

PROJECT ABSTRACT

Master of Arts in Leadership
Adventist University of Africa
School of Postgraduate Studies

Title: A STRATEGY FOR KEEPING LEADERSHIP FOCUSED ON MISSION
ACTIVITIES INVOLVING THE LAITY AT SONKE SEVENTH-DAY
ADVENTIST CHURCH IN ZIMBABWE

Researcher: Point Benson Mkombe Dube

Faculty adviser: Andrew Mutero

Date completed: July 2009

About seventy-five percent of the Sonke Seventh-day Adventist Church membership has not been actively involved in evangelistic activities because the leadership degenerated into performing operational duties at the expense of providing the strategic agenda of setting strategy, vision, culture, teams and allocation of resources. This resulted in a tense working relational atmosphere. Baptisms occurred only during camp meetings.

The laity felt that they were not part of the greater whole of the church and that their desire to contribute to a larger purpose of their organization was thwarted. It was then imperative that attention be paid to them as fellow co-workers and colleagues in the same way that attention is paid to structures and statistics.

The problem then necessitated the development of a program to include the majority of Sonke Seventh-day Adventist Church in evangelistic activities. The program was designed to mobilize, motivate and involve the church in the evangelistic activities.

It was discovered that decision making was centralized and the leadership was task oriented at the expense of the laity's needs. Relations among the leadership were strained. The leadership had obvious conflicts that hindered progress and muffled a conducive relational and working climate. The atmosphere was tense, hence the laity could not actively participate in evangelism.

A careful analysis established that leadership had a vital role to create a church environment conducive to Christian development characterized by positive working relations and active membership participation. The Jethro leadership principle was recommended as in Exod 18:13-25. The leadership desisted from conflict and friction.

Adventist University of Africa

A STRATEGY FOR KEEPING LEADERSHIP FOCUSED ON
MISSION ACTIVITIES INVOLVING THE LAITY AT SONKE
SEVENTH-DAY ADVENTIST CHURCH IN ZIMBABWE

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Leadership

by

Point Benson Mkombe Dube

July 2009

A STRATEGY FOR KEEPING LEADERSHIP FOCUSED ON
MISSION ACTIVITIES INVOLVING THE LAITY AT SONKE
SEVENTH-DAY ADVENTIST CHURCH IN ZIMBABWE

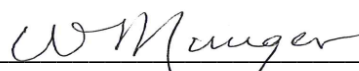
A project
presented in partial fulfillment
of the requirements for the
Master of Arts in Leadership

by
Point Benson Mkombe Dube
July 2009

APPROVAL BY THE COMMITTEE



Adviser, Andrew Mutero, PhD



Dean, School of Postgraduate Studies
Willard Munger



Reader, Gheorghe Razmerita, PhD

Extension Centre: Solusi University

Date approved: July 2009

TABLE OF CONTENTS

LIST OF TABLES	vi
ACKNOWLEDGEMENTS	vii
CHAPTER	
1. INTRODUCTION	1
Background Information	1
Statement of the Problem	2
Purpose of the Study	2
Significance of the Study	2
Research Methodology	3
Definition of Terms in This Study	3
Limitations	4
Delimitations	4
Assumptions	5
Goal and Objectives	5
2. REVIEW OF THE RELATED LITERATURE	6
The Importance of Leadership	6
The Biblical Perspective	7
The Old Testament Record	7
People Mobilization	8
Appointment of Leadership	9
New Testament Record	9
Specifying Roles	9
Dynamic Team Leadership	10
Managing Diversity	11
The Cost of Unvalued Diversity	11
Ellen G. White Perspective	11
Leadership a Vital Role	11
The Leader's Example in Language	12
Encouraging the Laity	13
Human Resources Development	13
Contemporary Literature on Leadership	14
The Revitalizing Leader	14
The Need for Visionary Leadership	16
Human Relations	17
Interpersonal Relations	17
Interpersonal Communication	18

Human Resources Development.....	18
Balance Between Personal and Professional Interest	19
People Deployment.....	20
Participatory Management.....	20
The Controlling Leader.....	21
Christian Leadership	22
Spiritual Leadership and Change	23
The Spiritual Leader’s Care for the Spiritual Side of Followers.	23
Similar Programs	24
The General Conference Program.....	24
The Jesus model	25
 3. DESCRIPTION OF THE LOCAL SETTING.....	 27
Location of Sonke Seventh-day Adventist Church.....	27
Social Demographics	28
Origins	28
Occupation and Economics	28
Education.....	28
Target Population	28
Data Collection Instruments	29
Data Collection Procedure	30
Research Presentation and Analysis	30
Data from the Researcher’s Personal Observation.....	30
Data Presentation and Interpretation Process	31
Data from the Researcher’s Personal Observation	37
Implications of Findings	38
Implications from Questionnaires.....	38
Implications From The Researchers’ Observation	40
 4. PROGRAM DEVELOPMENT AT SONKE CHURCH.....	 43
Preparation	43
Program Outline.....	44
The Jesus Model	45
Vision Casting.....	45
Empowerment.....	46
Women co-workers.....	46
Entrusting the Message	47
Program Implementation	48
Weekend Seminar	48
Testing With a Smaller Group	49
Practice with the Main Church; Feb-April	50
Program Evaluation	51
Comments from the Evaluation Team	51
Overall Comments	52
Observations from the Reporting Groups	55
What to Improve.....	55
Achievements.....	56

5. SUMMARY, CONCLUSION AND RECOMMENDATIONS.....	58
Summary	58
Conclusion	60
Recommendations to Sonke Leadership.....	61
When Using the Program in the Future	63
APPENDICES	64
A.QUESTIONNAIRE	63
B.RESPONSES TO QUESTIONNAIRE	68
C.WEEKEND SEMINAR MATERIALS	69
D.BIBLE STUDY GUIDE TEXTS.....	73
E.REVIVAL WEEK SEMINAR.....	75
BIBLIOGRAPHY.....	79
VITA OF POINT BENSON MKOMBE DUBE	82

LIST OF TABLES

1. Program.....	24
2. Membership Distribution	28
3. Questions and variables	30
4. Laity Participation in Planning.....	31
5. Participative Management of Work.....	32
6. Delegation of Duties.....	33
7. Vision Casting	34
8. Vision Ownership.....	36
9. Program Schedule.....	43

ACKNOWLEDGEMENTS

I would like to thank the following for making this project a success. I thank God for providing me with everything, West Zimbabwe Conference administration and the church pastor and Sonke Seventh-day Adventist church for the cooperation and support I needed.

My wife, Olivia, and our children, Sisasenkosi, Bhekinkosi and Lindinkosi deserve special recognition for the support they rendered, and allowing me to take some of their time in writing this project. May God abundantly bless Mr and Mrs Lovemore Sibusiso Mazwi for their financial support, Pastor and Mrs Canaan Jubilet Mkombe deserve special recognition for the encouragement they gave to me.

I also heartily thank Dr. Andrew M. Mutero, my advisor, and the Adventist University of Africa administration and staff for the support I received from them.

CHAPTER 1
INTRODUCTION

Background Information

Sonke¹ Seventh-day Adventist main church is in the North West part of Bonke District of West Zimbabwe Conference in the Zimbabwe Union Conference of Seventh-day Adventist church Organization. It is about 80 km from Bonke growth point. It is in a communal community.

According to the records and information from the local District Pastor, the church is one of the eight organized churches in the district. It ranks the sixth in terms of membership growth. Baptisms rarely take place. They usually took place during camp meetings. The Pastor revealed that the leadership did not appear to show the zeal that usually exists in seeking for new members. The Pastor added that the leadership appeared to care less about seriously planning evangelistic program that would lead to engaging the majority of the laity in evangelistic activities.

Membership is largely comprised of women. There were about four elderly men who had repeatedly taken up leadership offices. The majority of members were not actively involved in evangelistic activities. The Pastor described the church as a stagnant one. There is a primary and a secondary school, a clinic and a camp meeting centre within a radius of two hundred meters. The place is really poised for a great

¹ Sonke and Bonke are pseudo names used for the church and district respectively to avoid unnecessary exposure and embarrassment of some of the concerned members.

evangelistic centre because the schools and the clinic all belong to the Seventh-day Adventist church.

The Sabbath school secretary who was one of the Teachers in the secondary school lamented that most of the people were not involved in decision making and evangelistic activities. Although pseudo names were used to avoid unnecessary exposure the information was true about the church. The district Pastor was new in the district.

Statement of the Problem

Sonke Seventh-day Adventist church leadership degenerated into performing operational duties which left about 75% of the laity without being involved in the evangelistic activities of the church.

Purpose of the Study

The purpose of the study was to develop a program that would assist the leadership in involving the lay members in the evangelistic programs of the church. The program would then allow the leadership to have a chance to concentrate in their roles.

Significance of the Study

The study would assist in designing a program that would involve the majority of Sonke Seventh-day Adventist laity in evangelistic programs. The program would raise the lay members' self-esteem and sense of belonging to the church. Souls would be won to the kingdom and Christ's Second Advent would be hastened.

The District and the Conference may apply the study in similar situations. I would benefit by getting job satisfaction from a completed task and from participating

in the learning experience. I will also use the program in mobilizing and revitalizing other churches.

Research Methodology

The research followed the program development methodology. The problem was defined, goals and objectives were set, and literature was reviewed including two model programs. The program was then designed and materials and resources were prepared. The program was then implemented and evaluated. In the actual collection of data, the following data collection tools were used.

1. Reading
2. Analysis of written documents
3. Direct observation
4. Questionnaire

The validity and reliability of the tools used was based on the fact that the researcher was directly involved in all of them. The questionnaires were handed to the respondents at a camp meeting after a lesson presentation by one of the guest speakers.

Definition of Terms in This Study

1. **Force:** The word denotes the use of legitimate power
in the absence of positive interpersonal relationships.
2. **Intimidation:** The term means a presentation of attitude and
speeches by leadership that appear to threaten the lay
members causing them to behave against their clean
conscience.
3. **Motivation:** The word is used to mean the enthusiasm needed in

performing programs and activities.

4. **Involvement:** It denotes a steady participation in programs from an informed understanding and from free interpersonal communication.
5. **Participation:** Means taking part in activities and programs out of love graced by a sense of responsibility and accountability.
6. **Evangelistic activities:** Denotes plans for Christian activities that include ministry to the poor, the bereaved, the disadvantaged and vulnerable who directly benefit from lifestyle evangelism.
7. **Laity/ Lay members:** The rest of the church members baptized or not other than elders.
8. **Leadership:** a) Those who bear the office of eldership;
b) the act of leading.

Limitations

Six members of the monitoring team of twelve, needed to have materials written in English, explained to them in the language they could easily understand. So, more time was therefore spent in explaining to the six in order for the group to progress together smoothly.

Delimitations

The study centered only in the role of Sonke Seventh-day Adventist Church leadership, in mobilizing, motivating, involving, monitoring and keeping the laity committed to the mission of the church. It was about how the leadership was to facilitate the participation of the laity in evangelistic activities by creating a conducive

environment and climate that would revitalize and develop the laity into a working church.

Assumptions

The research assumes that:

1. Both leadership and laity know the great commission statement of Matt 28:18-20.
2. God through his Spirit equips His church with spiritual gifts as given in Eph 4:11-15.
3. The Bible recognizes both the existence of the laity and the leadership in the church as in Acts 20:28

Goal and Objectives

The goal was to design a program that is to mobilize and involve the majority of the laity of Sonke Seventh-day Adventist Church in evangelistic programs.

The objectives of the research are:

1. To define and demonstrate the role of strategic leadership to Sonke Seventh-day Adventist church leaders in involving the laity in evangelistic activities.
2. To design a program that would involve the majority of members in evangelistic activities in Sonke Seventh-day Adventist Church.

CHAPTER 2

LITERATURE REVIEW

This chapter covers the review of the related literature from the Biblical, the writings of Ellen G White and general literature perspective. In the general literature section the materials discussed are arranged according to each area of leadership concerned. Areas covered include public relations, people development, participative management and even interpersonal communication among others. The scope of this chapter is highlighted below.

Importance of Leadership

Leadership is vital because it provides strategy, vision, culture and resources for the achievement of the organization's goals. Among other things leadership decides on the long-term direction to be pursued, and the scope of the organization's activities that match the environment without compromising its principles. Leadership also decides on organizational structures, target groups, to be entered and served, and organizational priorities and focus.

It is then against this background that leaders should have influence to cause others to want to accomplish the work of the organization in the absence of force and threats. The leader must have a vision, for, where there is no vision people perish as stated in Prov 19:18. Vision is the most powerful factor driving any organization. It is how the future of the organization is seen. A leader therefore should articulate the vision to all so that everyone becomes results oriented.

A leader should have planning as one of the essential tools in the execution of duty. Lack of planning leads people into the trap of reacting to crises rather than implementing preplanned actions. When planning is done, time will not be spent in fighting organizational fires.

It is crucial for a leader to communicate. Communication includes attitudes as well. Non-verbal aspects of communication, like gestures and facial expressions are important. The manner of presenting oneself and the tone of the voice are tools to assist leaders to do their work. One other important tool is that of relationships. Leaders need to maintain positive relationships with subordinates. With God people matter. People are more important than anything that a leader may value. People are an important asset in the work place, so people relationships are more vital than the very programs and protocol. Leaders should assist people to understand their roles clearly. Let us look at the biblical perspective.

Biblical Perspective

The Old Testament Record

When God announced to Adam and Eve His intervention plan to deliver the human race from sin He said, He was going to put enmity between the snake and the woman and between the snake's seed and the woman's seed. In Gen3:15 the woman's seed was to bruise the snake's head while the snake was to bruise His heel. In this verse and verses 14 and 19 roles were spelt out clearly to the snake (Satan), Adam and Eve. God's role was also clear. Jesus' role, (the woman's Seed Rev 12) was quite clear. Satan's activity was made plain. Today's churches are not expected to do otherwise. Departmental and individual roles are expected to be clear as noon day.

Before the destruction of the antediluvian world, God explained to Noah what he was to do. Noah was given a specific task and message to give to the people of his time. In Gen 6:14-22 we read about the specifications of the ark and what was to be done despite the people's refusal to heed the message. Their duty was clear. Duties in the church programs are expected to be clear despite the results.

When God commanded Jacob to return to Bethel, we are told in Gen 35:2-4 that Jacob told his household and all who were with him to put away foreign gods among them and change their garments. The instructions and roles were specific and straightforward that the people did as commanded. Leaders of today can do the same, and followers may take their duties positively.

People Mobilization . The leadership in the tower of Babel enterprise knew how to mobilize their people. The Bible in Gen 11:3 says that the people said to one another come let us make bricks and bake them thoroughly. (The emphasis here is the principle of mobilizing not an encouragement to work against God). Verse 4 of the same chapter explains what they were to do with the bricks and why they were to build the tower. The purpose and the roles were clear. Leadership can learn a lot from here.

The Gen 11 tower builders had positive relations. The leadership in the tower of Babel enterprise related well to people. They succeeded to mobilize them. The Bible in Gen 11:3 says that the people said to one another, come let us make bricks and bake them thoroughly. Had it not been stopped the work would perhaps have been completed.

After getting instructions from God, Joshua organized Israel for the destruction of Jericho as narrated in Josh 6:1-6. The people were organized for the conquest of the city according to God's plan and not for themselves. The program succeeded. Today's leaders may organize programs successfully too.

A great army of Moabites, Amonites and people from Mount Seir stood poised to attack Judah. Listening to God's spirit that spoke through Jahaziel the Levite, King Jehoshaphat organized people for prayer and singing in 2 Chr 20:1-30. God wrought mightily for them. The enemies of Judah were destroyed. Today's leaders can organize for God to do a great work for them through the laity.

Appointment of Leadership. Although some leaders in the Bible forced their way into leadership, for example queen Attaliah in 2 Kings 11:1. Biblical record is clear that God is responsible for the appointment of leaders. David, Solomon, Samuel and many others were appointed by God. What interests me is that the Biblical record shows that God was not only responsible for the appointment of leaders in Israel and Judah but even in nations that warred against His people, for example, King Nebuchadnezzar of Babylon.

Nebuchadnezzar was appointed by God in Dan 5:21. The story of Nebuchadnezzar king of Babylon shows that God has a role in the appointment of Leadership but it is up to the Leadership to lead well or blunder. The choice is the Leader's, no pressure is applied. Numerous chances are given to Leadership to perfect their skills as in the story in question. Nebuchadnezzar was given numerous times. Since leaders are appointed by God's permission they should represent God in their dealings

The New Testament Record

Specifying Roles. When chosen to herald the first advent of Christ, John the Baptist knew how to connect with all classes of people. Although he was a voice crying in the wilderness, he knew when to go to the people with the right message as narrated in Luke 3:7-14. Pharisees, Sadduces, tax collectors all received their instruction. When they left, they knew what was expected of them in anticipation of

preparing the way for the Lord. Leadership can connect with people by sharing with them how to prepare for the second advent of Christ without confusing roles as in Rev14:17.

The first church, during Pentecost, knew how to act their respective roles while waiting for the Holy Spirit. They sang and prayed together. They prayed for the forgiveness of sins and they united in purpose and endeavour, humbling themselves before God. In Acts 1:8 the Holy Spirit was given to them to witness for Christ, first in Jerusalem, and in all Judea, and in Samaria and to the ends of the earth.

When the number of disciples increased there arose murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily sharing of food at table. The apostles refused to minister at tables but called the people to choose what are now known as deacons, to share equally the food. The apostles knew their roles. Leaders today must know their roles and allow the laity to do their part.

Dynamic Team Leadership. The thirteen letters of Paul from the book of Romans to the book of Hebrews show how a leader can connect with people mobilizing, organizing and developing them for the work in their various places without manipulation and micromanaging. He wrote to churches, to Timothy in 1Tim 1:2 and to Titus in Titus1:4. He delegated, v6, to Titus to set things in order and to appoint elders in every city. Leaders can adopt the apostle's style to involve people in church programs to win souls.

In I Tim 3:1-7, the Bible clearly states that it is a positive thing for a person to aspire to be a leader. The aspirant should be a person of blameless character, a husband of one wife, sober minded and even not greedy and so on. It is interesting to note that the Bible advises that a leader should be a person of experience not a novice. A novice would be prone to pride. A proud person would be self centered and self-serving.

Managing Diversity. Leaders must be able to manage the church. In Eph 4:11-12, the Bible informs us that people have a variety of gifts given for perfecting the saints, for the work of the ministry and for the edifying of the body of Christ, which is the church. The different spiritual gifts should be managed for the accomplishment of goals. The leader is the coach. There is no duplication of roles although there is one goal. There should be no fighting among team members. No one is in another's place. Others should be allowed to score. In John 17 Jesus prayed for His team members to be one. Leaders should strive to unite the laity despite the various gifts they possess.

The Cost of Unvalued Diversity. When diversity is not valued there is loss of talent, gifts, energy, variety, respect and trust. The inevitable result is fragmentation. Leaders should not allow this to happen to organizations. The Bible explains it well in 1 Cor 12:12-30. All parts of the body are important. Leaders need to remember this if all talents and gifts are to be used.

Ellen G. White Perspective

Leadership a Vital Role

Ellen G. White points out that: "Great care should be exercised in the election of men for those positions of trust. There should be earnest prayer for divine enlightenment."² The statement reveals that God is to be sought. It concurs with the idea that God is the one who appoints Leaders as noted in the preceding paragraph about Nebuchadnezzar. Leaders should represent God.

² Ibid., 143.

Ellen G. White strongly asserts that “men should not be encouraged to get into the field as ministers without unmistakable evidence that God has called them. The Lord will not entrust the burden for His flock to unqualified individuals.”³

The Leader’s Example in Language

The leadership’s dress should “talk” well about their role of influence before they speak. According to Ellen G. White the daily life of a leader should reveal fruits of true self control and that the “ language should be correct; no slang phrases, no cheap utterances should fall from his lips.”⁴ Commenting on the power of speech as a talent Ellen G. White asserts that, “we should use pleasant tones, pure and correct language which is kind and courteous.”⁵ The leader’s dress is expected to be in harmony with the character of the work he is doing.

Ellen G. White also advises on how to talk. She warns also on wrong ways of speaking. She points out that a lot of harm has been wrought to families” by the utterance of impatient words, for their impatient utterance of one leads another to retort in the same spirit and manner.”⁶ She further stipulates that “Burning words of passion should never be spoken.”⁷ This kind of communication intimidates the listeners. Leaders need to avoid this and then speak pleasantly.

³ Ellen G. White, *Gospel Workers* (Hagerstown, MD: Review and Herald publishing Association,2005), 137.

⁴ Ibid ,145.

⁵ Ellen G White, *Christ’s Object Lessons* (Hagerstown, MD: Review and Herald Publishing Association 1941), 336.

⁶ Ellen G. White, *The Adventist Home* (Hagerstown, MD: Review and Herald Publishing Association, 1980), 439.

⁷ Ibid.

Encouraging the Laity

Leaders are to encourage the laity to do their part in the proclamation of the Gospel. Ellen G White points out that “it is a privilege of every Christian not only to look for but to hasten the coming our Lord Jesus Christ.”⁸ She goes on to explain that participation in the Gospel proclamation enhances spirituality. Church members are privileged to participate in programs that take the Gospel to the people. In organizing the church God intended to bring salvation within everyone’s reach. Leaders need to encourage the laity to take an active part in evangelism.

On the Pentecostal experience Ellen G White emphasizes that “The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished.”⁹ Christ had earned to instruct humanity to carry forward the great Gospel commission. Leadership have a reason to encourage followers to participate in soul winning programs. Ellen G. White visioned a gender, age and race inclusive church that would unite to share Jesus in the context of the three angel’s messages. Church members should share the work, encouraged by their leadership.

Human Resources Development

Ellen G. White advances that workers should be trained. She declares that when workers are trained they can do much greater work than when they are not trained. She also advocates human development more than just training. Commenting on the development of the twelve disciples she noted that “God takes men as they are, and educates them for his service, if they will yield themselves to Him. The spirit of God received into the soul, will quicken all its faculties. Under the guidance of the Holy

⁸ ____ *Christian Service* (Highlands Hre, Eastern Africa Division, n.d), 96.

⁹ Ellen G White, *The Acts of the Apostles* (Mountain View, CA: Pacific Publishing Association, 1911), 39.

Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfill God's work."¹⁰

Literature on Leadership

The Revitalizing Leader

This section is prefaced by what Bill Hybels describes about Leadership and facets of leadership. Hybels notes that 'certain leaders have had unusual impact because the style meshed perfectly well with specific needs in society."¹¹ Therefore a leader who wants to revitalize followers needs to use leadership styles that motivate followers there. The styles that follow could be of help in organizations that suffer from burnout, demotivation and centralized decision making. Centralized decision making stifles creativity and varied counsel. The styles were of help at Sonke Church.

Hybels points out that" a visionary leader has a crystal clear picture in mind of what the future could hold."¹² Such a leader is said to cast powerful visions and has indefatigable enthusiasm for turning those vision into reality. This kind of leader appeals to anybody and everybody to get on board with their vision. These leaders may or may not have the natural ability to form a team or to align talents, set goals or manage progress. They have to find other people to help them when they lack natural ability.

Another revitalizing leader is one who uses the directional style. Hybels sees this kind of leadership as one that does not get much publicity but is very important.

¹⁰ Ellen G. White, *Man of Destiny* (Phoenix, AZ: Inspiration Books, 1993), 210.

¹¹ Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan 2007), 140.

¹² *Ibid.*, 141.

The strength of this leader is said to be the ability to choose the right path for an organization as it approaches a critical intersection. Critical intersection is said to be the point when an organization, a department or a church starts asking questions on whether to stay on course or change and whether to focus on growth or on consolidation.

Another way of revitalizing is to use the strategic style. This kind of a leader has the ability to take an exciting vision and break it down into a series of sequential achievable steps. This gift of leadership allows an organization to march intentionally toward the actualization of its mission. The leader strives to bring the various subgroups of an organization into alignment so that all the organization's energy will be focused toward realizing the vision.

The managing leadership salivates at the thought of bringing order out of chaos. The leader finds deep satisfaction in monitoring and fine tuning a process, and motivates members by establishing appropriate markers on the road to the destination. Bill Hybels explains that “in the day to day operational world, someone has to manage people and progress to move the organization toward its goals.”¹³ While there is a drawn distinction between a manager and a leader Hybels describes a leader who has the ability to organize people, processes and resources to achieve a mission. This kind of leader revitalizes followers.

Motivational leaders keep their teammates fired up. They quickly move to inject the right kind of inspiration into those who need it most. They are keen to sense those who need public recognition and those who need just a private word of

¹³ Bill Hybels, *Courageous Leadership* (Grand Rapids, MI: Zondervan 2002), 141.

encouragement. They seem to know when a team member would get a necessary boost from a day off, an office move, a little change or a training opportunity.

The re-engineering Leader strives on the challenge of taking a troubled situation, where a team has lost its vision, a ministry where people are in wrong positions and a strategies department. The leader digs in to uncover the original mission and the cause of the mission drift. They have to patch and revitalize a hurting organization.

The Need for Visionary Leadership

Leadership is about the future as vision is about the future. Leaders need to be visionary. It implies that someone is leading others to a destination beyond the here and now.

Bill Hybels explains that “Vision is at the very core of leadership. Take vision away from a leader and you cut out his or her heart. Vision is the fuel that leaders run on.”¹⁴ He further states that vision is the energy that creates action and it is the fire that ignites the passion of followers. Leaders need to cast the organization’s vision. A shared vision propels the followers.

People without a vision are unable to focus and cannot reach their goals neither can they follow their dream. Vision casting needs a conducive atmosphere. It needs positive human relations. Once relations are positive, no force will be used by leadership, goals will be naturally realized.

¹⁴ Ibid., 29.

Human Relations

A leader must have smooth relations with followers. Interaction is basic to the human relation process. In the achievement of goals and in successful mobilization of the workforce the leader's relationship to her subordinates counts. In the final analysis the relations motivate or demotivate followers. There is need for positive interpersonal relations and interpersonal communication.

Interpersonal Relations

Kenneth O, Gangel and Samuel A. Canine reveal that "Biblical Ministry is impossible without effective personal relationship. It follows, therefore, that adequate supervision is likewise impossible without this foundational ingredient."¹⁵

The quality of interpersonal relationship and the communication on which that relationship rests inspires motivation and woos subordinates to get involved and participate meaningfully for the achievement of goals.

Kenneth O, Gangel and Samuel A. Canine further show that "The purpose of human relations in the Christian organization differs from its purposes in business. In a profit-making organization, interpersonal relations serve as a tool or a means to accomplish the profit motive."¹⁶ They also explain that in a Christian organization, it serves as an end as well as a means.

¹⁵ Kenneth O, Gangel and Samuel A. Canine, *Communication and Conflict Management, In Churches and Christian Organizations* (Eugene, Oregon Wipf and Stock Publishers, 2002), 118.

¹⁶Ibid., 95.

Interpersonal Communication

The way we communicate plays an important role in our relationships. Our relationships enhance our working together. In an organization relationships raise the morale of the workers. Language continues to be the major factor in human relationships, in families, churches and in business.

Myron Rush defines communication as “the process we go through to convey understanding from one person or group to another.”¹⁷ Rush further states that unless understanding occurs we have not communicated. When people complain about poor communication they are actually complaining about lack of understanding and not about the lack of conversation, discussions, memos, or correspondence.

Non- verbal communication is also important. It has been said that we cannot communicate. Non- verbal communication demonstrates the accuracy of the statement. We can understand a sad or happy face before a person utters a word. Leaders need to use body language to promote interpersonal communication.

Human Resources Development

Human resources are the most vital in the accomplishment of any organizational goals. They need to be fully equipped and developed. Equipping people is an act of teaching them how to do a job. Showing someone how to use a machine or device is equipping them. Equipping has little to do with personal development.

Personal development is important for growth and hearty involvement and participation in the work of an organization. John C. Maxwell declares that “When you develop people, you are helping them to improve them as individuals. You are helping

¹⁷ Myron Rush, *Management: A Biblical Approach* (Colorado Springs, CO: Cook Communications, 2004), 107-108.

them acquire personal qualities that will benefit them in many areas of life not just their jobs.”¹⁸ Maxwell further elaborates that when you teach someone to manage their time more effectively or improve their people skill that is development. When leadership is taught to people it is development. Development is a long term process. Development is harder to do than equipping.”¹⁹ The leadership is expected to develop people. Seminars and workshops are to be done.

Balance between Personal and Professional Interest

Leaders need to love people as people. Leaders are not expected to ignore the needs of their subordinates. They should not view their followers as tools by which work is to be done. The leader is to give him/herself to serving the needs of those under him. A balance must be maintained between the personal interest of the followers and the work they are to do. Leadership should show that they care.

On maintaining this balance John C. Maxwell declares that “Leaders who tend only to business often end up losing the people and the business.”²⁰ Maxwell further explains that as the leader tends people, the people will tend to the business. It is therefore crucial for leaders to see to it that people are cared for. The leader should endeavor to meet those needs that can be met by him, for example, the need to be loved.

¹⁸ John C Maxwell, *The 360 Leader, Developing Your Influence from Anywhere in the Organization* (Nashville, TN: Thomas Nelson Inc. 2005), 229-230.

¹⁹ Ibid., 229-210.

²⁰ Ibid., 238.

People Deployment

When people form a team and work together they should be placed at their right places. In fact right people must be placed in their right places. John C. Maxwell argues that “the number one reason people do not like their jobs is that they are not working in the area of their strengths.”²¹ He further explains that when employees are continually asked to perform in areas of their weakness they become demoralized, they are less productive and they eventually burn out. He says it is usually the leader’s fault.

On the correct placement of people Tom Phillip as quoted by George Barna points out that people are gifted for specific kinds of service and usually grow through experience in ability, discernment and wisdom for future and greater levels of service.”²²

Leaders should recognize that people are gifted differently. People should be deployed where they are likely to do well. It is the leader’s role to ensure that this happens.

Participatory Management

The absence of good management in an organization tends to produce chaos. Good management brings order and consistency to the daily operations of an organization. While there is a distinction between leading and managing, leaders handle managerial issues. Participative management can assist to synergize both leaders and followers for maximum productivity.

²¹ John C Maxwell, *The 360 Leader, Developing Your Influence from Anywhere in the Organization* (Nashville, TN: Thomas Nelson Inc. 205), 238.

²² George Barna, *Leaders On Leadership Wisdom, Advice And Encouragement On The Art of Leading God’s People* (Ventura, California Royal Books 1997), 222.

Tom Phillips as quoted by George Barna asserts that “participative management is synergism at its best. The people involved realize that it is not pure democracy.”²³ He further explains that the team members are expected to communicate at various levels within the team structure to accomplish the desired end. The team members keep in mind that those in authority above them must be clearly shown the picture as it develops and that each one must receive recognition as it develops and that each one must receive approval at every point of development.

This approach to management is beneficial to both leadership and followers. Followers get involved, participate and raise their self esteem while self-centeredness is prevented on the part of leadership.

The Controlling Leader

Sometimes leaders control those that are working under them. Such a leader is ever in the middle of everything the followers or subordinates do. For the competent person this kind of behavior is frustrating and irritating. John C. Maxwell points out that it is difficult to generate momentum when the person you work for is continually interrupting your progress by micromanaging you.”²⁴ Maxwell further states that people who micromanage others are often driven by a desire for perfection or the belief that no one can do a job well as they do. This is failure to delegate.

Myron Rush declares that “every manager needs to work at delegating more. He needs to learn to use delegation effectively, making sure he understands the value

²³ Ibid.

²⁴ John C. Maxwell, *The 360 Leader, Developing Your Influence from Anywhere in the Organization* (Nashville, TN: Thomas Nelson, 2005), 39-40.

of delegation and then picks the right people for the job.”²⁵ Managers should not be afraid to delegate. When leaders delegate, they find quality time to plan and to reflect upon what the organization is about. The mission focus keeps fresh in their minds.

The Bible provides a case study on delegation. Moses could not have time for lunch because of lack of delegation as in Exod 18:13-26. His father in law gave him excellent advice.

Christian Leadership

The Christian leader should be spiritual. In Christian leadership, charisma has its place while spirituality has its place. Kenneth O. Gangel and Samuel A. Canine discuss that “in Christian leadership, human ability provides a poor substitute for spiritual power. Unfortunately, it is frequently used in much church ministry today. The Greek word ‘*dunamis*’ identifies the supernatural dynamic of the indwelling and filling Holy Spirit.”²⁶

Alan E. Nelson has a similar understanding. He explains that “spiritual leaders shouldn’t be confused with generic leaders who are self-righteous, overbearing, and autocratic.”²⁷ He further says that when leaders become religious zealots, God gets bad public relations and lousy marketing. Nelson declares that “a spiritual person is

²⁵ Myron Rush, *Management: A Biblical Approach* (Colorado Springs, C O: Cook Communications Ministries: 2004), 143.

²⁶ Kenneth O. Gangel and Samuel A. Canine, *Communication and Conflict Management in Churches and Christian Organizations* (Eugene, OR: Wipf and Stock Publishers 2002), 115.

²⁷ Alan E. Nelson, *Spirituality and Leadership Harnessing Wisdom Guidance and Power of the Soul*, (Colorado Springs, CO: Navpress, 2002), 53.

someone who continues to let go of the self-focus that is antithetical to God. Spiritual people must kiss their self-oriented premonitions farewell.”²⁸

Spiritual Leadership and Change

In today’s life change for the worst or the best is inevitable. Alan E. Nelson asserts that “preventing stagnation is proactive skill. It involves understanding the life cycle of a product, method, or organization.”²⁹ He further explains that the goal is improvement, and that the key is strategic change worked from inside out by a spiritual leader. Nelson further declares that hearing one’s soul, discerning the best improvements, and sensing divine intervention are vital parts of twenty-first century leading.

The Spiritual Leader’s Care for the Spiritual Side of Followers

Spiritual leaders are expected to care for their followers too. The leaders should pray for the people they lead. The leader should offer to pray with the followers about personal and professional matters. Alan E. Nelson declares that “because leaders are in the people’s business they do well to understand how people function. Just as a farmer understands the characteristics of both the soils and the crops a leader must know his or her people. This includes the spiritual aspect of a person.”³⁰ Nelson further explains that spiritual leading, is more complex than non –spiritual in that it considers the entirety of a person.³¹

²⁸ Ibid., 48.

²⁹ Ibid., 53.

³⁰ Ibid., 134.

³¹ Ibid.

Similar Programs

This section of literature review presents two programs that were meant to mobilize and involve people in public evangelistic activities. The first one is the personal ministries program prepared by the General Conference of Seventh-day Adventist church and the second is the Jesus Model.

The General Conference Program

The program was suggested by the General Conference of Seventh-day Adventist in its *Personal Ministries Handbook of 2002*, page 66 on how to set up and run effective every member soul winning in a church. The program is summarized in Table 1 below. The program shows the timeline and activities. The timeline spans for six weeks. The activities are arranged to be done at a certain set time before the actual commencement of the crusade. It is an informative program.

Table 1. Program

Timeline	Activities
Six months before	Organize an evangelism committee recruit action teams assign territory and launch the preparation phase
Five months before	Set up a record keeping system. Use Bible correspondence school lessons. Set up the school in the local church.
Four months before	Begin Bibles studies and organize committees that will serve eg. Music and program committees
Three months before	Plan graduation for Bible correspondence school graduate.
Two months before	Begin small groups meetings that results from Bible studies and Bible correspondence courses
One month before	Organize baptismal class teachers, adverts, venue and handbill distribution

The Jesus Model

This program is on how Jesus mobilized people in the formative stages of Christianity. The model will be discussed and followed extensively, in this study, in chapter 4. It ran as follows.

1. Jesus mingled with people and announced his vision and mission.
2. He chose His group, taught them and sent them out to practice what they learned.
3. He further chose another group of seventy two and sent them out like the twelve to go out and preach what they had learned.
4. In both commissions He gathered them, when they came back, to listen to their reports.
5. When He left, he entrusted them with the preaching of the Gospel, beginning in Jerusalem, Judea, Samaria and to the ends of the world (Acts 1:8).

Jesus provided and exemplified a model of leadership that has not had a match. Jesus humbled himself and mingled with His followers. He taught them and

sent them out to practice what they had learnt Luke 10:10-20. The method yielded a resounding success.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

This chapter describes the local setting and outlines how the study was carried out. It includes social demographics and data collection procedures and retrieval of instruments used for collecting data. Data presentation and analysis are also reflected. The chapter outlines data processing and interpretation of findings too.

Location of Sonke Seventh-day Adventist Church

Sonke Seventh-day Adventist church is in the Southern Africa Indian Ocean Division territory of the General Conference of Seventh-day Adventist church in the SADC region of Africa.³² It is in the Zimbabwe Union, in the West conference. The church is situated in Matabeleland North Province of Zimbabwe in Bonke district, North West of Bulawayo city where both the Union and the Conference headquarters are. The researcher is a worker in the West Conference head officers working as an education and Health Director. Zimbabwe is a Christian country. There is freedom of worship in Zimbabwe. The members of Sonke Seventh-day Adventist church come from a single neighborhood community of various villages. The majority of the villagers originally came from one place according to the information from the head elder and that some were already conscientious Seventh-day Adventist Christians.

³² MacMillan, *World and Political Wall Map*, (MacMillan Publishers Limited, 2002).

Social Demographics

Origins

According to the first church elder the church was established in the 1930s by their parents who came from around the Solusi settlement which now campuses a University. The elder explained that the fathers were a zealous group that was active in evangelism. He described them as people of the Word. The villagers speak the Ndebele and Kalanga languages.

Occupation and Economics

Most of the members were peasant farmers who depended on subsistence farming. Some middle aged men, women and young adults were employed in neighboring South Africa. They economically supported their families. It appeared that their basic physiological needs were adequately met. However others were mere communal farmers who led simple lives of a traditional culture and nature.

Education

Although there is a primary and a secondary school most adult members received a primary education. They were both literate and numerate at their level of education. The questionnaires were created to suit their level of education. Teachers from the two schools were members of the Sonke Seventh-day Adventist Church.

Target Population

The target population numbered four hundred and twenty three people comprising men, women, youth and children. The Sonke Seventh-day Adventist main church leaders and office bearers were among them. They had gathered for the 2007 campmeeting in the month of August. One of the guest speakers had led a discussion

on how church members could participate in evangelism. Table 2 below shows membership distribution in the district as at 30th June 2007.

Table 2. Membership Distribution as at 30th June, 2007

	Organized church	Membership
01	Matshutshu	541
02	Mazisa	630
03	Mhlaba	244
04	Nkosile	1192
05	Nemangwe	202
06	Sonke	423
07	Tshitsha	443
08	Tshotsha	2080

Sonke seventh-day Adventist is one of the eight organized churches in the district as pointed out on page one under background information. On the day for choosing subjects fifty six people aged 12 years old and above attended the sampling meeting that was called on the 17th of August 2007. After deliberating on how the questionnaires were to be filled in, 25 people volunteered to work with the researcher. Four of them were teachers from the two schools. Ten were youths three of whom were school leavers. There were three couples aged fifty years old and above. The other five were women aged between 30 and 40 whose husbands worked away in neighboring South Africa.

Data Collection Instruments

Questionnaire for this had closed ended questions with ordered choices. They were of a character to produce accurate and consistence comparable information. The level of education of 18 respondents necessitated this kind of questionnaire. The respondents were comfortable with the questionnaires.

Data Collection Procedure

The twenty five respondents gathered on the 19th of August 2007 and questionnaires were delivered by hand. The second elder and the Sabbath school secretary assisted in the distribution of questionnaires.

After the answering of questions the questionnaires were collected by hand there. The second elder and the Sabbath school secretary assisted in the collection of the questionnaires. The retrieval was one hundred percent. All questionnaires were returned. The first and the second elders, the Sabbath school secretary and the researcher met thereafter to analyze the data. They formed the survey evaluation team. The district Pastor assisted all groups while the others two elders helped the youth, deacons and the prayer band.

Research Presentation and Analysis

Data from the Researcher`s Personal Observation

The questionnaires carried ten questions that had closed questions with ordered choices for areas that needed to be considered in order to find out factors that affected motivation of members. Table 3 shows the variables each question was testing and evaluating.

The survey evaluation team looked at the results of the survey question by question, and data gathered from observation, and then interpreted what each set of results implied. Questions 1,3,4,8 and 9 were presented below. The questions were key to leadership provision of strategic agenda. For the other five questions 2, 5, 6,7,10 see Appendix 01 and 02. They related mainly to the laity and their related concepts were thoroughly covered in chapter two.

Table 3. Questions and Variables

Questions	Variables
1	Planning
2	Unity of purpose
3	Participatory management
4	Delegation
5	Mobilization
6	People development
7	Spiritual Gift Concept
8	Vision Casting
9	Vision Ownership
10	Relationships

Data Presentation and Interpretation Process

Question 1 sought to find out how planning was done at the church level. The question wanted to find out the degree of participation by the laity or membership. The results are shown in Table 4 below on who plans work in Sonke Seventh-day Adventist Church.

Seventy six percent of the respondents said that the leadership planned on their own while 24 percent gave no response. The result implied that the leadership dictated what to be done. The 24 percent who gave no response may have been afraid of exposing the leadership or they were ignorant of how planning was done in their church. This further revealed that planning was centralized. Henry and Richard Blackaby³³ point out that “society has changed. Modern Leaders cannot and should not do all the thinking for their organization.” Leadership must involve their people if a conducive working environment is to be created.

³³ Henry and Richard Blackaby, *Moving People On Cool Agenda, Spiritual Leadership*, (Nashville Tennessee: Broadman and Holman Publishers, 2001),121.

Table 4. Laity Participation In Planning

Variable	Response	Number of Respondents	% of Respondents
Planning	a-The church clerk	0	0
	b-the head elder	19	76
	c-the church board	0	0
	d-the whole church through council and church board	0	0
	No response	6	24
	Total	25	100

Question three had been put to find out how Leadership was employing participative management. The results were as shown in Table 5 below. The outcome reflected in the table recorded that departments were not fully utilized in the work. The first elder indicated that they did their crusades together without assigning departments to work on certain areas of the neighborhood.

This implied that the management of work was centralized. Departments were not entrusted with the work as was supposed to be the case. Wilfred M. Hillock states that;

No amount of brow heating, sermonizing, insistence on conformity or high pressure salesmanship of lay activities will be as effective as a climate for participative endeavor. A member's interest in his church program has direct proportion to his control of his destiny. The growth of many churches has ground to a standstill as their leadership centralized decision making at a distance too far removed from what is going on.³⁴

³⁴ Wilfred M. hillock, *Involved: An Introduction To Church Participative and Management*, (Nashville Tennessee: Southern Publishing Association, 1977), 27.

Table 5. Participative Management of Work

Variable	Response	Number of Respondents	% of Respondents
Participative Management	a-The Youth Department	0	0
	b-Women Ministry	0	0
	c-Personal Ministry	0	0
	d- No definite Department	20	80
	No response	5	20
	Total	25	100

Hillock further points out that “participative church management is a concept not yet fully grasped.”³⁵ Delegation is an important tool to those Leaders who also do management on a daily basis. Table 6 below shows how the respondents thought about delegation.

Table 5 reflects that 84% of the respondents said that the elders of the church could not even delegate to some other persons the sharing of the word during Friday and Sabbath vespers. The 16 percent who did not indicate their response were either ignorant of what was taking place or feared exposing what was taking place. Brian J. Dodd asserts that “in a world context our concept of Leadership in the body of Christ must be a theology of ‘we.’ It is a team effort.”³⁶ During vespers time, leadership could assign someone to share the word. Brian J. Dodd further explains that “the C.E.O. type of leader who has immense control and authority looks more like the ‘Lord it over’ leadership that Jesus condemns in Matthew chapter 20 than it does that self-lowering leadership that Jesus models in Phil 2:11.

³⁵ Ibid., 26.

³⁶ Brian J. Dodd, *Empowering Church Leadership: Ministry In The Spirit According to Paul* (Downers Grow, Illinois, 2003), 106.

Table 6. Delegation of Duties

Variable	Response	Number of Respondents	% of respondents
Delegation	a-The section Leader	0	0
	b-Personal Ministry Director	0	0
	c- The elders of the church	21	84
	d- The chosen person	0	
	No response	4	16
	Total	25	100

Assigning someone to share during vespers would enhance the laity's self-esteem and develop the members hence strengthening their sense of belonging and job satisfaction. Wilfred M. Hillock emphasizes that 'the church's greatest earthly resource is the member - his energies, talents and ideas. Leadership activity focuses on creating an environment whereby one can achieve the goals of both the church and the members' or employee.'" ³⁷

Vision casting is important in leadership. The Southern Africa Indian ocean Division vision was that five initiatives be used in the five years 2006-2010 calling the entire church to be involved in evangelism, lifting up Christ according to each spiritual gifts. The five initiatives were coined as follows.

- 1- Epaphras Ministry- a call for intercessory prayer for individuals and the work as Epaphras did Col 4:12.
- 2- Paul's Method- the trainings and seminars to be done to empower the laity and leadership at all levels 2 Tim 2:2.
- 3- Zechariah Project- the call to involve each individual to be involved in evangelism according to each's spiritual gift Zech 8:22,23.
- 4- Hezekiah Operation- a call to promote faithfulness among each member 2 Chr 31:9-12.

³⁷ Ibid., 33.

5-Haggai Venture- the call to build beautiful church structure Hag 1:2, 8.

Question eight wanted to find out how far the vision had been cast and internalized by the membership and whether it had been repeated for all to remember it.

Table 7 below reflects how the respondents responded in relation to the degree of casting of vision that might have taken place including the repetition that was needed. The results reflected that 52 % said that the method of evangelism was Paul’s project while 16 percent said Haggai, 12 percent said Zechariah’s, which was the correct concept and 20 percent said Epaphras. This implied that the respondents might have forgotten and there was need for repetition or there was not much selling of the vision hence the members put any coined word they could remember.

About how Jesus cast his vision, Wesley Cranberg Michaelson emphasized that “Jesus began his brief three years long ministry by proclaiming and casting a powerful vision, taken from the prophet Isaiah and recorded most clearly in Luke 4:18-19.”³⁸

Table 7. Vision Casting

Variable	Response	Number of Respondents	% of Respondents
Vision Casting	a-Paul	13	52
	b-Haggai	4	16
	c- Zechariah	3	12
	d- Epaphras	5	20
	Total	25	100

³⁸ Wesley Cranberg Michaelson, *Leadership From Insideout Spirituality and Organizational Change* (New York: Cross Road Publishing Company, 2004), 179.

Leadership is expected to internalize the vision and be part of it in order to sell and communicate it effectively. Wesley further points out that “Jesus’ vision was elaborated and was continually reinforced through imaginative examples and penetrating stories concerning the kingdom of God.”³⁹ When the vision is adequately sold members may own it.

Question 9 sought to assess vision ownership by finding out how far the members had internalized the slogan that was used to ground vision ownership. Repeating the slogan and internalizing it motivates both the members and the leadership in order for the mind to perhaps own the vision.

Table 8 shows the distribution of the respondents’ knowledge of the slogan meant to enhance the ownership of the vision by the laity. Twenty eight percent of the respondents showed that they had mastered the slogan while 72 percent had half the slogan straight. If 72 percent had forgotten the slogan then there was need for constant reminder by the leadership to keep the laity on fire. Clarifying the slogan and repeating it would perhaps lead to vision ownership. Wesley Cranberg-Michaelson asserts that “Jesus kept clarifying for his followers the radical values and changes in behavior that would lead to this promised future.”⁴⁰ Similarly, for Sonke Seventh-day Adventist Church there was need for continued casting and clarifying.

³⁹ Ibid., 180.

⁴⁰ Ibid., 150.

Table 8. Vision Ownership

Variable	Response	Number of Respondents	% of Respondents
Vision Ownership	a-Lift up Christ	18	72
	b-Without delay	7	28
	c- Lift up Christ Tell The world without Delay	0	0
	d- Tell the world	0	0
	TOTAL	25	100

Data from the Researcher’s Personal Observation

The researcher observed that the leadership was not as polite in speech as was expected of Christian Leadership. At times the tone of voice sounded harsh and imposing. This kind of observation was especially evident from the headelder. The elder was anxious to get on to doing the tasks, without the smooth interpersonal communication called for in instructing and supervising the followers. Wesley Cranberg-Michaelson points out that “most leaders focus on how to succeed in a task. A far better approach is to focus on who you are, it is said that the unexamined life is not worth living.”⁴¹

The leadership ought to examine itself otherwise personality characteristics may mar the good motives and work. In the case of the head elder there was a sign of being emotional; leadership should overcome this trait of character without fail. The truth can be successfully conveyed without getting angry. Wesley further admonishes leaders by saying that “those charged with responsibility for guiding, direction and

⁴¹ Ibid., 13 .

exercising positions of leadership within an institution are under obligation to know themselves.”⁴²

Another observation that bedeviled the Sonke leadership causing demotivation among the laity was the existence of conflict among the elders who appeared to disagree unnecessarily in the open using derogatory statements. The behavior was unnecessary. The advice of Christ in Matt 18 of setting out issues between two conflicting parties only was necessary. Wesley strongly argues that: “Nothing has more power to block forward movement to implement a sense of mission than major personal conflicts in senior leadership of an organization. Change requires cohesion and trust among those who share central responsibility for an institution or group. Severe conflict at that level will tend to paralyze the rest of the staff or membership.”⁴³

Implications of Findings

This section deals with implications of the findings as analyzed under planning, participatory management, delegation, vision casting and vision ownership from the questionnaire section and it looks at implications from the data presented from the researcher’s personal observation file.

Implications from Questionnaires

Having said planning was exclusively done by leadership there was reason for attributing lay members’ demotivation to the centralized planning practiced at Sonke SDA church. It suggested that councils were not used, the leadership took matters to

⁴²Ibid., 52.

⁴³Ibid., 53.

the church board without much consultation with people who were to be affected and who were to carry out successfully the planned for assignments.

Another factor that implied that the laity was demotivated by lack of active departmental involvement was the 80% of the respondents who said that there was no room for departmental participation in even holding out crusades. This resulted in most of the laity being spectators in the program like Zechariah project and Haggai venture. For example, in Haggai venture the plastering of the church structure was half completed. For the explanation of what Haggai venture is see the section on vision casting.

Eighty four percent of the respondents said that the leadership was not able to allow the other eligible laity to share the word during Friday and Saturday vespers, implies that the leadership feared to delegate to others leaving them to be spectators. For this reason the majority of the laity could only be demotivated. On sharing the work Efrain Agasto argues that ‘the first and the second commissioning of the 12 and the 72 disciples respectively, in all the gospels, shows that Jesus gave room and allowed his followers to share in the work. He further cites Paul the apostle as one who shared his work with other leaders thus “both Jesus and Paul refused to work alone.’ We dare not be lone rangers, especially those of us in religious leadership”⁴⁴

Sometimes leadership think that they micromanage the work because they are concerned about the right kind of work but it may also suggest that the leader does not trust the subordinate to do an equally good job. In religious circles the same Holy Spirit given to a leader is able to use another person equally well because the work

⁴⁴ Efrain Agasto, *Servant Leadership Jesus and Paul* (St Louis, MO: Chalice Press, 2005), 207.

belongs to the Holy Spirit (Acts 1:8). On the other hand failure to delegate may suggest what Angel Manuel Rodriguez summed it all up when he pointed it out that:

Power could corrupt any person. Leaders should occasionally examine themselves and the motivations behind the administrative style they use and should not claim through his or her administrative style that ultimate wisdom exclusively resides with them.⁴⁵

As relating to the casting of the vision the results implied that the four coined words were to be revisited in order to allow the concept of how each individual could participate according to each spiritual gift. Those who could complete the plastering of the church could do so, those who were gifted in prayer could pray. Seminars were to be held to train members for conducting Bible studies and for a door to door witnessing program. Twenty eight percent of the respondents were able to relate to the vision. There was need for having a revival for the whole Sonke SDA church in order to keep them focused in the church's mission as the Great Commission of Matt 28:18-20. This was to assist the 72 percent to grasp and own the vision that was coined Zechariah project.

Observations

The tone of the voice speaks volumes of what the speaker does not audibly say. How leadership presents itself before the subordinates has lasting impressions more than what the voice portrays. That the leadership at Sonke SDA church often spoke harshly to the laity suggested that the leadership needed to examine itself to see who they were. The habit needed to be prayerfully overcome, otherwise it disqualified the leaders.

⁴⁵ Ted L. Ramirez, *Profiling Adventist Leadership* (collected papers from the Leadership Symposium, St Louis Missouri 58th Session of the General Conference of SDA, 2005), 54.

The disunity and conflict among the Sonke Seventh-day Adventist Church leadership implied a blockade of work that could only frustrate and demotivate the laity, leading them to watch from a distance. They would not participate freely. It is then that leadership resorts to force and intimidation, the kind of environment and climate created destroys a positive interpersonal communication between leaders and the laity. The leadership at Sonke appeared to demotivate and to destabilize the laity. Leadership had to reexamine all its interpersonal and intercommunication relationships. Leslie N. Pollard emphasized that “nothing is more mission critical than leadership that has the technical conceptual and interpersonal skill demanded by the 21st century.”⁴⁶

In terms of social relations and deportment, leaders are expected to be exemplary especially ministers who bear a solemn message of warning to the world. This includes church elders. On how leadership should present itself before the people in order to properly represent God, Ellen G. White states that, “the minister of Christ should be a man of prayer, a man of piety, cheerful, but never coarse and rough, jesting or frivolous. A spirit of frivolity may be in keeping with the profession of clowns and theatrical performance but it is altogether beneath the dignity of a man who is chosen to stand before the living and the dead and to be a mouth piece for God.”⁴⁷

Because of the above cited implications there was need for an intervention program. The intervention program was as in chapter four. The survey team

⁴⁶ Ted L. Ramirez, *Profiling Adventist Leadership* (collected papers from the Leadership Symposium, St Louis Missouri, 58th Session of The General Conference of , SDA 2005), 57.

⁴⁷ Ellen G. White, *Gospel Workers* (Hagerstown, MD: Review and Herald Publishing Association, 1941), 132.

continued to work together allowing the leadership of Sonke Seventh-day Adventist church to be involved.

CHAPTER 4

PROGRAM DEVELOPMENT AT SONKE CHURCH

This chapter presents what was done in the development of the program. It includes the research problem, delimitations of the study, the methodology adopted through to the preparation, implementation, evaluation and recommendations..

Preparation

Permission was sought from the Conference administration, the district Pastor and the Sonke Seventh-day Adventist Church through relevant channels of communication. After the pastor and the local church granted the researcher permission to carry out the study the researcher and the pastor engaged in prayer.

The first elder, the second, the Sabbath school secretary and I comprised the organizing and supervising team. We administered the survey questionnaire at the 2007 August camp meeting during the camper's spare time. The respondents numbered twenty five. There was a free atmosphere as this exercise had been preceded by a short seminar on evangelism conducted by one of the guest speakers of which I was one of them. It was during this same camp meeting that I made personal observation of the environment and climate of interpersonal and intercommunication among the leadership and between the leadership and the members.

After the respondents had worked over the questionnaire the supervisory team found a spare time to analyze the data that was collected. The team worked at the questions one by one and interpreted what that could imply, see data presentation and analysis in chapter 3 for detailed information on the responses to five of the ten

questions. It was agreed that the program was to be implemented in the main church beginning September 2007.

Program Outline

Table 9 below shows the schedule of the program outline that was developed and followed. During the months of September, the whole church, on every Sabbath prayed for the program to succeed and individuals prayed for the program whenever they had their private prayer. During this same time materials were prepared to meet the need for revival sermons, seminars to be held, and Bible studies to be conducted. It was also during this time that the leading team and I adopted and worked on a model approach to the task that was before the church. We agreed that the work was of God and we then needed to follow the model of approach that Jesus exemplified.

Table 9. Program Schedule

Phase	Timing	Main Activity	Various Activities
1	Whole of September 2007	Prayer by the whole church	- corporate prayer - individual prayer - Report
2	End of September 2007	Revival Weekend Seminar	Night With God - Testimonies - Bible Sharing - prayer Vision Casting
3	October-November 2007	Practice with Small Group of 25 divided into small groups	- singing-praying -sermonette building and delivery -Community service e.g. fencing
4	February-April 2008	Practice with the whole Main church	- launching need Sermons- prayer Bible studies Visitations -Report - Second week of Feb-April Prayers Community service Bible studies Visitation Report

The Jesus Model

After 30 years of stay in his earthly home Jesus embarked on his mission with a steady and compelling zeal to accomplish his mission within three and half years. Then after baptism Jesus was led by the Holy Spirit to the wilderness to pray. He also fasted there so that he would concentrate with a clear mind.

Vision Casting

From the wilderness Jesus began to announce his vision and mission as given in the four gospels Mark 1:19; Matt 4:19. According to Wesley Cranberg-Michaelson. Jesus began his brief three year long ministry by proclaiming and casting a powerful vision, taken from the prophet Isaiah and recorded most clearly in Luke 4:18, 19. Wesley Cramberg-Michaelson further states that “after announcing the vision and mission Jesus began inviting and calling followers, beginning with fisherman who left their nets.”⁴⁸

The disciples were to continue with the work after Jesus had ascended into heaven, so his vision, mission and call were to be clear. My team and I were to adopt a clear vision focus and teaching if we were to come close to what Jesus did. Wesley Cramberg-Michaelson explains that Jesus was unambiguous in his call for commitment, asking for decisive fidelity to the mission and his vision was continually reinforced through imaginative examples and penetrating stories concerning the kingdom of God.⁴⁹

⁴⁸ Cramburg-Michaelson, 179.

⁴⁹ Ibid., 180.

Empowerment

Empowerment of subordinates is important in the realization of organizational goals. According to Wesley Cranberg-Michaelson Jesus empowered his followers as soon as they had mastered the vision. Wesley Cranberg-Michaelson says when the vision was internalized Jesus further empowered them to carry it out. First, he sent the twelve core team in groups of two to carry out the mission, later the seventy two in the same fashion. Wesley further explains that “the disciples were to heal the sick and proclaim that the kingdom of God was upon the people. This enabled them to own the authority and power necessary to make the vision a reality.”⁵⁰ The team and I were to follow the model.

Women Co-workers

As already stated Sonke Seventh-day Adventist church is dominated by women, the Jesus’ model gave the research team courage to plan to work with the church including women. Jesus worked with women thus Efrain Agasto argues that “women play prominent roles in some of the healing stories in the gospels in which leadership roles in some of the healing stories may lie behind the text.”⁵¹ It was an encouragement when the team copied the Jesus model. Efrain Agasto further strengthens his argument on the inclusion of women in the Jesus model of work by saying that “Luke offers the clearest example of a core group of women leaders in the Jesus movement.”⁵²

⁵⁰ Ibid.

⁵¹ Efrain Agasto, *Servant Leadership, Jesus and Paul*, (St Louis, MO: Chalice Press, 2005), 37.

⁵² Ibid.

Entrusting the Message

The church was to continue the work after the program had been implemented, we trusted, my team and I that following Jesus model was the best. Jesus entrusted the proclamation of the kingdom message to his followers. This encouraged the team to plan as close a design as was the Jesus model. Wesley declares that ‘when his mission was at its most decisive point, he placed all his trust, confidence and hope in the hands of his closest followers.’⁵³

Wesley further emphasized that. ‘So Jesus began his ministry by encouraging a radical vision and ended it by washing his disciples’ feet. This reflected a movement of proclaiming a vision, focusing a mission, clarifying values, building a community, creating a new culture and empowering a people to live a transformed life together,’⁵⁴

The team and I followed as closely as possible the Jesus model bearing in mind that even the Spirit of Prophecy recommends that Jesus’ method is the only method that would yield very rich result. Ellen G. White puts it this way “in the work of soul winning great tact and wisdom are needed. The Savior never suppressed the truth, but he uttered it always in love.”⁵⁵

Similarly Wesley commenting on Jesus methodology said that “that is how the church was born and continued to grow for the next two thousand years.”⁵⁶ Our action plans imitated the model.

⁵³ Ibid., 180.

⁵⁴ Ibid., 181.

⁵⁵ Ellen G. White, *Gospel Workers*, (Hagerstown, M D: Review and Herald Publishing Association, 2001), 117.

⁵⁶ Ibid., 181.

Program Implementation

Weekend Seminar

The organizing team and I worked on the vision around the Southern Africa Indian Ocean Division's five initiatives. Evangelism centered on what was coined Zechariah project. The head elder was in charge of the order of presentations; the second elder was in charge of personal testimonies, while the Sabbath school secretary was in charge of music. A weekend seminar was organized to have the kick start of the implementation part of the program. A group of about five women formed a special prayer band for the seminar.

The researcher had the responsibility of sharing the concept of the vision and that of how we should pray. The district Pastor was to assist in all the groupings. The seminar started on Thursday evening with a session of a night with God where prayers were said, music presented and personal testimonies shared. The women prayer group organized for the blessing on the work. The activities were suspended on Friday morning for the participants to get back to their home in preparation for the Sabbath.

On Friday evening one of the primary school teachers led in the vespers. He dwelt on the love of God as portrayed in John 3:16. He included verses 14 through 17, comparing it with Num 21:1-9. On Sabbath the researcher presented on the vision in line with evangelism and then on prayer and also briefly explained on the other three initiatives of the Southern Africa Indian Division. The afternoon was reserved for music and testimonies. On music the emphasis was on conventional traditional music associated with Seventh-day Adventist church. It was how we sought to revitalize the church.

Church manual compliance in relation to church administration and interdepartmental work was left to the district Pastor as it was included in his

itinerary. The team was there to assist in the motivation and revitalization of the church. On commenting on the transformation of organizations Wesley Cranberg-Michaelson argues that” Transformational Leaders who revitalize organizations never can do so alone. They become skilled in creating an organizational culture that fosters teams that work, for that’s how the task of orienting an organization around a vision and focusing on its mission are best actually implemented.”⁵⁷

Testing With a Smaller Group

In the month of October the main church first tasked a group of about 25 to get into the community targeting 8 homesteads in one village and work according to their God given talents. One group prayed every Sabbath and Sunday afternoons led by one of the women. The second group practiced singing, also, led by one of the women. The third group of two members which included the primary school teacher practiced and rehearsed on sermonette presentation based on John 3:14-17 to be used on Wednesdays during mid week prayer sessions. The fourth group assisted the eight homesteads with various jobs, like fencing fields, in preparation for the planting season.

The program continued up to mid November when the second elder who was superintending the group reported that 3 people had voluntarily joined the church without a special call being addressed to them. They were 2 youths and one adult woman.

The above extrinsic motivational exercise practiced with a small group in October/ November followed what Christ did for his method of interacting with people that yielded favorable results. In the next phase my team and I motivated and

⁵⁷ Ibid., 158.

involved the whole main church. This was in 2008. It was also in line with how Jesus modeled. The team determined to be as close to the model as could be. The three who joined the main church added to the number of adherents and motivated many.

Commenting on transformational leadership Wesley Cranburg-Michaelson asserted that “organizations move from vision and mission to strategy, goals, plans and changed future. Leaders change in their style accordingly or else they inhibit growth.”

In 2008 the program team lost two of its members through change of place of residence by the secretary and through reposting and transfer of the primary school teacher to another district and joining a different government ministry altogether.

Although this nearly grounded the program, the personal ministries leader a lady and the second elder a former freedom fighter were drafted into the programs committee.

The research team determined to follow the Jesus model for Wesley Cranburg-Michaelson argues that: “Beyond doubt, historians from any religious or cultural background will acknowledge that Jesus of Nazareth was one of the most influential leaders in the entire history of the world for this leader and those who followed in his way fundamentally altered the course of world history.”⁵⁸

Practice with the Main Church; Feb-April

The 2008 session of the program ran in February – March – April. There was opportunity for groups to help in cultivating and harvesting in the fields of some targeted homes. The session was preceded by a whole week of revival. The 2008 launch of the program included almost the whole of the church. Four villages were targeted. It was launched for a full week. The head elder was responsible for the order of the programs and meeting times. The personal ministries leader was responsible for

⁵⁸ Ibid.

communicating with households where Bibles studies were carried. The second elder assisted the first elder and the personal ministries director and assisted the prayer band too. The secondary school was also targeted, where three teachers prayed for the programs. The activities were done every week on Sunday afternoon. The arrangement of programs was as follows. There was to be a prayer meeting at nine in the morning. The visitation team soon visited the targeted homesteads, a total of eight homes a day conducting short Bible studies about the love of God in reconciling humanity to Himself through Christ Jesus as in 2 Cor 5:14-21. In the evening there were revival sermons. The researcher led them in addition to participating in conducting Bible studies and in teaching secondary school students about the love of Jesus, at 7.30 a.m., before they started their day's learning activities.

The evening service was for every one who responded and attended as per invitations done. The sermons were based on Matt 22:1-14 and some ideas came from 2 Cor 5:14-21. The overall sermon title was 'Come the Feast is Ready'. The emphasis was that all were bidden to come to the gospel feast and through the Holy Spirit form characters suited for the kingdom of God. Sixty –nine people accepted Christ as Saviour, 39 of whom were secondary school students, 10 of them and one teacher were baptized before 2008 camp meeting.

Program Evaluation

Comments from the Evaluation Team

The participants, the headmaster of the secondary school, the senior teacher of the secondary school, a teacher from the primary school, and three community services mothers evaluated the program. They commended the program team, the program activities and also made some recommendations.

The participants commended the content of the message and said they liked to be part of the visitation groups. They learned how to conduct Bible studies in sharing God's love. They however recommended that more young people could have been drafted in such programs as they were to be part of the future church leaders. They also recommended that more teachers could have been part of the presenters.

The headmaster and the teachers commended the extension of such programs to the schools and said that the programs brought them closer to the church than before. They however recommended that a nurturing aspect of the program could have been put in place and implemented concurrently as part of the program, with more women participating.

The District Pastor commended the way the vision was sold and how the concept of approaching God reverently in prayer was shared. He was impressed by the response of most women who were ready to take up most of the leading roles in evangelism. The women vowed to support evangelism by contributing food for the participants. The 2009 personal ministries director had a draft program to present to the leadership. The Pastor, however, lamented the slow pace the elders of the church were showing in responding to evangelism.

Overall Comments

I concur with the evaluation team that the program was motivating. The night with God was a thrilling experience to me. I liked the songs that the women and youth groups presented. There was talent among members that needed to be triggered and taped.

The testimonies were also reviving. It was clear that God was still at work among his church. From time to time I think in some church gatherings space should

be left for testimonies in order to uplift people. The testimonies would motivate and ground members in the faith.

The lesson on prayer as was given by Christ in Matt 6 was converting. Most prayers are full of vain repetitions of phrases and the name of God, a practice that the Bible forbids. I was also reminded that prayers are to be exact. Long prayers were out of place in public worship. They were better left for private prayer. The quotation from the Spirit of Prophecy about prayer that was referred to from the book *Early Writings* on page 122 needs attention. It was noted clearly that the church was to be taught to pray properly as Christ taught in Matt 6 before the church could receive the latter rain. Vain words and the use of God's name irreverently are to be avoided.

One area that was of interest was music presented by the youth and some women members, they sang in natural voices and tones that really soothed and subdued hearts. The Sonke Seventh-day Adventist Church has talent in music. It would need to be developed. This talent was also evident among the students and pupils in both the primary and secondary schools. The program exposed this.

The sermons on the love of God were a feature that aroused interest. The people were to respond by accepting the truth of God's love and then receive the power of the Holy Spirit to live holy lives by keeping God's commandments. Christ was lifted up as the vision suggested. People were to focus on what God did. He loved the world that he gave his only begotten son that whosoever believed in the son could have eternal life. Christ paid the ransom price for sins.

The idea of the wedding feast having been prepared already with fatted beast slaughtered was emphasized to the people so that they would note that God provided all the resources for the salvation of all who heed the call. Both human and material resources were provided by God. The emphasis was I have killed 'MY...' It was

emphasized that MY signified that all expenditure was of God and that the work of saving people was of God.

The other feature of the revival sermons was the emphasis on calling the people to come and fill the place. The call was to reach all in the byways and highways. When they were come they were to form by the power of the Holy Spirit characters that qualified them into the kingdom. God's standard of character as expressed by Ellen G. White is "His Holy law by which all who heed the call shall be tested."⁵⁹

The program set the stage to have Sonke Seventh-day Adventist church engaged in evangelistic activities. Sixty nine souls were won to Christ. Baptisms were held this time during the course of the year not only during campmeeting. The program team did not rely on the reports only, but participated in the activities. The witnessing and visiting teams reported what they had experienced. They were trying to follow the Jesus Model. Bob Briner and Ray Prichard advised leaders to 'take Jesus' lead-gather your people around you and let them tell "you all they [have] done and taught"⁶⁰ Jesus gathered the disciples after they had been sent two by two. They gave verbal reports too.

⁵⁹Ellen G. White, *Christ's Object Lessons* (Hagerstown, MD: Review and Herald Publishing Company, 1995), 315.

⁶⁰ Bob Briner and Ray Prichard, *The Leadership Lessons of Jesus: A Timeless Model For Today's Leaders* (Nashville, TN: Broadman and Holman Publishers, 1997), 147.

Observations from the Reporting Groups

What to Improve

In the setting of the Sonke Seventh-day Adventist Church the program should have included more youth in visitations than those that participated. The youth would learn how to approach people in their homesteads. Their inclusion would ensure the development of the future leaders and experienced lay members of the church. The youth are strong physically and could easily move from home to home.

The five minutes health talks that were presented before each sermon during the revival week were not enough. The program should have had included lessons on cooking schools especially on Sunday during the weekend seminar that was preceded by a night with God session. There was to be a detailed HIV/AIDS lesson during the weekend seminar.

While the leadership was involved in practical activities, the program could have incorporated a detailed lesson on relationships among the membership. A lesson from 1 Cor 12:12-17 could serve the situation as there was an atmosphere of friction and competition among the leadership just before the practical implementation. There was need for leadership to complement one another. This lesson could emphasize the idea of the church as a family, just to remind the leadership.

Another important observation was that there could have been a group composed of oldest members of the visiting teams that targeted the oldest people in the villages chosen. The old people are part of the vulnerable group who need special treatment in the society. They would feel great if they could have a special kind of treatment especially by churches that have a message of love to take to the whole world.

Achievements

On the whole the program realized its objectives in that the cause of apathy was found. The elders of the church were aided in trying to have them change their style of leadership from one of domination to that of sharing with people. They ought to have deeply understood Jethro's leadership principle in Exod 18:13-25. They participated and were reminded of the principle in a free learning atmosphere.

The larger part of the Sonke Seventh-day Adventist Church was revived and was drafted in evangelistic programs of the church despite that the leadership were still dragging their feet. In the area, culturally, women leadership are not all that valued. However a number of women realized that they could participate in their leadership roles. Since the church is largely of women they were to take courage from the women who did their part during the time of Jesus. They did a great deal of work.

In the schools students were won to Christ and programs like the Wednesday chapel hour were revived. The Friday one hour Adventist Youth lessons were also revived. If these continue the place would serve its purpose once more and be an asset in the SDA church. The Tshotsha sister church has also backed Sonke Seventh-day Adventist Church evangelistic activities under the youth wing, directly motivated by the local district Pastor. A program was on in the last two weeks of May 2009.

Since the sister churches, through the Youth Department, are on fire to assist Sonke Seventh-day Adventist church, there is hope that everything will be aligned as intended. The District Pastor had promised to rid a detailed report to West Zimbabwe Conference Administration about the crusade, the youth, from Tshotsha Seventh-day Adventist Church were conducting. The Pastor anticipated that, many people were going to be baptized before the August 2009 campmeeting. The researcher would also

like to see the Pastor's report. This would serve as a positive follow up of the program that was designed and implemented.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

Summary

Sonke Seventh-day Adventist church of Bonke district in the West Zimbabwe Conference of Zimbabwe Union conference in the Southern Indian Ocean Division of the Seventh day Adventist church organization had a problem of about three quarters of lay members demotivated because leadership had abandoned their role of providing the strategic agenda of visioning and strategizing. The members were not playing an active part in evangelistic programs. A large percentage was of women, culturally, they could not be prominent in their leadership roles. The church is in a peasant socioeconomic single neighborhood community, communal area.

The church rarely conducted baptisms before camp meeting. It was perceived as a static church, Sabbath worship was enough to keep them as Adventists. A few members attended the afternoon sessions of the Sabbath day. Interdepartmental management of work was steadily declining. The prayer band was very weak. In general the environment and climate were not conducive to active participation and involvement in the evangelistic activities of the church. There was deep apathy toward evangelistic activities in the church. There was need then to find the causes of the apathy and spectator syndrome in the church in order to keep the leadership focused on mission critical activities.

The research was to benefit the church, the surrounding churches and the Conference by providing some answers to why there is sometimes apathy in

organizations. I was to benefit from the learning experience and from a completed task. Most of all, the majority of the Sonke SDA church were redrafted into evangelistic activities and they experienced a sense of belonging and of self-worth which all humanity need.

After seeking permission from the Conference and church leadership a survey was carried using a descriptive design of approach toward unearthing the causes of lack of involvement in evangelistic activities and apathy in evangelistic activities in the Sonke Seventh-day Adventist church. The findings led to designing a program to revive and motivate members and to redraft them into the evangelistic programs necessary for their church.

The causes centered on the centralized approach to leadership by the leaders of the church as they are there to influence the membership for active participation. The vision had not been effectively sold, planning had been centralized, and there was no delegation among other things. Disunity and friction characterized the leadership of the church. Members were not motivated because of that.

After having ascertained the cause, a weekend seminar was held to seek the blessing of God and the leadership of the Holy Spirit by having a night with God during which the Lord was sought in prayer. Testimonies, Bible readings and music were shared. A program was drafted to involve the whole church soon after the vision had been sold. It was tested using about 25 people who saw it work for one and half months in October and November 2007. Three people joined the church. The tense atmosphere in the church changed for the better.

The third phase of the program was done during the months of February, March and April 2008. A total of 69 people were won to the church as they accepted Christ as Savior, baptism occurred during the course of the year. Participants

commended such a move and promised to go on with such activities. Women vowed to play their part. They promised to provide food for the participants and to participate in the planning process of the church's activities.

A team from a sister church in the district has more than two times supported evangelism around Sonke area by sending teams to conduct crusades. In the last two weeks of May 2009 such a team was conducting a crusade at Sonke Seventh-day Adventist main church. The objectives of the researcher were realized except that Sonke leadership itself still needs nurturing.

Conclusion

Leadership had a vital role in keeping members motivated. In the church the leadership should not lose focus of the fact that they have their God given human role to provide and nurture an environment and climate that would be conducive to development of Christian character.

Leaders should share the work with the laity. The work is too heavy for the leadership alone. When leaders try to do the work on their own they virtually destroy themselves and the followers. Sonke Seventh-day Adventist Church was on the road to destruction. The Jethro principle of leadership in Exo18; 13-25 should be adopted without fail. The work is of the Holy Spirit. Acts 1:8.

The same Holy Spirit given to leadership can be given to the laity for the accomplishment of the work according to the gifts and talents given by the same Spirit. The bond of the Holy Spirit should keep both members and leadership united in prayer, work and positive social interactions for a wholistic development of individuals and groups.

Senior leadership should not be found in conflict, this habit destroys both intrinsic and extrinsic motivation of members. Leaders should try to be as united as need be. Friction is to be avoided. A need to examine their personality characteristics is very important. Leaders should know who they are. They should be emotionally stable. Displaying of anger before the congregation works against the leaders' influence.

In the light of the foregoing conclusions leadership is, generally, advised to:

- 1- Follow closely the leadership model of Christ as described in this program development and quoted works.
- 2- Examine all its interpersonal and intercommunication relationships
- 3- Keep the mission critical influence that has the technical, conceptual, and inter personal skills as demanded by the 21st century.
- 4- Lift up Christ at all cost hiding self behind and overcoming bad tempers.
- 5- Avoid self praise and seeking of praise from fellow beings.
- 6- Adopt a leadership style that suits the occasion without destroying a Christ-like character essential for positive influence.
- 7- Avoid intimidation and force.
- 8- Remember that the church is Christ's preferred instrument of mission, so all members are to participate in evangelism

Recommendations to Sonke Leadership

After a careful analysis it was recommended that leadership at Sonke Seventh-day Adventist church should:

- 1- Alter the leadership practices and styles that existed at Sonke Seventh-day Adventist church which are retrogressive. The styles excluded the majority of the laity in evangelistic activities.

- 2- Use positive influence in leadership by involving the laity so that all are kept mission focused.
- 3- Balance between mission goal and people development goals by not meeting business goals at the expense of the individual goals.
- 4- Practice participatory management because it nurtures unity of purpose and genuine involvement.
- 5- Allow lay members to have their part in evangelism, contributing constructively and objectively through the talents and gifts given by the Spirit.

When the program, suggested in chapter four was implemented, not all needed and relevant activities were embarked on. Should anyone want to use the program in similar situations in the future, or for further research, it is suggested that the following points be noted:

- 1- Open Voice of Prophecy schools or school and supply Voice of Prophecy materials and mark for the students as part of the evangelistic activities.
- 2- Present the main stream Seventh-day Adventist church health message.
- 3- Include an adequate number of youth since they form the future church.
- 4- Target vulnerable groups like, very old people, orphans and widows.
- 5- Target Local community leadership as they are of influence in their communities.
- 6- Get materials written in the local language for everyone to comprehend the printed page.
- 7- There is no need to have blocks of two months between phases of implementation as was put because of Christmas and New Year holidays.

APPENDIX A

Sonke Seventh-day Adventist Church Questionnaire

Dear members,

The purpose of this questionnaire is to obtain your contribution in telling the research team how Sonke Seventh-day Adventist church operates. This will assist in identifying areas of possible improvement. Confidentiality will be maintained.

Instruction.

Do not write your name.

Each of the following questions or statements is followed by four possible answers marked a, b, c, d,. Which of the possible answers describes your church? Only one of them should be the correct answer. Circle the letter marking the one answer that is correct according to Sonke Seventh-day Adventist Church.

1. Who plans the work that Sonke Seventh-day Adventist Church does from quarter to quarter?

- a. The church clerk
- b. The head elder
- c. The church board
- d. The whole church through councils and the church board.

2. The planed for work in Sonke Seventh-day Adventist Church is prayed for by-

- a. The whole church gathered

- b. The prayer band
 - c. The church board
 - d. The leadership
3. Which of the following departments has held a crusade since the beginning of the year?
- a. The youth department
 - b. The women's ministries director
 - c. The personal ministries department
 - d. No definite department
4. Who leads the Friday and Sabbath sundown worship?
- a. The section leaders
 - b. The personal ministries director
 - c. The elders of the church
 - d. One assigned to do so
5. How does Sonke Seventh-day Adventist church witness for Christ?
- a. Attending church every Sabbath
 - b. Not quarreling with neighbors
 - c. Telling people about Christ moving from door to door
 - d. Attending camp meeting every year.

6. How do you witness for Christ? By-

- a. Visiting the sick
- b. Praying for the church board to faithfully do its work
- c. Helping the needy in your church
- d. Returning a faithful tithe.

7. The Holy Spirit gives spiritual gifts to----- to do the work for the year.

- a. The whole church.
- b. The office bearers of the church
- c. The elders of the church
- d. The old people.

8. The -----project of the five initiatives the church will be using in the next five years (2006-2010) to lift up Christ calls the entire Sonke Seventh-day Adventist Church to be involved in evangelism according to each's spiritual gift.

- a. Paul
- b. Haggai
- c. Zechariah
- d. Epaphras

9. The best words that describe how Sonke Seventh-day Adventist Church will evangelize in the next five years (2006-2010) are/is-

- a. Lift up Christ
- b. Without delay
- c. Lift up Christ Tell the world without delay.

d. Tell the world.

10. Of the following, who has visited and prayed for, and with you when all was well in the past quarter.

a. Friends

b. The head elder.

c. The elders of the church.

d. The deacons.

APPENDIX B

Summary of Respondents' Answers as Given in Each Questionnaire

Items	Numbers of respondents choosing				No answers	Total Respondents
	a	b	C	d		
Planning	0	19	0	0	6	25
Unity of purpose	0	6	0	16	3	25
Participatory Management	0	0	0	20	5	25
Delegation	0	0	21	0	4	25
Mobilization	16	0	4	0	5	25
People developed	6	7	5	0	9	25
Spiritual Gift concept	0	0	21	4	0	25
Vision casting	13	4	3	5	0	25
Vision ownership	18	0	7	0	0	25
Relationship	21	0	0	4	0	25

APPENDIX C

Weekend Seminar Materials.

Item 1: The Vision.

LIFT UP CHRIST TELL THE WORLD

WITHOUT DELAY-WE WILL SERVE THE LORD

Lift up Christ is our vision statement as a result of the Division, Union and Conference input. The Division put it this way, Lift up Christ, Tell the World, and the Union added Without Delay and the Conference added 'We Will Serve the Lord'. With the inputs the vision statement was complete.

The vision is more than a program and more than a catchy word or promotional slogan. It is how the gospel of Christ will be shared by the Seventh-day Adventist church from 2006-2010 in the Southern Africa Indian Division. This includes Sonke Seventh-day Adventist church as it is in the Division.

The vision reminds Sonke Seventh-day Adventist Church of its identity as a called out community. It also reminds the church of its end time mission to proclaim the gospel to every nation, and kindred, and tongue and people' Rev 14:6. It is a call to invite every person in the community to respond to the great news about Jesus and his soon coming.

The vision calls the Sonke Seventh-day Adventist Church to be realistic about itself. It leads the church to an individual and cooperate commitment to love the authentic Christian life according to its key Biblical values. The church is to know

Jesus personally, to share Him enthusiastically, and to proclaim His saving name. All are invited to come and be saved.

The vision is built on five initiatives. Those are explained below Sonke Seventh-day Adventist Church must be a praying church empowered by the Holy Spirit, nurtured by God's word, united in his mission, and will to be God's representatives in a perishing world. These initiatives are:

1- Epaphras Ministry, drawn from a Biblical example of Epaphras in Col 4:12. It is a call to dynamic personal and corporate intercessory prayer, fasting, Bible study and intentional spiritual growth.

2- Paul's Method is a call to equip Sonke members and employees with the knowledge and skills to Lift up Christ, Tell the World without Delay' in serving their Lord 2Tim 2:2.

3- Zechariah project Zech 8:22, 23. A call to the entire Division family to become involved in evangelism, public and personal, each according to his or her Spiritual Gift.

4- Hezekiah Operation 2 Chr 31:9-12. A challenge to all our institutions to become self-supporting through vibrant stewardship programs, regular auditing, strong internal control and good governance.

5- Haggai Venture Hag1:2-8 a dynamic infrastructural development initiative aimed at building churches, schools etc including Sonke Seventh-day Adventist Church building.

Source: Lift up Christ, Tell the World and the five Southern Africa Indian Ocean Division initiatives. Southern Africa-Indiana Ocean Division of the General Conference of Seventh-day Adventist PO Box 49 100. Highlands Harare, Zimbabwe May 2006, 1st edition.

Item 2: Prayer based on Matt 6:3-8

a- Introduction:

What is prayer? (Allow for individual definitions and summarize the definitions).

b- Development.

Prayer should be addressed to God through faith in Jesus who died for us on Calvary's cross. In prayer the suppliant is not persuading God to follow human thinking, rather, the praying one is identifying with God. He admits God is right, in the controversy with Satan. The praying one places himself/ herself on the side of Jesus yielding all plans to God to be carried on or given up.

God's name is Holy. It should not be called out irreverently. In our prayers vain repetitions are forbidden. Many repeat certain phrases after every sentence. Jesus forbids this in the text in question. We should leave it out in our prayers. It is a habit we should overcome. Long prayers are also inappropriate in public worship. The one praying should be brief and to the point. What is said to God should be clear and straight. Long prayers are for individual prayer time. Prayer for the sick should be especially brief and pointed, committing the sick into the care of the divine healer.

Ellen G. White in the book *Early Writings* in page 122 admonishes against the use of God's Holy name irreverently in prayer. It also advises against vain repetitions of certain phrases that tend to be meaningless. The advice concludes by saying that the church should be taught about these things before the outpouring of the Holy Spirit in the latter rain experience.

Item 3: **The Friday Vespers Sermon**

When the Israelites were bitten by snakes in the wilderness Num21:5-9 the Lord God instructed Moses to create a brazen serpent and bid the wounded to look up and live. Those who refused died from the snakes' bites but those who obeyed were spared.

As Moses lifted up the serpent in the wilderness John 3:14-17, Jesus was lifted up that the sin sick soul may look and live. Jesus died for all humanity. His death is for each one of us. He who trusts in Him will not perish but have the eternal life. Even those believers who sleep (die) will resurrect on the resurrection morning. Jesus is the resurrection and the life. John 11:25,26.

We are called upon to look and live. Jesus has not been sent to condemn us, verse 17, but that we live, verse 16. If we love Him for what he did for us we are to keep his commands John 14:15. This includes obeying the great commission Matt 28:18-20. We are to go and teach the community and serve it in a variety of ways- visiting the sick, comforting the bereaved and so God calls each one of us to respond to the call. Will you? if you are willing stand for prayer.

APPENDIX D

Bible Study Guide Texts

Lot 1:

A- Condition of humanity.

1- All have sinned and fall short of Gods' glory Rom 3:23.and should die.

Rom 6:23

2- They cannot change their sinfulness. Jer 13:23; Ps51:5

3-Their condition is horrible. Isa 1:6

B- God's intervention plan.

1- God loved the world very much. John 3:16

2- God freely saves. Rom3:23-25

N.B. (Questions and call given room where appropriate).

C- Expected Response to God's plan.

What should we do? John 14:15, 21-24; I John 5:1-3

Power from God. John1:10-13

Lot 2:

A- God's Plan for this earth.

1- Rev 21:1-4 New life

2- No need of light there Rev 21:23-25

3- Sinful beings will not inherit the new earth for the sinful heart is corrupt.

Rev21:8, Jer 17:9, 10

B- God's rescue design.

1-Jesus died for all 2 Cor 5:14

2- Why? That all should live for Him v.15

3 What should be the result if we believe in Christ's death? v.17

4 Why? V.18-21

-Question and call where necessary-

Response to God's rescue plan. John 14:15, 21-24, I John 5:1-3, John 1:10-12 Power is from God.

Lot 3:

A- Eternal Life.

-State of humanity

1- All have sinned and will die Rom 3:23; 6:23

2- The Bible is God's word. It does not have empty threats.

B- God's Solution

1-God loved the world John 3:16, 17

2-How do we get back to God? John14:6

3-How shall we be spared? Rom10:6-11

4-How it all happens? I John5:10-12

C- What God Expect of us?

1-John 14:15, 21, 24

2-I John 5:1-3

3- John 1:10-13 (Power is from Him)

APPENDIX E

Revival Week Seminar

Day one;

Overall Topic: Come, the Feast is Ready.

Introduction: Greetings.

Sermon development: Our topic this week is 'Come The Feast is Ready'. Before we look at today's texts on the topic, let us look at what the Bible says about the condition of humanity. Turn with me to the book of Isa 1:6. We are sinful from head to toe or from toe to head. We are in a desperate situation Jeremiah put it this way Jer 13:23 and David explained it this way Ps 51:5.

However God loves us. He intervened by sending His son to die for us so that we could be transformed by his power through faith in his atoning blood. Read with me John 3:16, 17; John 1:10-12. The power of change is in God, power to live eternally or even the life we live currently is of Christ. I John 5:10-12.

Christ is calling us to eternal life in his coming kingdom. He explained this call as detailed in Matt 22:1-14. Turn with me to Matt 22:1-7 first. Yes the first verses describe the lot of the Jewish nation. Note the word MY in verse 4, MY dinner, MY oxen, MY fatlings,(KJV). All is of God. Verse 8 invites all of us. Let us read it.

Every one is called to salvation. The call is genuine and the call knows no discrimination. Will you come? If that is your wish stand as we offer a special prayer.

Day two; Come The Feast Is Ready.

Introduction: Greetings

Development of the Sermon: Yesterday we looked at the condition of humanity and how God intervened through Christ who died for humanity. Today let us revisit verses 8, 9. There is plenty room at the feast. All are bidden to come. It is the owner of the feast who has given instructions that all should be called. Come the feast is ready. Call them all, all whom you can find. Bid them to come for the feast is ready. Let us go out using all our different gifts and opportunities. The equipment is of God. Salvation is of God. The expenditure is of God only. The servants are of God and from God. Read with me I Cor 12:4-6. Go out and call them, use your gift I Cor 12:28, 29. Begin right in your family. The call is extended to all. May God bless you.

Day three; Come The Feast Is Ready.

Introduction: Greetings. Come the feast is ready. Come and do what God bids you do.

Sermon Development:

God's love compels us 2 Cor 5:15 to call others to the feast. Christ died for all 2 Cor 5:15. Let them come. Come, you first. In Matt 22:9 we noted that the servants were told to go and call as many as they could find. Yes, but let's know Him thoroughly.

Let us turn to the book of John 15 and read verses 4, 5. Jesus is the stem, we are the branches we should have the sap from Him if we are to do the work of calling others to come. Note verse 5. Without Him there is nothing we can do. Let us go to Him for our assignments each according to his/her gift.

When we are one with Him we become new creatures in Christ 2 Cor 5:17. Through His Spirit he gives us power to be His witnesses Acts 1:8. Would you want

to receive power to go out to call them, for the room is plenty and the feast is ready.
Stand as we pray for the power of the spirit.

Day four.

Introduction; Greetings. Yesterday we said that we can do all things in Christ.

Without Him we can do nothing. However the Spirit gives us as He sees fit I Cor
12:28,29.

Development of the sermon:

As we call people to God's kingdom, let us note the parable of talents in Matt
25:14-30. Today we shall focus on verses 14-18. Let us read these verses. Each one of
us is given talents accordingly. We should use the talents for calling people to the
gospel feast for the room is plenty. God is bidding us call them. No matter how many
talents you have, use them for God's kingdom.

Do not compare yourself with another person. Do your part. God knows why
He gives you the talents. We are not all teachers neither builders all of us not Pastors
all of us. Use your own talents. God knows where you fit. Go to Him, know your
talents and use them to tell them 'come the feast is ready'. Let us pray for using our
talents.

Day five:

Introduction; Greetings: When they are come what do we do with them?

- (Allow for answers)

Sermon development:

When they come to the Gospel feast let them know that Christ has called them.
They are freely forgiven. Read with me Heb9:11, 12. He entered into the Holy of

Holies with His own blood not the blood of animals Heb 10:4. No blood of bulls can cleanse sin neither an injection nor a tablet can assist in the sin problem. Only God can. Jesus is the only one who overcame Satan. He came to do it for you and me. We can only overcome by His blood and our testimonies.

We need to respond to God's love. Jesus has this to say in John 14:15. Let us read. We respond by keeping His commandments including the call to let them come to the feast. When they come, teach them to observe the commandments. Which ones? - The Decalogue and all the physical laws. Let us consider the Decalogue Exo20:1-11.

In the first five God is nurturing our relationship with Him. He is concerned with the vertical relationship. Let us stand and commit ourselves to Him for the power to keep ourselves nurtured by this relationship. When they come let us teach them to obey the commands.

Day six:

Introduction: Greetings. – Yesterday we emphasized the vertical relationship with God by going through Exo 20:1-11, today we want to consider verses 12-17.

Sermon development:

Let us read verse by verse. In the verses we note the horizontal relationship that nurtures individuals when they come to the feast. When individuals come to the feast and live by the Ten Commandments they will build characters to qualify and keep them in the kingdom. The experience of the man who came into the wedding feast without the wedding garment neglected the standard, the Decalogue (*Christ's Object Lessons Without The Wedding Garment* p 315).

We should not neglect the Ten Commandments when we are in the feast or when we are bidden to come to the feast. Our response to God's love is shown by keeping His commandments. Read with me I John 5:1-4. His commands are not burdensome if our motive is love. Let us stand for prayer.

Day seven:

Introduction: Greetings.- yesterday we said that people have to be taught as they come to fill the room in the feast. If they accept the teaching they will form characters that will enable them to keep in the feast.

Sermon development:

When judgment comes, those who have accepted God's commandments and formed characters like His by the power of His Spirit in abiding by His commands will not be thrown out like the man who got into the feast without a wedding garment. So my brothers and sisters let us go and call our brethren to come to the feast for there is room. Bid them to come for the feast is ready. The equipment for the work is His. Everything is His. Let us use our God given talents to sound the call. The feast, the servants and all are God's.

God is calling for workers to do His work Isa 6; 8. He actually created us to bear fruits John 15:8. Christ sends us like He was sent John 20:21. He gives us the ministry of reconciliation 2 Cor 5:19-21.

Trespases are not imputed on sinners. We are ambassadors for Christ. Bid them 'Come for the feast is ready'.

Let us pray and think about this as we begin to go into the community tomorrow to bid them 'COME FOR THE FEAST IS READY'.

BIBLIOGRAPHY

- Agosto, Efraim. *Servant Leadership: Jesus and Paul*. St Luis, MO: Chalice Press, 2005.
- Barna, Heorge. *Leaders or Leadership: Wisdom Advice and Encouragement on The Art of Leading God's People*. Ventura CA: Regal Books, 1997.
- Blackbay, Henry and Richard *Moving People on God's Agenda: Spiritual Leadership*, Nashville, TN: Broadman and Holman, 2001.
- Bottyan, Sandor, *Leadership and Organizational Climate*. Gardenview, South Africa, Zyttek, 2004.
- Briner, Bob and Ray Bichard. *The Leadership Lessons of Jesus: A Timeless Model for Today's Leaders*, Nashville, TN: Broadman and Holman Publishers, 1997.
- Bruner, Emil. *The Divine Imperative*. PA: Westminster Press, 1947.
- Cohen, Stephen P. *Negotiating Skills for Managers*. New York: McCrawhill, 2002.
- Cramberg Michaelson. *Wesley Leadership From Inside Out. Spirituality and Organizational Change* New York: Crossroad Publishing Company, 2004.
- Dodd, Brian J. *Empowered Church Leadership. Ministry in The spirit According to Paul*. Downers Grove, IL: Intervarsity Press, 2003.
- Gangel, Kenneth O. and Samuel A. Canine. *Communication and Conflict Management In Churches and Christian Organizatio*. Eugene OR: Wipf and Stock Publishers, 2002.
- Green, Michael. *Evangelism in the Early Church*. Aylesbury: Hazell Watson and Viney, 1998.
- Greenleaf, Robert K. *The Power of Servant Leadership*. San Francisco, CA: Barrett-Koehler Publishers, 1998.
- Hillock, Wilfred M. *Involved. An Introduction to Church Participation and Management*. Nashville, TN: Southern Publishing Association, 1977.
- Hybels, Bill. *Courageous Leadership*. Grand Rapids, MI: Zondervan, 2002.
- Kuiper, Laurence. *Ethics-The Leadership Edge: How to Sharpen Strategy With Values and Trust*. Cape Town, Zebra Press, 2006.

- Kuiper, Rob. *God Centred Evangelism*. Aylesbury: Hazel Watson and Vincy, 1978.
- Maxwell, John C. *The 360* Leader*. Nashville, TN: Thomas Nelson, 2005.
- _____. *The 21 Irrefutable Laws of Leadership*. Nashville, TN: Thomas Nelson, 1991.
- Mitchell, Clemency. *Vibrant Health in The Twenty first Century*. Lincolnshire, London: Sanborough Press, 2003.
- Nelson, Allan E. *Wisdom Guidance and Power of the Soul Spirituality and Leadership*. Colorado Springs, CO: Navpress, 2002.
- Northhouse, Peter G. *Leadership Theory and Practice*. London: Gage Publications, 2004.
- Osey-Mensah, Gottfried. *Wanted: Servant Leaders; The Challenge of Christian Leadership In Africa Today*. Africa Christian Press, 1990.
- Packer, J. I. *Evangelism and The Sovereignty of God*. Downers Grove, IL: Intervarsity Press, 1965.
- Perry, Lloyed M. and Noorman Swayrchuck. *Revitalizing The 20th Century Church*. Chicago, IL: Moody Press, 1986.
- Peterson, Jim. *Evangelism as a Lifestyle: Reaching Into Your World with the Gospel*. Colorado Springs, CO: Navpress, 1980.
- Pollard, Leslie N. *Profiling Adventist Leadership: Collected papers from the Leadership Symposium*, St Louis, MO: 58th Session of the General Conference of Seventh-day Adventist Church, 2005.
- Rush, Myron D. *Management: A Biblical Approach*. Colorado Springs, CO: Cook Communication Ministries, 2004.
- Salant, Priscilla and Don A. Dillman. *How To Conduct Your Own Survey*. New York: John Witley and Sons, Inc, 1994.
- Senior, Donald and Carroll Stichmueller. *The Biblical Foundations For Mission*. New York: Orbis Books, 1984.
- Spicer, William A, *Pioneer Days of The Advent Movement*. Takoma Park, MD: Review and Herald, 1941.
- Stott, John. *Calling Christian Leaders: Biblical Models of Church Gospel and Ministry*. Chicago, IL: Intervarsity Press, 2002.
- Toler, Stan and Lerry Brecheinsen. *Lead To Succeed: New Testament Principles for Visionary Leadership*. Kansas City, Beacon Hill Press, 2005.

Tusch, Cindy. *Ellen G. White on Leadership Guidance for Those Who Influence Others*. Nampa, Pacific Press, 2006.

Wimber, John with Kevin Springer. *Power Evangelism: Signs and Wonders Today*. London, Hodder and Stoughton, 1986.

White, Ellen G. *Christian Service*. Highlands: Harare, Eastern Africa Division, n.d.

_____ *Christ's Object Lessons*. Hagerstown, MD: Review and Herald Publishing Association, 1941.

_____ *Gospel Workers*, Hagerstown, MD: Review and Herald Publishing Association, 2005.

_____ *Last Days Events*. Boise, ID: Pacific Press, 1992.

_____ *Man of Destiny*. Phoenix, AZ: Inspiration Books, 1993.

_____ *The Acts of The Apostle*. Mountain View, CA: Pacific Press, 1911.

_____ *The Adventist Home*. Hagerstown, MD: Review and Herald Publishing Association, 1980.

VITA OF POINT BENSON MKOMBE DUBE

ACADEMIC

- 2006 – 2009 Masters of Leadership (Candidate) Adventist University of Africa
- 2001 – 2003 Bachelor of Education, Solusi University
- 1981 – 1983 Certificate in Education, University of Zimbabwe, United College of Education Campus
- 1968 – 1979 Saint Joseph`s Bembe Primary and Cyrene Mission Secondary School

WORK EXPERIENCE

- 2009 - Education, Health Ministries and Health Services Director, West Zimbabwe Conference
- 2009 - Cowdray Park district pastor, West Zimbabwe Conference
- 2004 – 2008 Education, Health Ministries and Health Services Director, West Zimbabwe Conference
- 2007 – 2008 Mahatshula District pastor, West Zimbabwe Conference
- 1998 – 2003 Headmaster, Ntabamhlophe Seventh-day Adventist Primary School, Central Conference, Zimbabwe
- 1997 Acting Headmaster, Skombingo Seventh-day Adventist Primary School, Zimbabwe
- 1995 – 1997 Headmaster, Mazibisa Seventh-day Adventist Primary School, Zimbabwe
- 1987 – 1995 Acting Headmaster, Balule Primary Seventh-day Adventist Primary School, Zimbabwe
- 1985 -1986 Acting Deputy Headmaster, Shashane Primary Seventh-day Adventist Primary School, Zimbabwe
- 1984 Teacher in charge of juniors Shashane Primary Seventh-day Adventist Primary School, Zimbabwe