12 February 2014, http://www.health-e.org.za/2000/03/27/violence-and-alcohol-tear-northern-cape-apart/.

every two streets in certain areas have shebeens . . ." and that there has been a rapid increase in domestic violence as a result of severe alcohol abuse.[14]

An organisation called Pastors Churches Organisation that comprise of more than 2500 churches from Galeshewe that have earmarked unused land and dumping cites in and around the city, where they wish to erect shanty churches.[15] They were complaining that they were not taken seriously in the Sol Plaatje municipal area. They also alleged that they have been talking to the municipality about church sites since 2012 and that the foreign individuals are being given preferential treatment in that they are given sites for their churches.[16] The sad truth is that when there are a lot of taverns in the city the churches do not get space to build their structures. This says a lot about the priorities of Sol Plaatje Municipality.

Religious Background of Emmanuel SDA Church

Adventism in South Africa started among people of European descent.[17] William Hunt a gold digger from California accepted the Sabbath truth and proceed on his way to the diamond fields in Kimberley, South Africa. J.H.C Wilson accepted his teachings and started a group but nothing much is known about the group that he started. Pieter Wessels was studying his Bible and later he came to the realisation that the Sabbath was on Saturday and he began to keep the Sabbath. He was later disfellowshipped by his church. Later he was joined by his brother Van Druten. They

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[14] Dineo Ndhlovu, "The Socio-Economic Characteristics and Implications of Youth Unemployment in Galeshewe Township in the Kimberley Area (Northern Cape Province)" (MA thesis, University of Western Cape, 2010), 9.

[15] "Pastors Want to Erect 200 Churches," *Diamond Field Advertiser (DFA)*, 17 October 2014.

[16] Ibid.

[17] Richard Schwarz, *Light Bearers to the Remnant: Denominational History Textbook for Seventh-day Adventist College Classes* (Mountain View, CA: Pacific Press, 1979), 224.

later met William Hunt who told them that there were people in America who were

keeping the Sabbath. They were surprised to hear that they were not the only people

keeping the Sabbath. They wrote a letter to the General Conference of Seventh Day

Adventist requesting a Dutch speaking Minister. It took some time for the request to

be granted. In 1887 the church sent D.A Robinson and C.L. Boyd but they could not

speak Dutch. Robinson stayed in Cape Town and Boyd went to Kimberley.[18]

The early work of the SDA Church, as I have mentioned before was among

whites. Someone was needed to spearhead the mission work among the black people.

R.W. Schwartz points out that C.L. Boyd became interested in presenting the message

of salvation to the African Tribal peoples in the area, but his individualistic

temperament kept him from gaining support among his fellow workers. Before he

could develop a program for the native Africans, he was recalled to America in

1890.[19] From the local people it was difficult to get someone who could start with

mission work for the Africans. Racial attitudes were rife among South Africans even

before the formal introduction of Apartheid, the racial law in 1948. Phillip Wessels

who had accepted the truth and was now a Seventh Day Adventist wrote a letter to

Ellen G. White. This is what he said in the letter:

> I do not want my children to associate with the lower classes of
> coloured people. I will labour for them and teach my children to do so.
> But I do not want my children to mix with them for such is detrimental
> to their moral welfare. Nor do I want my children to think there is no
> difference in society that they should finally associate and marry into
> coloured blood . . . So there is the colour line drawn which is very
> distinctly drawn here in society. For my part I do not care. I can shake
> hands with the coloured people and so forth. But our association with
> them is going to spoil our influence with others who are accustomed to

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[18] Jeff Crocombe, "Adventists in South Africa," accessed 02 January 2015,
http://www.slideshare.net/jcrocombe/adventists-in-south-africa-i.

[19] Richard Schwarz, *Light Bearers*, 224.

these things . . . To have any influence with the higher class of people, we must respect these differences.[20]

The time came when the work started with the black people. A.T. Robinson and S.N. Haskel arrived in 1894 at the Diamond Fields to conduct evangelistic meetings. They had meetings in the evenings and in the mornings before people went to work. It was in one of the meeting on a Saturday afternoon when Mr R. Moko, a Xhosa man came into the meeting to listen to the sermon. He became interested and after receiving further lessons he and his wife were baptised and became members of the Beaconsfield Adventist Church. Later he became a Seventh day Adventist minister who worked extensively for the Xhosa people.[21]

From November 30 to December 31, 1897 O. A. Olsen, the new President of the South African Conference conducted an African Institute in Kimberley. During July Moko and Rogers had begun work among the African people living in the Kimberley vicinity. They conducted evangelistic meeting and a Bible school certain evenings of the week, but Olsen's programme called the Institute was a much more intensive programme for reaching the African people. Classes were held daily – both before the regular workday started, and in the late afternoon and evening. There were about a dozen men that attended regularly, and by the end of the Institute four of them were baptized and received into the membership of the church. These were Messrs D. Kalaka, J. Rilley, Nero, and C. Felix. Shortly after the Institute the book Steps to Christ, by Ellen White, was due to be published in both Xhosa and Sesotho, and was to be used as a basis for mission work by these men among their own people.[22]

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[20] Phillip Wessels, Letter to Ellen G. White, January 14, 1893.

[21] L.F. Swanepoel, "The Origin and Early History of the Seventh-day Adventist Church in South Africa, 1886-1920" (MA thesis, University of South Africa, 1972), 56.

[22] Swanepoel, *The Origin and Early History,* 59.

Africans and Coloureds who were converted to Adventism were incorporated in the Beaconsfield church which was predominantly white. As we have noticed from the previous paragraph that the Africans who were baptised after the African Institute became members of the Beaconsfield SDA Church. Hlanga Mafani said that it took more than half a century before the African church was established in Galeshewe. He also asserts that Africans were worshiping in white Adventist churches and he also gives the reason why they were not independent. He said that Africans could not worship on their own without supervision until the church was sure that they had fully grasped the Adventist doctrine.[23] I agree with him in this because in the early years all institutions starting from conferences of black people and colleges with predominantly black people were presided by white presidents and rectors, which shows that black people were not trusted yet to be independent of their white counterparts.

In 1948, with the Apartheid laws, Africans were forced to go and worship in the black township. This was a blessing in disguise for them because while they were with whites they were not evangelising among their own people. Now was the time for them to stand on their own feet. As soon as they went to Galeshewe they did not have a place to worship and had to ask to use classrooms from schools. In 1985 they finally managed to buy a plot at Coos Street where they built a place that they could call their own.

One must realise that the Diamond Rush as earlier said attracted many African people from across Africa, and this was a church that was composed of people who came from different places and spoke different language. For other people to hear the

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[23] Hlanga Mafani, *From Genesis to Germination* (Self-Published: 2011), 83.

proceedings of the church translators are used to make sure that everyone hears what is being said in the church.

Although the work of the SDA Church was rigorous in the 1800 it was not the case in the early and late 1900s. Even though the situation was like that there was some outreach activities done by the church. There were some members from Kimberley SDA Church who went from place to place to spread the word of God. In time they established branches in Barkly West, Postmansburg and Greenpoint. The challenge was that although this work was going on and the branches were in existence, they never grew and were always being spoon-fed by their mother church. The local people in the branches were not trusted enough to be entrusted entirely with the leadership of the branch. They were always assisted by the leader of the branch from the mother church. This kept the branches in infancy.

The same thing that happened with the other branches happened to Emmanuel branch. The church leaders saw a place that was ready for a branch and they started to work there. They worked hard to make sure that everything that was supposed to be done in the establishment of the branch was done. There was no problem with the mother church as long as the branch depended on them. But it was at the time when they wanted to be organised as a company that the problem started. At first the mother church agreed that they could be organised as a company, but later on they objected mentioning that they had no leadership capacity to be established as a company. The pastor who was sent from the Trans Orange Conference saw the church record book that indicated that they were ready to be established as a company. After pointing the minutes in the record book to the mother church, the organisation process was started. The pastor later on discovered that Emmanuel was not only ready to be established as a company but it met all the requirements needed to be organized as a church. After

consulting with the conference a decision was made to organise them as a church. This was done on 9 November 2002 by Ps Nhlapho who was the then Trans Orange Groove Conference Secretary.[24]

Emmanuel SDA Church was ultimately organised as a church and had to cut their ties with Kimberley church for good, but there was tension between the two churches. As soon as they were organised they were prevented from assisting in the branches of Kimberley church as they used to do before. They also found out that even starting their own outreach work was a challenge. The Kimberley church was always in competition with them and would always take over their evangelistic initiatives. This kind of behaviour from Kimberley church made some of the members reluctant to start any evangelistic initiative anymore.[25]

Because of the lack of opportunity for evangelistic activity people in Emmanuel found themselves in a position where their knowledge was not put to use and some ended up losing that knowledge, as the saying says that "when you don't use your talent you will lose it ultimately." Although there were people who were still engaged in evangelism from Emmanuel church as the time proceeded they became few in numbers. Because of this state of things church planting became almost obsolete and an ideal that no one was actually putting into practice in Emmanuel SDA Church. Because of this state of affairs the youth and those not long in the church do not have the knowledge of evangelism and church planting.

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[24] Thabo Legalamitlwa, Emmanuel SDA Church Secretary, interview by the researcher, South Africa, 10 February 2015.

[25] Stanley Mabilo, Emmanuel SDA Church Elder in 2013, interview by the researcher, South Africa, 5 May 2013.

**Attitudes and Preparedness to
Minister of Emmanuel SDA Church**

The current audited membership roll of Emmanuel SDA Church as shown in

Figure 1 is 116 members where 47 are male and 69 are female. This is the ratio of the

people in the church: Members 10-17 years old are 8 and 18-25-year-olds are 30.

There are 50 people in the 25-40-year-old category and 8 who are in the 40-50-year-

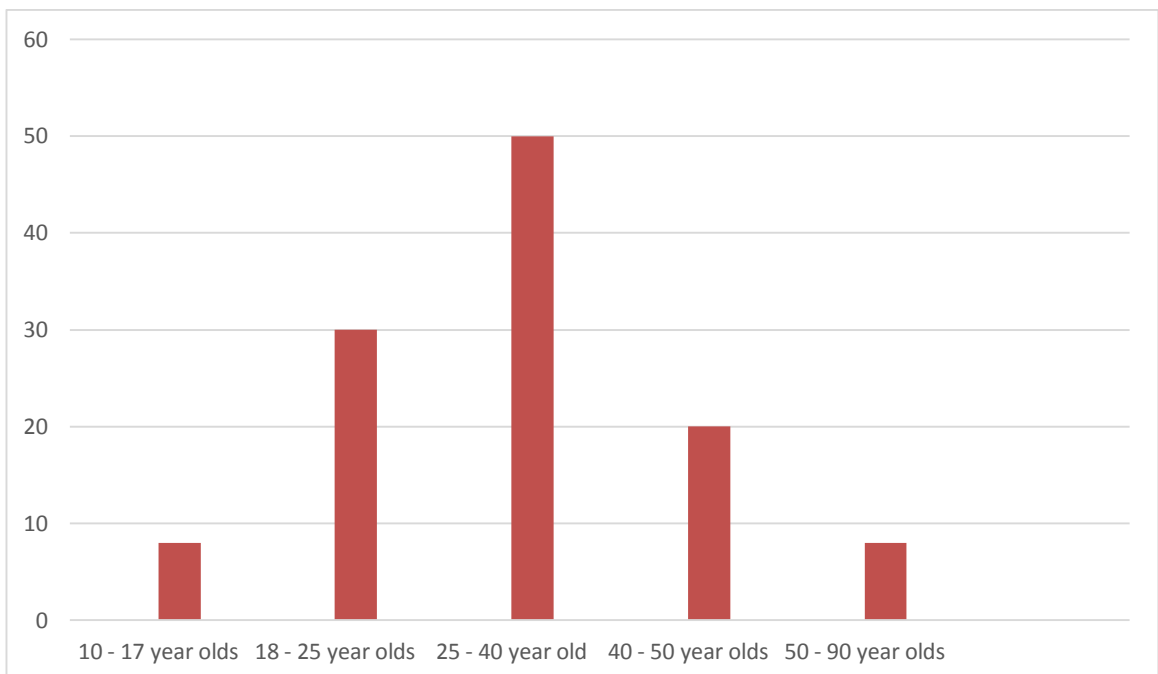old segment. 50-90-year-olds are 8.

Figure 1. Emmanuel SDA Church Members

When they elect elders at Emmanuel SDA Church they elect one senior elder

and a younger one. The church has more young people than old ones and therefore

can be regarded as a young church. There are more youth activities in the church to

accommodate the young people. People who are sometimes elected into positions of

the church do not have adequate information on what is expected of them. Coaching and role playing in outreach and many aspects of evangelism must surely be implemented in this church.

The Emmanuel SDA church is a vibrant church in many aspects. When you are there you will not miss the exciting African voices in different vernacular languages as well as in English all united in harmonious music. Most of the times there are two choristers and this makes the music vibrant and inspiring. Some of the people there have been attracted to join the church through music. Almost every Sabbath there are visitors who come from Kimberley and surrounding towns. The welcoming of those visitors always is a good thing to watch as they sing the song "Tis Love (X 3), that make the world go round " when the visitors are welcomed by members with shaking of hands and hugs. Although there are mostly Tswana speaking members there is always an interpreter to make sure that the Xhosa and other people who are also present can be able to understand what is being said. Every Sabbath after church there is a fellowship lunch where all visitors are invited. In the afternoon there are also informative programs ranging from children's programs to adult programs.

The challenge that Emmanuel finds itself in is that they do not have a building of their own. They had been moving from place to place ranging from schools and colleges. Some members say that the problem is that when they request for a site at the local municipality some members from the former mother church will go to the municipality offices and say that they are not a real church and that they are a splinter group. This has caused them a tremendous challenge and inconvenience. Lack of a place of worship is not good when the church is busy with evangelism. They will meet people who may be interested in visiting the church but when they ultimately

visit the church they will find out that it has moved to an unknown place. Those people will immediately lose interest and start looking for another church. The current place that is being used by Emmanuel church is the old place that Kimberley church used to have as their church before Emmanuel was formed. The church is too small for Emmanuel and many times people have to stand outside and peep through the windows to be able to hear the service that is being conducted inside the church.

The church, although it is in Galeshewe community, seem to be aloof from the events that takes place around its community. The ministers and church elders seem not to mingle themselves with the fraternal movements around Galeshewe. They only do this when the matter of church sites are to be discussed. The challenge with the Kimberley church breaking up into two has given a bad publicity for the church. I once spoke with someone who is non-SDA about Bible study and when he inquired as to my church affiliation and I told him, he started talking about the challenges of this split to a point where I was embarrassed to be an SDA member that I decided to keep quiet about the Bible study matter that I started with him. The other problem also is that people from the church contact non-members only when they are going to have a program like a campaign where they need them so as to preach to them.

I took a survey with some people from the church to determine their preparedness for ministry and to find out whether the people had coaching in the past or not. I surveyed 20 members chosen randomly and used a questionnaire form which is included at the end of this thesis and labelled *Appendix A*. I received all of them back but one of them was spoiled. The following, therefore, is the information that I received from the survey. I will be using the information to assist the church members with coaching and to help them experience outreach in role play and in reality.

As I have mentioned before the church has more young people than older ones. Majority of people are coming from the two brackets of 26-35 which has 7 people out of the 19 and from the bracket of 36-45 they have 5 out of the 19 people. Altogether if we can join these brackets and make it 26-45 we will have 12 people out of 19 people. There are a few of the younger ones who are members of the church. From the survey, only 2 people are in the 18-25 category. In the 45-55 there is one person out of the 19 and in the 66 or more only one, as shown in Figure 2.
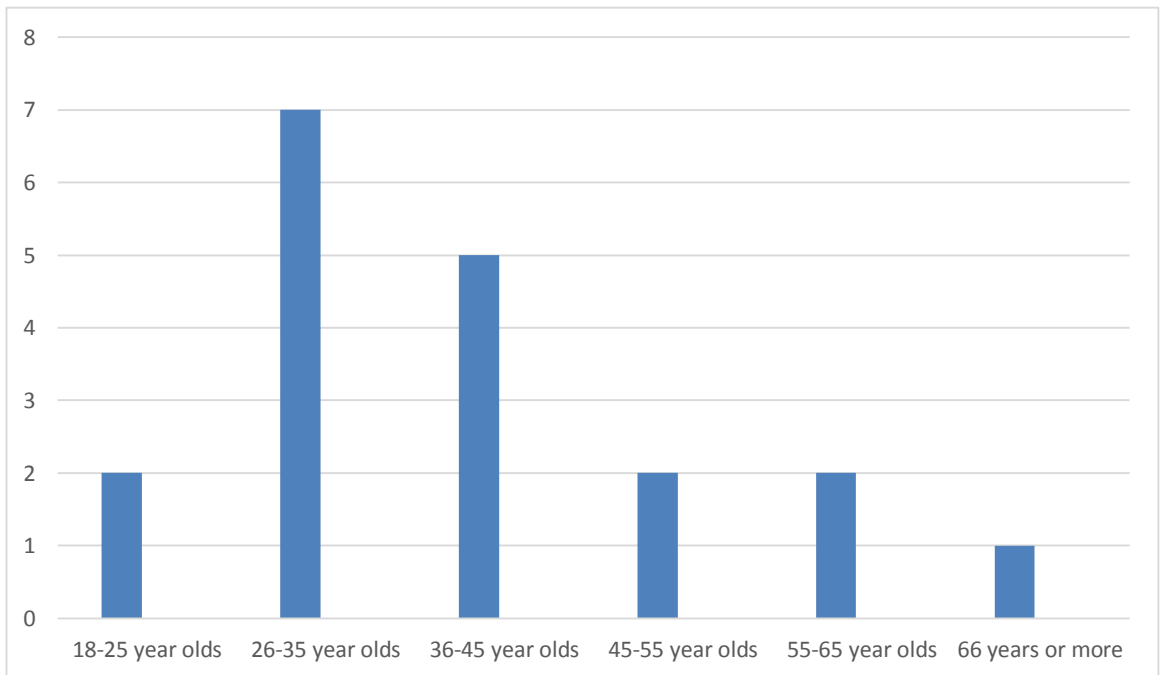

Figure 2. Age Brackets of Survey Participants

This shows that the church has a few of the old people in their midst. The other important thing is the fact that there are more females in the church than males. The survey sample comprised of seven males and twelve females. As to the number

of years in the SDA church from 1-2 there was no one, and from 3-5 years there was 3 people out of the 19 surveyed. This means that there were no newly baptised members in the sample. From 6-10 years there were 4 people out of the 19 and from 11-30 there were 5 people out of 19 and lastly from 31- more there were 7 people. The sample therefore had a higher percentage of people who have been in the church for a long time.

The question was asked, "Please mark any of the following outreach activities that you have participated in in the past year." In the survey I have noticed that 16 out of 19 have participated in hospital/prison visitation and 14 in handing out free literature and 12 were involved in community/welfare work. The number of people who participated in enrolling people for VOP lessons were 7 and those that conducted Bible Studies were 9. People have enjoyed being involved in the public forms of evangelism that do not require any personal contact with the people being ministered to. The problem with this is that in ministering to people one had to come into contact with those they do Bible study with or with those they have to enrol for VOP. Not many people know how to present the gospel confidently to others. The number of people who participated in the two last activities (Preaching in an evangelistic campaign, visiting new members in their homes to nurture them spiritually) was very low. Out of the 19 surveys only 1 participated in preaching in an evangelistic campaign and only 3 were involved in visiting new members in their homes to nurture them spiritually.

When they were asked about the methods that have been used by the leaders of Emmanuel Church to prepare them to do outreach work, only 2 said there was no training and 14 confirmed that the training that was mostly done at Emmanuel was oral training. When it came to showing them how to do it by role play there was 9

who said it was done and when it came to showing it in an actual outreach work there was 6. In a situation where the leaders would be watching while they (the participant) perform activity and then correcting them there were 4. These figure show that there is more oral training in Emmanuel than coaching. Coaching involves showing people how to do a task in role-play, showing them in an actual outreach work and watching while they perform activity and then correcting them afterwards.

In this question they were asked to indicate their readiness to participate in an oureach work. From their responses there is 1 who avoided going because of nervousness, 3 who have gone reluctantly due to nervousness and 2 who avoided going for other reasons (not nervousness). There were 4 who expressed nervousness about outreach work. Out of the 19 people surveyed 9 have participated in outreach work when asked to with little or no nervousness. The last question enquired whether they were excited to go for outreach. It was only 4 who were excited. This means that 15 out of the 19 people were not excited to go on an outreach work. This is also something that must be corrected. Little or no knowledge of outreach work will always make the people to be less excited to be involved in it. One of the important aspect of Christianity is to be totally involved in the outreach program where you work for the conversion of others.The nervousness is there because people do not know what to say when they meet others and they have a fear of the unknown. This is a clear indication that the people need training and coaching in order to boost their confidence which will allow them to go without being nervous.

On the question as to which method of training out of those listed on the previous question would give them the best preparation for outreach 5 had no indication, 4 said oral training, 4 said showing role play, 4 indicated showing actual outreach program, and 2 watching while I perform. With the other groups of 4 oral

training, 4 showing role play and 4 showing actual outreach program there was a strong indication these activities were the necessary tools needed for the people to be able to gain confidence to do outreach work. The last one is an indication of the current status of the confidence of people in outreach work. Currently they do not feel confident enough to be watched when performing an outreach work but when they are properly trained they will be able to score high on this one.

The next two questions had to do with an activity that they would gladly participate in and the one that they find the most difficult. On the first question this was the score: 1 handing out literature, 6 community/welfare work, 5 conducting Bible studies, 3 preaching in an evangelistic campaign, 1 visiting new members in their homes. Only one person indicated a willingness to engage in handing out free literature. You will find out that the activity that is most common in Emmanuel Church is community/welfare work. This one always score high with them. The next event is conducting Bible studies which most of the people are engaged in. The last two is preaching in evangelistic campaign and visiting new members in their homes. With the first one this is more of a male dominated area where you will find them interested in it, and in the second one again you will find most people afraid and not sure what to say when visiting new members in their home.

On the question of the most difficult outreach activity this is the following score: 1 prison visitation, 2 enrolling people for VOP lessons, 2 conducting Bible studies, 6 preaching in an evangelistic campaign, 3 Visiting New Members in their homes, 5 no difficulty. In this question the most difficult outreach activity is preaching in an Evangelistic Campaign and the one next to it is visiting new members in their homes. Other events are not so difficult than these. One therefore must focus

on helping the people with these outreach activities that they find difficult to do and also helping them to do what they find easy to do but doing it better.

The last three questions has to do with the person who is doing the training for church members. The question is whether they were trained to do the difficult tasks mentioned in question 9 whether it was role-play or in reality. 7 People said yes someone showed them by role-play or in reality, and 3 said yes, but not enough times and the last 9 said no. Although they were taught orally there has been few times where they did role play and reality. That is why the 3 said that it did happen but it was not enough, but the last ones put it as it was, that there was not training of role play or in reality. When they were asked to mention whether there was some character qualities or presentation skills that they did not like with the person who was giving them training, 5 answered in the affirmative and 14 had no problem with the person doing the training. I would think that they did not understand this question clearly so they just answered. The last question had to do with the qualities of the person they would prefer to be their trainer. The exact question was if they will have someone who will do role play or show them how to do a task in reality with them would they prefer someone with special qualities or someone with no special qualities. Those who would prefer someone with special qualities were 12 and those who will prefer someone with no special qualities or skills were 7. This also indicated that the majority of people would prefer to be trained by someone with special qualities. This was the last question that was asked from the group.

CHAPTER 4

PROGRAM DESIGN, IMPLEMENTATION AND EVALUATION

Program Design

The program that I have designed has the following stages: a pre-campaign, campaign and post-campaign. The year has been divided like this: January – August for pre-campaign, and September as the month of campaign and October to December as the post-campaign months. There will be activities that will take place in the three phases of the campaign. These activities are designed to assist the church members to be able to engage in outreach activities freely and provide them with the information that they need. These are the components of the program: Under pre-campaign we have the following: choosing prayer warriors, seminars, church departments in the targeted area, division of church members into groups of six, coaching training for leaders, meeting with leaders, and feedback from leaders, and then we have the campaign and the post-campaign.

Pre-Campaign

The pre-campaign is a time for preparing the area where the campaign will be held well in advance. The preparation time ranges from three months up to six months. The contact is made with the people and after that different kinds of programs are started in the area. These programs awaken the interest of the people so that when the campaign comes they would be aware of the church members that have been visiting them all the time. The following are the programs that constitute the pre-campaign.

Choosing Prayer Warriors

A group of ten prayer warriors will be chosen to pray continually for the success of the work. People who are known to have the spiritual gift of praying will be chosen. They will start their function during the ten days of prayer and fasting where they must make sure that the campaign and the identified area where the campaign will be, are mentioned in prayer. They will be responsible to make sure that in all the activities preceding the campaign the church and the groups of six members each are praying and making supplication to the Lord to make His work successful. They should be given the challenges that the people are facing as they are working and will present these to the Lord in prayer. They should also make sure that the church members mention the people in the targeted area by name in their prayers.

Seminars

Oral Training is important. It should be the first kind of training that must be given to the people who plan to do outreach. I have arranged seminar topics to assist church members with the knowledge necessary for doing outreach well. The seminars will be conducted during January and February. The first seminar presentation will start on the third Sabbath afternoon of January and continue for all Sabbath afternoons up to the end of February. At the seminars anyone can contribute and also ask questions.

The presenter of seminars must make sure that the participants get oral training, role play of outreach activities and allow the participants to show him how the activities are being done. The following topics will be used in the seminars:

1. First Sabbath – Why Plant New Churches

2. Second Sabbath – Creating a Church Planting Climate

3. Third Sabbath – Resources Needed to Start a New Church

4. Fourth Sabbath – Steps to Plant a New Church

5. Fifth Sabbath – Securing Decisions for Christ

6. Sixth Sabbath – Visitation

7. Seventh Sabbath – How to Present Bible Studies

8. Eight Sabbath – Conserving the Gains

Church Departments in the Targeted Area

During the pre-campaign the church must be visible in the targeted area by having church departments programs going on. These programs must be on the last weekends of the months of the pre-campaign. The church must start with these from the end of February until the end of August. The responsibility of this outreach work must be owned by all church members as their own project. The church must accompany the departments as they present their program in the targeted community area. As the church goes on the targeted area they must also have a list of all the interests and those people who are doing Bible studies so as to pray with them and also to answer some of the questions they have as they are studying.

Division of Church into Groups of Six Members

The Emmanuel Church has to be divided into small groups of six members each. As the church membership was 116 we were going to have 14 groups that will be active in outreach work. After this division leaders must be elected for each group. The leader must be able to take responsibility for the progress of the group and encourage them to perform as required. The leader must be able to motivate others to do their best. It will be expected that the groups should go for visitation, enrolling people in Bible studies and conducting Bible studies in the targeted area, and give a

report of their activities on each Sabbath. The coach (Pastor) will train the leaders so that they know how to encourage their members in working in the targeted area. A template *Appendix B* will be used where members put down the names of the people they have visited or studied the Bible with. This template will be signed every week and will be presented to the church by the leader of each group.

Coaching Training for Leaders

The leaders of the different groups that have been elected will be trained in coaching. This will help them to lead their groups better by using coaching skills. They will make sure that their group members know and apply the principles of church planting. And they will also be responsible for the progress of each member of their group. I will be using the coaching tool in Appendix C in guiding the leaders on how to use coaching to encourage outreach activities on their groups.

The following are the coaching topics that I will use in training the leaders:

1. Benefit of coaching to the church.

2. Benefit of coaching to the individual.

3. Team coaching.

4. Performance coaching.

5. Solution-based coaching.

6. Relationship between coach and people.

7. Expectation of coaches.

8. Coaching ethics.

Benefits of coaching to the church. They will be trained to know when all the members of the church are doing outreach, the church will be an expert when it comes to outreach and church planting. The church will have a plan that will focus on

individual growth of the members. In time the objectives of the church will also be known by the individual members and they will be able to achieve them. The church will also have leaders who are empowered with the coaching skills and who can be elected as future church leaders.

Benefits of coaching to the individual. The leaders will be trained to understand that coaching will also benefit the individual members of the church. They will understand the vision and mission of the church which is based on the three angels' messages. They will engage in outreach work without being forced to do so. The individual members of the church will thus add value to the success of the church and this will increase their confidence as members of the church.

Team coaching. Another problem that leaders face is how to manage team members. Leaders will be assisted to know the differences and similarities of the team members. They will present the goals and objectives of the church to the team, and to encourage each team member to do their share in achieving them. If there are barriers to team performance they must be identified and strategies worked out on how to tackle them.

Performance coaching. In performance coaching the individual challenges of members must be tackled. If they were unable to do outreach activities in the past the reasons behind must be looked at. Where they trained enough, or was the outreach activities not repeated often? This will assist the individual members of the group to do the tasks of outreach without being forced.

Solution-based coaching. The church members will remind themselves about the reasons why they are involved in this work. If they know that they are involved in outreach work to sharpen their skills and also to start a church they will always look for the outcomes of the work, which is to see themselves as skilled people in outreach

work who can get into it voluntarily. This will assist them when they are diverted. The coach will always encourage the church members to keep their future goal in place.

Relationship between coach and people. The leaders must always be aware how they relate to the people they lead. It is important for the people to know that the leader has their best interest in heart and that he will do everything in his power to help them achieve the common goal. The leader must not abuse powers. He must know that members are not to be treated as he like and that they are not his enemies to hate them. He must treat the church members as equals, and realise that members joined the church and also participate in its activities voluntarily.

Expectation of coaches. The leader needs to know what the church people expects of him. He must be able to polish his expertise of coaching in such a way that he can assist others. The people he is leading will expect him to assist them with the information and encouragement needed to perform outreach work in the church. And he must always conduct himself with the church's high ideals and standards.

Coaching ethics. The leaders need to know that they are not there to force their way to their followers. Leaders must always use coaching questions to assist the people in reaching a favourable solution. The leaders must have self-awareness and also know their limitations as they execute their duties. The leader should be able to own his mistakes and admit to his followers when he does not know something. When he is honest the group members will trust him easily. And this in turn will strengthen his reputation as a leader.

Meeting with Leaders

This meeting with leaders will assist the coach to assess whether the coaching process is going smoothly or not. This also creates an opportunity for the coach to debrief the leaders. This will also be an opportunity for the leaders to have interaction

amongst themselves. As the leaders work with people they need time when they can interact with each other and talk about common challenges and how each solved them. This will prevent burnout from the leaders.

Feedback from Leaders

Receiving feedback is a very important matter. It is always good to ask leaders to give a report and evidence of the work done. The leaders will be given an opportunity to bring the reports of all the work that they have done. A good report will indicate whether the coaching process is effective or not. The leaders will also be encouraged by the progress and report of other leaders. The signatures of the group members must be on each members report to make it valid. This will ensure that the work is done by all the members of the group as planned.

Campaign

In the month of September we will be having a campaign in the targeted area. This will be like a reaping campaign for all the interested people that the church and individual members were labouring for. The coach will be conducting the campaign. The campaign will serve as a means to make an appeal to those who were doing Bible studies and it also will serve as a model for members who want to preach in tents in the future. The following are the topics that will be used in the campaign.

The topics for the first week are:

1. Two witness found dead at the streets of Stock & Stock (Bible Study)

2. Bad things are happening (Signs of the times)

3. God's pots take long to be cooked (Second Coming of Jesus)

4. The thief that steals people's things at Stock & Stock has been caught, come and see him (The Existence of Evil),

5. How to make a new start (Conversion)

6. Ten Stock & Stock men who will go to heaven (The Ten Commandments)

7. Men's case in God's Court (Judgment).

The topics for the second week are:

1. The birthday of Adam's mother (Sabbath)

2. Get yourself a thousand rands for a text (The origin of Sunday Observance)

3. Seven women of Stock & Stock cling to one man (Can the majority of churches be wrong)

4. He is talking, even though he is dead (State of the dead)

5. Go on a vacation at the moon (Millennium)

6. A man who was buried alive (Baptism)

7. Can we find the true church (The Remnant Church)

Post-Campaign

The programs that have been taking place from the pre-campaign will still take place in the targeted area even after the campaign. The reason for this is to strengthen the new believers and to indicate that the church was not only interested in planting a church but it has an intention of seeing the work being sustainable and successful. The church will also be interested build the faith of the new believers so that they should reach spiritual maturity and also be in a position to start their own outreach programs. The church will elect a team that will implement the post-campaign and also make sure to take care of the new believers. This team will be comprised of people who are active in outreach work and who can offer valuable input to the new believers. This team will do everything in their power to help the new believers to grow in Christ and to work for the salvation of other people in their communities. The following are suggestions that can help in strengthening the spiritual lives of new believers:

1. Providing formal instruction

2. Encouraging personal Bible study and prayer

3. Maintaining brief but regular visits with the new believer

4. Appointing someone as a spiritual guardian to the new believer

5. Getting the new convert involved in general church life activities and in faith

   sharing experiences.

Program Implementation

The program implementation did not go as planned. I was going to Kenya for two months, June and July to continue my studies. I was going to return at the beginning of August. As the program implementation had already started I did not want the church to lose any momentum so I decided to continue and do everything before leaving for Kenya. Another challenge was that there was going to be a restructuring in my district, where I was not going to be pastoring there anymore. It was then going to be difficult for me to access the church and continue with the program. Delaying the launch of the program was, therefore, not an option. Because of these factors I had to make sure that the program was finalised in the time that I had at my disposal, February to May. This involved making some adjustments to the program. This was the new program that replaced the original one:

Program Planning for Emmanuel SDA Church

1. 02 March – 6 April   Seminars in Emmanuel
2. 24 and 25 March   Revival for the church
3. 31 March   Adventist Men, Dorcas and Youth
4. 1-5 April, 8-12 April   Family Life and Youth Seminar
5. 07 April   Community Service (Soup Kitchen)
6. 07 April   Health Expo
7. 13 April   Public Music Program

8. 14, 21 April	Pathfinder Marching through the area with invitations
9. 30 March; 6, 20 April	Church goes to Stocks & Stocks: Friendship Evangelism
10. 26 March – 19 April 2013	Bible Studies in Stocks & Stocks
11. 26 March – 19 April 2013	Praying for the Interests in Stocks & Stocks
12. 21 April – 04 May 2013	Stocks & Stocks Campaign

Conducting Seminars

I conducted the seminars according to the new plan. I made sure that the different methods were used in imparting knowledge. The Sabbath afternoons were utilized for the seminars according to the plan. I used oral approach in conducting the seminars especially with topics like visitation and with conducting Bible studies. I also used role play and requested the church members to do a mock Bible study as I watch them perform. I used the material found in the handbook How to plant a Church, Training Manual for Global Mission and Pioneer Volunteer Church Planters compiled by Pastors L M Mbaza and R A Zeeman.[1]

Division into Groups of Six Members

I found out that there were five cell groups that were already in existence. These groups were created out of people who were living in close proximity to each other. Out of the five cell groups three groups were functioning. What actually took place was that the people who showed interest were encouraged to join the cell groups and the evangelism team that were already conducting Bible lessons in the area. These three groups were going in the targeted area to conduct Bible studies and to pray for

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[1] L.M Mbaza and R.A.Zeeman, *How to Plant a Church*, *Training Manual for Global Mission and Pioneer Volunteer Church Planters.* Self-Published.

interests. These groups also invited the Bible students to the campaign that was going to take place in April 2013.

Coaching Training for Leaders

The leaders of cell groups who were in charge of the Bible studies and visitation in the targeted area, were also taught some coaching principles. Although I had time constraints, I made sure that the leaders were assisted in their work with coaching skills so that they should encourage their members in outreach work. The leaders could see the bigger picture of the work that was to be done by themselves and the group members in their cell groups. They could also understand the different coaching methods they could employ as they dealt with different situations. I also did individual coach training as I met with the different leaders who were involved with the work of outreach.

Meeting with Leaders

From time to time I met with the elders and leaders of the three groups that were active in conducting Bible studies in the targeted area to assist them in their work with the interested church members. These meetings assisted them as they were helping others. It was to sharpen their skills so that they could be more efficient. When they worked with the people they sometimes got challenges and wanted to quit, but it was at these meetings where I had the opportunity to encourage them and assisted them to proceed. There were people who never showed up in the targeted are, and those who came very late or those who refuse to follow instructions. What the leader did was to organize a coaching session with the individual and correct the situation there.

Prayer Warriors

We elected prayer warriors at the time of the campaign to pray for the success of this big initiative. Before this time it was the responsibility of elders to make sure that the church always prays for the program and the campaign. Prayer is an important activity in the success of the whole program and not only of the campaign. It is only God who can make His work successful and also bring people to come to listen to Him. The prayer warriors did their best in praying. Sometimes they came to the tent before the arrival of everyone and sometimes they would be praying for the speaker and the listeners at the time of the sermon.

Church Departments

Because we had limited time, the departments were not all able to go to the targeted area at the time of the pre-campaign. It was the evangelism department that had coordinated the people who were doing the Bible lessons in the area. The other church departments assisted at the time of the campaign. The Pathfinder and the Adventurer departments assisted us with marching and distributing flyers on the Friday and on Sunday, the first day of the campaign. The Adventist Men assisted in pitching the tent and made sure that it was secure for the duration of the campaign. The Dorcas department prepared supper for these men who were guarding the tent. They also prepared food for the guests during the two Sabbaths of the campaign. Another department that played an active role was the music department. Musical groups presented special music during the meeting. The health department organized different health topics for each day of the campaign. An ambulance was provided by one member of Emmanuel SDA church. It was always on standby in case of emergency. It is an ideal thing that the departments of the church should not only

strengthen the faith of people in the church but also to work for the salvation of the lost.

Feedback from the Leaders

We had occasional meetings with the leaders so that they could give feedback on the progress of the work. There were times when they had good reports. They reported that they and the members were welcomed into the homes of those who were interested to hear the message of salvation and who were willing to start doing Bible studies. But there were times when the people would not want to have anything to do with them. There were times also where the group members had personal commitments and would not be available for outreach programs. We talked together and devise plans of the action to take in these different situations. The feedback gave us an indication as to how many contacts and Bible studies were going on at a particular time.

Campaign

The campaign took place during the months of April and May. The campaign committees were elected and everything went according to the new plan. The members participated in the campaign and everyone rejoiced in working for the Lord. This was even noticed by the Kimberley Church members who joined us every night during the campaign. The church members invited the local people and also visited them during the campaign period. At the end of the campaign when the appeal for baptism was made 12 people responded. These were people whom we were going to work with until they grow spiritually to a time where they were also going work for the salvation of other people in their community.

Post-Campaign

A committee was formed which was going to take care of the spiritual welfare of the 12 people who responded to the appeal for baptism. This committee of 7 members was going to constitute the branch together with the 12 new believers. The church board that set up the committee made sure that it elected people who were able to visit the new members regularly and also to encourage them in their new found faith. It was decided that they were to worship in a school next to the venue where the campaign was held. The Emmanuel SDA Church was mandated to make regular visits to the branch and to make sure that it progressed successfully and that it proceeds to a point where it was going to be organized as the company of the church.

Evaluation

The branch was established in Stock & Stock and the people of Emmanuel worked hard in order to achieve this. However, if we had followed the program design which start in January and end in December we would have had more success than what we achieved. I wanted to conduct the program but the time we used for the campaign did not allow much time for the pre campaign. In future a campaign like this should be done without time constraints.

The pre-campaign process was one where I saw the people of Emmanuel willing to participate in working together for the common goal. The visitation teams were busy during the week and on weekends visiting the interests and issuing Bible Studies. When I conducted the seminars and the revival of the church people said that it was the first time that a pastor conducted seminars in their church. I was glad to see the people coming to the seminars in large numbers. The seminars were well attended. On average 76 out of the 116 members attended, a 65.5% attendance.

The campaign also was a success. We saw the people of Stock & Stock coming to the meeting to listen to the word of the Lord. Some requested prayers from us. We could see that the campaign came at the right time for the people of Stock & Stock since their youth were involved in destructive habits. One mother said that the area where the tent was standing was the place where the youth that were drinking and taking drug were used to sit, so she said, "I wish you would be there for the whole year, because if you are there, it means that the youth will not be sitting there drinking and taking drugs." As we were progressing with the meetings one of the youth came to me and requested for prayers and Bible studies. I prayed for him and when I finished he thank me saying that "he was now feeling better."

The music team and the other coordinators who were assigned duties for the campaign did their share of responsibility very well. The health team was led by the leader of the Health department of Emmanuel church, Mrs Silimela who is a manager of the Stockdale Nursing College. With her connections she organized teams who came to test the blood and sugar level of the people of Stock & Stock. The team that was elected to conduct the post campaign work took their work seriously. They did visitation of the interests and told them of the venue that was going to be used after the campaign. They had meetings to plan what activities they must engage in and as mentioned the departments of the church were still continuing with their activities at Stock & Stock even after the campaign. I did not utilise the evaluation tools to assess this program. I plan to use them on a future program. On Appendix D are the evaluation tools that could have been used for this program.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

The people of Emmanuel, as we have found out in the beginning were not coached and they needed encouragement and coaching to start the program of church planting. This summary deals with what the researcher found out as he was interacting with Emmanuel SDA Church.

Chapter two was the literature review. The chapter discusses coaching and what can be gained from it. Here we noticed that coaching was used even in Biblical times by people like Barnabas. And another point that we found out was that even though coaching is becoming a popular and effective approach of leadership among various organisations and churches but it was still not common in the Adventist church today.

In chapter three we looked at the local settings of Emmanuel SDA Church. The chapter discussed the challenges that hinder the church from planting churches. Here we found that there were challenges of borders between Emmanuel and Kimberley Church, the church that used to be its mother church before. There have been challenges in Emmanuel Church of only doing in reach and not outreach in church.

In chapter four this was the time when a program that was aiming at addressing the challenges was developed, implemented and evaluated. Coaching and seminars were applied to assist the church as it was preparing to hold a church

planting campaign. The program continued and the people of Stock and Stock and the church people benefited from the campaign.

Conclusions

When I started with the project I identified the goal to be achieved. The goal was to equip church leaders with the coaching skill that will assist them in church planting. The leaders were then going to coach church members and help them in church planting activities. I studied the local setting and conducted a survey and interviews to identify challenges and to address them. The survey shed more light on the current situation of the church pertaining to coaching and church planting.

In the program design I had three main points; The Pre-Campaign, The Campaign and the Post-Campaign. In the Pre-Campaign it was the area which had the following subsections: we had to choose prayer warriors who were going to pray for the whole program, Seminars where the theoretical knowledge of church planting was given, and the departments of the church were to work in the targeted area for the campaign.

We then had to divide the church into groups of six members who were going to work in the campaign area. People who were going to serve as leaders were chosen from those groups and these were then trained as coaches to coach their group members and assist them with their outreach activities. The leaders had to meet with the coach regularly for reports and feedback. The other section was the campaign where the people were invited to listen to Bible sermons, and an appeal to keep the Sabbath was made. Those people who responded to the appeal were organised into a branch. The last section was the Post-campaign where those who responded were being prepared for baptism. This was also a time to do Bible studies with those people who did not respond to the appeal.

Coaching proved to be a skill that worked in getting the people to fulfil the goals that they have for themselves. If the church can start using coaching also in other activities like encouraging church members to use their God given talents and assist the church officers to be the best in doing the work they were appointed for, the church would benefit a lot from this new skill.

The goal of the project has been achieved because Emmanuel SDA Church was able to assist the church leaders and members with the skill of coaching. The church was also able to plant a new church. People from the church were elected to take care of the new converts and also to visit the interests regularly.

There was a place of worship that was decided upon for this new branch and before the end of the year the church would like to see this branch being organized into a company and ultimately into a fully-fledged church.

Recommendations

The church leaders and members of Emmanuel SDA Church have been coached and assisted in their outreach skills and a church has been planted in Stock & Stock. I have the following recommendations about this program and also for those who wants to use it in their churches:

1. That the next person to do the program should target to do it from January to December as initially planned. The recommended schedule for the program is: January – August for pre-campaign, and September as the month of campaign and October to December as the post-campaign months.

2. The leaders and members of the church should be continually equipped with the knowledge of church planting, so that Emmanuel Church should make church planting a regular practice.

3. Pastors should be equipped as coaches so that they can assist the people in many areas of church work. This skill must also be given to the church leaders to help them as they work with the church members.

4. Departmental leaders should be trained in their duties and the outreach section so that their departments can be active in outreach work.

5. The church should spend more time engaging with the community members of the targeted area in community activities. This will assist the church because if there were some tensions between the church and the community, they will be addressed at this time.

6. The seminars should be marketed in advance so as to attract more people and hand-outs should always be given to the participants.

7. As I did not utilise the evaluation tools, I plan to use them on a future program. Appendix D is a sample of evaluation forms to be used in future programs.

APPENDIX A

SURVEY ON COACHING FOR EMMANUEL SDA CHURCH

Please answer the following questions as accurately as you can. Use a tick to indicate your answer. Your responses will help me to assess the needs of this church for coaching in activities that lead to church planting.

1. Please tick your age bracket in the table below:

18-25 yrs	26-35yrs	36-45 yrs	45-55yrs	56-65yrs	66 yrs or more

2. Gender:

Male	Female

3. Number of years in the SDA church:

1 - 2	3 -5	6 - 10	11 - 30	31 or more

4. Please mark any of the following outreach activities that you have participated in in the past year.

___ Hospital/prison visitation
___ Handing out free literature
___ Community/Welfare work
___ Enrolling people for VOP lessons
___ Conducting Bible Studies
___ Preaching in an evangelistic campaign
___ Visiting new members in their homes to nurture them spiritually
___ Any other activity (Please specify) _____

5. Please mark the methods that have been used by the leaders of Emmanuel Church to prepare you to do outreach work? (Please mark all that apply)
___ No training
___ Oral training
___ Showing me how to do it by role play
___ Showing me how to do it by taking me for actual outreach work
___ Watching while I perform activity and then correcting me

6. Please indicate your readiness to participate when you are asked to go and do outreach work.
   ___ Have avoided to go because of nervousness
   ___ Have gone reluctantly due to nervousness
   ___ Have avoided to go for other reasons (not nervousness)
   ___ I have participated when asked with little or no nervousness
   ___ I've always been excited to go for outreach.

7. Of the training methods listed in question 5 which do you think would give you the best preparation to do outreach for you?
   _____

8. In the space provided write down an outreach activity that you would gladly participate. (It could be an activity listed above in question 4 or it could be something else.)
   _____

9. In the space provided write down an outreach activity that you find most difficult to do. (It could be an activity listed above in question 4 or it could be something else.)
   _____
   _____

10. Has anyone shown you how to do the activity you find hard (in question 9) either by role-play or in reality
    ___ Yes
    ___ Yes, but not enough times
    ___ No

11. If you have been shown how to do an outreach activity please complete the following sentence: "The one thing I did not like about the person who showed me how to do outreach activities was
    _____

12. Please complete the following sentence: "If I could choose someone to demonstrate for me how to do an activity (role-play or in reality) I would choose someone who
    _____

APPENDIX B

TEMPLATE TO BE USED BY BIBLE STUDY SMALL GROUPS

Members Names	Date	Free literature given	People enrolled in VOP	Visitation Done	Bible Studies Done	Other outreach activity
Members Names	Date	Free literature given	People enrolled in VOP	Visitation Done	Bible Studies Done	Other outreach activity
Members Names	Date	Free literature given	People enrolled in VOP	Visitation Done	Bible Studies Done	Other outreach activity
Members Names	Date	Free literature given	People enrolled in VOP	Visitation Done	Bible Studies Done	Other outreach activity
Members Names	Date	Free literature given	People enrolled in VOP	Visitation Done	Bible Studies Done	Other outreach activity
TOTAL						

APPENDIX C

COACHING QUESTIONS

Stage	Sample Questions	Definite Question
Stage 1: **Agreeing Aims**	What are you trying to achieve?	In this question I asked about the church planting
	When are you going to do it?	I then engage them into what date they want the event to happen
	How will you know you've succeeded?	We talked on the way on how they will measure their success in church planting
Stage 2:Awareness	What is happening now?	What are the challenges that hinders the church from planting a church
	What have you done so far?	What are the things they have done up to now for church planting
	What are the consequences?	What are the effects of current actions
	What do you want to be different?	What do you want to happen at Emmanuel church
Stage 3: Analysis	What can you change?	What are the things they can change in their current situation
	What are the options?	How to broaden vision
	How can you change it?	How to seek solutions
	What are the risks?	How to evaluate choices
	What are the barriers?	What obstacles to overcome
Stage 4: Action	What are you going to do?	Clear action steps to take
	Who is going to do what?	How can thy define responsibilities
	When are you going to do it?	Which milestones can they agree on
	What do you need to help you?	How can they determine support
Stage 5: Assessment	What actually Happened?	How to clarify outcomes after church planting
	Was this what You wanted?	How can you evaluate degree of success
	What Experience did you gain from this?	What discoveries have you made
	How can you Improve?	How can they establish further potential

APPENDIX D

EVALUATION TOOLS TO USE IN FUTURE PROGRAMS

Evaluation Form for Training for Coaching

1. Please indicate the degree to which coaching was beneficial to you.
    Extremely beneficial _____ Somewhat beneficial _____ Hardly beneficial ___

2. Please indicate the aspects of coaching that were most beneficial to you.
    Oral session _____Watching the coach doing something _____
    Role Play _____ Doing the activity while the coach watched _____

3. Please indicate the aspects of coaching that were least beneficial to you.
    Oral session_____Watching the coach doing something_____   Role Play
    _____Doing the activity while the coach watched_____

4. Will you be able to use coaching to encourage others to do outreach work?
    Strongly agree_____   somewhat agree_____   strongly disagree_____

5. Please share any comments on how you think this training coaching program can
    be improved:
    _____
    _____
    _____
    _____
    _____

Evaluation Form for Seminars

1. What aspects of the Seminar program helped you most to prepare you for outreach work?
   _____

2. What aspects were least helpful?
   _____

3. The level of discussion was: too complex_____   Too simple_____   Just right_____.

4. What other aspects would you want to see incorporated into this Seminar training program? _____

5. I feel prepared to go and be part of an outreach work.
   Strongly agree_____   somewhat agree_____   strongly disagree_____

6. Please share any comments on how you think this Seminar training can be improved:
   _____
   _____
   _____
   _____
   _____

Evaluation Form for Bible Study Coaching

1. The coach understood my concerns about going to give Bible studies and responded appropriately.
   Strongly agree_____   somewhat agree _____   strongly disagree _____

2. In what way was the coach helpful you in giving Bible studies?
   _____

3. One thing that I wish the coach had done is _____

4. How can the coach help you or another church member further in future to give Bible Studies.?
   _____

Evaluation Form for Church Planting Activities

1. Overview: Why did you decide to participate in this program?
    _____

2. In what ways has this program helped you in planting a church?
    _____

3. What lessons did you learn from this program?
    _____

4. What do you consider the most valuable aspect of this program?
    _____

5. In the space below please share what would you change in the program to make it more effective for you?
    _____
    _____
    _____
    _____

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Education

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2002	Associate of Arts in Personal Ministries Diploma Griggs University, Bethel College

Experience

2007- Present	Cape Conference of SDA Pastor
1998-2004	Seventh-day Adventist Church, Barkly West, Hanover and Colesberg Global Mission Worker
1995-1998	Finsch Mines, Lime Acres (Northern Cape) Affirmative Action worker
1991-1995	Security; Cape Town and Finsch Diamond Mine Security Guard and Access Control in Finsch Mine
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