

ABSTRACT

EQUIPPING THE LOCAL CHURCH LEADERSHIP TO INVOLVE MEMBERSHIP IN
MISSION FOCUSED ACTIVITIES OF THE EMAKHANDENI SEVENTH-DAY
ADVENTIST CHURCH

by

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ABSTRACT OF POSTGRADUATE STUDENT RESEARCH

Master of Arts in Leadership Project

Adventist University of Africa

Theological Seminary

EQUIPPING THE LOCAL CHURCH LEADERSHIP TO INVOLVE MEMBERSHIP

IN MISSION FOCUSED ACTIVITIES OF THE EMAKHANDENI

SEVENTH-DAY ADVENTIST CHURCH

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Emakhandeni Seventh-day Adventist Church was experiencing the problem of low involvement of membership in evangelistic activities that lead to the accomplishment of its mission. Despite this, it seems there was no intentional member focused mobilization strategy that had been developed to address the issue.

After reviewing literature on membership mobilization towards involvement in evangelistic activities and after having scrutinized questionnaires that were completed by the surveyed group, the researcher embarked on an intervention program to alleviate the problem of low involvement of membership in mission focused evangelistic activities at Emakhandeni Church. The program was done in one year and nine months beginning from

May 2011. It was a leadership development program which aimed at equipping local church leadership to mobilize church members to get involved in mission focused activities of the Emakhandeni Seventh-day Adventist church. The researcher developed and implemented this program in the church.

A year after the intervention program had been developed and implemented, the church realized an accelerated rate of involvement in evangelistic activities that saw 243 baptized at the end of 2012 as compared to 124 that were baptized in 2011. This meant an increase of membership from 711 to 1078.

Adventist University of Africa

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MISSION FOCUSED ACTIVITIES OF THE EMAKHANDENI SEVENTH-DAY
ADVENTIST CHURCH

A Project

Presented in Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Leadership

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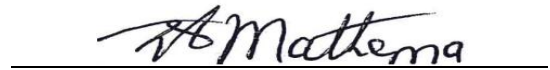
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DEDICATION

This research is dedicated to my dear wife Menzi Tshuma who encouraged and supported me as I worked on my studies at the Adventist University of Africa.

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CHAPTER 1

INTRODUCTION

The chapter gives a brief description of Emakhandeni Seventh-day Adventist church and the background information on the study. The statement of the problem, the purpose of the study, the aim and the objectives of the study are also outlined. The chapter concludes with a definition of the terms used and a brief program layout of the project.

Background of the Study

Emakhandeni Seventh-day Adventist main church is in the city of Bulawayo and is part of the Emakhandeni District of the West Zimbabwe Conference of the Seventh-day Adventist church organization. The West Zimbabwe Conference is in the Zimbabwe Union Conference. The Emakhandeni Seventh-day Adventist church is situated in the Emakhandeni high density suburb in the North Western part of the city of Bulawayo. While it is one of the fastest growing churches in the city of Bulawayo, it seems the largest portion of its membership remains inactive in its evangelistic activities that lead to mission accomplishment of the church. According to the statistics gathered from the Emakhandeni Housing Office this township had a population of 120500 people in 2011. Statistical reports from church clerks as at 30 June 2011 indicate that the membership for the Emakhandeni church was 692.¹ The average Sabbath attendance of the membership of those 12 years and older was 711.

¹ Mangena Ellen, Church Clerk of Emakhandeni Seventh-day Adventist Church, interviewed by author, Emakhandeni Church, Zimbabwe, 19 June 2011.

Out of the 711 members, only 28 percent were responding actively to the mission of the church.

This is a cause for concern to the researcher because the Adventist church exists to preach the gospel of salvation, leading people to Jesus as Savior and inviting them to join with the church to be disciplined in preparation for Christ's return. Based on these statistics, there is need to build an effective leadership team that will mobilize more laity to be involved in activities that lead to the accomplishment of the Adventist Church mission.

Statement of the Problem

The largest portion of Emakhandeni Seventh-day Adventist Church which constitutes about 72% of its average Sabbath attendance is seemingly not involved in evangelistic activities resulting in the church's inability to achieve its target goal. The ultimate goal of the church is working towards the accomplishment of its mission. Yet, it is currently filled with inactive members who seem to have not yet found their place of ministry in the church. Despite the majority of Emakhandeni Seventh-day Adventist members not involved in evangelistic activities, it seems there is no intentional member focused mobilization strategy that has been developed to address the issue. It is against this background that this study is undertaken.

Purpose of the Study

1. This study sought to develop a local church based leadership team that would mobilize the church membership to rally after the accomplishment of the Adventist church's mission and to develop in the church a sense of purpose and mission.

2. The project also developed local grown programs that increased involvement of church members in mission focused activities. These locally grown programs are culturally relevant to Emakhandeni community and serve to meet the church members' felt needs. Such programs will be deliberate, evaluated and reported so that they can be replicated in other churches of the West Zimbabwe Conference of the Seventh-day Adventist.

Definition of Terms

1. **The mission of the Seventh-day Adventist Church-** is, “to make disciples of all people, preaching the everlasting gospel in the context of the three angels’ messages of Revelation 14:6-12, leading them to accept Jesus as Lord and personal Savior and uniting with the remnant church, discipling them to serve Him as Lord, and preparing them for his soon return.”¹
2. **Effective leadership-** this refers to leadership that “ensures that the goals the organization is pursuing are appropriate and the organization achieves them.”²
3. **Leadership team-** refers to “a group of leaders whose members work intensely with one another to achieve specific common goals and objectives.”³
4. **Development-** “building the knowledge and skills of organizational members so they are prepared to take on new responsibilities and challenges.”⁴

¹ Southern Africa Indian Ocean Division *Working Policy*, (Cape Town Xpress,2007)

² Gareth R. Jones and Jennifer M. George, *Contemporary Management 7th Ed* (New York: McGraw-Hill Irwin, 2011), 605.

³ Gareth R. Jones and Jennifer M. George, *Contemporary Management 7th Ed* (New York: McGraw Hill Irwin, 2011), 454.

⁴ *Ibid.*, 381.

5. **Local church leadership**- the elders and departmental directors who assist the pastor in the day to day running of the local church.
6. **Leadership teams**- the elders team, departmental directors team and small group leaders.
7. **Section leaders**- these are in charge of small groups of 15 to 25 people that meet for fellowship, worship and Bible studies on Wednesday and Friday evenings in homes of church members. The other purpose of these small groups is to enhance membership involvement in mission accomplishing activities.
8. **The laity or lay members**- church members who are not clergy or ministers of the gospel.
9. **Life of the church**- all activities that lead to the accomplishment of the Adventist Church's mission. Some of these activities are not directly related to soul winning or evangelism. (e.g. returning tithes and offerings.)
10. **Evangelistic Activities**- all that is done by church members to accomplish the mission of the church. In this study "evangelistic activities" and the "life of the church" will be used interchangeably.
11. **Involvement**- taking part in all activities that lead to the accomplishment of the mission of the Seventh-day Adventist Church. It means more than attending worship services.
12. **Mobilization**- means to put in a state of readiness for service. To organize or undergo preparation for action.

Goals of the Study

The goals of the study were:

1. To examine the role played by the local church leadership in involving church members in mission focused activities, with the intention of equipping them with relevant skills for total involvement in mission accomplishment.
2. To build a local church leadership team with skills that will enable them to increase involvement of church members in activities which lead to the accomplishment of the Adventist church's mission.
3. To equip local church leadership with skills that enable the church to have a sense of ownership of church programs so that they can invest their time, money, spiritual gifts and resources towards the accomplishment of the church's mission.

Objectives

The following are the objectives of the study:

1. To enable the local church leadership to develop sound devotional lives among church members so that they learn to recognize the voice of God and hear from Him rather than depending entirely on leadership.
2. To help the leadership acquire mission and vision articulation skills so as to enhance membership involvement in mission focused activities.
3. To develop among local church leaders planning strategies that will facilitate membership mobilization towards involvement in mission focused activities.
4. The church leadership will be equipped to help almost every member to discover, develop and use their spiritual gift.
5. To build leadership teams that will work together towards involving membership in mission focused activities.

Significance of Study

The absence of an effective leadership team at Emakhandeni Seventh-day Adventist Church is evidenced by the majority of members who are not involved in mission focused activities of the church. The minority which constitutes 28 percent of the membership is the one involved in singing groups, preaching and teaching. Meanwhile, the church has continued to use traditional methods experiencing minimal success in its mission goals. This necessitates the development of an effective leadership team that will mobilize members to be involved in the mission of the church.

Limitations of the Study

It seems there are no locally published books that directly address the problem and, therefore, the researcher depended on foreign writers. Despite the limitations that will not make the study unimportant considering the issue at stake.

Delimitations

The study was limited to the church elders and departmental directors who make up the local church leadership which the research wishes to equip with church mobilization skills.

Description of the Project Process

The research methodology followed the program development approach in which according to Vyhmeister, “the researcher determines the need for a program, establishes its theoretical basis, sets its objectives, designs the program or curriculum, implements it, and evaluates the results.”¹ This simply means the problem was defined, goals and objectives set, the literature reviewed. The program that seeks to solve the problem was implemented and reviewed. Below is the program layout that was followed to the end:

Firstly chapter two reviewed literature that relates to models of handling leadership challenges owing to lack of involvement by church membership in church life, and strategies of developing effective local church leadership that will mobilize the membership into action.

Secondly, chapter three dealt with research methodology which includes the description of the leadership being dealt with, the population of the study, the

¹ Nancy J. Vyhmeister, *Quality Research Papers for Students of Religion and Theology* (Grand Rapids, MI: 2001), 137.

sampling strategy used, the program development methods used, the data collection and interpretation methods.

Thirdly, chapter four dealt with the implementation of the intervention program and the evaluation of its effectiveness. Finally, chapter five dealt with the summary, conclusions and recommendations of the study.

CHAPTER 2

LITERATURE REVIEW

This chapter reviews various types of sources to enable the researcher to gain insights on how church leadership can mobilize local church membership into getting involved in evangelistic activities of the church which lead to the accomplishment of its mission. It discusses the views presented in the Bible, Ellen White, and various scholars and contributors to the subject. The discussion aims at discovering the roles and models leadership plays in mobilizing people to do tasks which God had assigned them. The researcher focused on the discovered knowledge as it relates to the main research questions and objectives. The chapter began with the definition of the mission of the Adventist church and the Biblical definition of leadership. It further examined how others have mobilized people through teams, planning together, vision and mission articulation.

What is the Mission of the Seventh-day Adventist Church?

Since this research is concerned with developing effective leadership that will mobilize membership to be involved in the life of the church, The researcher begins with examining how Adventists define their mission as a church. The Southern Africa-Indian Ocean Division Policy states that, “The mission of the Seventh-day Adventist is to make disciples of all people, communicating the everlasting gospel in the context of the three angels’ message of Revelation 14:6-12, leading them to accept Jesus as personal Savior and uniting with the remnant church, discipling them to serve

Him as Lord, and preparing them for his soon return.”¹ The reason for its existence is primarily to communicate the three angels’ message. In addition to this, on total commitment the Division policy states, “every member and every organization of the Seventh-day Adventist Church is compelled, under Divine unction, to find the most effective ways to fulfill the mission of the church...”²

Deducing from the above policy statement, the researcher can safely conclude that: It is the responsibility of the local church leadership to ensure that every member of the church plays a role in working towards the accomplishment of the church’s mission.

The role played by each member must be in line with giftedness; hence, the leadership helps the laity discover their spiritual gifts and assigns them responsibilities they are capable of performing.

The leadership must also help church members develop a sense of purpose and mission through the way they communicate the church’s mission statement. Having seen the nature of the Adventist Mission, the researcher turns to the theology of leadership in the Bible.

Leadership in the Bible

Whenever God intends to do a task He calls a spiritual leader to get people do it. For example when the need for deacons was felt the apostles required that the church choose men to serve as helpers while the apostles were busy preaching and

¹ Southern Africa Indian Ocean Division *Working Policy*, (Cape Town, Xpress, 2007), 24.

² *Ibid.*, 25.

praying Acts 6:3 (NIV).¹ Oswald J. Sanders says spiritual leaders are "...those who have surrendered their own wills to the Spirit's control, they are delighted to obey His promptings and leadings."² The church needs spiritual leadership that will mobilize church membership to get involved in working towards the accomplishment of its prophetic mission.

Jonas Arrais stresses the need for spiritual leadership in the church. He asserts that "a spiritual leader is one who wants to be led by the Spirit of God. He not only leads others, but also allows God to lead him."³ He further argues that, "true power in ministry springs from spirituality, which, in turn, comes from a personal encounter with God."⁴ Arrais observes that a spiritual leader must meet with God privately in his devotions before making a meaningful public influence. It is therefore clear that if a leader is to be effective in his leadership he must have an intimate relationship with God which can only be attained through communion with Him. This communion with God will also enable the leader to understand God's will for the salvation of His people. According to Arrais spiritual leadership does not only direct but it must also transform. "You can get people to do what you want," he explains "but if their hearts are not changed you have not led them spiritually."⁵ Spiritual leadership is all about taking people from where they are to where God

¹ Bible Quotations in this paper will be from "*The New International Version*" 1st Ed. (New Holland Publishing, 2005), unless advised otherwise.

² Oswald J. Sanders, *Spiritual Leadership*, (Chicago: Moody Press, 1994), 81.

³ *Ibid.*,81.

⁴ *Ibid.*,81.

⁵ Jonas Arrais, *Wanted a Good Pastor: The Characteristics, Skills and Attitudes Every Effective Church Leader Needs* (Silver Spring, MD: 2011), 34.

wants them to be. Only those leaders who understand and discern the voice of God can lead God's people. The Bible has given models of spiritual leaders and among them the researcher will select and discuss those who mobilized God's people to be involved in His mission during their times.

The Old Testament Models of Mobilization

Among the models to be discussed in the Old Testament in this chapter are the Moses model, the Jethro model and the Nehemiah model. This chapter reviews sources to enable the researcher to gain insight into how leadership can mobilize church members to get involved in evangelistic activities of the church which lead to the accomplishment of its mission. The review will discuss the views presented in the Bible, in the writings of Ellen White, and of various contributors to the subject. The aim is to discover the roles to be played by leaders and models to be followed in the mobilization of people in carrying out God-given tasks.

Moses' Model

In the first incident that the researcher referred to was the "Moses Model", God instructed Moses to "Go, assemble the elders of Israel and to tell them what God had commanded." Moses and Aaron gathered all the elders of the Israelites Exod.4:29 . This was the first meeting during which Moses must have communicated his mission and vision to them. God also instructed him to go with the elders to meet with Pharaoh Exod.3:18. In this model, it is clear that in every community there is leadership which a mobilizing leader can not by-pass if they are to succeed in their task. According to the Seventh-day Adventist Bible Commentary, the "elders" were not necessarily men of great age, but those who were recognized as leaders by the

people.”¹ If these recognized leaders understood his mission and bought into his vision they would in turn mobilize the people who fell within the spheres of their influence.

The other incident is when Moses and Aaron brought together the elders of Israel (Exod.4:29). Aaron told them everything the Lord had said to Moses and he also performed the credential miracles which proved they had been sent by God. When people sense that God is behind a course they are willing to co-operate and become involve in working towards its accomplishment. The researcher observed that, if God’s word is followed, He intervenes in human affairs in order to prove that He is behind the leader that is sent.

Moses’ model teaches that a leaders works with other people if they are to be effective. The process of mobilizing people begins with the leader mobilizing other leaders to work with him towards the accomplishment of the organization’s mission. When other leaders support the top leader they combine his influence with theirs in leading people to a common goal. The leader must identify gifted leaders under him and use them to perform some tasks he cannot do. Jethro was Moses’ adviser and Aaron was his spokesman because he could speak well.

¹ “Exodus” *S.D.A. Bible Commentary*, Ed. F.D. Nichol (Hagerstown, MD: Review and Herald, 1980), 1056.

Jethro's Model

The Jethro model for people mobilization within the local church is recorded in Exodus 18:17-18. Because of the large number of people coming to him, Moses could not cope with the work of judging cases alone. Jethro advised Moses to restructure leadership roles by creating ranks or levels of leadership and selecting among them able men who became rulers of tens, fifties and hundreds.

By dividing people into smaller groups, Moses was actually delegating and empowering his people. More people were involved in leadership with Moses rather than having them sit, look and watch on him. Decisions and judgments were administered by leaders of small groups and Moses oversaw the judgment of more serious cases. Jethro's model of leadership ensures that more people are involved in leadership and these leaders mobilize their followers. This system relieved Moses of the heavy burden and allowed him to attend to more serious matters, an approach also known as management by exception.

While the Jethro model initially dealt with problem solving, the researcher quoted it to draw the concept of effectiveness of small groups in achieving the organization's mission. It is easier to mobilize a smaller group into action than a big group. Probably, the Emakhadeni leadership would find it difficult to mobilize membership into action because of its size. Moses appears to have been a soloist leader and seems to have changed after meeting Jethro who advised him to delegate. The leader must build a leadership team that works to accomplish its mission. The other lesson to be learnt in this model is that leaders must be good listeners. Some of the best advice may come from their subordinates.

Nehemiah's Model

The other model came from the book of Nehemiah. Nehemiah was responsible for the reconstruction of the city of Jerusalem. He began by envisioning what was to be accomplished and how it was to be accomplished. Firstly, Nehemiah “mourned and fasted and prayed before the God of heaven” (Neh.1:4). He began with communion with God in order to understand His plans and vision for the people. After prayer and envisioning, Nehemiah took steps to unveil his vision. He then communicated his vision and concern to King Artaxexes who readily provided material (Neh.2:1-8). Nehemiah then identified a few critical, perhaps influential persons who would help him mobilize the people. Before casting his vision, the leader must count the cost of his task, examine the risks involved, and involve a few mature and trusted friends and leaders in the adventure.

Nehemiah's leadership model teaches that a leader launches any important task with a season of prayer and visioning in order to solicit God's guidance. The leader must build a team which shares his vision so that they work together to accomplish the organization's mission. The leader must not by pass the recognized leaders in any community if he is to successfully mobilize people. He must first win the confidence and support of the recognized leaders who will in turn mobilize their followers.

The New Testament Models of Mobilization

Jesus' Model

The gospel writers in the New Testament portray Jesus as setting an example of involving others in His ministry. As a wise leader he would only perform that which humans could not do and let them do tasks which they were capable of performing. When Jesus fed the five thousand according to the gospel of Mark He had "...all the people sit down in groups ...of hundreds and fifties" (Mark6:39,40). He then involved His disciples in His work by giving them the loaves so that they could distribute them to the people.

(Mark6:41). The disciples sat people in groups and distributed the food but Jesus multiplied the food. In His work on earth Jesus did not always do everything but involved human beings in His work. Team building and decentralization of responsibility was a remarkable leadership feature in the ministry of Jesus. He commenced His work by creating and building a responsible team. At the beginning of his ministry Jesus, "...appointed the twelve designating them apostles that they might be with him and that he might send them out to preach"(Mark3:4). Jesus would not do the work alone He trained and equipped the twelve to bear the burden with Him. He needed to prepare future leaders of the church who would lead it after His ascension.

There are several lessons to be learnt by leaders in Jesus' model of leadership. Firstly the leader must train and equip other leaders so that they will be effective in working. The leader cannot do the work alone but they need some other leaders to share the burden of leadership with them. Secondly the leadership must delegate the duties/ roles that can be performed by followers. They must only perform tasks that followers are unable to do. Delegating helps to empower and involve more people in

the accomplishment of the mission of an organization. The success of the church after Jesus' ascension testifies beyond doubt that He was able to involve others in His ministry and to build a responsible team of disciples that bought into his vision to the extent of dying for the gospel.

The Model of the Early Church

The leaders of the early church discovered the futility of attempting to do everything in their ministry. Luke states that, "when the number of disciples was increasing, the Grecian Jews...complained against the Hebraic Jews because their widows were overlooked in the distribution of daily food." (Acts6:1) The deacons were elected to take up the responsibility of food distribution. As the church membership grows there is need for restructuring of leadership roles and the involvement of more people in leadership to meet the rising needs. While the deacons distributed food, the Apostles gave their "attention to prayer and the ministry of the word"(Acts6:4).

In the early church the task of spreading the gospel was for every believer. After the death of Stephen, Luke reports that due to persecution, "all except the apostles were scattered through out Judea and Samaria" (Acts8:1). He also adds that "those who had been scattered preached the word wherever they went" (Acts8:4). All the believers who were scattered by persecution preached the gospel but in this instance the twelve disciples remained in Jerusalem.

In his first letter Peter admonishes that, "each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms"(1Pet.4:10). Every believer has been granted a spiritual gift which he must use to minister to others within the church. Paul gives a similar counsel when he says "Now to each one is given the manifestation of the spirit for the common good" (1

Cor12:7). He proceeds to mention the nine spiritual gifts which the Holy Spirit “gives them to each one just as He determines” (1Cor12:11). Everyone must be involved in ministering to others in the church according to their giftedness.

Paul wrote of the gifts of apostle, prophet, evangelist, pastor and teachers which were given “to prepare God’s people for works of service” (Eph4:12) within the church. It is therefore the responsibility of church leadership to help believers discover, develop and use their spiritual gifts to edify the church.

The early church met, fellowshiped and worshipped in houses. That is why when Saul ravaged the church he entered “house after house” arresting the Christians (Acts 8:3). In his address to the Ephesians elders Paul declared that he taught them “in public and from house to house.” (Acts20:20) While their regular meetings were predominantly in houses there were times when “almost the whole city gathered to hear the word of God” (Acts 13:44).

These congregations were small enough to be accommodated in a home of a believer. Such is a small congregation compared to the 711 congregants at Emakhandeni church. It was easy for the early church leadership to mobilize their members to get involved in the life of the church. If the local church leadership of Emakhandeni church are to easily mobilize the church members to be involved in evangelistic activities they must divide the church into small groups that are manageable.

Ellen G. White’s Model

According to the prophet Joel, God will cause to come down for His people the former rain and the latter rain (Joel 2:23). The former rain was necessary in order for the seed to germinate and the latter rain, Ellen White explains, “represents the

spiritual grace that prepares the church for the coming of the Son of Man” (Jesus)¹ While the church will complete its work on earth through God’s intervention, the church leadership must not sit back and wait for God to act.

Ellen White says, that “The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers. . .”² God’s work on earth cannot be left to chance it is the responsibility of church leadership to rally members to the work. “Time is short,” Ellen White warns “and our forces must be organized to do a large work.”³ .This work is not only for church officers and ministers but all believers.

She argues that “The great outpouring of the Spirit of God, . . . will not come until we have an enlightened people,” who, according to Ellen White, “know by experience what it means to be laborers together with God.” She adds that, “When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.”⁴ The outpouring of the Holy Spirit in the last days will not just occur; man has his part to play and God has his. It must be noted that Ellen White does not say that there will be a time when all members of the church will be involved in its mission. She says the outpouring

¹ Ellen White, *Last Day Events* (Hagerstown, MD: Review and Herald, 1952), 183.

² Ellen White, *Gospel Workers* (Washington DC: Review And Herald, 1915), 351.

³ Ellen White, *Testimonies for the Church Vol.9* (Mountain View, CA: Pacific Press, 1909), 27.

⁴ Ellen White, *Last Day Events*, (Mountain View, CA: Pacific Press, 1909), 58.

will occur when the “largest portion of the church” is working together with God. Currently the largest portion of the church at Emakhandeni seems to be spectators who will not do any thing more than that.

Ellen White now reminds the church that the reproach of indolence and slothfulness shall be wiped away from the church and then the Spirit of the Lord will be graciously manifested and as a result the divine power will be revealed.¹ Therefore, the finishing of God’s work on earth must not be left to chance and accident; the church leadership has its part to play in mobilizing church membership to avail themselves of the former rain in readiness to receive the latter rain. Ellen White sees the organization of people into small groups as an effective strategy for membership mobilization to be involvement in church life.

Planning and People Deployment

Regarding planning Ellen White asserts that, ”the elders and those in leading places in the church must give thought to their plans for conducting the work.” The work should be so much arranged “that every member of the church will have a part to act...and accomplish what they can according to their ability ...” In view of this, the leadership must teach to individual church members what and how to do according to their abilities and spiritual gifts. God does not expect everyone to do the same thing as shown in 1Corinthians 12:7 “...to each one of us the manifestation of the spirit is given for the common good”. Ellen White further adds that there should be no delay in this well planned effort to educate members. She asserts that, “Many

¹ Ellen White, *Testimonies for the Church Vol.9* (Mountain View, CA: Pacific Press, 1909), 46.

would be willing to work if they were taught how to begin”¹ Seminars must be conducted to train church members on how to conduct evangelistic activities. Such sessions must sharpen their spiritual gifts so that they can minister to others in the church more effectively.

Ellen White regards each church as a training school for Christian workers. “They should be so trained”, she explains “that they will devote time to the winning of souls to Christ.” In her emphasis concerning the importance of training Christian workers, Ellen White has said, “God designed that man should be constantly improving, daily reaching a higher part of the scale of excellence...”² The local church leadership should encourage church members to work on improving their abilities in serving God.

Small Groups as a Means of Mobilization

Another method of people mobilization according to Ellen White is that of the formation of small groups. She counsels that, “the formation of small companies as a basis of Christian effort has been presented to me by one who cannot err.” She further counsels that if the church membership is big, “...let the membership be formed into small companies.” According to her, this formation of small groups is to enable the church, “to work not only for the church members, but for the unbelievers.” Believers can easily minister to one another in these small groups.

As a result of a small group praying together, Ellen White saw prayers being answered and the Holy Spirit being poured out. The end result of the praying of these

¹Ellen White, *Testimonies for the Church Vol.9* (Mountain View, CA; Pacific Press, 1909), 119.

²Ellen White, *Adventist Home* (Mountain View, CA; Pacific Press, 1909), 301.

small groups was the saving of souls. Russell Burill observes that these small groups “were an instrumentality that brought Christians together for the reception of the Holy Spirit, which unleashed the power of heaven to win souls to Christ.”¹

To Ellen White small groups were not a program of the church. They were the major organizing principle of the work of the church. The church is to be built on small groups. If leadership has to implement some effective change within the church it has to begin with these smaller units and divisions of the church. Membership mobilization introduced by leadership within the small groups.

The small group provides an environment that is conducive for inactive members to get involved in the life of the church. It is non-threatening because one works with a few individual who might be predisposed to encouraging them. On the other hand, a big church may be threatening to some members who are by nature timid and shy.

A Summary of Ellen White’s Leadership Model

Ellen White encourages leadership to mobilize membership to get involved in the life of the church because the latter rain will be granted to the church only when the largest portion of the church are involved in evangelistic activities. To her this would be attained if leadership plans programs with church members, deploys members to work according to giftedness and to use the church as a training school for Christian workers.

¹ Russell Burill, *Rediscovering an Adventist Approach to the Life and Mission of the Local Church* (Fallbrook, California: Hart Books, 1998), 199.

Contemporary Literature on Leadership

Planning

Jesus emphasized the importance of planning before undertaking any task when He said,

“Suppose one of you wants to build a tower. Will he not first sit down and estimate the cost to see if he has enough money to complete it?. For if he lays the foundation and is not able to finish it, everyone who sees it will ridicule him,--- “Or suppose a king is about to go to war against another king. Will he not first sit down and consider whether he is able with ten thousand men to oppose the one coming against him with twenty thousand? Luke 14:28-31.

Any wise leader must first plan and count the cost of what they intend to do before they embark on it. Heaton views planning as “thinking ahead.” He also sees planning as concerned with details. Failure to pay attention to details leads to disaster. He further observes that there are people in every culture who are good at thinking about details and others who are not. He writes, “My (Shona) pastor a visionary and I make a good team. He shows me the big picture where we need to go. I show him the details we should consider to get there. I appreciate his sense of direction”¹ Heaton further argues that, “Without planning there is little direction, details will be ignored, resources wasted and small but key tasks left undone. Planning ensures that the right resources are used for the right purpose. ...these resources include people, equipment, space, time and money. People are the key resource.”² The first step in planning presupposes that the leader must have a relationship with God which is attained through meditation and communion with Him. Having understood God’s plans for the

¹Heaton William Robert, *The Impact of Worldview on the Process of Administration: A Study of Shona and Ndebele Christians in Zimbabwe* (Pretoria, South Africa: University of Pretoria, 2007), 89.

² Ibid., 89.

future of the organization the next major task is communicating them with clarity. In the process of planning the leader must take into consideration how he puts together human and material resources. Human resources must be deployed according to giftedness since they are motivated to work within their areas of strength.

Subordinates must personally understand both the big picture and the task before them. It is therefore mandatory for the local church leadership to begin the task of people mobilization with careful planning if every detail is to be considered. Unless leadership develops some clear idea of where it is going and how to get there it cannot successfully mobilize people within the organization towards involvement in mission accomplishment. There is need for the top leadership to plan with co-leaders. In the case of the Adventist church, the district pastor or the first elder of the local congregation may plan with the local church leadership. It is during the planning session that the local church leadership will show the top leader some of the things they must take into consideration if their plans are to be implemented successfully. When the local church leaders have done the plans they take them to the church at large for further modification. At this stage the leadership solicits the input of the church in the plans. The leadership must seek to involve others in planning as people see things differently.

Bob Gordon advises:

“Involving people in the planning process can be a good way of ensuring their co-operation (as long as we do not simply dismiss all their ideas and reject their ideas with reason). People support what they help create.”¹

¹ Gordon Bob, *The Leader's Vision* (Tonbridge Kent TN: England, 1990), 58.

People are not motivated to work on tasks which they have not had a part in their planning. In the local church if leaders plan with church members it communicates that they respect their views. Therefore careful planning that involves both the leadership and the followers should precede performance of all tasks (people mobilization included) within the organization.

Harris W. Lee has identified four words that are associated with planning and these are mission, vision, goals and objectives. He further explains,

Mission is the purpose of the organization... Vision is the overall image of the organization's future and picture a future condition that is better than what now exists... goals are a description of what we want to achieve, the results of our efforts. Objectives are what must be accomplished in order to reach the goals.¹

According to this writer planning has four essentials which are mission, goals, objectives and activities. He asserts that all the activities under taken to meet the objectives and thereby achieve the goals that are set are called Action Plans.² Therefore if any task is to be undertaken, leaders must ask themselves what the mission of their organization is. What are the goals of their task? These goals are broken down into manageable steps which are the objectives. Writing the Action Plan helps the leader to translate plans into action. During the process of writing it they develop a clear picture of how they will work toward the accomplishment of their goals.

On the other hand Roger Dudley and Des Cummings have come up with five ways every leader in the church can use to facilitate member involvement. These

¹ Harris W. Lee, *Effective Church Leadership: A Practical Source book* (Silver Spring, MD: Ministerial Association: General Conference of Seventh-day Adventists, 2003), 133.

²Ibid., 134.

methods include: “getting the church members to own the goals, clarifying objectives, have the right person doing the job, equipping members with skills needed for the job and helping them find ways by which they can meet their deep inner need to please God hence find personal significance.”¹

The church members will be motivated to be involved in working towards the accomplishment of goals and objectives for which they had a part in their formulation. The church leadership must ensure that they have the same understanding of objectives with the members. Clear goals and objectives will help the church members know where they are taking the organization. Church members must be assigned responsibilities according to their giftedness. People develop a sense of achievement and satisfaction when they are assigned responsibilities that are within their areas of strength. Having examined planning, the researcher turns to look at mission and vision articulation.

Mission Articulation

George Barna defines mission as a “simple and terse statement that identifies why an organization exists and what it expects to do on earth.” He also defines vision as, “A clear mental portrait of the future” and further explains that, “vision grows out of mission.”² This would mean that leadership must derive the vision of their organization from its mission. In addition to that, Peter Drucker states, “What matters is not the leader’s charisma. What matters is the leader’s mission.”³ Leadership and

¹ Roger L. Dudley and Des Cummings, Jr. *Adventures in Church Growth* (Washington DC: Review and Herald, 1983), 114.

²George Barna, et al., eds. *Leaders on Leadership: The Leading Edge Series*. (Ventura, CA: Regal Books, 1997).

³Peter Drucker, *Managing the non-Profit Organizations: Practices and Principles*. (Grand Rapids, MI: Harper Collins, 1990), 10.

mission seem to go together. Without mission a community is leaderless. Such a situation is like that of ancient Israel when she had no king and “everyone did as he saw fit.” (Judg. 21:25)

Suffice it to say that, if the leadership of an organization has clearly defined the mission, the followers know what they are supposed to be doing to accomplish it. Why would the leadership expect the involvement of people in working towards mission accomplishment if it is not clear to them?

In his summary of the importance of mission, Aubrey Malphurs argues that “it dictates ministry direction, focuses the ministry’s future, provides guidelines for decision making, inspires ministry unity, shapes the strategy, enhances ministry effectiveness, ensures an enduring organization and facilitates evaluation”.¹

Therefore, without mission any organization has no reason to exist. Anything they do is right. He further counsels that, in developing the mission statement, there should be involvement of personnel as a “top-down” and “top-up” process. He writes, “once the leader has initiated the first draft, he would be wise to ask for feedback from the board and staff. He should allow them to serve as editors. Not only will he get some good input, but these influential individuals will feel a part of the process...this gives them a sense of ownership.”² Malphurs adds that a mission statement must be Biblical. Such a mission statement will attract the attention of the Christian community and enhance their involvement if they had a part in its development. It has already been noted that the Adventist church has already a mission statement that is defined in its policy documents. The church leadership may revisit and study with church members

¹ Aubry Malphus, *Advanced Strategic planning: A New Model for Church and Ministry Leaders* (Grand Rapids: MI, Baker Books, 1999), 109.

² *Ibid.*, 109.

the Bible passages on which it is based so as to show that it is Biblical. People are motivated to be part of what they believe is the will of God.

Russell Burrill believes that the mission of the church is based on Matthew 28:19-20 where Jesus said, All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.¹

The three dimensions of the mission that were emphasized by Jesus are disciple making, baptizing and teaching. Burrill further observed that throughout the history of Christianity, the church at different times has put emphasis on one of the three dimensions of mission, but rarely has it placed equal attention on all the three. In many cases, the emphasis has even degenerated into a numbers game, in which the whole emphasis becomes baptism, with little thought given to discipleship and teaching.²

The lack of emphasis on making disciples and teaching in the contemporary Adventist church “is the development of a church filled with many members who have not been discipled. Therefore few are involved in any kind of ministry.”³ He then suggests that the Adventist church should change its evangelistic process so that all who enter the church do so with the understanding that they must discover their place of ministry.

This would mean that a church that is obedient to the Great Commission of Jesus will not only baptize people but also continually teach and disciple them. If the

¹ Russell Burrill, *Radical Disciples for Revolutionary Churches* (Fallbrook, California: Hart Research Center, 1996), 20.

²Ibid., 20.

³ Ibid., 37.

church practices that it will make disciples who would in turn disciple others. It would seem that most of the church members are inactive because their churches have not placed emphasis on discipling. A mission focused church leadership would help the church members understand the mission of their church and to work towards its accomplishment.

Communicating the Vision

Hybels believes that the most potent weapon for world change is vision. Take vision away from the leader and you cut out their heart. Vision to him is the fuel that the leader runs on. It is the energy that creates action.¹ Clifford Jones admitted, “I am unaware of any leader who achieved greatness while lacking a vision around which people could coalesce and be empowered.”² He further said after the leader’s personal relationship with God, vision becomes the most important resource of a leader. Both Hybels and Clifford Jones insist that a leader must have a special time with God if he or she is to receive a vision. As already noted in the Bible models for people mobilization all these leaders had time with God before they began mobilizing people for involvement in God’s work. It is essential that the leaders first understand God’s plans for the future of the church before implementing them.

Once the vision has been received it must be communicated. Thompson Strickland advises that a “one-way communication is seldom adequate, however, conversations with employees (subordinates or members of the organization) that

¹Bill Hybels, *Courageous Leadership*. (Grand Rapids: MI, Zondervan, 2009), 46.

allow for give-and-take works best.”¹ When communicating the vision, the leaders must be willing to listen to contributions from followers. Clifford Jones further advises that communicating the vision, “begins, is fairly and participated in by a representative cross-section of members” and he adds that “pastors and leaders should provide ample opportunity for dialogue and feed back so that if necessary modification of vision can be done.”² From the above view on how vision can be communicated, it can safely be deduced that there should be a two way communication in which there is a give and take between the leadership and followership, leaders must listen and take seriously the contribution of followers and enough time must be given for dialogue and feed back during the process of communication. The purpose of a two-way communication is for the modification of the vision. If followers have a part in modifying the vision they will be willing to implement it.

When the leader has received the vision it must be communicated one-on-one and in public. If well communicated, vision increases ownership. Once people own the vision, they feel part of the whole adventure and this according to Bill Hybels, “creates energy that moves people into action.” When people believe that God has assigned them a work to do, they will do it with energy and passion. Bill Hybels argues that, “vision is the most potent weapon in the leader’s arsenal which unleashes the power of the church.”³ With a God honoring vision, a leader can take

¹ Arthur Thompson and A.J. Strickland. *Strategic Management, Concepts & Cases*. 10th ed. (Boston, MA: Irwin McGraw Hill, 2003), 57.

² Clifford R. Jones, *The Pastor as a Visionary: A Guide to Effective Pastoral Ministry*, (Oshawa, Ontario, Canada: Pacific Press Publishing, 2009), 39-49.

³ Bill Hybels, *Courageous Leadership* (Grand Rapids: MI, Zondervan, 2009), 46.

the church from where it is to God's destiny. It is the instrument the leader can use to rally church membership towards the accomplishment of the church's mission.

Learning to Hear From God Through Bible Study

Aubrey Malphus views success in communicating the vision as dependent on its being based on scripture. "Such visions," he argues, "catches the attention of those in the Christian community who have a high view of scripture,"¹ He observes that leaders must ensure that their church's vision is founded on the Great Commission. (Mat. 28:19-20). George Barna seems to echo the same idea when he says, "vision grows out of mission."² Therefore, when mission of the church is biblical then out of it leaders will derive a credible vision that followers from the Christian community will likely pursue.

Clifford Jones points out that, in seeking to discover God's vision for themselves and their congregations, leaders will invest inordinate amounts of time in growing closer to God through Bible study, prayer, fasting and meditation.³ An intimate relationship between the leader and God develops as the leader spends time meditating on the word. Thus a leader learns to recognize God's voice as they hear it. Blackaby, however, concurs with Clifford Jones as far as the role of scripture in the visioning process is concerned. He warns against the danger of spiritual leaders who will insert their own best thinking when God has promised a miracle. Blackaby

¹ Aubrey Malphus, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders* (Grand Rapids: MI, Baker Books, 1999), 120.

²George Barna, *Leaders on Leadership*,(Ventura, CA: Regal Books, 1997),70.

³ Clifford Jones, *The Pastor as a Visionary: A Guide to Effective Pastoral Ministry*, 47.

further argues that the leader's job is to communicate God's promise to the people, not to create the vision and then strive to enlist people to buy into it. He believes that the spiritual leaders may never convince their people that they have heard from God personally, but once their people hear from God themselves, there will be no stopping them from participating in the work God is doing.¹ Thus, the Holy Spirit will take the truth as shared by the leader and confirm it in the hearts of the people. He concludes that, when people sense they are part of something, God is doing there is no limit to what they will be willing to do in response.

While Blackaby's position on how a leader can help followers understand God's will and plans for the future of the church/ organization, he is not clear as to how vision is received by the leadership and followers. He argues that if the leader has to sell their vision and to encourage people to "buy in" then perhaps the vision is not from God. Many authorities in leadership that include Aubrey Malphurs and George Barna argue that a leader receives vision from God first and then communicates it to their followers. On the other hand Blackaby asserts that the danger of such a position is that some leaders will create their vision and then strive to enlist people to buy into it. However Blackaby's position is plausible in that it encourages leaders to seek to understand God's plans for his people through study and meditation on the word. It also helps leaders avoid the temptation of creating vision out of ambition and attempting to enlist people to buy into it. Suffice it to say that it is safe for leaders to draw closer to God through the study of the word and meditation and encourage followership also to develop an intimate relationship with God so that they learn to hear from God for themselves.

¹ Blackaby, *The Gospel of Mark*, (Philadelphia, PA: The Westminster Press, 1975), 75.

Bob Gordon points out that it is very unlikely that one person alone will source and be the fulfillment of a God-given vision. God normally calls other people to work alongside the person with creative source vision. He calls these people enablers. Bob Gordon further explains that, while Moses sourced a vision, Aaron was called to be spokesman, Joshua was an army captain, Caleb was an encourager and Jethro was an adviser.¹ Nehemiah must have been called to work with the men who inspected the wall with him (Neh. 2:12) and the elders (Neh. 2:17-18). Jesus worked with the disciples. Hybels calls those leaders who are called to work with the top leadership the “kingdom dream team.”² They are the co-leaders who discuss the vision with the leader and modify it. These leaders help guard against the temptation to build a vision from personal interest and ambition. The Bible says, “Where no counsel *is*, the people fall: but in the multitude of counselors *there is* safety.” (Pro.14:17). Therefore, the leader of a church organization must identify those co-leaders and enablers and seek to build a team that will work with them in mobilizing people towards the accomplishment of the organization’s mission.

Mobilization through Good Communication

“An effective leader,” Leopold A. Foulmer points out, “should keep the lines of communication open; if not there will be misunderstanding which kills every good intention a person has and puts people at war against each other.” He goes further to give a vivid illustration in the life of Moses when he killed the Egyptian who attacked

¹ Bob Gordons, *The Leader’s Vision* (Tonbridge Kent TN: England, 1990), 30.

²Bill Hybels, *Courageous Leadership* (Grand Rapids, MI, Zondervan, 2009), 79.

his Jewish kin. Scripture says, 'for he supposed his brothers would have understood' (Acts 7:25). But they did not understand his intention. He then argues that had they known Moses' intention, they, along with Moses, may have killed millions of Egyptians secretly.¹ Instead, Moses was accused by them so embarrassingly that he had to flee from the Egyptian palace for his life. All this happened because Moses did not communicate comprehensively.

Therefore leaders must not assume that people know their intentions. They must communicate them with clarity if they need positive cooperation from them. Leopold A. Fouller says "Effective communication to your church members will create like mindedness and an agreement to embark upon an adventure. At least it should motivate people into *thinking* or into *action* or both. It should unite your mind with the minds of the listeners. Like mindedness creates unity, agreement in purpose and cooperating to execute a particular goal."² The prophet Amos has rightly asked "Can two walk together unless they are agreed" (Amos 3v 7 NIV) Commenting on how Nehemiah communicated with the elders and leaders of Jerusalem when mobilizing them to rebuild the city, Ellen White seems to concur with Leopold A. Fouller when she says,

"He [Nehemiah] sought rather to gain the confidence and sympathy of the people, knowing that a union of hearts as well as hands was essential in the great work before him."³

¹ Leopold A. Fouller, *Administering The Local Church Through Mobilization for Evangelism*. Page 5, Article Source [http: Ezine Articles.com](http://EzineArticles.com) (11 March 2012).

² *Ibid.*, 5.

³ Ellen White, *Prophets and Kings* (Mountain View, CA: Pacific Press, 1911), 97.

The “union of hearts” must be what Leopold A. Fouller has called “like mindedness.” Communication that reaches this stage is likely to create unity of purpose that will fuel people to rally toward the accomplishment of the organization’s mission.

Mobilization Through Personal Contact

From Leopold A. Foullah’s own experience and information obtained during research for his book he has identified the leader’s personal contact and organizing people and activities as an effective means of getting membership involvement. He observes that when Nehemiah went to Jerusalem he surveyed the task he went to perform, and personally met with the people to share his plan and vision with them. (Neh. 1:11-18). He further argues that a Christian leader or mobilizer ought to make personal contact with people to share his dreams, aspirations and visions. At this point it is basically to share and discuss with experienced Christians who would counsel and support your vision or aspiration. They may even support prayerfully if they are unable to be a part physically.

Leopold A. Fouller says that he effectively mobilized church members to get involved in the church outreach activities by visiting some at their homes and some he talked with after church services on Sundays. Some gave him advice; some gave him support while some became key figures in the outreach activities of the church with zeal to work.¹ People will not do the same thing they are comfortable with assignments that are within the area of their giftedness.

¹ Leopold A. Fouller, *Administering The Local Church Through Mobilization for Evangelism*, Page 4, Article Source <http://EzineArticles.com> (11March2012).

He also notes that, in order to avoid confusion, disorder or anything that may bring failure, proper organization of people and various activities is inevitable. After publicity many people may come to be part of your campaign. This is the time for the formation of different committees or teams such as singing group, prayer group, counseling team, evangelists, the tract team, etc. The purpose of organization is to achieve goals. Also, time frame logistics and the utilization of resources to achieve objective are some of the major tasks. These are all important in effective mobilization.

It appears that Leopold conceives mobilization as comprising effective communication leading to single mindedness, being present among followers, the use of teams and committees to assign people with responsibilities that lead to the achievement of goals.

Herry Mhando's Methods of People Mobilization

Mhando is an international evangelist who has successfully conducted evangelistic campaigns in many parts of the world. He views all his evangelistic campaigns as opportunities for mobilizing and training every church member for soul winning. He regards his crusades as a field school for evangelism for both lay members and pastors. He believes that the only hope of evangelizing the whole world lies in the multiplication of trained soul winners.

In Mhando's mobilization strategies he encourages local church leadership to ensure that every church member is the handbill and plays the role of advertising his evangelistic campaigns. A month before the crusade members write a list of twenty people, friends, neighbors and family members and extend invitations to all the people on their list some weeks before the meeting. As the day approaches church members

remind their guests of the upcoming meeting. Attendees to the crusade are encouraged to invite others.¹

Such an approach to running evangelistic campaigns ensures that as many members as possible have a part to play in evangelism including church officers. Individual members prepare for the crusade through praying for non-Christians long before it begins. The local church leadership that plans its evangelistic campaigns and keep membership informed about the dates will help membership realize that evangelism is not an event but a process. Long before the crusade church members work hard trying to invite non-Christians to crusades and prevents a concentration of activities on behalf of the lost during the time for evangelistic campaigns. Some church members are only active in churches during evangelistic crusade times. To such people evangelism is seen as an event not a process.

Mhando's approach to evangelism is more personal than the one that emphasizes the use of hand bills. Some people relax once they have scattered their handbills to the community around them and think these will adequately invite people. Mhando's approach to mobilization encourages church members to be involved in inviting people and not to depend on handbill. When invitations are done by human beings, the questions asked by the invitees about the evangelistic campaign are answered. A hand bill cannot answer questions asked by invitees. Church members are encouraged to work hard as they see invitees giving their lives to Christ..

¹ Nkosiyo Zvandasara, *Herry Mhando: The Man and His Methods of Evangelism and Church Growth* (Berrien Springs, MI: Lesley Books, 2001), 88.

Mobilization Through Developing Other Leaders

John C. Maxwell believes that “leaders who develop their followers grow their organization only one person at a time,” whereas on the contrary, “leaders who develop leaders multiply their growth, because for every leader they develop, they also receive all of that leader’s followers.”¹ This means that for every leader trained in an organization there is added his power times the followers and leaders they influence. The same principle was taught by Paul to Timothy when he said, “ And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.” (2 Tim2:2) Since the leaders are the ones who get things done, their multiplication would result in propelling the organization towards the fulfillment of its mission.

Maxwell further argues that “the better the leaders you develop, the better the quality and quantity of followers.”² Such a strategy can be used in big churches if the local church leadership is to successfully involve membership in working towards the accomplishment of the church’s mission. Joseph Kidder echoes the same principle when he taught that “the base of ministry will never grow unless the base of leadership increases. An important role of leaders is to replicate themselves and make sure that everyone else is successful in what they do.”³ If the church leadership increases then it will lead and influence more people to get involved in the life of the church and thus decrease the number of spectator Christians in the church.

¹John Maxwell, et al. *Profiles on Success* (Cape Town: Struik Christian Books, 2000), 145.

² Hans Finzel, *Empowered Leaders: The Ten Principles of Christian Leadership* (Thomas Nelson, 1998), 32.

³Joseph Kidder, *The Big Four: Secrets to a Thriving Church Family*, (Hagerstown, MD: Review and Herald, 2011 }, 59.

Hans Finzel sees leadership as best defined as, “leading a group that is working together.”¹ He believed that a good leader must create and build a powerful leadership team because his genius lies not in personal achievement but in unleashing other people’s talent. Finzel believed that strong teams have a deep-seated commitment to a common mission, agreed on vision, and mutual values. They even share the same Biblical convictions.

He further argued that the leader must give co-leaders ownership authority and this produces pride of ownership which enhances motivation. The co-leaders begin to see that their part in the organization can make a difference in the outcome of the group. Finzel observes that, “when ownership stakes are raised, the follower’s level of commitment soars proportionately.”² Therefore leaders must avoid micromanaging and delegate responsibility and authority to others. Such a step helps to make co-leaders realize that the leader trusts and believes in them. They will be motivated to influence more people and leaders to work towards the accomplishment of the church’s mission.

Chapter Summary

The above discussions have revealed a number of approaches, models and personal attributes of leadership necessary in successfully mobilizing and motivating the entirety of the church towards involvement in working to spread the third angel’s message. The Old Testament, Jesus, Ellen White and other authorities are agreed that

¹ Hans Finzel, *Empowered Leaders: The Ten Principles of Christian Leadership*, (Nashville, TN: Thomas Nelson, 1998), 32.

² *Ibid.*, 32.

team building is a critical component in church mobilization. What it means is that such models, when used across the divide of time and dispensation, are tried and tested and can be depended upon.

CHAPTER 3

RESEARCH METHODOLOGY

Introduction

This chapter presents various methods and techniques used to collect and analyze the data on the role of the local church leadership in involving members in the life of the church. The research focused on Emakhandeni local church leadership. It discussed target population, the sampling procedure, the data collection instruments and the data presentation methods and analysis techniques. The researcher also determined the validity and reliability of the research instruments used.

The Research Design

For this study the descriptive survey method was selected. It must be noted that this design was selected because of the objectives of the study. The researcher has adopted a Program Development Approach. In this approach, also called product or curriculum development, according to Vyhmeister, “the researcher determines the need for a program, establishes its theoretical basis, sets its objectives, designs the program or curriculum, implements it, and evaluates the results.”¹ The responses from the respondents and the gathered information are presented in tables, statements and graphs for ease of analysis. Percentages were expressed in their nearest. Conclusions were arrived at for each aspect that was under investigation.

¹. Nancy J. Vyhmeister, *Quality Research Papers for Students of Religion and Theology* (Grand Rapids, MI: 2001), 137.

Population

According to Brynard and Hanekom population refers to “all the objects, subjects, phenomena, cases which the researcher wishes to reach in order to establish new knowledge.”¹ The population for the study was made up of 711 Emakhandeni church members. Within this population of study there was the local church leadership that was made up of 25 church board members, of which 17 were departmental directors and the eight (8) were church elders. The 9 (36%) of the church board members have primary education, 12 (48%) have secondary education and 4 (16%) are degreed. Included in the population are the eight section leaders who are not church board members. This church was chosen by the researcher because it was one of the churches of Emakhandeni district which he pastored at that time (2011). Emakhandeni church had also the biggest membership in the district and the problem of low involvement of membership in evangelistic activities was more pronounced in this church than in other churches as evidenced by the report given by the personal ministries secretary during a business meeting minuted on 17th December 2010.²

¹ Brynard P.A. and Hanekon S.X, *Introduction to Research in Public Administration and related Academic Disciplines*,(Pretoria, South Africa: J.L. Van Shaik Publishers, 1997), 43.

² Emakhandeni Seventh-day Adventist Church (Bulawayo, Zimbabwe), Minutes of the Church Business, meeting of 17th December 2011, Action No.115.

The Sampling Method and Size

Awoniyi S.A. and Alege B.A. define sampling as “selecting some members of the entire population for use in the study”¹ They also observe that sampling simplifies the research, saves time and cuts costs. The sample is representative of the entire population. According to Vyhmeister “sampling is a way to get a lot of information from not so many people.” She further points out that the sample “must be large enough to represent the population and it must contain the same types of people in the same proportion in which they appear in the total population.”²³ The researcher chose to use representative sampling in administering the questionnaires in order to include all the different kinds of people in the group in the proportion in which they are found.

The sample of 200 church members was drawn from among the seven hundred and eleven (711) members of Emakhandeni Church who were the target population. The 25 of the sample were church board members and 175 were non-church board members. Only 16 out of a possible twenty-five (25) church board members filled in and returned the questionnaires. Ninety-eight (98) out of one hundred and seventy-five (175) non-church board members of Emakhandeni church filled in and returned the second set of questionnaires. Dempsey and Dempsey assert that a sample of 10 percent of the population is considered a minimum for descriptive

¹ Awoniyi S.A. ,Alege B.A. General Education Studies For Prospective Teachers, (Lafiagi: A Publication of the Department of General Education, Kwara State College of Education,2007), 41.

² Nancy J. Vyhmeister, *Quality Research Papers for Students of Religion and Theology* (Grand Rapids, MI: 2001), 156.

studies, and for a smaller population, 20 percent may be required.¹ This was taken into consideration when the researcher selected the sample size for this study. The two-hundred members as sample size, represent 28% of the target population.

Research Instruments

Data was collected primarily through the questionnaire which were designed by the researcher. Focus group interviews were used to complement information gathered through questionnaires. The researcher did personal observations. Data was also gathered from local church registers, statistical reports, minute books for church boards and church business meetings for the years 2011 and 2012.

The Questionnaires

The questionnaire was pretested in two different churches at Cowdray Park district on 20th to 23rd May 2010 in order to prove their reliability and validity before being administered at Emakhandeni Church. In both congregations over 60 percent of the respondents indicated that their spiritual gifts were singing, preaching and teaching. The other similarity in the results of the pretest was when the respondents to the questionnaires in these two congregations had over 70 percent indicating that the leadership of their churches rarely discussed programs before their implementation. The questionnaire proved that it could be relied upon since it could give almost the same results when administered in two different congregations that have a similar background. After the pretest exercise some questions were rephrased and others dropped when the researcher discovered that they were irrelevant to the study.

The researcher was assisted by the three church clerks who wrote the names of those who were given questionnaires. The questionnaire had both open and closed

¹ Dempsey P.A. and Dempsey A.D, *Nursing Research Text and Workbook* (Boston: Little Brown and Company, 1996).

ended questions. The closed-ended and structured questions provided predetermined answers and were easy to analyze. Open-ended questions allowed the respondents to express additional feelings or thoughts. The questions in the questionnaire were design in such a way as to help the researcher discover how the local church leadership was involving their fellow church members in the life of the church. The responses to the questions gave the researcher insight as to how leadership would be empowered and equipped to increase membership involvement. The same set of questionnaires was administered to 175 church members who are not church board members.

The questions of the questionnaire were meant to find out why a majority of members were inactive so that the leadership would come up with strategies that would foster membership involvement. This type of instrument allowed them to freely express their opinions and ensured anonymity as names were not asked for.

The results provided information on why there is low involvement of members in evangelistic activities. The researcher however realized that there are those who have difficulty with reading, sight or abstract reasoning may not be able to respond to the questionnaire. The researcher used the questionnaires in combination with other instruments in order to gather data which could not be collected through the questionnaire.

The Focus Group Interview

While questionnaires were the primary research instrument for data collection in this study, the researcher also used focus group interviews to complement them. The questions for the focus group interview are in appendix D. This interview was conducted by the researcher and the responses were recorded in a note book by the church clerk. The focus group interview questions were meant to

allow for the probing for information and seeking clarification where it was necessary. The researcher gathered the twenty-five (25) church board members to interview them on the research topic. Such an interview was meant to gather more detailed information than the questionnaire could give. The focus group interview was held with church board members on 6th November 2011 at the church premises as from 14.30 to 16.00pm. During the interview the researcher had unstructured (open ended) questions that were asked of the board members. The sequence of the questions could be changed as the need arose.

Data Collection Procedures

The survey was conducted by using a questionnaire which was personally administered by the researcher for accessibility to the sample and to maximize the response rate. The questionnaire comprised five sections: the general information of respondents, question on membership's understanding and involvement in mission, spiritual gifts and involvement, team spirit in the local church leadership, communication of vision and the devotional life of members.

The aim was to analyze the strategies the local church leaders used to involve membership in the life of Emakhandeni church. They also intended to find out why the largest portion of members remained inactive at Emakhandeni church. The other aim was to identify the strategies that local church leadership could use to increase members' involvement in the life of the church.

Self administered questionnaires as instruments of collecting information helped the researcher to examine matters which were not clear to the interviewee. The researcher also supplied respondents with standardized instructions on how to complete the questionnaire and explained what was expected from them.

This questionnaires was administered during a weeklong seminar. They were distributed on the first day of the seminar (Sunday) and the collection was done on the remaining days. The church clerks wrote the names of respondents so that they could tick their names when they returned the completed questionnaire forms. There was a 49% response to which is acceptable.

The focus group interview comprised oral structured questions which were asked by the researcher and the responses from the church board were written on a note book. The questions for the focus group interview are in Appendix D.

Data Presentation and Analysis

The 16 out of 25 church board members responded to the questionnaire and the 98 out of 175 non-board member responded. The data gathered through questionnaires is presented using tables and bar graphs. The data collected was entered and analyzed using the Excel Program. In the narrations all percentages were rounded off to the nearest whole number.

Devotional Life

The table below shows information gathered through the questionnaire survey response to question 1.

Table 1. The devotional life of membership

How is your devotional life(prayer and Bible study)?	Church Board	Percentage	Local Church	Percentage
Very Good	1	6.25	6	6.12
Good	3	18.75	25	25.51
Fair	8	50.00	42	42.86
Erratic	4	25.00	25	25.51
Totals	16	100.00	98	100.00

The presentation indicates that 50 percent of the board members and 43 percent of non-church board members who responded to the questionnaire fell under the fair category as far as their devotional lives are concerned. Statistics above show that Bible reading and prayer is done at Emakhandeni, though not to the best as most of the respondents indicated that their devotional life was fair. The 25 percent of church board members and 26 percent of non-church board members said that their devotions are erratic. This shows a very big problem especially as most church board members also fell in the fair category. The church needs a very tight program that will enhance a strong devotional life to all members. There is therefore need for Emakhandeni church to have more programs that will enhance their devotional lives and, hence, increase their involvement in activities that lead to the accomplishment of the church's mission. There is a core relationship between the study of the word and the growth of a ministry Luke says, "So the word of God spread. The number of

disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith” (Acts 6:7). As already noted the church grew as the word of God spread. If the word had such positive results then it would mean that when people study the word they would be motivated then to be involved in church life. Blackaby in the literature review stated that, once people hear from God themselves, through studying the Bible, there will be no stopping them from participating in the work God is doing.¹ This seems to communicate that, if leaders would encourage their members to study the word then participation in the accomplishment of the church’s mission would follow.

Spiritual Gifts

The Spiritual gifts was one of the areas that was considered in order to find out the factors that affected motivation of members towards involvement in the life of the church. The table below shows information gathered from the questionnaire survey response to question which required Emakhandeni non-church board members’ understanding of spiritual gifts.

¹ William Barclay, *The Gospel of Mark*, (Philadelphia, PA: The Westminster Press, 1975), 75.

Table 2. Members' understanding of spiritual gifts

Which of these describes your understanding of spiritual gifts?	Church Board	Percentage	Local Church	Percentage
(a) I have not understood them	2	12.50	4	4.00
(b) I have not discovered my gift(s)	3	18.75	19	21.00
(c) My spiritual gifts are singing and teaching	11	68.75	71	71.00
(d) I have no comment	0	0	4	4.00
Totals	16	100.00	98	100.00

The representations shows that 4 percent of the respondents among non-church board members indicated that they had no understanding of spiritual gifts while 19 percent of them said they had not yet discovered their gifts. Some 71 percent of the respondents among non-church board members and 69 percent of those in leadership indicated that their spiritual gifts were singing and teaching. This high percentage of those who seem to be gifted in music and teaching seems to suggest that Emakhandeni church equates spiritual gifts with singing and teaching. The responses to the questions on spiritual gifts seem to suggest that the respondents either lacked a Biblical understanding of spiritual gifts or they confined them to singing and teaching.

In the Adventist church the ministry is predominantly singing and teaching. If one is not in a singing group they could be a teacher of a class. Their lack of the Biblical understanding of spiritual gifts was confirmed by their responses to the open ended question that asked them what their spiritual gift was. Over 60 percent of both church board members and non-church board members indicated that their spiritual gifts were teaching, preaching and singing. The results of this study called for a need for a spiritual gifts seminar so that members are exposed to Biblical definitions of spiritual gifts. The seminar would help members discover that spiritual gifts are more

than singing and teaching. Table 3 shows members who were helped to discover their gifts.

Table 3. Members discover their gifts

Who helped you to discover your Spiritual Gift	Church Board	Percentage	Local Church	Percentage
Church Elder	3	18.75	2	2.04
The Pastor	6	37.50	9	9.18
Departmental Director	3	18.75	21	21.43
Fellow Church Member (Friend)	4	25.00	46	45.92
Not yet Discovered	0	0	21	20.57
Totals	16	100.00	100	98

The representations above in Table 3. showed that 46 percent of respondents among church members who are not in leadership were helped to discover their gifts by a friend, 38 percent of the local church leadership claim to have been assisted by the pastor, 20 percent indicated they had not yet discovered their gifts, 9 percent by the pastor, and 21 percent had not yet discovered them. The highest percentage are those who claim to have been helped by a friend to discover their spiritual gifts.

This may imply that those leaders who are friendly and close to people will find it easier to help them to discover their gifts. The leadership must build meaningful relationships with members if they are to help them discover their gifts. The elders, pastors and departmental directors received the least number of people being helped by them which is a cause for concern if the leadership does not help members to discover their gifts. This calls for a need to equip local church leadership with skills that would enable them to increase members involvement in the life of the church through helping them discover and use their gifts.

Question 12 asked how members used their gifts to accomplish the ministry of the church. About 30 percent of those who responded to it claimed to have discovered their gifts yet their ministries in the local church did not correspond to their gifts. Some 38 percent of the respondents seem to believe that involvement in the church's ministry can be increased through electing every member into an office of responsibility in the church.

Responses of the Focus Group Interview

During the focus group interview of church board members, a majority of them seemed to view election into an office in the church as a means of increasing membership involvement. Such thinking ignores the fact that not every member is elected into church office but only those who appear to have leadership qualities. At Emakhandeni church, only 7 percent of the Sabbath school members comprise church officers (those who have been assigned positions of responsibility). Some elders' response to interviews seem to show that they believe that the ministry of the church officers can be done only within the premises of the church. Such a view overlooks the fact that the Christian can further the church's mission both inside and outside the church. Spiritual gifts can function both within the church and outside the church within the community.

The apostle Paul encouraged the Corinthian Christians to study spiritual gifts when he said, "Concerning spiritual gifts, I do not want you to be ignorant" (1 Cor 12:1) John MacArthur also argued that, "No local congregation will be what it should be, what Jesus prayed that it would be, what the Holy Spirit gifted it and empowered it to be, until it understands spiritual gifts."¹ It is when church members understand

¹ John F. MacArthur Jr., *The Church the Body of Christ* (Grand Rapids, MI: Zondervan, 1973), 136.

the Biblical teaching on spiritual gifts that they will easily find their way into the church's ministry. Therefore there is need for the researcher to come up with a program that will help first the elders and departmental directors to discover their spiritual gifts and to work towards helping other church membership to discover their gifts and be assigned responsibilities according to their giftedness.

Table 4. Reasons why some members never used their gifts

The reasons why some church members do not make use of their spiritual gifts.	Local Church Members	Percentage
Members are not given an opportunity to use my spiritual gifts	41	41.84
Members do not know their spiritual gifts	31	31.63
Church members are not active enough to use their spiritual gifts	21	21.43
I do not know why people do not use their spiritual gifts	5	5.10
Totals	98	100.00

The 42 percent who were the majority indicated that they were not given the chance to use their gifts even when they had discovered them. This may mean that they still need to be assisted to understand that they must not wait for the church leadership to assign them responsibilities for them to use their gifts. It must also be noted that the chances of working in the church are limited. Therefore, the church leaders must assist membership to minister through their gift not only in the church but also outside the church in the community. Some members who will not get the opportunity to minister through spiritual gifts in church would minister to others in mid-week prayer sections. The church members must not wait to be given assignments by church leadership in church but should always seek opportunities to minister even outside the church. The 31 percent who indicated that they did not

know their gifts probably had not yet discovered them. They still needed to be assisted by the local church leadership to discover them. The 22 percent indicated that those who never used their were lazy to work. The 5 percent who never responded probably did so because of ignorance of spiritual gifts.

Findings of the Focus Group Discussions

Some church board members indicated that a majority of people who worked in the church were senior members and only a few among the recently baptized were involved. Some suggested the church leadership should come up with an intentional program that intends to assimilate new members into the life of the church. They saw the need for an intervention program that would help new members find their way into church life.

Planning of Church Programs

The first question in Section C asked who does the planning of programs for the Emakhandeni Adventist Church. The respondents gave the following responses:

Table 5. One responsible for planning church programs at Emakhandeni

Who plans the programs in your church?	Church Board	Percentage	Local Church	Percentage
(a) The Pastor	1	6.25	14	14.29
(b) The Elders	2	12.50	34	34.69
(c) The Departmental directors	12	75.00	40	40.82
(d) All the Members together	1	6.25	10	10.20
Totals	16	100.00	98	100.00

According to the presentations in Table 5, the greatest percentage of respondents among church board members and non-church board members indicated that the departmental directors have the highest percentage involvement of 75 percent and 41 percent respectively. Pastors and the general membership have the least involvement respectively. There is little or no involvement of the pastor and the general membership in planning Emakhandeni church programs.

The minutes for church business meetings of the past two years (2011-2012) show no evidence that the leadership has ever discussed and planned church programs with the membership in order to solicit their input. If church members are involved in the planning of the programs they will obviously be encouraged to participate in their implementation. In order to ensure involvement of employees and their commitment to the success of the organization Michael Armstrong advises that, “management must believe in and must be seen to believe in involving employees. Actions speak louder than words and management must demonstrate that it will put into effect the joint decision made during discussions”¹ Members will be motivated to participate in something which they had a part in planning it. Ellen White also reaffirmed the need for the leadership to involve others in planning when she said, “In our plans for the carrying forward of the work, our minds should blend with other minds...if we feel that we do not need the counsel of our brethren, we close the door of our usefulness as counselors to them.”² This implies that leadership that has confidence in, listens to and discusses its plans with followers will be able to mobilize followers to get involved in working towards accomplishing the mission of the organization.

¹ Michael Armstrong, *A Hand Book of Personnel Management Practice* 5th ed., (London: Kogan Page, 1996), 731.

² Ellen G. White, *Testimonies to Ministers and Gospel Workers*, (Washington DC: Review And Herald Publishing Association, 1915), 501.

Table 6. The size of the district

The district is too big for the Pastor to give adequate attention to each church in terms of planning and visioning.	Church Board Members	Percentage
(a)Strongly agree	2	12.5
(b)Agree	6	37.5
(c) Neutral	2	12.5
(d)Disagree	4	25.0
(e)Strongly disagree	2	12.5
Total	16	100

From the presentations above, 38 percent seem to agree that the Emakhandeni district is too big for the pastor to give it adequate attention as regards to planning and visioning. The 13 percent strongly agree that the district is too big, while the 7 percent were neutral. There were 27 percent who disagreed and 13 percent who strongly disagreed. The researcher concurs with respondents who agreed and those who strongly agreed that the district is too big for the pastor to give Emakhandeni church adequate attention in planning church programs. On the other hand according to statistical records the pastor membership ratio of this district is 1: 3040. This calls for an intervention program that would develop an effective leadership team to work and plan with the district pastor.

Results of Documentation Analysis

The researcher observed that 87 percent of departmental directors had no departmental files and had never written action plans when planning any year's work, while 13 percent of them indicated that they write action plans and have departmental

files. Included in these departments are the stewardship, church clerks and treasury departments. The researcher observed that these departments had departmental files probably because the West Zimbabwe Conference demands their progress reports on a monthly basis.

The researcher observed that both the mission and vision statements of the church were not displayed anywhere in the church. Some 77 percent of departmental directors stated that they did not have written vision statements for their departments. If the departmental director does not have a vision for the department then they do not know where they are leading the church. It was also observed that the personal ministries departmental director had registers for church members, prospective members and backsliders yet section leaders had none. The register for the section leader will serve the same purpose as the tithe and offering check list to the stewardship director. The register will help the leader to know the members of the group that they lead and the level of their involvement in church life so that if there is need they work towards involving them in the mission of the church. If the local leadership is to successfully mobilize membership to be involved in church life they need to plan for such a program and include it in their action plans.

Vision and Planning

Table 7. Discussion of programs with the church before their implementation

How often does the local church leadership discuss programs with the church before implementation?	Church Board	Percentage	Local Church	Percentage
(a) All the Time	11	68.75	23	23.47
(b) Sometimes	2	12.50	56	57.14
(c) Rarely	2	12.50	14	14.29
(d) Never does	1	6.25	5	5.10
Totals	16	100.00	98	100.00

From the presentation above, 69 percent of the respondents among the church board members indicated that the church programs were all the time discussed with the church before their implementation. The 57 percent which makes the majority of church members who are not in leadership indicated that church programs were sometimes discussed buy the church before their implementation.

Bob Gordon advises:

“Involving people in the planning process can be a good way of ensuring their co-operation (as long as we do not simply dismiss all their ideas and reject their ideas with reason). People support what they help create.”¹

If the leadership discusses the church’s vision and programs with members they are assured of their cooperation at the implementation phase. Involvement in planning

¹ Bob Gordons, *The Leader’s Vision* (Tonbridge Kent TN: England, 1990),58.

will lead to involvement in implementation. However, the leadership must be careful how they discuss the vision and programs with the members. Thompson Strickland cautions that, a “One-way communication is seldom adequate; however, conversations with employees that allow for give-and-take works best.”¹ The focus interview held with church board members helped to shed more light on how the leadership discussed the church’s vision and programs with members.

The Focus Interview

As already noted in Table 5, much of the planning at Emakhandeni is done by departmental directors. Almost all church board members agreed that programs are discussed at church board level before their implementation. The concern at this stage is merely to solicit the board’s approval of the program and its budget. There is little or no modification of the program at this stage. From there the departmental directors take the programs to the church where they are communicated through mainly one-way promotion. There is little or no input from the church at this stage.

When the majority of respondents indicated that programs are discussed before their implementation, they probably referred to the promotion stage which is normally a one-way communication. Such communication cannot solicit co-operation from members. Local church leadership can not expect members’ participation in programs which have been imposed on them. Some departmental directors indicated that they do not mean to impose programs on the church but they do not have time to discuss them with the church. The local church is congested with too many programs that must be implemented within it so much that there is no time allocation for a two-way communication between departmental directors and the church to solicit it input.

¹ Arthur Thompson and A. J. Strickland, *Strategic Management, Concepts and Cases* 10th ed. (Boston, MA: Irwin McGraw Hill, 2003), 39.

The above presentation reaffirms what was indicated by the focus interview on discussion of program by the leadership before their implementation. Some 50 percent of church board members seemed to agree that Emakhadeni local church leadership does not adequately discuss programs with the church before their implementation.

Responses of the Focus Group Discussion on Vision Articulation

The church board members all agreed that the church's vision comes from the leadership of the higher organization which is their Conference. They also pointed out that there has never been a deliberate and purposeful attempt by the local church leadership to cast vision or to help members to understand vision, buy into it and work towards its realization. Sometimes the elder on duty on a given Sabbath may promote the vision during announcements. One elder commented, "As a church we just implement programs from our conference and those that we plan in the local church without seriously thinking about how they relate to the conference vision. We feel obliged to implement conference programs because we do not want to appear like rebels. Sometimes the programs from the higher organization are so many that we do not know which one to implement and which one to leave out. In such a situation in which the local church is over crowded with programs to be implemented, we have never thought seriously about members' involvement in programs" Clifford R. Jones states that vision is, "a unifying force, it gives people common issues around which they could rally and offer their financial support....After a pastor's personal relationship with God, vision becomes the most important resource of a pastor."¹

¹ Clifford Jones, *The Pastor as a Visionary: A Guide to Effective Pastoral Ministry* (Oshawa, Ontario, Canada: Pacific Press, 2009) 39.

It thus becomes clear that vision is one of the most important resources any church leader can use to unify, motivate and move people into action. The questionnaire surveys and oral interviews seem to point to the need for Emakhandeni local church leadership to awaken to the realization that, if they are to successfully mobilize the church members to work towards accomplishing the mission of the church, they must skillfully articulate the church's vision and give adequate time to the discussion of church programs before their implementation.

The Mission of the Adventist Church

Table 8. The understanding of the Adventist mission by church members

Which of these is true about the mission of the Seventh-day Adventist church?	Church Board Members	Percentage	Local Church Members	Percentage
(a) It is to preach the gospel to the world.	1	6.25	12	12.24
(b) To call people to accept Christ and to be a member of His church.	1	6.25	4	4.08
(c) To disciple people in preparation for Christ's second coming.	2	12.50	7	7.14
(d) All the above	12	75.00	75	76.53
Totals	16	100.00	98	100.00

From the presentation above, the 75 percent of church board members and the 77 the percent of Emakhandeni church who are not church board members understood the mission of the Adventist church including its three aspects mentioned in the literature review.

Aubrey Malphurs argues that effective churches have a well focused mission. He further says, “They know what business they are in...good performance starts with a clear direction. People who know where they are going are more willing to go the extra mile.”¹ Although both the church board members and the other respondents to the questionnaire who are not in church leadership seemed to understand the church’s mission their challenge appears to be with its implementation. An intellectual understanding of mission by church members is not enough, but must be accompanied by appropriate implementation of mission focused programs by local church leadership.

The focus group interview with church board members revealed that while the Emakhandeni church leadership seemed to understand its mission, it has never been deliberately intentional in articulating its mission statement in such a way as to solicit increasing membership involvement in church life. Their problem may be the one that Peter Drucker had observed in other churches when he said, “non-profit making organizations [churches included] have no bottom line (mission). They are prone to consider everything they do to be righteous and moral and to serve a cause, so they are not willing to say, if it does not produce results then maybe we should direct our resources elsewhere”² He further observes that “a mission statement has to focus on what the institution really tries to do and then do it so that everybody in the organization can say, ‘this is my contribution to the goal.’”³

¹ Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church And Ministry Leaders* (Grand Rapids: MI, Baker Books, 1999), 103.

² Peter F. Drucker, *Managing Non-profit Organizations: Practices and Principles* (New York: Harper Collins, 1990), 10.

³Ibid., 10.

While there are many programs which the church is implementing the leadership must select, plan and implement only those that lead to the accomplishment of the church's mission. Church leadership must not only help individual church members to discover their areas of giftedness but also how they can involve themselves in mission focused activities in and outside the church.

Some of the respondents to the questions asked during the focus group interview pointed out that most of the members who are inactive were not adequately prepared for ministry in the church at the beginning of their Christian walk. Others said that the Adventist church (Emakhandeni Church included) is baptizing converts too early, before they are grounded in the fundamentals of the church. These findings concur with the literature review of this study by Burrill which states that the tragedy of the Adventist church is that we have developed a church filled with many members who have not been disciplined. Therefore, few are involved in any kind of ministry.¹ He further contends that "...the Great Commission demands the making of disciples as the primary aim of the mission of the church."²

There is need for the local church leadership to implement programs that will place a strong emphasis on continually discipling and teaching new converts. This will produce disciples who are so well grounded in the faith that they will work towards accomplishing the church's ministry.

¹. Russell Burrill, *Radical Disciples for Revolutionary Churches* (Fallbrook, California: Hart Research Center Fallbrook, 1996), 37.

².Ibid., 51.

Team Building

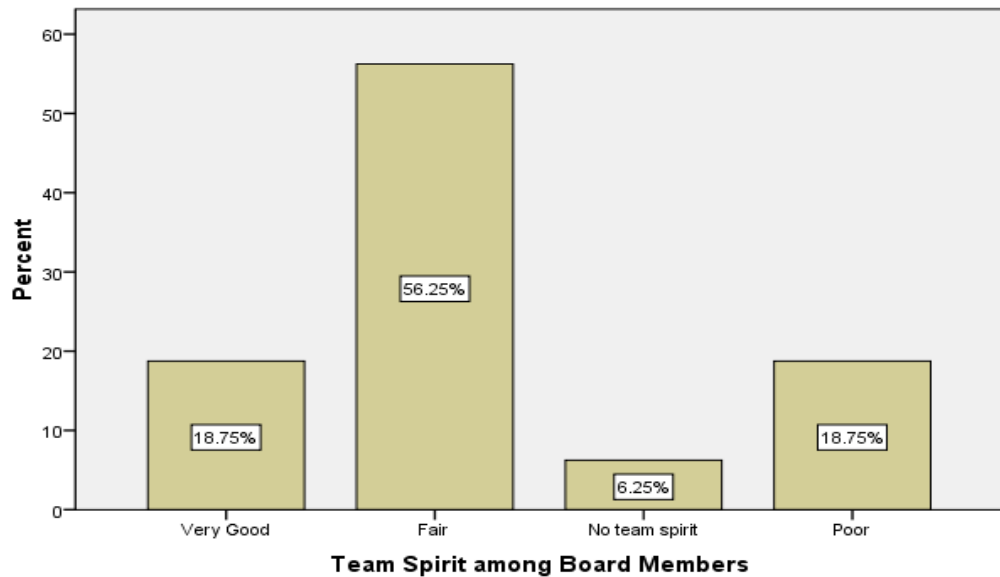


Figure 1. Team spirit among church board members

Some 56 percent of respondents among the church board members indicated that team spirit among church board members is fair. Those who indicated that it is very good and those who said it is poor had an equal percentage of 19 respectively. This calls for programs that would enhance team spirit among church board members. As already noted in the literature review that God rarely calls a leader to work alone. Moses had the team of Aaron, Hur and the leaders he was advised by Jethro to select (Exod. 18). Jesus build the team of the disciples that He called early in His ministry. If teams are to perform God-given tasks successfully there must be a very good team spirit among the people.

In the literature review Finzel points out that strong teams have a deep-seated commitment to a common mission, agreed on vision, and mutual values. They also share the same Biblical convictions.

If members of the church board share the same mission, vision, mutual values and Biblical convictions that produces pride of ownership which enhances

motivation. Each team member will begin to see that their part in the organization can make a difference in the outcome of the group. Finzel observes that, “when ownership stakes are raised, the follower’s level of commitment soars proportionately.”¹

Therefore the church board of the Emakhandeni church needs to approach the task of membership mobilization as a united team. They will be motivated to influence more people and leaders to work towards the accomplishment of the church’s mission.

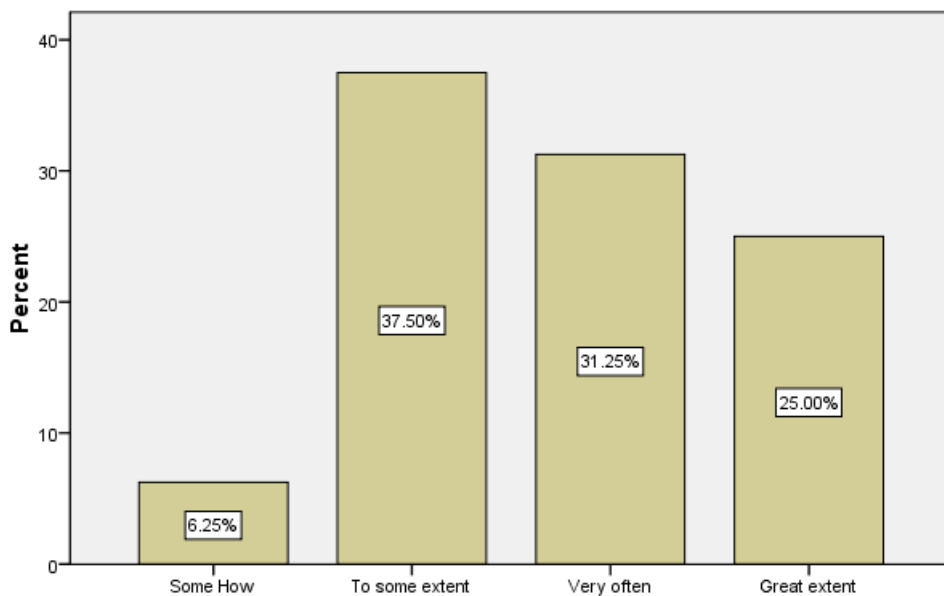


Figure 2. Collaboration and consultation among board members

Some 38 percent of the respondents indicated that collaboration and consultation among board members exists to some extent. The 31 percent of the respondent indicated that the church board members very often collaborate and consult. The church will work in consultation and collaboration once they realize that they are gifted differently and each member has an ability that is in line with their giftedness.

¹ Hans Finzel, *Empowered Leaders: The Ten Principles of Christian Leadership* (Nashville, TN: Thomas Nelson, 1998), 33.

The Findings of the Focus Group Discussion

During the focus group interview some of the respondents pointed out the following as causes for unsatisfactory team spirit: lack of transparency, poor communication, in fights, emphasis on fault finding rather than encouragement, and failure to listen to other people's views during discussions at board meetings. The above mentioned challenges seem to imply that unsatisfactory team spirit results from poor relationships among the church board members. Any intervention program in such a scenario must aim at building relationships so that they are able to work together towards the same goals. This calls for more programs that would encourage working together among the board members.

One elder also pointed out that the Adventist church(Emakhandeni Church included) has too many departments and each departmental director pushing for their programs. He sees every department as competing for limited time, material and financial resources. He further observed that the local church is crowded with programs from the higher organizations and these have to be implemented by the same people. Such a scenario of confusion causes burnout and loss of focus among members. Instead of co-operation, there is competition among church board members.

Summary and Conclusion

Within this study it has been noted how visioning, planning, analyzing documents, understanding of mission, identifying spiritual gifts and building teams have a bearing on membership mobilization towards mission accomplishment. Intervening strategies are mandatory for efficiency to be achieved in the local church leadership's attempt to involve members in the life of the church. The following strategies are to be implemented;

- (a) Organizing a spiritual gifts seminar
- (b) Designing a program to improve members' devotional lives
- (c) Running a post-baptismal class that will help new members find their way into the ministry of the church
- (d) Formulating and implementing an action plan
- (e) Dividing the church into smaller manageable congregations
- (f) Dividing the church into small groups in order to facilitate membership mobilization into involvement
- (g) Organizing a seminar on team building

All these strategies are meant to equip and empower the Emakhandeni local church leadership to mobilize membership to get involved in working towards the accomplishment of the Adventist church's mission. The following chapter explains the intervention strategies that the researcher implemented at Emakhandeni.

CHAPTER 4

PROGRAM DEVELOPMENT

This chapter focuses on the intervention program that is meant to solve the problem of low involvement of members in the life of the church. The gathering and analysis of data in chapter 3 of this project determined the need for a program. This chapter begins with the presentation of the outline of the intervention program.

The Vision of Emakhandeni Church

The vision of Emakhandeni Church is at the top of Table 3 which outlines the one year six months intervention program. It reads “By 2013 Emakhandeni will be a mission focused church with every member involved in evangelistic activities.” This vision was born out of the local church leadership’s desire to get every member involved in mission focused evangelistic activities. The vision was the driving force behind all seminars that were conducted to equip the local church leadership to mobilize membership towards involvement in church life.

Table 9. The schedule of the intervention program

Vision Of Emakhandeni Church		
By 2013 Emakhandeni will be a Mission Focused Church with every member involved in church life.		
Phase/ Timing	Main Activity	Various Activities
Phase 1 5-11 June 2011 Prayer, Planning & Visioning	A week of prayer conducted at Emakhandeni church. Researcher also communicated the vision through 4 steps .	Prayer Session <ol style="list-style-type: none"> 1. Prayer meetings were held in the evenings as from 18.30-19.30pm 2. Prayers for God’s intervention in the life of Emakhandeni Church 3. Sermons presented were meant to encourage the church to be involved in mission focused activities.
Phase 2 18-24 th July 2011 Survey of Emakhandeni Community	Analysis of Emakhandeni church membership statistics	<ol style="list-style-type: none"> 1. Researcher surveyed Emakhandeni area with Personal Ministries Director. (Evangelism Coordinator) 2. Researcher & church clerks analyzed membership statistics to verify the problem. 3. Consultation with Emakhandeni Housing office.
Phase 3 7-12 th November 2011 Communication with of the vision: <ol style="list-style-type: none"> 1. Elders 2. Church board 3. Church 	Vision Articulation	Stages of Vision Communication Held a 3 day seminar on how smaller congregations will enhance membership involvement. <ol style="list-style-type: none"> 1. Communicated vision with the First Elder of Emakhandeni church. 2. Researcher communicated vision with the board of elders. 3. Researcher communicated the vision with the church board. 4. Researcher communicated vision with the church during church business meeting.

Table 9:-The schedule of the intervention program. (continued)

<p>Phase 4 30-31st December 2011 Division of Emakhandeni Church into 3 congregations</p>	<p>-Division of Emakhandeni into 3 congregations</p>	<ol style="list-style-type: none"> 1. Local church leadership increased from 25 to 63 members 2. Section Leaders increased from 8 to 16.
<p>Phase 4 8-14 January, 2012. Holding Seminar on 1.Mission & vision articulation Planning & Spiritual Gifts</p>	<p>Holding Seminar on Membership Mobilization for Involvement</p>	<p>Seminar Topics</p> <ol style="list-style-type: none"> 1. Mission Articulation 2. Vision Articulation 3. Planning 4. Spiritual Gifts
<p>Phase 5 3-10 June, 2012. Team Building & Membership Mobilization</p>	<p>Hold Seminars on Team Building and How Local Church Leadership Mobilized Membership</p>	<p>Seminar & Workshops</p> <ol style="list-style-type: none"> 1. Training church elders on membership mobilization skills 2. Training Departmental directors on mobilization 3. Training Section leaders on membership mobilization.
<p>Phase 6 16th December 2012 Evaluation & Recommendations</p>	<p>Evaluation of the Program & Recommendations</p>	<ol style="list-style-type: none"> 1. Emakhandeni local church leadership made an assessment and evaluation of the membership involvement program. 2. Recommendations were made.

Time With God and Planning

Whenever there is a problem the leader must “first seek the counsel of the Lord” (Kings 22:4) before doing anything. Having identified the problem of low involvement of members in the life of the church at Emakhandeni and being the pastor of the district, the researcher in consultation with the local church leadership, instituted a week of prayer and fasting on 5-11 June 2011. This was a time of prayer

and meditation on how God would have the church work to come up with an intervention program.

What the church did is in harmony with what Nehemiah did after hearing about the, “great trouble and disgrace” (Neh.1:3) in Jerusalem. He “mourned and fasted and prayed before the God of heaven.” It was after this that the Lord opened the heart of King Artaxerxes. Even Jesus began his ministry with a season of prayer and fasting for forty days and nights. According to William Barclay the temptations of Jesus were the time when He had to decide how He was to do His work. “...he had to choose that day between the way of God and the way of the adversary of God.”¹ In fasting spiritual leaders seek to discern with clarity the will of God when faced with a problem.

The Program to Improve the Quality of Devotions Among Church Members

According to responses to question one of the questionnaire some 50 percent of Emakhandeni church board members who responded indicated that their devotional lives were fair. The 25 percent of them stated that it was erratic. On the other hand the 42 percent of members who are not church board members indicated that their devotional life was fair. But 25 percent of them reported that their devotional life was erratic and this called for an intervention program that would improve the quality of their devotions.

- (a) The church was divided into small groups of three so that they could read a chosen portion of scripture as individuals. Each group would then meet so that they share their individual impressions as they read. Twenty-eight (28) groups of three reported that they normally meet once a week to share impressions

¹ William Barclay, *The Gospel of Mark*, (Philadelphia, PA: The Westminster Press, 1975), 99.

gained as they read portion of scripture as individuals. Some 28 groups make a total of 84 members (12% of the target population) who are involved in Bible reading. This is a good beginning and if the leadership is consistent in encouraging members the percentage of those involved will increase.

(b) In April 2012 the Emakhandeni local church leadership adopted the General Conference Bible reading program (Revived by His Word). They came up with a Bible reading program that would ensure that they improve on the quality devotional lives of members.

- i. The local church leadership began with the election of the Bible reading coordinator whose responsibility is to promote Bible readings within Emakhandeni local church and to lead Bible discussions on Saturdays. This coordinator gives reports of the record of the number of people involved in this program to the church board and the church during church business meetings.
- ii. Church members are encouraged to read the Bible chapter of the day as individuals and as families.
- iii. The chapter that falls on the Sabbath (Saturday) is read by the church at 14.00 to 14.45pm every week. The church begins with discussing the chapters read from Sunday to Friday. After the discussion of the six chapters that are read during the week they read and discuss the chapter that falls on the Sabbath day.

Suffice to say that there is a close relationship between a healthy devotional life and participation in God's work.

The next stage in the intervention program implementation was to help local church leadership acquire the skills of communicating the mission and vision of the church to the church members so as to foster member involvement.

Communicating the Vision to Individuals or a Small Group

Having gone through the season of prayer and meditation the researcher discussed with the Head Elder what he thought would be the best intervention program in order to solicit his input. This is what Nehemiah must have done on his arrival in Jerusalem. He says, “I set out during the night with a few men. I had not told anyone what my God had put in my heart to do for Jerusalem” (Neh.2:15). Nehemiah must have first revealed his vision to a few trusted, spiritually minded, supportive men. It was premature for him to disclose the mission to many. Because the researcher had adopted Nehemiah’s Model he first discussed the program with the Head Elder (First Elder) who after buying it would lead the discussion during the Elders Board meeting. Six (6) out of 8 (75%) elders bought into the intervention program which they had panel beaten it with their input. Two (25%) elders were skeptical of the program because it entailed dividing the vast Emakhandeni church into three manageable congregations. This had been attempted once in January 2006 but failed.

Communicating the Vision to the Church Board

On the 4th of December 2011, the researcher delegated the head elder to chair the church board that discussed the issue of church planting. Some church board members pointed out that a congregation of about 940 was too big for the then local church leadership to manage. The majority of board members voted that Emakhandeni church be divided into smaller manageable congregations. Only two

(1%) board members seemed opposed to that idea because in the past it had been attempted but failed. These also pointed out that there were no stands where the church can meet for worship. However, this would not stop the church board from going on to the next step. A date for the church business meeting to discuss this item was set on the 10th of December 2011.

Communicating the Vision to the Church

According to minutes of the church business meeting held on the 10th of December 2011,¹ the researcher chaired the church business meeting but assigned the head elder to address the church planting item of the agenda because of his influence over the congregation. The mission and vision of the church were discussed and the input of the church was welcome. The researcher borrowed the above method of articulating vision from the Model of Moses in Exodus 3 during which Moses assembled the elders of Israel to explain to them the purpose of his mission (Exod. 3:16). When they listened to him, he then appeared before Pharaoh with these elders (Exod.3:18). Aaron was Moses' spokesman on these occasions. Moses had to work with elders because they were the then recognized leaders in the Israelite community. If they understood his mission and bought into his vision they would mobilize those who fell within the spheres of their influence. Bob Gordon has pointed out that, "it is unlikely that one person alone will source and be the fulfillment of a God-given vision. Normally, God calls other people to work alongside the person with creative source vision."² This is exemplified under the Moses Models as he sources the vision,

¹ Emakhandeni Seventh-day Adventist Church (Bulawayo, Zimbabwe), Minutes of the Church Business, meeting of 10 December 2011, Action No.109-12-11.

². Gordon Bob, *The Leader's Vision* (Tonbridge Kent TN: England, 1990),16.

yet God called Aaron to be his spokesman, Joshua was army captain and Jethro was his adviser.

Responsibility for Vision Casting

According to Moses' model, the top leader is not always the one who communicates the vision. He can assign someone if there is another co-leader who can do a better job. Aubrey Malphurs seems to concur with this when he states that, "the first step in vision casting is to determine who will take the responsibility for casting and conveying the vision. These could be the primary leader, other leaders and followers."¹ It can safely be concluded that, in communicating the vision, the choice of communicator is dependent on the ability to communicate and the influence of the one assigned this responsibility. This explains why the researcher would sometimes assign the First Elder to chair some meetings or to be the one leading out in discussions of some agenda items during meetings.

The Division of Emakhandeni Church into Three Congregations

As already stated, under Moses' model when he was cautioned that his task was too big for him Moses, "... chose capable men from all Israel and made them leaders of the people, officials over thousands, hundreds, fifties and tens" (Exod.18:23). Thus he divided the Israelite congregation into smaller groups that could be easily lead and mobilized by leaders under him.

¹ Aubrey Malphurs, *Advanced Strategic Planning: A New Model for Church and Ministry Leaders*, (Grand Rapids: MI, Baker Books, 1999),149.

On a church business meeting chaired by the researcher, the church unanimously agreed they would gather for worship at their different respective places as from the first Saturday of 2012 that is the 7th of January.¹

The three congregations into which Emakhandeni church was divided were named:

(1)Emakhandeni Main Church

(2)Masiyephambili

(3)Forestville

On 6th of January 2012 the researcher was transferred by the West Zimbabwe Conference executive committee from Emakhandeni District to Pumula East District where he currently serves as district pastor (2013).

Revival of Sections to Increase Membership Involvement

In this study, sections refer to small groups of 15-25 members who meet in homes of church members for worship and fellowship on Wednesdays and Fridays. The same groups study Bible lessons together during Sabbath schools (The Sabbath school is an equivalent of Sunday School).

The revival of sections was launched with a seminar that was conducted for section leaders on 22nd to 28th of January 2012. It was facilitated by the current Emakhandeni district pastor and the Head Elder was assigned to facilitate one lecture which was based on the use of attendance registers in sections. This seminar was open to all church members although it focused on equipping section leaders.

¹ Emakhandeni Seventh-day Adventist Church (Bulawayo, Zimbabwe), Minutes of the Church Business, meeting of 31 December 2011, Action No.110-12-11.

Table 10. The schedule for the section leaders seminar

DAY	DATE	TOPIC	FACILITATOR
Sunday	22	Nurturing Spiritual Lives of Group members.	Pastor (For Emakhandeni District)
Monday	23	How to develop an Apprentice Leader in your section	Pastor (For Emakhandeni District)
Tuesday	24	How the section leaders can involve the newly baptized in church life.	Pastor (For Emakhandeni District)
Wednesday	25	How to increase membership involvement in the life of the church in your section	Pastor (The Researcher)
Thursday	26	Using attendance registers in sections.	Elder (For Emakhandeni Church)
Friday	27	Building a leadership teams	Pastor (The Researcher)
Saturday	28	Discovering, Using and Developing Spiritual Gifts.	Pastor (The Researcher)

At the conclusion of the seminar for section leaders the church board members made the following resolutions:

- 1) To increase sections and section leaders from 8 to a total of 15. This meant that each new section became half the size of the first one. This made it easier for section leaders to get acquainted with their people and to mobilize them to get involved in the ministry of the church.
- 2) There was also the introduction of an on-going education program for section leaders. Since the beginning of the year 2012, section leaders and Bible study coordinators meet twice a month with the pastor for encouragement and to discuss lessons that they teach during the midweek prayer sessions. All section study the same lessons on Wednesday and Friday evenings.

The small group leader is referred to as being the most strategic person in the life change process of the church probably because they are in charge of small units that make up the church. If there is to be a change in the church it would be successful if it begins with small groups. Therefore there is need for a continual education program in the following areas:

1. Vision casting
2. Growing Christ like character through learning
3. How to grow apprentice leaders
4. Helping members discover their spiritual gifts and to use them

There is need for meetings that will afford section leaders with the opportunity to discuss with other leaders the challenges they encounter in their areas and to share ideas. These are times for accountability. They give progress reports of their sections. Section leaders also give progress reports of their meetings during church business meetings. In Appendix C, there is a sample of the monthly progress report that is completed by every section leaders.

Spiritual Gifts Seminar

A spiritual gifts seminar was conducted by the Emakhandeni district pastor and the researcher from 21st-25th of March 2012. As already noted, the largest percentage of members had indicated ignorance of spiritual gifts. This seminar was meant to familiarize Emakhandeni church members with the doctrine of spiritual gifts and, hence, to help them identify and develop their gifts. The seminar was structured as shown below:

Table 11. The schedule for Emakhandeni spiritual gifts seminar

DATE	DAY	TOPIC	FACILITATOR
21 March	Monday	Biblical definition of spiritual gifts. Difference between spiritual gifts and talents.	Pastor (Researcher)
22 March	Tuesday	How to discover your spiritual gift.	Pastor of Emakhandeni
23 March	Wednesday	Discovering your spiritual gift using the spiritual gifts inventory.	Church Elder
24 March	Thursday	Abuse of spiritual gifts	Pastor (Researcher)
25 March	Friday	Marching spiritual gifts with church offices.	Pastor of Emakhandeni & Church Elder

This seminar was conducted during the evenings from 1830pm to 19.30pm. to accommodate even those who are formally employed. An average of 513 Emakhandeni church members attended the meeting each day. Two hundred and ten of those who attended completed a spiritual gifts inventory on Thursday evening in order to be assisted to discover their spiritual gifts. Their names, including the gifts they discovered were given to section leaders who would help confirm their gifts. The spiritual gifts inventory is presented in Appendix C.

The Use of Attendance Registers in Sections

During the seminar with section leaders, the researcher discovered that they did not use attendance registers in their sections. In the intervention program, the personal ministries director and the elder responsible for this department introduced attendance registers in sections. This helped section leaders to identify those who do not attend so that they visit and encourage them to attend and to help passive members to get involved in the life of the church.

Table 12. The sample of an attendance register of a section

NAME of Church MEMBER	ADRESS & PHONE NUMBER	SPIRITUAL GIFTS & OFFICE IN CHURCH	TIME WHEN AVAILABLE AT HOME
Jon Dube	233 Emakhandeni 0772435567	Teaching, hospitality Elder	5pm-9pm
Mary Moyo	445Emakhandeni 0712932444	Helps, service Deaconess	6pm-8pm

The column for spiritual gifts has the record of the members' spiritual gift that he uses to advance the mission of the church. If it is blank it means that the secretary has not recorded it or the member has not yet discovered the gift. The section leader uses the attendance register to identify those who have not discovered their gifts and helps them to discover, develop and use them. The section leaders are also alert to the newly baptized. After identifying them they take the responsibility of helping them find their way into church life. There was the introduction of the post baptismal class which aims at rooting the newly baptized in the faith and assimilating them into the church.

Recasting Vision to Maintain its Momentum

Hybels counsels that, "effective leaders are always monitoring vision leakage. They stand ready to recast the vision whenever necessary."¹ The above counsel implies that vision casting in the local church is not confined to the beginning of the year when programs are launched. As a way of maintaining the momentum of the vision and ensuring a constant increase of membership involvement in the life of

¹ Bill Hybels, *Courageous Leadership* (Grand Rapids: Michigan, Zondervan, 2009), 49.

the church, the local church leadership agreed that there will be recasting of the church's vision whenever necessary.

The opportunities for recasting vision are during church board, district board and church business meetings. The other opportunity for recasting vision is from the pulpit, during seminars and lessons.

The Pulpit

The leadership ensures that preachers cast vision from the pulpit during preaching events. The preachers on the roster meet at the beginning of every three months to be reminded of the vision of the Emakhandeni Church.

Church Board Meetings

Emakhandeni Church holds church board meeting on the first Sunday of every month. During these meetings section leaders report to the church board the number of members that they have helped to discover their spiritual gifts and those who were passive and have helped to get involved in the life of the church.

Church Business Meetings and People Mobilization

Emakhandeni church holds its church business meetings five times in the year at the end and beginning of every quarter namely beginning of January, at the end of March, June, September and December. Church business meetings are held regularly. These are times for monitoring and evaluating progress towards their attempt to involve members in the life of the church. During such meetings departmental directors give reports of what they are doing to increase membership involvement. Section leaders also report on progress they make on increasing membership involvement in the life of the church. Stewardship directors report on how they work to increase faithfulness. People mobilization and involvement is one

of the aspects of the church's ministry that has become one of the major tasks of every departmental director at Emakhandeni church.

Elders' Boards

Emakhandeni church elders hold their elders, boards weekly on Thursday evenings from 7p.m.to 8p.m. Since every section has an elder responsible, they are required to report to the other elders in the meeting how their section is mobilizing people towards involvement.

Preparation of Action Plans

The departmental directors at Emakhandeni wrote action plans for 2012 after going through a one week seminar on Action Plan Preparation. Each departmental director would ensure that people mobilization is one of their objectives on the action plan so that at the end of the quarter they report to the church how they have progressed in involving people in the life of the church. Below is the sample of an action plan for Personal Ministries at Emakhandeni church.

Table 13. Personal ministries action plan for the year 2012

OBJECTIVES	ACTIVITIES	RESOURCES	EVALUATION
(a) By the end of December 2012 the local church leadership must have improved their membership mobilization skills during evangelistic crusades.	(a)-Presentation of 1hr. every evening from 6.30-7.30 -Dates 16-03-12 to 30-03-12 -Visitation team goes around conducting Bible studies, distributing free literature, encouraging visitors to continue attending meetings	-P.A. System -Bibles and distribution of the book for the year	

By the end of December 2012 the Evangelism department must have helped every church member to discover and use their spiritual gifts..	(b)-Preacher seminar -Spiritual Gifts Seminar -Seminar for Section Leaders	-Computer -projector -Spiritual Gifts Inventory	
(c) By the end of March 2012 the department will have equipped all local church leaders with skills of assimilating new members into church life..	(c)-Section leaders work closely with newly baptized -they assign them responsibilities that correspond with abilities. -Some join singing groups and witnessing teams.	-Bibles -Spiritual Gifts inventories.	

It must be noted that the action plan in Table 13 is simplified. At the conclusion of the seminar for Action plan preparation the leadership of Emakhandeni church came up with such a simplified version of an Action Plan. This one accommodates people of varying educational levels and those who are unable to write in English use their vernacular language which is Ndebele.

The Action plan has four columns namely, objectives, activities, resource to be used and evaluation. The objectives have a time frame to show that a particular program should have been achieved by the end of a given time period. The activities column indicates what the church will do in conducting a program. Column three shows the resources needed to do a program. The last column is for evaluation of a program.

Action Plans are written by departmental directors. It was agreed during the seminar that people mobilization and involvement should appear in action plans for all departments. There should be a deliberate purposeful plan by the local church leadership to increase membership involvement in the life of the church. These

Departmental Directors read and explain their Action Plans to the church during business meetings at the beginning of every quarter. The purpose of reporting at the beginning of the quarter is to clarify to the church how the director intends to mobilize and involve membership in the coming quarter and also to solicit for the input of the church in their plans. At the end of the quarter, the Departmental Directors report to the church during church business meetings how far they have worked to mobilize members towards the accomplishment of the church's mission. Thus membership mobilization and involvement at Emakhandeni church is not only the burden of the Personal Ministries (evangelism) Director but all Departmental Directors.

Results Observed by the Evaluation Team

The church board members comprise the evaluation team for Emakhandeni Church. On 23 December 2012 the team examined how the increase of congregations impacted on membership mobilization and involvement in the life of the church. They observed the following results:

1. Every departmental Director writes an Action Plan which includes not only the roles of their department but also the strategies of how they would mobilize membership towards involvement in the life of the church in a given quarter. At the beginning of this program the researcher had observed that departmental directors did not write Action Plans but currently all of them do.
2. Departmental Directors involved the whole church in planning. They explained to the church and solicited its input before the implementation of any planned program. This enhanced ownership of programs and increased involvement of membership.
3. More members were involved in leadership than before the division of the Emakhandeni church. The church board members increased from 25 to 65. This was more than a 100 percent increase.
4. The number of sections and section leaders increased from 8 to 15. Before the division of Emakhandeni church, the sections were too large and too few but these sections were further divided into smaller and manageable ones. This enabled the section leaders to adequately attend to the needs of church members and non-members who are within them.

5. The section leaders report that since the revival of sections, attendance of members to mid-week prayer sessions in homes has risen from 16 to 45 percent.
6. Since the division of the church and introduction of the use of registers, section leaders report that they find it easier to visit all members in their area and to encourage them to be involved in the life of the church.
7. The newly baptized join the post baptismal class and this ensures that they are so adequately disciplined that they can easily find their way into the ministry of the church.
8. At the end of 2012 Emakhandeni church reported 243 baptisms as compared to 124 in 2011. This meant an increase of membership from 711 to 954.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

The program meant for developing an effective mission focused leadership team that would mobilize membership towards involvement in the accomplishment of the church's mission was tailor made for Emakhandeni local church leadership. This leadership comprises church elders, departmental directors and section leaders.

Firstly the program carried out a needs assessment to ascertain the extent to which there was necessity to embark on the program. A literature review was done to obtain information on membership mobilization. This literature review helped the researcher to gain insight on membership mobilization by local church leadership. The program implementation adopted a phased approach to address people mobilization. The first phase for the mobilizer is to identify the key leaders (formal and informal leaders) in a given community with the intention of having these leaders influence and mobilize the people that they lead. Suffice to say that the people must be divided into small groups to facilitate mobilization. The leaders were successful in mobilizing the church membership by adopting the following as a means of enhancing their endeavors:

- a. Mission and vision articulation
- b. Improving the devotional lives of leadership and membership
- c. Helping membership to discover and use spiritual gifts to accomplish mission

- d. Holding on-going education program on building teams that would mobilize membership. The teams comprise elders, church board members and section leaders.

Thus the goals of the study were:

1. To develop an effective local church leadership at Emakhandeni that would work as a united team to rally members towards the accomplishment of the Adventist church's mission.
2. To increase members' involvement in the life of Emakhandeni Church so that the largest portion of the church are working together towards mission accomplishment.
3. To equip the local church leadership with skills for enabling church members to have a sense of ownership of church programs so that they could invest their time, money, gifts and other resources towards mission accomplishment.
4. To build and empower the local church leadership so that they are enabled to develop in church members a sense of purpose and mission.

Conclusion

After carrying out a series of seminars to empower the local church leadership and members the following important outcomes were realized:

1. Church elders, departmental directors and section leaders work as united teams to mobilize membership toward accomplishing mission focused activities in the church as evidenced by minutes of the assessment and

evaluation meeting by the church board that was held on 7th of April 2013.¹

2. Reports from elders board meeting held every Thursday evening revealed that the departments they led did not only fulfill their departmental roles but they also took seriously membership mobilization. The same reports were shared with church board and church members during business meetings. This gives room for the input and contribution of other church members to the effort of departments in people mobilization.
3. Every department had a departmental file for keeping records. Departmental directors use action plans which showed how their yearly programs would be implemented, including how they intended to increase member participation in the programs.
4. All section leaders used attendance registers. This has made it easier to identify those members who are not attending mid-week prayer sessions and follow up on them.

Although the program of membership mobilization in the life of the church seems to be successful, the researcher has noted the following challenges:

The attendance at midweek prayer sessions in the sections is still low (at an average of 45 percent). Most of these attendees are women and children. These sections are an integral part of the church's membership mobilization for involvement program.

Recommendations

¹Emakhandeni Seventh-day Adventist Church (Bulawayo, Zimbabwe), Minutes of the Church Business, meeting of 7th of April 2013, Action No.30-04-13.

In spite of the above stated challenges, the program of developing an effective leadership team that mobilizes members to rally towards the accomplishment of the Emakhandeni church's mission will continue. The researcher made recommendations that are in line with the objectives of the study that are in chapter one. To ensure that the momentum of the program is maintained it is recommended that:

1. There be on-going education programs for the teams of elders, departmental directors and section leaders so as to enable them to acquire skills for membership mobilization towards involvement in the ministry of the church;
2. The local church leadership runs on-going programs that will enhance prayer and Bible study so as to improve the quality of devotional life among church members;
3. The local church leadership be intentional in building meaningful relationships with the church members so that they can help them discover , develop and use their spiritual gifts in the ministry of the church;
4. The communication of the church's vision and mission must not be confined to the beginning of the year when the yearly programs are launched. There should be constant communication of the mission and vision during church board and church business meetings, seminars, and preaching events. This will fuel passion toward involvement in the ministry of the church.

5. The local church leadership deliberately sets up programs that encourage a team approach to planning, programming and working among teams of elders, departmental directors and section leaders.
6. Local church leadership ensures that church business meetings are held regularly to assess and evaluate progress that leadership makes toward total involvement of the Emakhandeni church members in the life of the church.
7. During the planning phase of church programs, the local church leadership must ensure that church programs are mission focused and all departmental directors write action plans.
8. The local church leadership allocates adequate time for the discussion of programs with church members in order to solicit their input so as to enhance their involvement during the implementation phase.

It is envisaged that, if such a program is adopted by the church, its largest portion will be involved in its life, thus creating conditions that are conducive to the out pouring of the latter rain which will empower the church to complete its gospel commission, hence the second coming of Christ.

APPENDIX A

RESEARCH QUESTIONNAIRE FOR EMAKHANDENI CHURCH MEMBERS

The following questionnaire is a needs assessment instrument for Emakhandeni Seventh-day Adventist Church board members. You are requested to participate by responding to this questionnaire. Do not write your name. Research results will be used for educational purposes. You can use the back of this form if necessary.

DEVOTIONAL LIFE

Encircle your preferred response

1. How is your devotional life (prayer and Bible study)?

- (a) Very good (b) Good (c) Fair (d) Erratic

MISSION

(2) Which of these is true about the mission of the Seventh-day Adventist church?

- (a) It is to preach the gospel to the world.
(b) To call people to accept Christ and to be a member of His church.
(c) To disciple people in preparation for Christ's second coming.
(d) All the above
(e) None of the above

(3) The mission of that Adventist church is different from that of other Christian churches.

- (a) Strongly agree
(b) Agree
(c) Neutral
(d) Disagree
(e) Strongly disagree

SPIRITUAL GIFTS

(4) What is (are) your spiritual gift (gifts)? -----

5 (a) Who helped you to discover your spiritual gift?

- (a) church elder
- (b) the pastor
- (c) departmental director
- (d) friend
- (e) I have not yet discovered my gift

(b) How are you using it to accomplish the church's mission? -----

(6) In which offices have you served the church in the following years-

2012-----
2011-----
2010-----

7. How many spiritual gifts seminars have been held by your church in the last two years?

(2011-2012)-----

TEAM SPIRIT

8. To what extent do you work in collaboration or consultation with other Church board members?

- a) Never (b) Some how (c) To some extent (d) Very often (e) Great extent

9. How would you describe team spirit among church board members in your church?

- (a)Very good (b) fair (c) no team spirit (d) poor

10. In the past two years what programs have been held by your church to foster team spirit among church board members in your church?-----

11. What seems to destroy team spirit among church board members?-----

(a)-----
--

(b)-----

(c)-----

(d)-----

VISIONING AND INVOLVEMENT

12. The district is too big for the pastor, as a result he cannot accord adequate attention to each church in terms of planning and visioning.

- (a) Strongly agree
- (b) Agree
- (c) Neutral
- (d) Disagree
- (e) Strongly disagree

PLANNING AND INVOLVEMENT

13(a) Who plans the programs in your church?

- (a) Pastor (b) Elders (c) Departmental directors (d) Every member

14.(a) To a large degree local church leadership do not adequately share programs with membership because of time.

- (a) Strongly agree
- (b) Agree
- (c) Neutral
- (d) Disagree
- (e) Strongly disagree

(15) How often do you write action plans when planning church programs in your departments ?

(a) always (b) no (c) sometimes (d) seldom (e) rarely

(16) Any additional comments to make.

.....

.....

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APPENDIX B

SAMPLE OF A MONTHLY PROGRESS REPORT IN A SECTION

Every section leader completes this monthly report form and submits it to the church board once a month.

Sample of a Monthly Progress Report in a Section

Attendance 1st Week-----

2nd Week-----

3rd Week-----

4th Week-----

No. of church members in your section-----

No. of prospective members in your section-----

No. of backsliders in your section-----

No. of members who have discovered their spiritual gifts-----

No. of members who have not yet discovered their gifts-----

No. of people involved in the life of the church-----

Comments from the information gathered in sections-----

APPENDIX C

THE SPRITUAL GIFTS INVENTORY

Roy C. Naden and Robert J. Cruise

A Personal, Self-Evaluating Inquiry Into The New Testament Teaching of the

GIFTS OF THE HOLY SPIRIT

Read each question thoughtfully, then circle the number that indicates the degree to which the statement is true or false in your life.

If it is always or completely false circle 1

If it is usually or mostly false, circle 2.

If it is occasionally or partially true or false circle 3

If it is usually or mostly true, circle 4.

If it is always or completely true, circle 5.

Name.....

1. I feel more comfortable directing activities involving people. 1 2 3 4 5
2. I have been called directly by God to hold a highly responsible position of leadership among God's people 1 2 3 4 5
3. I can discern the motives of most people 1 2 3 4 5
4. I find it easy to ask someone to make a decision for Jesus 1 2 3 4 5
5. When someone is hurting, I am able to say something that genuinely comforts. 1 2 3 4 5
6. Even when God's will is not clear to me, I still step out in faith. 1 2 3 4 5
7. In an appeal for a worthy cause, I am among the first to give 1 2 3 4 5
8. I prefer to busy myself "behind the scenes" at a social gathering. 1 2 3 4 5
9. I enjoy helping people by having them at home for meals. 1 2 3 4 5
10. Most of my prayer time is spent dealing with the needs of others. 1 2 3 4 5
11. Salvation by faith is the truth I clearly understand. 1 2 3 4 5
12. When faced with a complex problem, I am able to identify the key factors that will lead to a solution. 1 2 3 4 5
13. I would have felt it totally worthwhile to be one of the five Missionaries killed taking the gospel to the Auca Indians 1 2 3 4 5
14. Helping society's outcasts, like drunks and addicts, would or does bring me great satisfaction. 1 2 3 4 5
15. Living in a rather primitive circumstances in a foreign country would not worry me as long as I could share the gospel. 1 2 3 4 5
16. I'm excited about visiting church members in their homes on a regular basis. 1 2 3 4 5
17. People in trouble are comforted when I speak to them. 1 2 3 4
- 5
18. I feel very much at home in leading out in any Bible

- teaching setting 1 2 3 4
5
19. If someone is emotionally upset, I can explain why they are
upset and what they should do. 1 2 3 4
5
20. There is a good spirit of unity and enthusiasm when I am in charge. 1 2 3 4
5
21. I'm usually consulted when matter of doctrine are being discussed. 1 2 3 4
5
22. I can tell whether a person is being influenced more by the Lord or
by Satan. 1 2 3 4
5
23. Regularly I have the privilege of leading souls to Jesus. 1 2 3 4
5
24. I am often asked to help those in trouble resolve their problems. 1 2 3 4
5
25. I have complete faith the Lord will work out every problem that comes
my way. 1 2 3 4
5
26. I keep my purchases to a minimum when appeals are made for others. 1 2 3 4
5
27. When asked to help, even if I'm busy, I try to help. 1 2 3 4
5
28. I always make it a point I greet strangers and when it is appropriate , I
invite them home. 1 2 3 4
5
29. People in need regularly come to my mind , and I take their needs to
God. 1 2 3 4
5

30. 1 With the help of appropriate study material, I can find what God's word teaches on most topics. 1 2 3 4
5
31. I resolve "people" or relational problems in ways that make those affected satisfied. 1 2 3 4
5
32. The idea of dying for my faith does not frighten me. 1 2 3 4
5
33. I am extremely sensitive to the need of the handicapped and enjoy talking with them and offering my help. 1 2 3
4 5
34. I could cope with separation from loved ones in order to share the gospel in a foreign land. 1 2 3
4 5
35. It does or I believe it, would , bring great satisfaction to occupy the same pulpit each week of the year. 1 2 3
4 5
36. People often tell me, God used you. You dealt exactly with my need. 1 2 3
4 5
37. I can prepare a logical class out line for a bible class. 1 2 3
4 5
38. I know when to take an uncompromising stand, and when to take a middle course between alternate positions. 1 2 3
4 5
39. I am happy to accept the loneliness that comes with leadership. 1 2 3
4 5

40. When leaders are being chosen, my opinions are normally sought 1 2 3
4 5
41. If someone came and asked me for money, I would know if the
person really needed help. 1 2 3
4 5
42. People under conviction seek me out and ask how they would
surrender their lives to Jesus. 1 2 3
4 5
43. People in need of good advice ask me for it. 1 2 3
4 5
44. I take God's promises at face value and believe them even if
the fulfillment seems impossible. 1 2 3
4 5
45. If I totaled my church contributions, they would probably equal a
fifth or more of my income. 1 2 3
4 5
46. If a church or community leader asked me to do a menial task
like sweeping a sidewalk I'd be delighted to do it. 1 2 3
4 5
47. There are often a good number of people at our home for lunch after
Church after. 1 2 3
4 5
48. I have a long and growing list of people whom remember in prayer. 1 2 3
4 5
49. I am perfectly at ease answering any one's Bible questions. 1 2 3
4 5
50. I have the ability to develop progressive programs and see through to
a successful conclusion. 1 2 3
4 5

51. If the civil court sentenced me to death for preaching the gospel , I
would be content to die for the Lord. 1 2 3
4 5
52. I'd be very willing to help a shoddily drunk across a busy intersection. 1 2 3
4 5
53. I could happily adapt to the culture of another country if called to
minister there. 1 2 3
4 5
54. I see myself as a "shepherd" in my church with a total dedication to
the welfare of all the sheep. 1 2 3
4 5
55. God uses me to lift the spirits of the discouraged. 1 2 3
4 5
56. Bible teachings come quickly to mind when I deal with a problem. 1 2 3
4 5
57. I can predict with unusual accuracy the long term results of decisions. 1 2 3
4 5

When all the scores are totaled, scan down the list and circle the highest scores.

Score 1	Score2	Score 3	Total	Gift
1	20	39		Administration
2	21	40		Apostleship
3	22	41		Discernment
4	23	42		Evangelism
5	24	43		Exhortation
6	25	44		Faith
7	26	45		Giving
8	27	46		Helps
9	28	47		Hospitality
10	29	48		Intercession
11	30	49		Knowledge
12	31	50		Leadership
13	32	51		Martyrdom
14	33	52		Mercy
15	34	53		Missionary
16	34	54		Pastoring
17	36	55		Prophecy
18	37	56		Teaching
19	38	57		Wisdom

APPENDIX D

QUESTIONS OF THE FOCUS GROUP INTERVIEW

The focus group discussion was used as an instrument for gathering information which could not be gathered through questionnaires.

1. Where does your church get its vision?-----

2. Who plans church programs for your church?-----

3. How does the vision and church programs get to the membership?-----

4. How does local leadership communicate the mission, vision and church programs to ensure ownership?-----

5. How do you ensure that new converts are so adequately disciplined that they can easily find their way into the ministry of the church?-----

6. How would you describe team spirit among church board members?-----

7. Why do most members appear inactive?-----

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