

PROJECT ABSTRACT

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

Title: THE APPLICATION OF LEADERSHIP OF NEHIMIAH IN THE REHABILITATION OF THE MOTHER CHURCH TO IMPROVE THE PERFORMANCE OF MAROVOAY DISTRICT

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For a district pastor, the mission is to make his district more spiritually powerful. This is possible if the district manages to find the priority problem and then finds its resolution which will involve the resolution of all the other problems. It was a qualitative study at the Marovoay district level (Indian Ocean Union Missions), including the elders, members and non-Adventists.

The study felt that the priority problem is the out datedness of the mother Church. The most relevant strategy to cure it is the extension and the rehabilitation of this Church with the participation of all the churches and all the members of the Marovoay district without waiting for assistance come from outside.

Once established the project will run for 8 months with 6 months of preparation and 2 months of actual work of rehabilitation. One applied the leadership principles of Nehemiah. A study on evaluation will be conducted, comparing the spirituality of the

members before and after the rehabilitation. Before starting the project, only 30% of the church members were satisfied with the worship. Four months later, the satisfaction of project significantly rose to 70% on the statistics. The impact could not be measured due to shortness of time; however from the direct results obtained the church elders justified the increase in tithe. Meanwhile, the non Adventist members were astonished and this caused them to become Seventh-day Adventist church members.

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PERFORMANCE OF THE MAROVOAY DISTRICT

A project

presented in partial fulfillment

of the requirements for the degree

Master of Arts in Leadership

by

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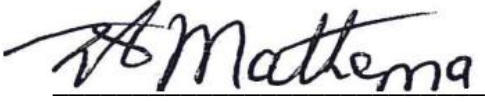
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To my wife Bodo Ramamonjisoa and my children:

Sariaka, Kanto, Ihantana, and Koloina.

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LIST OF ABBREVIATIONS

MRM: Mission Régionale de Mahajanga (Mahajanga Mission)

ND: Not Declared

SS: Sabbath School

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CHAPTER 1

INTRODUCTION

Background

The development of the local district is the basis of the progress of the church as a whole. The District is the link between the local church and the Conference / Mission. If the district does not progress, it is the same for the local church and the Conference / Mission. "The district is a center of decentralization and an operational unit that hubs implementations of all global organizational activities."¹

There are performance criteria for assessing the progress of the district, such as the number of baptisms, tithes and offerings, infrastructure, etc. Each division has its strengths and weaknesses. Some missions are more efficient in financial terms (tithes and offerings) but the number of baptisms is very low.

Otherwise what is often found in Africa is that the amount of tithes and offerings is very low, while the number of baptisms is high. During the past five years, the emphasis was on evangelism. It turned out that the objectives were met and even exceeded the goals. The problem lies in the lack of church buildings to accommodate the newly baptized. The evangelists have simply temporary places (outdoors, under the

¹ Ratsimbazafimahefa Rahantalalao Henriette, *Planification : Cas de Plan de Développement de District* (Antananarivo : INSPC, 2006), 11.

trees, public schools or private homes, even in poor states places to lead prayer meetings.

The lack of places of worship is one of the fundamental problems of the Adventist world church. According to the world statistics of Seventh-day Adventist from the end of 2010 showed that members for a one church counted 241.112.¹ In several regions of the world, much of churches building are small for the number of the church members. The World church project seeks to address this serious problem.

The number of Adventist members is strong growth in Africa. The 2011 statistics show that 1/3 of its members are in Africa.² The numerical growth of the church members makes a great challenge on infrastructure, regarding the places of worship. There are those who make their worship under the trees, in rented houses, homes, public and private schools.

In the case of Madagascar, as elsewhere in Africa, churches are very few compared to the number of believers. Even the buildings that exist are mostly in poor condition. The Marovoay District Church, in Mahajanga Mission, the mother church is in very poor condition. It always neglected this poor state of the churches; the excuse was the poverty of the members. But the temple in the Bible symbolizes the presence of God among his people. The attitude of members to the temple revealed alack of spiritual priority in their lives. If members do not turn to this priority, it would not know prosperity. God would withdraw their blessings (Hag1:1-11).

Faced with this situation, members of the church were waiting for help that come from outside (America, Europe, Asia etc.) in order to build a Temple for God.

¹ Statistiques mondiale-Eglise Adventiste du 7^{ème} jour
[http:// www.adventiste-gp.org/statistiques-mondiales](http://www.adventiste-gp.org/statistiques-mondiales) (31 Décembre 2010).

² Adventist world statistics <http://www.adventiststatistics.org> (2011).

African leadership is partly a cause of the problem. Dr. Tokunboh Adeyemo, says in his book that the basic problem for Africa is not the money but the lack of leadership.¹ This is true in the political area but also the reality of the church.

A crisis of leadership is seen even at the district level. It reflects a spirit of dependence, and is still waiting for funding support from outside or helping to other districts. However, the development of the district is not only stationary but had a running back.²

Statement of the Problem

The Marovoay district is classified as a "silent district" in our Mission (Mahajanga Mission.) It is the worst district in performance: tithes and offerings are very low, the number of active members is not related to the number of baptism (proportion of members apostatized is very high) major infrastructure problem, especially decay of the parent church. This ruined temple reveals a deep spiritual problem that prevents the spiritual and material welfare of the members. It is very urgent to analyze the causes of this poor performance and find the appropriate solution otherwise we will lose a large part of members.

Purpose of the Study

This study will evaluate the performance of the Marovoay district. It will investigate the factors blocking development of this district and identify and implement a solution to improve the performance of the District.

¹Tokunboh Adeyemo, *Africa's Enigma and Leadership Solutions* (Nairobi, Kenya: WorldAlive, 2009), 14.

² Ratsimbazafimahefa Rahantalalao Henriette, *Planification : cas de plan de développement de District* (Antananarivo : INSPC, 2006), 39.

Significance of the Study

First, this will be beneficial to church members of Marovoay district and give them a "fresh start." Secondly, the non Seventh-day Adventist church members will see the value of commitment on the Seventh-day Adventist church. Thirdly, it will serve as a model to other districts in the missions through the missions' officers as well as a model to the entire union and a subject of reflection for all of Africa. It will be possible to change the weakness of this continent in force if those trained in leadership put their training into practice.

Limitations

Lack of time between the completion of the project and evaluation does not make us to measure these impacts but we can assess the direct results of the project.

Delimitations

Even if the infrastructure problems is a concern for all churches in Marovoy district, this study is limited to Morafeno church which is a mother church and receives all the major meetings in the district. Morafeno church represents the Adventist church in Marovoay city. However, all members of the district are included in this study because they are involved in this project and we will study the impact of it in the district.

Methodology

Objectives of Research

Specific Objective 1: To evaluate the performance of the District

Specific Objective 2: Identify the blocking factors for the development of Seventh-day Adventist church in Marovoay District

Specific Objective 3: Identify and apply the solution

Specific Objective 4: Evaluate the development program

Features of the Study Site: Marovoay District in Mahajanga Mission.

Type of Study: Prospective study and qualitative study

Study Period: April 2012 - March 2013

Study Duration: November 2011 - April 2013

Study Population:

- Church members.
- Leaders (elders).
- Non-Adventists

CHAPTER 2

LITERATURE REVIEW

Biblical Perspectives on the Temple in the Old Testament

The Meaning of the Temple

A rendering of:

(1) Hebrew and Aramic *hêkal* (a loan word from Sumero-Akkadian *ekallu*, borrowed from the Sumerian E-GAL, “place”, “temple”, literally “great house”, used also of the tabernacle at Shiloh (1Sam 1:9; 3:3), and of God’s heavenly abode (2 Sam 22:7).

(2) The Heb. *bayith*, “house,” “temple,” used for God’s temple (2 Chr 35:20), also for a pagan temple (1 Chr 10:10). In many passages where *bayith* is rendered “house” reference is to a temple, either that of a pagan deity (Judg 9:46; 2 Kgs 10:21) or the Temple of God in Jerusalem (1 Kgs 6:2-10). A temple was considered primarily a dwelling place of the deity, and only secondarily a place of worship.

(3) Gr. *hieron* (Matt 4:5; 12:5, 6; etc.) “Then the devil took Him up into the holy city, and set him on a pinnacle of the temple”. “Or have you not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple.” Strictly speaking, *hieron* applies to the temple complex, with all its auxiliary buildings and courts, whereas it is designates the sacred shrine or the temple building, consisting of the “holy place” and the “most holy place.”

“Woe unto you, you blind guides, who say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound!”¹

Temple in Eden

There was no visible temple in the place of residence of the first humans that God created in the Garden of Eden. Adam and Eve came into direct relationship with God. The word tabernacle or temple is home or meeting house. This was not necessary in Eden, as humans could come into direct relationship with God (Gen 3: 8, 9). “And they heard the voice of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden..”

But this situation has changed after the fall of man into sin, due to their disobedience to God. Humans could no longer enter into direct relationship with God. They lost this privilege. Moses wanted to see the face of God, but God said: “you cannot see My face; for there shall no man see Me, and live.” (Exod 33:20). To restore this communication, God established the worship by means of offering a lamb without blemish.

In the story of Cain and Abel (Gen 4), we see clearly that the principles of communication with God were through offerings. If the mortal men want to have direct relationship with God, they must present their bodies as “a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom 12:1).

The instruction was given by God to bring a gift of a lamb without blemish. Abel obeyed the Lord and it was approved, but Cain brought an offering of

¹ “Temple” *The Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed., ed. Francis D. Nichol (Washington DC: Review and Herald, 1976-1980), 8:1093.

agricultural crops and it was rejected. This episode ended with the murder of Abel. Despite the fact that Noah, Abraham, Isaac and Jacob erected altars to God, God's plan to dwell with men was not realized.

The Construction of the Tabernacle in Moses' Days

After the deliverance of the Israelite people from slavery in Egypt, while they were on their way to Canaan, the land God had promised, God gave Moses instruction to build a tabernacle so that God could dwell among men. The order was, "And let them make me a sanctuary; that I may dwell among them (Exod 25:8). It was the first time that God gave the order to erect a shrine or temple or tabernacle equipment to be His dwelling among His people.

God Himself gave a vision and plans to Moses and said, "According to all that I show you, after the pattern of the tabernacle, and the pattern of all the furnishings of it, even so shall you make it...And see that you make them after their pattern, which was shown you on the mount" (Exod 25:9, 40).

And He gave the means to carry out the work. He says in Exodus 25: 1-7:

Speak unto the children of Israel, that they bring me an offering: of every man that gives it willingly with his heart you shall take my offering. And this is the offering which you shall take of them; gold, and silver, and bronze, and blue and purple, and scarlet and fine linen, and goats hair; and rams' skins dyed red, and badgers' skins, and acacia wood, Oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate

The story continues in Chap 35:21, 22

And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of meeting, and for all its service, and for the holy garments.

God also chose men and women to work with their own hands and talents. "And Moses said unto the children of Israel, See, the Lord has called by name Bezalel the son

of Uri, the son of Hur, of the tribe of Judah, and He has filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship" (Exod 35:30, 31).

God needs not only their money and their materials but their talents and spiritual gifts to make wonderful works to be used in the tabernacle. And Moses gave commandment and they caused it to be proclaimed throughout the camp, saying: "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." (Exod 36:6). So the children of Israel were working with God with joy and gladness in achieving tabernacle.

This movable tabernacle served as a place of encounter with God in the desert. At the time of the judges when the Israelites came to Canaan, the tabernacle was still used.

The Construction of Solomon's Temple

Saul was chosen as king in Israel, but he did not accomplish God's purposes and God Himself refused to collaborate with him (1 Sam 16:1; 1 Chr 10:13, 14). David succeeded Saul, he planned to build a temple for God, but God did not give him opportunity to do it (2 Chr 22:7, 8). But God promised that his son Solomon shall build His house. At the fact, David helped Solomon to realize his desire.

Then David gave to Solomon his son the plans of the vestibule, and of its houses, and of its treasuries, and of its upper chambers, and of its inner chambers, and of the place for the mercy seat, and the plans for all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things" (1Chr 28:11,12). And "I (David) have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the bronze for things of bronze, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of various colors, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection on the house of my God, I have of my own things, of gold and silver, which I have

given to the house of my God, over and above all that I have prepared for the holy houses,... Then the heads of the fathers ‘houses and the leaders of the tribes of Israel, and the captains of thousands and of hundreds, with the officers over the king’s work, offered willingly. Then the people rejoiced, for they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy (1 Chr 29:2-3, 6, 9).

It was Solomon, David's son, who was given this privilege, which is why it is called "the temple of Solomon". This temple was beautiful. It was distinguished by the fact that : “there was neither hammer nor axe nor any tool or iron heard in the house, while it was being constructed” (1 Kings 6:7). This work of art "was a fit emblem of the living church of God on earth.”¹

The Model of the Construction in the Time of Nehemiah

Nehemiah becomes a cup bearer at the king’s palace-King Artaxerxes of Persia: 465-424 BC. He was more like a house manager who ran the king’s palace. He was distinguished, efficient, and noble and the king loved him. Nehemiah was also a godly man who feared God..² Let us examine his great leadership qualities:

1- Burden for His People

Nehemiah’s visitors came to him at the king’s palace, and he inquired about the situation of the Jews in Jerusalem. They told him the following:

“The remnants that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem is also broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and

¹ Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press, 1943), 36.

² Howard Marshall, *New Bible Dictionary*, rev. ed (1962), s.v. “Nehemiah.”

wept, and mourned certain days, and fasted, and prayed before the God of heaven.”

(Neh. 1:3, 4)

We see a man sensitive to the problems and plight of his people. Although he lived in opulence in the king’s palace, the burden of his people crushed and kept him alert and prayerful. When he heard of the suffering of his people and their shameful situation, he wept, fasted and took the problem to God.

2- Favor before the King

Nehemiah finds favor before the king. This is because he was faithful, cheerful and worked hard in the king’s palace. The king loved him. The king was surprised to see him sad when he appeared before him. Because the king respected and loved him, God gave Nehemiah a special favor before the king who asked what was wrong.

Nehemiah told the king of the suffering of his people. The king granted Nehemiah his request to go and rebuild the walls of Jerusalem. Nehemiah sets out to Judah to rebuild the broken wall and the city. The king gave him everything he needed, including the security that protected him. God is always looking for men and women who will rebuild the nations, and realize his goal of: “I am come that they might have life, and that they might have it more abundantly” (John 10:10 KJV).

3- A man of discreet

Nehemiah was wise, prudent and sagacious. He traveled down to Judah and did not tell anyone why he was there. He carefully surveyed the land, the broken city and wall. He took note of what needed to be done. Then after that, he met the leaders and the people. Why did he do that? Because they are enemies who will not like the good work the leader is trying to implement for the people. So you don’t tell people all your vision and what is in your heart so they don’t block your plans. When he was ready and knew what needed to be done, he assembled and told them how God favored him before

the king, and why he came. The people were happy that God has answered their prayers. They said to Nehemiah: "Let us rise and build." (Neh. 2:20).

4- How he handles his opponents during the problem's time

Immediately the rumor spread that someone came to rebuild the walls of Jerusalem, the enemies of Judah who did not want Jerusalem rebuilt began to attack Nehemiah with:

Ridicule

Planting stories that were lies

Threats and plots

Nehemiah answered his opponent by taking the problem to God, and encouraged the people to trust and have faith in God.

"Then answered I them, and said unto them,, the God of heaven, he will prosper us, therefore we his servants will arise and build., but you have no portion, no right, no memorial in Jerusalem," (Neh. 2:20; 4:4).

5- Encouraging his people

The enemies discouraged them and even those among the Jews who were there before. Nehemiah always encouraged the people and lifted their eyes to God who can deliver them and protect them. There was so much work to do that the people were tired and weary. Nehemiah encouraged them that God would fight for them; they should trust God and help each other.

"And I looked, and rose up and said unto the nobles and the rulers and the rest of the people: 'Be not afraid of them. Remember the Lord which is great and terrible and fight for your brethren and sons and your daughters and your houses.'" (Neh. 4:14).

6- A man of vision and goal oriented

Nehemiah was a leader who knew where he was going. Faith is vision. Faith comes from hearing the word of God - the Scriptures. Faith is developed from the word of God. As you adhere to God's word like Nehemiah, God reveals to you His will for your life. The burden of Jewish suffering was registered by the Holy Spirit. He saw the vision and the goal destined for him. He was not a leader for what he can get or be enriched. He followed the dictates of his conscience, the guidance of the Holy Spirit and God's will for his life.

7- Confronts Jewish oppression of the poor

When Nehemiah arrived, the people cried out because they were oppressed by the nobles and rulers. Their land, houses and vineyards were mortgaged. Families were bonded and in great suffering as they couldn't feed their children. Nehemiah was angry and scolded the rulers, nobles and rebuked them. He told them it was not right and they should restore the vineyards and the houses back to the people and they listened to him and said, "We will restore them and we will require nothing of them." (Neh. 5: 1-12). Why did they listen to Nehemiah? These are rulers and powerful men, and Nehemiah was nothing? This is because he was a leader who had already prevailed with God in prayer and brought God to the situation, and the people listened to him. It was not because of his eloquence, or endowment, or natural talent as we heard from one of the quotes, but because of his prayerful life-power with God in prayer.

8-Vigilance against enemies

Nehemiah and his people had many enemies and opponents. He appointed people who watched day and night against their enemies. The leader must know he or she has enemies who don't like to lift the burden of the people up; who hate the progress the leader implements. So what do you do? You are very careful and watchful

at all times. You make your trust completely in God, not in human beings because you don't know what is in their thoughts and hearts. The Scripture says: "The heart is deceitful above all things and desperately wicked: who can know it?" (Jer. 17:9) The leader is ready to protect the people at all times too. Listen to Nehemiah: "Nevertheless, we made our prayers unto our God, and set a watch against them day and night because of them." (Neh. 4:9).

9- Courageous resolve in face of threats and enemies

When he was threatened that someone was going to kill him, his response was: "Should, such a man as I flee? And who is there, that, being as I am, would go into the temple to save his life." Neh. 6: 11.

The man was hired to kill him. Here was a man who was not afraid of threats or plots. Why? He knew who was in control of his life and events in the world. It was that God that disciplined his people because of sin, and it is the same God of compassion who will bring them back. No enemy will destroy or hurt him as long as he was obedient and doing God's will. God controls events in life, not arrogant and envious men and women. God does not desire the death of sinners and Nehemiah knew it. When God disciplines a leader, it is that he repents and comes back to Him. He was doing what was right for his people, and that was God's desire and He will protect him from enemies. God protects the leader doing the right thing, and whose motive is right.

10- Absolute faith in God

He was a man whose faith and hope was embedded in God. He knew the God of Israel and what He could do, the God who is in control and who can do anything. His faith was not in people, but in the God of Israel. No enemy, or people or rulers or people hired could touch him or kill him. He became invisible because of his absolute trust and

faith in the Lord. “No weapon formed against the believer shall prosper.” (Isa 54:17).

This kind of faith and trust in the Lord gives him peace and freedom.

11- Focused—the wall was finished

He did not deviate from what God sent him to do, or his vision and destiny to pursue other irrelevant material things that have destroyed leaders, like money, women or sex, etc. He was completely focused to the burden of his struggling people. That is what the leader should be concerned with – the problems of the people who elected him or her to serve: whether in politics, corporations, or churches, temples, and mosques or any leadership position. Nehemiah finished the work of rebuilding the wall and the city.

“And the wall was finished in the twenty and fifth day of the month of E-lul in fifty and two days.” (Neh. 6:15).

The Importance of the Temple in the Old Testament

We have seen that God gave Moses specific instructions about the construction of His place of residence in order to restore His relationship with humans. And all items placed in this venue (both in the tabernacle as in other temples) were used for the worship of God by men "for My house shall be called a house of prayer for all" (Is. 56:7b). It is also the place that people receives the blessings of God (Ps 118:26 b).

In the Old Testament, there were specific times when the people went to the temple of Jerusalem three times a year, all men presented themselves before the Lord (Ex. 23:17; 34:23; Dt.16:16). During this period, they made a big procession and song the Psalm 122, which speaks of Jerusalem, the place of the house of the Lord. Considering the fact that Palestine is a small country, attendance at these feasts was not a burden. Furthermore, such festive occasions appealed to the people, for they were an important means of spreading information and offered almost the only

opportunity for relatives and friends to see one another. The Israelites looked forward; to these occasions with joyous anticipation. They exerted an important part of national life, tending as they did to weld the people together in the knowledge and service of God.¹ “The males were required to attend, other members of the family were free to do so if they wished (1 Sam. 1:1-23; Luke 2:41-45).

There was also Daniel, a captive in Babylon, who turned to Jerusalem when he prayed. When we speak of Jerusalem, the temple of the Lord is concerned: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and thanks God, as he did before" (Dan. 6:11).

Jews captive to Babylon remembered Jerusalem because their hearts were attached to this place, so they sang thus, “If I forget you, O Jerusalem, let my right hand forge its cunning. If I do not remember you, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief "(Ps 137:5, 6).

Biblical Perspectives on the Temple in the New Testament

The meaning of the Temple in the New Testament

At the time of Jesus Christ, the temple in Jerusalem was the one that Herod the Great had built. The construction began in 19 BC and was completed in the 63 AD. It covered 15% of the area of the city of Jerusalem. 10,000 workers have contributed to its construction. But Herod died in 4 BC without completing the construction.²

The Greek meaning of the word, “synagogue” is, “place of assembly,” “congregation,” “a Jewish place of worship presided over by a local board of elders.”

¹ “Three times a year – Israel of God,” www.israelofgod.org/times.html.

² “The Second Temple,” http://en.wikipedia.org/wiki/Second_Temple.

The synagogue is thought to have come into existence during the Babylonian exile, when the Temple at Jerusalem lay in ruins.¹ In New Testament times many more Jews lived outside of, than in, Palestine, and the synagogue in each Jewish community served to preserve the religion, culture, and racial consciousness of the Jews.²

Jesus and the importance of the Temple in the New Testament

According to the Gospels, Jesus gave special importance to the fact of going to the temple on the Sabbath to pray and preach the Word of God. "And He came to Nazareth, when He had been brought up; and as His custom was, He went into the synagogue on the Sabbath day, and stood up to preach " (Luke 4:16).

Accompanied by his disciples, Jesus went to the temple and drove out all the merchants in the temple court, saying: "My house shall be called the house of prayer; but you have made it a den of thieves (Matt. 21:12-13; Mark 11:15-17; Luke. 19:45-46 KJV 2000). Jesus was jealous about the temple and considered it an important and sacred place.

Jesus always followed the truth and He was opposed by the Pharisees, Sadducees and scribes, and could not always go to the temple to work. So, the Lord Jesus was seen preaching outside the temple, outside the city, in the streets, in the mountains, on the banks of lakes and seas.

During His meeting with the Samaritan woman at Jacob's well it was forbidden for Jews to interact with the Samaritans, so this woman had not access to the temple in Jerusalem, their conversation was about the place worship. The woman said: "Our

¹ "Synagogue" *Seventh-day Adventist Bible Commentary (SDABC)*, rev. ed, Francis D. Nichol (Washington, DC: Review & Herald, 1976-1980), 8:1078.

²Ibid.

fathers worshiped in this mountain; and you say, that in Jerusalem is the place where men ought to worship. Jesus said unto her, Woman, believe me, the hour comes, when you shall neither in this mountain, nor yet at Jerusalem worship the Father...But the hour comes, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeks such to worship him. God is Spirit; and they that worship him must worship him in spirit and in truth,." (John 4:20-24).

When Jesus taught His disciples that "for where two or three are gathered together in my name, there am I in the midst." (Matt. 18:20) He did not mean that temple worship had become obsolete because He Himself went to the temple as usual. He knew that many of his disciples in the future could not go to the temple for various reasons. That is why he gave them the encouraging promise presence.

Jesus' Disciples and Importance of the Temple in New Testament

After the ascension of Jesus to heaven, Peter and John went to the temple after the day of Pentecost, and stood in the courtyard of the temple at the ninth hour, the hour of prayer (Acts 3:1). There is no doubt that these two men went there to pray.

Paul and Silas the apostle to the Gentiles came to Thessalonica as their manner were, they went into the synagogue on Sabbath and they reasoned with them in scriptures for three Sabbaths, Acts 17:1.2.

Because of the Jewish religious leaders who threatened and persecuted, they could not get in the synagogues and were obliged to preach the gospel everywhere (Acts 1:8; 8:4) and meet in homes (Rom 16:5).

Their priority was to build the temple of the Spirit, which is the body of every believer (1 Cor 3:16, 17; 6:19, 20).

What Ellen G. White says about the Temple

Ellen White says it is very important to build churches. In new places where she worked, she said that to prolong the work of evangelization, we must build churches.

She says:

Our work in a new place is not perceived as permanent until a church is built.-- Now we must have a meeting house. The people are saying, ‘These people will soon go away and you have no church building, and then you will be scattered.’ We want to see a building before we leave for America. I have carried the church in Maitland in my soul.¹

Here are the steps that she has prescribed to build churches of God:

Step 1: The Vision and the Plan are from God

God Himself gave to Moses the plan of that structure, with particular directions as to its size and form, the materials to be employed, and every article of furniture which it was to contain. The holy places made with hands were to be “figures of the true, patterns of things in the heavens” (Hebrews 9:24, 23) a miniature representation of the heavenly temple where Christ, our great High Priest, after offering His life as a sacrifice, was to minister in the sinner’s behalf.”²

Step 2: Dedication and Commitment

For the building of the sanctuary great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. “Of every man that giveth it willingly with his heart ye shall take My offering” was the divine command repeated by Moses to the

¹ Ellen G. White Counsels on Buildings, http://www.vic.adventist.org.au/site_data984/assets/EGW_Counsels_on_Church_Buildings_v1.2a.pdf.

² Ibid., 343.

congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High.¹

Step 3: Select Skilled and Talented People to do the Work

“Chosen men were especially endowed by God with skill and wisdom for the construction of the sacred building.”²

Of surpassing beauty and unrivaled splendor was the palatial building which Solomon and his associates erected for God and His worship. Garnished with precious stones, surrounded by spacious courts with magnificent approaches, and lined with carved cedar and burnished gold, the temple structure, with its brodered hangings and rich furnishings, was a fit emblem of the living church of God on earth, which through the ages has been building in accordance with the divine pattern, with materials that have been likened to “gold, silver, precious stones,” “polished after the similitude of a palace.” 1 Corinthians 3:12; Psalm 144:12. Of this spiritual temple Christ is “the chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord.”³

Step 4: In Harmony with the Circumstances

Writing to the church in Oakland, she said: “In Oakland we need a church building. Soon a simple and inexpensive place of worship should be erected. In this the brethren and sisters in Oakland are to show that they fear the Lord, by refusing to build a stylish and costly church. We are living in perilous times; judgment is to follow judgment. Let us now reveal in our works that we believe that the time of God's judgment is coming, that we are approaching the day when there will be no certainty regarding anything in is world. By our works as well as our testimony we are to tell that the end of all things is at hand.”⁴

¹ Ibid.

² Ibid., 343.

³ Ibid., 36.

⁴ Ellen G. White, *Pastoral Ministry* (Mountain View, CA: Pacific Press, 1995), 42.

At various times, she reiterated that the construction of our churches must be in harmony with our beliefs: simple building and unostentatious but giving glory to God. There are still many areas where the gospel must be preached, she said, which is why the financial resources should not be invested in one place.¹

Ellen G. White and other Authors in the Building of the Temple

Ellen G. White and other Authors agree on the importance of building the Temple to pray and worship God in. In all the places where we work, we should set places apart where we invoke and worship our God. Whether these places are modest and small or large and modern, in the countryside or in the city, they must give glory to God.

High on the agenda of the postexilic community was the rebuilding of the temple. Indeed, it was not long before all their troubles which were many were attributed to the disrepair, the virtual absence, of the dwelling of God (Hag 1:3-9). The question must surely be asked: Why? Why, after a stern critique by the prophets, an outmaneuvering in the wisdom tradition, and its abandonment by God and destruction, would the people rebuild this structure?

The most obvious and strongest answer is that the Lord commands its construction (Ezra 1:2). But a further answer lies in the theological sophistication of the biblical authors themselves and in the power of this symbol to go beyond mere structure. The means for rebuilding temple theology are present in the pre-exilic

¹ “Ellen G. White Counsels on Church http://www.vic.adventist.org/Buildings,.au/site_data/984/assets/EGW_Counsels_on_Church_Buildings_v1.2a.pdf.

theology itself, the selfsame theology that so thoroughly critiqued an overly literal-minded approach to the presence of God.¹

¹Temple – Baker’s Evangelical Dictionary of Biblical Theology,
<http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/temple.html>.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

Geographical Setting of Marovoay District

Madagascar is an island nation in the Indian Ocean off the southeastern coast of Africa with a surface area of 587,040 km² and a population of 20,000,000 inhabitants. Madagascar is the fourth-largest island in the world.¹ Madagascar is divided into 22 regions. Our study will focus on Boeny region northwest of Mahajanga, in the District of Marovoay, Mission of Mahajanga. Marovoay District has a total population of 165.182 with a density of 26 inhabitants / km²

There are five areas in the District of Marovoay: Antanambao Andranolava in the north, Ankazomborona in the southeast, Amboronazy in the southwest, Manaratsandry in the west and the central sector. Below are the statutes of these sectors.

Table 1. Number of Church/Organized Group/Group

Organized Church	Organized Group	Group	Total
6	8	5	19

Table 2 shows the distance from sectors to the chief town of the district. It indicates that almost half of the churches are more than 10 km from the district chief town.

¹ *The Malagasy People*, <http://www.wildmadagascar.org/people/> (10 July 2009.)

Table 2. Distance from Sectors to the Chief town of the District

Distance from sectors to the chief town of the district	Number of sector	Number of churches in the sector
Less than 5 km	1	4
5 - 10 km	1	3
More than 10 km	3	12
Total	5	19

Table 3 indicates the socio-economic activities of the population of Marovoay district. 99% of the populations in the district state are farmers, herders and traders.

Table 3. Socio-economic Activities of the District Population of Marovoay

Lines of business	Percentage of population
Cultivator – Breeding	95%
Trading	4%
Fishing	0.02%
Artisans	0.07%
Administration	0.91%

Statistics District State: June 2010

Organization of the Marovoay district.

Figure 1 indicates the organization of Marovoay district.

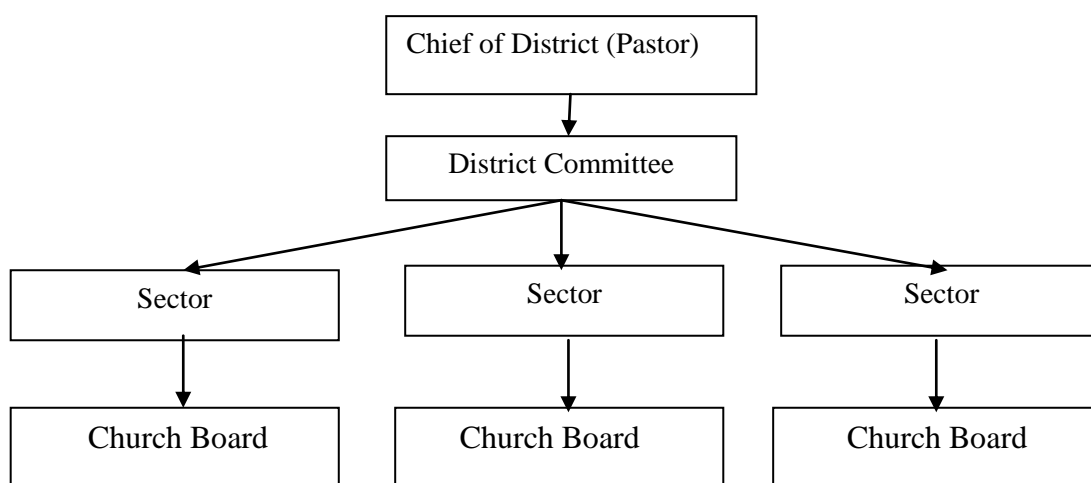


Figure 1. Organigram of the Marovoay District

Key Performance Indicators

We see just below the number of registered members but the number of active members is less than these figures. Table 4 shows the statistics of Marovoay District members . The missing members' rate of the last 3 years is 42% of those baptized.

Table 4. Statistic of Members of Marovoy District

	2009	2010	2011
Baptism	112	128	135
Active	65	74	78
Missing	47	54	57

Tithes and Offerings

Table 5 indicates the tithes & offerings of Marovoay District. In this table, the amounts between of tithes and offerings are big differences, very low and, less than 10%.

Table 5. Tithes & Offerings of Marovoay District

	2009	2010	2011
Tithe	9,285,344 Ar	11,568,225 Ar	15,485,545 Ar
Offering	652,342 Ar (7,02%)	842,575 Ar (7,20%)	1,258,485 Ar (8,12%)

State of Infrastructure

Most of churches buildings in the Marovoay district are in poor condition. None is compliant.

Table 6. State of Infrastructure in Marovoay District.

Churches	Good	Middle	Bad
19	0	6	13

Sabbath School

Table 7 shows the distribution of the Sabbath School Survey of Marovoay District.

Table 7. Sabbath School Survey of Marovoay District

SURVEY	2009	2010	2011
1 - Number of members of SS	1014	1121	1342
2 - Number of people possessing study guides (children, young, adult)	462	636	786
3 – Rate numbers of people studying guides	32%	35%	32%
4 - Number of baptized	742	982	1117
5 - Number of groups SS during the year?	3	4	3
6 - SS Offerings	412,634	622,857	878,564

Survey Methodology

Research Objectives

1. To evaluate the performance of the district.
2. Identify the blocking factor for the development of Marovoay district.
3. Identify and apply the solution (Leadership of Nehemiah in the rehabilitation of the Mother church to improve the performance of the Marovoay district).

4. Assessing the Development Program.

Research Methodology

Characteristics of the study site: Marovoay district (Regional Mission Mahajanga)

Type of study: Qualitative study

Study period: April 2012 - March 2013

Research duration: November 2011 - April 2013

Study Population:

- Church members
- Leaders (Elders)
- Non-Adventists

Inclusion criteria:

- Active members of the Church
- Ordained elders, based on 2011 – 2013
- Non-Adventist residents of Marovoay

Exclusion criteria:

- Apostate members
- Elders not appointed
- Non-Adventists visiting Marovoay

Sampling methods

For members, stratified random sampling: we formed strata in terms of the proportions of members by sector and Church.

Table 8 depicts the percentage of members per Sector.

Table 8. Percentage of members per Sector

Sectors	Percentage of members
Central Sector	41%
Manaratsandry	18%
Antanambao	21%
Ambolomoty	9%
Ankazomborona	11%

For elders: a focus group:

Non-Adventists are drawn randomly by the market during the day of the district's market.

Sample size:

$$n = \frac{\epsilon^2 \cdot p \cdot q}{p^2}$$

$\epsilon\alpha$ = z-score corresponding to the risk $\alpha = 1,96 \approx 2$ pour $\alpha = 0,05$

p = frequency

i = desired accuracy

For members: 96

Elders and Church leaders: 12

Non-Adventists: 30¹

¹ Sample Size Calculator - The Survey System,
<http://www.surveysystem.com/sscalc.htm> (June 2002)

Variables to consider:

Objectives 1 and 4: Evaluate the performance and evaluate the District

Development Program:

1. Church growth (number of baptisms)
2. Tithes and offerings
3. Infrastructure (Church)
4. Spirituality of the church members (vertical relationship: daily study of the Sabbath School Study Guide, satisfaction of prayer meetings. The horizontal relationship: the satisfaction of fellowship between the members of the church, opinion of the non-Adventist about Adventist members)
5. Leadership (the solidarity of elders and their capacity to mobilize church members)

Objective 3: Description of

- The preparation
- The implementation

Data collection:

Method and tools for data collection

For objectives 1 and 4: Evaluate the performance and evaluate the District

Development Program:

1- Canvas to complete reports from the district for the variables on the growth of the church, tithes / offerings.

2- Watching for the infrastructure.

3- Interview for members' spirituality assessment.

4- Focus group for the variables on leadership.

Results

Table 9 shows the general description of the members.) it indicates that the majority are members of the Central Sector (41%) and Tanambaro Sector (39%). 47% of the members are responsible (former Director of the church, heads of departments) and 45% have no responsibility. Half of those surveyed are aged less than 24 years (49%). Seniors are only 3%., 65.44% women and 34.56% are men. 25.14% are baptized for less than 2 years. 40.2% are baptized for over 5 years. The married are only 32.29%. 68.33% are cultivators and 10.26% are unemployed. Low schooling rate: 77.9% illiterate and primary level. 24.78 are illiterate.

Table 9. General Description of the Members

	N=96	
	Number	%
Sector		
Central Sector	39	41
Manaratsandry	17	18
Tanambao	20	21
Ambolomoty	9	9
Ankazomborona	11	11
Church		
Responsibility in the church		
Elder	7	7.29
Group Director	5	5.21
Department Director	14	14.58
Other responsibility	21	21.88
None	45	46.88
ND (not declared)	4	4.17
Age		
10 – 14	14	14.81
15- 24	33	34.19
24 - 35	27	28.59
36 a 60	17	18.11
> 60	3	3

Table 9(continued).

	N=96 Number	%
ND		
Genre	1	1.3
Male	33	34.56
Female	63	65.44
Date of baptism (year)		
< 1	15	15.34
1 a 2	9	9.8
2 a 5	32	34.22
6 a 10	33	34.87
>10	5	5.32
ND	1	0.45
Marital status		
Married	31	32.29
Single	63	65.63
ND	2	2.08
Profession		
Cultivator	66	68.33
Liberal job	11	11.16
Private salary	4	4.21
Functionary	3	3.44
Unemployed	10	10.26
Others	0	
ND	2	2.6
Schooling		
Illiterate	24	24.78
Primary	51	53.12
Secondary	19	20.31
College	1	0.56
ND	1	1.23

Table 10 shows the analysis of the members' spirituality.

Note: This is a qualitative study, it is not a ratio of 100%, but it takes all the answers and takes the 100% for each item.

Table 10. Analysis of the Members' Spirituality

	N=96	
	Number	%
Vertical relationship		
Learning of the SS study guide		
Study 7 times	22	23.11
Study 1- 6 times	25	25.78
0	37	38.77
ND	12	12.34
Attending prayer meeting		
Time		
Sabbath morning	92	96.35
Sabbath afternoon	52	54.22
Friday evening	34	35.45
Wednesday evening	21	22.01
ND	3	3.56
Satisfaction		
Satisfied	20	21.34
Dissatisfied	73	75.99
ND	3	2.67
Reasons for satisfaction		
I feel relieved	15	15.21
I am encouraged	18	18.34
I feel understood	18	19.13
Others	0	0
ND	2	2.56
Reasons for dissatisfaction		
Do not help me	70	72.88
Bring more discouragement	44	46.34
Others	3	3.21
ND	1	1.09
Opinion on the building of the main church		
Satisfaction		
Satisfied	15	15.35
Dissatisfied	79	81.98

Table 10 (continued).

	N= 96	
	Number	%
ND		
Reasons for satisfaction	3	2.67
This is the mindset that has importance		10.56
Suits our rural location		5.78
Other reasons		4.23
ND		2.92
Reasons for dissatisfaction		
Shame whenever the authorities visit	76	79.34
No more appropriate for worship	48	49.88
Do not give glory to God anymore	72	74.78
Too narrow	67	69.32
ND	2	2.34
Willingness to financially support a joint project		
District		
Willing	19	19.36
Not willing	72	75.41
ND	5	5.23
Reasons for willingness		
It is the work of God	17	17.21
God promised blessings	9	9.72
Brings inner joy	14	14.98
Other reasons	4	4.62
ND	2	2.56
Reasons for unwillingness		
Financial management is not clear	36	37.84
Pessimism	62	64.28
Has no money to give	67	69.79
Other reasons	3	3.46
ND	2	1.82
Horizontal relationship		
Satisfaction with the fellowship within the church		
Satisfied	18	18.37
Dissatisfied	76	79.07
ND	2	2.56

Table 10 (continued).

	N=96	
	Number	%
Reasons for satisfaction		
Sincerity	5	5.33
Mutual support	12	12.67
Warm relationship	6	6.38
Other reasons	4	4.45
ND	4	3.93
Reasons for dissatisfaction		
Discrimination	66	68.23
Prejudice	51	53.21
Gossip	34	35.87
ND	3	3.56
Willingness to support a joint project		
District		
Willing	22	22.38
Not willing	72	75.15
ND	2	2.47
Reasons for willingness		
Good advertising by the elders	12	12.53
Joy of being together	20	21.12
It is the work of God	15	15.57
ND	4	3.78
Reasons for unwillingness		
Being tired of failure	66	69.15
Insufficient advertising	69	72.11
Leaders do not empathize	33	34.25
Some poor are sidelined	26	27.45
Other reasons	5	4.78
ND	3	2.89

Vertical Relationship

Less than a quarter study every day the SS lessons. 38.77% never open the study guides in their homes. Just over half (54%) of those who go to church on Sabbath morning return to church on Sabbath afternoon. 35% attend the beginning of Sabbath meeting. And less than a quarter attend prayer meetings on Wednesday evening (22%).

Only 21.34% are satisfied with the functioning of the church.

What makes most people to come to church is understanding and encouragement.

72.88% think that the meetings do not help them, and nearly half (46.34%) are even more discouraged. 81.98% are not satisfied with the appearance of the building of the main church. 79.34% are ashamed. 74.78% say it is not anymore worthy of God. 69.32% say it is too narrow. Less than a quarter have no problem (15.35%). 19.36% are willing to support the work of God for the reason that is the work of God. 14.98% only enjoy the fellowship. The majority is not willing to support because they think it is a waste of money (64.28%).

Horizontal Relationship

Only 18.37% are satisfied with the sibling relationship in the church, the main reason is that they find support in the difficulties (12.67%). The main reasons for dissatisfaction are discrimination and prejudice (68.23 and 53.21%). 22.38% are being to support a project in the district. 21.12% enjoy life's group. The majority are not willing to support because they are tired of failure and need a better exhortation (69.15% and 72.11%). Table 11 indicates the Bivariate analysis determinants of member satisfaction factors for the prayer meeting¹

¹ Module 2 – Bivariate analysis. <http://www.nzssds.org.nz/node/55>. (23 Nov 2010)

Table 11. Bivariate Analysis Determinants of Member Satisfaction Factors for the Prayer Meeting¹

	Satisfied N=20		Unsatisfied N=73		P
	Number	%	Number	%	
Responsibility in the church					
Elder	5	25.00	2	2.74	0.0804
Group director	4	20.00	1	1.37	0.071
Head of department	4	20.00	10	13.7	Reference
Other responsibility	4	20.00	17	23.2	0.3976
None	2	10.00	43	58.9	0.024
ND(not declared)	1	5.00	3	4.11	
Age					
10à 14	6	30.00	8	11.2	0.2378
15à 24	9	45.00	24	32.6	Reference
24à 35	2	10.00	25	34.8	0.0478
36à 60	1	5.00	16	22.4	0.4276
> 60	1	5.00	2	2.74	0.4276
ND (Non declared)	1	5.00	0	0.00	
Gender					
Male	6	30.00	27	37.2	0.6433
Female	14	70.00	49	66.8	Reference
Years of baptism					
< 1	3	15.00	12	16.0	0.6042
1- 2	4	20.00	5	7.41	0.1213
2 – 5	6	30.00	26	35.6	Reference
6 – 10	4	20.00	29	40.3	0.3462

¹ Module 2 – Bivariate analysis. <http://www.nzssds.org.nz/node/55>. (23 Nov 2010)

>10	2	10.00	3	8	4.26	0.2916
ND	1	5.00	0		0.00	
Schooling level						
Illiterate	3	15.00	21	28.4	8	0.5029
Primary	5	25.00	46	63.0	1	Referenc
Secondary	2	10.00	17	23.9	7	0.6179
College	1	5.00	0		-0.63	
ND	0	0.00	1		1.37	
Learning the SS study guides						
7 times	15	75.00	7	9.84	0.0000	
1- 6 times	1	5.00	24	32.5	3	Referenc
0	1	5.00	36	49.6	2	0.6478
ND	3	15.00	9	12.1	2	
Opinion on the building of the church						
Satisfied	13	65.00	2	2.74	0.0000	
Dissatisfied	6	30.00	70	95.8	9	Referenc
ND	1	5.00	1		1.37	

The result is significant if $p < 0.05$

The identified determinant factor of member satisfaction for church meetings are: responsibility in the church, the more they are engaged in positions of responsibility, the more they are satisfied (10% / 58.90%) with $p = 0.024$. The next factor is age; most of the dissatisfied are old (34.86% / 10%) with $p = 0.0478$. Learning the SS lesson is also a factor: those who study daily the SS lesson are more satisfied (75% / 9.84%) with $p = 0.0000$. The last factor is the opinion on the main church, those who are satisfied in the physical appearance of the church are also satisfied by the church meetings (65/2.74) with $p = 0.000$

Table 12 shows how non-Adventists know the Adventist Church. The Adventist Church is well known: 86.34% of the Marovoay population is aware of its existence. The main church (Morafeno) is best known by non-Adventists (82.72%). Other churches are known about 20%. Non-Adventists believe that the activities of the church are also mixed and outdated as the appearance of the building of churches (67.22 and 83.38%). More than half believe that the church is divided (54.91%). Nevertheless, more than half (58.74%) consider Adventist as religiously devout.

Table 12. How non-Adventists know the Adventist Church

	N=30	
	Number	%
Knowledge of the existence of the church		
Yes	26	86.34
No	4	12.64
Not answered	0	1.02
Local knowledge of location of churches		
Morafeno	25	82.72
Other churches of the Central Sector	8	25.45
Churches of other Sectors	8	28.21
Opinion on the activities of the church		
Lukewarm	20	67.22
Divided	16	54.91
Obsolete Building	25	83.38
Religious fervor	18	58.74

Elders' Leadership

Table 13 shows the elders' leadership. In summary, the elders believe that their function is a heavy load.

- Mobilizing members: members are very difficult to mobilize because they do not respond positively to calls.
- There is a problem with the unity of elders.
- The various suggestions for improving the situation of the district of Marovoay: fervent prayer, an able leadership to control the situation is needed.

Table 13. Elders' Leadership

How do you see the role of the elder?

Very difficult, but we cannot give up when we are appointed.

Requires a lot of patience.

Discouraging.

I am experienced.

I do it because this role provides for me the blessing of God.

How easy is the mobilization of the members of Marovoay?

Very difficult to mobilize.

Once they begin to mobilize, quarrels begin as well.

Very reluctant, elaborate remain active.

Marovoay stubbornly long.

How is the solidarity of the elders?

There are those that dominate: the church is divided into three categories: members of the same families, the rich, the poor.

To avoid conflicts, it is better to keep quiet everyone in his place when we use mutual kindness, the situation improves

What are your suggestions for improving the situation of the church in Marovoay?

Need fervent prayer

Need a powerful pastor to counter the hotheads

Let troublemakers leave

Need leadership training

Data Analysis

1- Adventists' satisfaction about church meetings. The evangelical churches in Switzerland are similar to the District of Marovoay: 25.5% of satisfaction¹

2- Adventists' satisfaction about fellowship in the church: in the Church of Sudan only 13% were satisfied, 18% for Marovoay²

3- Willingness to support the work of God: 21.5% for the Church of Greater Montreal, 19% for Marovoay.³

4- Opinion about the physical appearance of the house of God for the Anglican religious community of Burundi, 46.24% believe that their church is not worthy of a place of worship. This is similar to the case of Marovoay 49%.⁴

Members' spirituality:

These three areas are indicators of the spirituality of the members. Thus, "if any of these aspects has a problem for a member, he is in a position of spiritual recession". This may cause the person leave the church after 1 to 12 months.

In the case of Marovoay district, over 70% have problems at these levels, which is why it is urgent to conduct research and implementation of solutions.

Synthesis from the local setting and Description of the Survey

¹ <http://books.google.fr/books?isbn=2830912152> (2006).

² <http://www.senat.fr/ga/ga-023/ga-0238.html> (13 Mai 2003).

³ <http://www.visionmondiale.ca/.../Qui.../VueSurLeMonde-2011-0506.pdf> (Mai/Juin 2011).

⁴ <http://www.france5.fr/c-dans-1.../duflot-et-l-eglise-la-requisition-37710> (4 Décembre 2012)

The strengths of the District:

1- The District is economically strong because the region is number two in Madagascar in rice production.

2- The number of baptisms during the past 3 years (2009, 2010, 2011): 375. One of the best results of the Regional Mission of Mahajanga.

3- The members are mostly young: 77.59%.

4- The existence of the church is well known by non-Adventists: 86.34%.

Table 14 shows the triage problems. Given the many problems, we must classify in three categories: most important, less important and residual. This arbitrary division does not have a final order of problems, but can identify the most important.

Table 14: Triage problems

Most important problems	Smaller problems	Residual problems
<ul style="list-style-type: none"> - 42% of registered members are apostasy - 38.77% did not study at all SS lesson - Only 21.34% are satisfied with the meetings of the church - 81.98% are dissatisfied of the main church - 79.07% are dissatisfied with the fellowship - 75.15% are not willing to participate in joint activities 	<ul style="list-style-type: none"> - The offering is one tenth of the tithe - 46.88% of the members have no liability - 24.78% of the members are illiterate - Less than 1/4 attend Wednesday meetings - 75% are not willing to financially support 	<ul style="list-style-type: none"> - More than half of the churches are at a distance of more than 10 km from the capital of the district - The men in the church are few - Only 32.29% of the members are married

The HANLON method is an instrument used to determine priorities. The extent and severity of the problem are 0 to 10. The effectiveness of the solution is 0.5 to 1.5. The feasibility of the intervention is obtained by adding the score attributed to P (economic feasibility), A (accessibility), R (resource availability), L (legality), each is rated 1 if possible and 0 otherwise. The value of (A + B) XC XD allows us to determine the priority problem.¹

Table 15. Criteria for Prioritization of Problems

Problems	Extent	Severity	Efficacy of the solution	Feasibility of the intervention						total	Rank
	A	B	C	P	E	A	R	L	D		
1. 42% of registered members are apostasy	9	8	0.5	1	1	0	1	1	4	25	3
2. 38.77% did not study at all SS lesson	7	9	1	1	1	0	0	1	3	34	2
3. Only 21.34% are satisfied with the meetings of the church	7	7	0.5	1	1	0	1	1	4	21	4
4. 81.98% are dissatisfied of the main church	9	8	1.5	1	1	1	0	1	4	57	1
5. 79.07% are dissatisfied with the fellowship	7	7	0.5	1	1	0	1	1	4	21	4
6. 75.15% are not willing to participate in	8	7	0.5	1	0	1	1	1	4	22	6

¹ Basic Priority Rating System.

<http://www.uic.edu/sph/prepare/courses/ph440/.../bpr.htm> (19 April 2004)

From Table 15, the priority is solving the problem for the dissatisfaction of the members on the church building.

After prioritization of the problem, fixing the objective is an important step.

Objective: By the end of 2012, transforming the obsolete building of the main Church of Marovoay into a building giving glory to God (must be fulfilled.) Table 16 shows the choice of strategies to be employed.

Table 16. Choice of strategies

Strategies	Relevancy	Technical feasibility	Financial feasibility	Acceptability
Strategy 1: Wait a few years for the District to be financially stronger	-	-	+	+
Strategy 2: Wait for the query response from international donors	+	+	+	-
Strategy 3: To depend on the few rich people in the District	-	+	-	-
Strategy 4: Financial self-sufficiency by the leadership of Nehemiah (participation of all members)	+	+	+	+

Strategy 1: Wait a few years for the District to be financially stronger. The situation is an emergency, we may lose 70% of the members in a few months, we cannot wait.

Strategy 2: Wait for the query response from international donors. Africa has its own resources. The God who blesses international donors can give the district of Marovoay the resources it needs.

Strategy 3: To depend on the few rich people in the District.

- They will not fund entire projects in a short time
- Later, they will be morally accountable in the work of God.
- The other members lose the opportunity to grow.

Strategy 4: Financial self-sufficiency by the leadership of Nehemiah (participation of all members)

- Depending totally on God.
- Not only the building will be built, but the spiritual life of all members of the District will be transformed.
- The disputes are resolved.

This analysis allows finding the best possible alternative: financial self-sufficiency by the leadership of Nehemiah (participation of all members).

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION AND EVALUATION

Design/Preparation

The researcher arrived at the Marovoay District in October 2011. Upon arrival, surveys of alumni, members, and even people outside the church were made. Three months later, in January 2012, researcher experienced the reality of the sayings of these people. Most members were discouraged, the former does not encourage. Their spiritual paralysis seemed to be an epidemic and I found that I was contaminated. I was sad because God was dishonored in this city. The Adventist Church was considered a poor church and unimportant.

Suddenly, I got an idea that it is possible to transform this situation, starting with the rehabilitation of the main Church of Marovoay. This church would be the most beautiful among all the churches of the city, even more beautiful than the others. The prestige of the Church would be highlighted, members would be deemed by their solidarity and unity. The glory of God would be seen by all the people of this district.

Commitment: Preparation of Chief of District

I knew that it was the vision from God. I did not refuse. I meditated on this vision, I took the Bible, I have received the promise of God, (Hag. 1:8; 2:23.) I was convinced that God led me to realize mission. The next Sabbath I fasted and committed myself before God to be His instrument to make this vision a reality.

Suddenly I was encouraged. I have found that with God's help, all the problems of the District Could be solved: the quarrels which the District was renowned for and its financial difficulties. My vision has been transformed; the problems have become very small in comparison with the size of the vision that God has given me.

I felt the call of God intensified in me. I am committed to God to be the leader of this change in the District. I decided in my heart that by the grace of God, I would make this vision a reality. I was ready to use all my strength and all my goods to the renovation of the main church at Marovoay.

From that moment, I was thinking day and night about how to accomplish this, like Nehemiah "I pondered them in my mind before taking action." Neh. 5:7.

Preparation of the Elders: February 2012

Share the vision: communicating the vision on a one on one:

I approached every elder personally in their home to share the vision. I told them that it was time to renovate the main church at Morafeno. I shared with them that God Himself who gave me this conviction. I first contacted the elders of the surrounding churches because their collaboration was needed. At the beginning, each told me of the problems: all the pastors before had the same project but failed because of infighting that prevented collaboration.

But when they saw my enthusiasm and my determination, they were not opposed to the program.

Preparing the Rehabilitation Committee: March 2012

After presenting the project to all the elders in the District, the next step was to convince the committee members in the District. So among them the rehabilitation

committee members would be selected.

Many of them were stubborn and quarrelsome, wanting to make other plans instead.

They were together for a Sabbath fasting. I presented the project to rehabilitate the main church. I told them that we had to first consult God about this project during the Sabbath. I asked everyone to be ready to share what God tells them at the end of the meeting.

During this time, I prayed intensely for the Spirit who placed the vision in my heart to also speak to each of them and destroy the partition walls that divided the District before.

The time had come when each of them would talk. Everyone walked to the microphone. The amazing fact was that everyone shared several Bible verses, but one idea was expressed: "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, says the LORD." (Hag. 1: 8).

No votes against. Everyone was excited because God had clearly spoken to them. There was suddenly a unity and a warm relationship that we hadn't ever seen.

The rehabilitation committee was set up. The criterion was that the committee members should be faithful people in all things. Nothing could be done without this commonality. Thank God we found the necessary people. The meeting of the committee was held the following day.

A week later, the action plan and the plan of the house was established. The estimate for the rehabilitation established: 40 million MGA. A large sum that seemed impossible to meet, but each had faith.

Preparing the Church members: April 2012

It was time to announce the program for church members. We have prepared a large meeting of the District. The time was right for the "Asara" period (period of financial difficulty) to be over. I measured the preaching and the message was: God is doing great things in our District. Based on Joel 2:21, God gave the order to renovate the main church. It will be a joint project of the district. The church will no longer be in disgrace. (Ps 84:11.) By participating in this project, each will be richly blessed. (Zech 1:17).

The most influential elders also spoke. They announced the plan and estimate. Each member was enthusiastic about the project. There were a few people who were discouraged and said that it was only a dream. But most of the members were determined and had faith.

We had two problems to face in the preparation of members: the spiritual weakness and strife.

Activity 1: Show the greatness of God and His ability to do great works.

There occurred a few events that weakened the District:

- The memory of previously aborted projects because of infighting.
- The mockery of other denominations.
- The protracted political crisis in Madagascar, weakening the financial situation of each. Members wondered if we should not postpone the project for a more propitious time.

Faced with these situations, God manifested His power as in the time of Nehemiah. Neh. 2: 20.

We decided not to tell at length the problems while the District slogan was "A New Beginning." A fresh start on all fronts.

Activity 2: Strengthen the members for their love of God

"And you shall love the LORD God with all your heart, and with all your soul, and with all your might." (Deut. 6: 5 KJV 2000).

This love for God should be manifested. God has shown His love for us by sending His Son.

David expressed his love for God by "bringing materials for the construction of the temple:" Moreover, because I have set my affection on the house of my God, I have of my own things, of gold and silver, which I have given to the house of my God over and above all that I have prepared for the holy house." (1Chr. 29: 3 KJV 2000).

Members were encouraged to show their love for God through their donations for the rehabilitation project.

Activity 3: Hang on to God's promises

The power of the Word of God was often remembered and valued. We ensured that the members lived daily by the promises of God. In all prayer meetings - Wednesday evening, Friday evening, Sabbath morning and afternoon - promises that the District was chosen for the renovation project were recalled.

Implementation

Objective: The transformation of the main church into a church giving glory to God thus improving to the performance of the District of Marovoay at the end of 2012

As the people in the time of Nehemiah, who worked together to rebuild the wall and at the same time fighting the enemy, we were to work hard in the renovation of the church and struggled against the weakness of the limbs. This spiritual education and exhortation to brotherly love had started from the preparation phase and it was continued throughout the process.

SO1: Strengthening members' spirituality by building a temple of the Spirit

Strategy: Strengthening spirituality through the preaching of the word of God

The elders and members of the rehabilitation committee were sent to visit the churches. The elders did not preach in their own churches, but went to other churches in the District monthly.

During the quarterly meetings of the District, the pastor, elders and church members shared an exhortation in the Bible and testimonies to one another.

During ordinary Sabbaths, Wednesday and Friday meetings, and home visits, these themes were recalled, so that even children knew about the rehabilitation plan of the house of God.

Activity 1: Show the greatness of God and his ability to do great works

Activity 2: Strengthen the members for their love of God

Activity 3: Hang on to God's promises

Members experimented complete trust in God's promises. They clung to the Word of God even if the future was uncertain. Without fear, they were not faith. This experience reminds us of the woman in the time of Elijah in 1 Kings 17: 14-15, which had only very little flour and oil, but because of the word of God, she gave completely. Members have literally had this experience.

SO2: Establishing members' fraternity at the district level

Strategy: Strengthening the bond of love between members of the church.

Activity 1: Apply the principle of equality and fairness in the district.

The problem was that the previous leaders fled the churches with problems, so that the situation worsened. But now we apply the equal treatment of all churches, regardless of the situations.

We, the pastor and elders, had frequently visited the churches, even the most remote. The elders were to alternate visits.

Previously, the churches were divided into three categories: churches of families, churches of the rich, and churches of the poor. There was no interaction between these churches. But in this "New Beginning", these categories were not even listed as they disappeared by themselves.

Activity 2: Cultivating the spirit of forgiveness among members.

Previously, the committee meeting time (3 hours) were spent to criticize people. And the offending person was singled out throughout the year.

We introduced the spirit of God who loves to forgive. Members were urged to apply it. I announced that I gave them five minutes to resolve all conflicts. After that, no one dared criticize others even though it had difficult situations; it has been continuities because of love. (Proverbs 10: 12 KJV 2000.)

Activity 3: Implement the principle that the whole Church belongs to all members even if they have their own local church.

All the churches of the District would contribute to the rehabilitation of the main church Morafeno. We erased the thought that "this is the church of Morafeno" and replaced it by "this is our church." This is where we keep our large assemblies, it is the

symbol of our denomination. We agreed to adopt in the future this method of collaboration for any church that needs renovation. Acts 1: 8 KJV 2000.

For that I have worked with elders and members of rehabilitation, so that members have quickly adopted this attitude and realized that the church belongs to everyone.

SO3: Creating a spirit of sacrifice for the work of God

Strategy: Strengthening the generosity to support the work of God

Each month, we held a meeting where offerings were collected for the renovation of the main church. Targets have been set in advance. Regular offerings and tithes were collected as usual, but the offering was collected for rehabilitation after the sermon. The offering consisted of three categories:

- It was firstly collecting the offering of children in bottles.
- Then the offering in envelopes.
- And finally, collected in baskets.

Not later than the Sabbath afternoon, the same day it announced the results obtained and compared it to the target.

Activity 1: Promote the contribution of children putting their offerings in bottles.

Children here have the habit of eating snacks every day. They were taught to sacrifice for Jesus. By donating some money to try their support for the work of God, they were educated to show generosity to God, and they enjoyed better health by eating less between meals.

Bottles with the word "rehabilitation" were distributed to all children in the District. These bottles were packed when they reported at the time of the offerings (Prov. 22: 6).

At the monthly meetings where a large collection was made, the children opened. The former is a call for children to bring their bottles. Children flock. They were dedicating a biblical promise and pray for them.

Activity 2: Divide the estimate by sector and church.

Each family was asked to make a project offering for three months and we distributed envelopes to achieve the goal of offering of the local church.

The total amount of 40 million MGA was staggered on over time. 10 million MGA was the first goal, not mention the 40 million MGA.

The rehabilitation committee, which included a representative from each church has divided the objective of 10 million MGA for four areas of the Districts. The division was made according to the capacity of each sector. Then each sector divided his goal among churches.

For members and their families, a different strategy was applied: the elders visited the churches and made known the project. They were doing the exhortation and appeal. Then the cards were distributed to members when they wrote the amounts that the Holy Spirit told them to give. They were granted a period up to three months to give them, they are themselves inscribed dates and frequencies that suit them. They were given envelopes to make offerings. Clear their receipts were then given by the treasurer.

The amazing fact was that the goal of every church was exceeded. We then proceeded to a fervent prayer that God bless each and allow everyone to fulfill his promise.

Everyone was encouraged to make every sacrifice. This was the period of the summer holidays and most of the members decided not to go on vacation. It was incredible.

At the meeting of the District on Sabbaths, all those who have made commitments advanced with their envelopes. A fervent prayer is for them and their promises are dedicated. This is the amount collected by this method is higher.

One couple had a problem and needed to treat infertility, but they preferred to postpone treatment in order to dedicate money for rehabilitation. Former was very ill, but he still tried to do his part. The most moving thing was seeing a mother whose job was to do the laundry; she had to enroll their children in school, but preferred to give money to the restoration of the church. I prayed to God: "My God, it is because of his love for you and this woman sacrificed her children, I beg you, speak. Result: the school year was postponed a week and her children were able to start normally the school year with other students. "Now, behold, in my trouble I have prepared for the house of the LORD a hundred thousand talents of gold, and a thousand thousand talents of silver; and of bronze and iron beyond weighing; for it is in abundance; timber also and stone have I prepared; and you may add to it" (1 Chr. 22: 14 KJV 2000).

Despite these challenges, the members were happy - without a shadow of regret - to support the work of God. It began in August 2012 and continued in October until December.

Activity 3: Conduct an offering called "vy very" ("Vy very" means sacrifice offering).

This is the third and final category of offering, according to the dictates of his heart. The objective was to involve everyone, even the most reluctant.

The Sabbath afternoon, it was announced the total amount derived from the three categories of offerings. The amazing fact was that the targets were always met. It took time to praise God for His blessings. It then announced the result of the work plan and specifications required. After then, members share their testimonies. Starting with the

pastor and elders because "it is always the leaders who must put their feet first in the water" that members follow the stories of extraordinary sacrifice which was heard.

Activity 4: "The cement operation"

Meet the first 10 million MGA in three months (July to September) was a very hard challenge. Indeed, previously, when the District wanted to buy sound equipment, it took two full years to bring 5 million MGA. Yet 10 million MGA enough for the foundation, bought iron and salary of workers. We had to temporarily discontinue the solicitation of money and find another strategy. The solution was the "cement operation." We need 200 bags of cement, which amounted to 4 million MGA. This need was urgent. The objective was divided sectors, then each church. Each member in sheets scored their contributions to provide for a period of 1 month. Since the work began, everyone was asked to bring his hand as soon as possible. The cement was obtained when necessary, the work has never been interrupted.

SO4: Highlighting the prestige of the church in building a main church meeting the required standards.

Strategy: Renovation of the old building into a modern building standards and conformity

Activity 1: Develop a plan to extend and modern rehabilitation with the estimate

The old main church was very old and very narrow. A rehabilitation project had previously been established, but we had to grind it and make it more modern.

Each was asked to give its opinion on the draft, but when we brought the ideas in prayer, we reached a consensus. The principle is "simple and tasteful."

Activity 2: To recruit qualified and experienced masons

After money, the second key to the project factor is the choice of builders. We had technicians capable, loyal, honest and fast. A Marovoay, it is difficult to find workers that meet these criteria. The rehabilitation committee prayed about it. We found a person living in the capital, Antananarivo, far away about 600 km from Marovoay. It is Adventist member since recently. His company specializes in church construction. They built the most beautiful and the largest church in the Union-Indian Ocean. He was slow to respond to our request. He said that he asked for a sign t (from) God because he has received three offers at the same time. The construction of the church at Marovoay was paid less and yet more distant to him. He received an answer from God: he will able to build the church Marovoay. That was a miracle!

Activity 3: Begin work

In October 2012, the construction company came; they proceeded to pray with the rehabilitation committee. The first stone was laid. We had 10 million MGA which was enough for the foundation, and the iron workers' wages.

In five days, they finished the foundation. They work quickly like machines. They demanded more money for cement. We gathered the 200 bags of cement needed. The work was uninterrupted as they dismantled the same time they were building. After October, we had to go to the roof and ceiling. Fundraising was resumed. Every two weeks, a large meeting was convened where the collection was made. The goal was achieved, the work continued without interruption. There was not a day when work was stopped because God has given us the necessary materials needed.

Activity 4: Follow up by the rehabilitation committee

The rehabilitation committee met weekly. The tasks performed in these meetings: empowerment, technical and financial report listing the objectives achieved the list of activities to be undertaken, change strategies if necessary.

Empowerment: I had to encourage and equip the team at the beginning of each meeting. I reminded them of the vision and promises of God.

Technical and financial report: detailed report of all situations. Learning objectives of the completion of fundraising, all thanked God for the victory.

During this time, the team reports of visiting the churches were received.

We also studied all the problems - because the technical staff was on site to see the progress - and seeking solutions.

List of activities to be undertaken: We took all decisions concerning the work to the next week and we also established the distribution of churches to visit.

Change strategies if necessary: An action plan was drawn up in advance, but if the situation changes, the committee was willing to adapt. For instance: "Operation cement" after receiving feedback about fundraising, we found that meet the 10 million MGA was hard for members, which is why we opted for the solicitation of cement.

Activity 5: Finishing the work

We were able to finish. At last, we collected 16 million MGA which was needed to finish. So it last for one month and a half. We used the system of previous fund raising.

On 15 December 2012, work was completed entirely: the church expanded and renovated building with new toilets. Workers' wages were paid. The Church had no debt.

Evaluation

The priority issue of the Marovoay district is to highly decrepit main church (no rehabilitation since its construction dated 1950). This is related to the spiritual problem of members. The argument that cancels all planned reforms to financial problem (tithes and offering), which reclassifies Marovoay among the least developed districts.

Objective of Project: By the end of 2012, to improve the performance of the Marovoay District

From these analyzes, we implemented a project that aims to Project Objective: By the end of 2012, to improve the performance of the district of Marovoay by the transformation of the main church into a church giving glory to God.

SO1: Strengthening members' spirituality by building a temple of the Spirit.

SO2: Establishing fraternity members at the District level.

SO3: Creating a spirit of sacrifice for the work of God.

SO4: Highlighting the prestige of the church in building a mother church meets the required standard.

The Project strategies: Leadership of Nehemiah.

Strengthening of spirituality through the preaching of the word of God.

Participation of all the churches in the extension of the Mother Church.

Collective experience of the implementation test the promise of God.

Implementing directives of God during the various stages.

Summary of progress of the Project.

Start date: February 2013 preparation (vision ...)

Early rehabilitation: October 2012.

Completion Date: December 2012.

Objectives of the Evaluation

- Strategic Assessment: aims to measure the appropriateness of the objectives of the intervention and problems to solve. The relevance of the objectives was sought.
- Evaluation of the process: to measure the degree of satisfaction of members.
- Evaluation of the effects: the effects of the project, the direct results and impact are measured. But three months this evaluation is carried out after the end of the project so we cannot yet measure the impacts.

Methodology

Survey period: 15-22 March 2013

1-For the strategic assessment: we used the four principles that have been observed during the period of the extension. The evaluation is done by observation.

2-To evaluate the effects, a second survey, "Survey 2" will be conducted to obtain data on:

- The performance of district.
- The effects on interest.
- Elders' leadership style.

The methodology is that of the first survey, "one survey." But a question about the relevance of the project is added. To interview members, we did not find the 5 members so we must work with many non-Adventist 91. Le survey participants did not change but since they were caught by chance so it will be new interviews.

Results and Discussion

Strategic Assessment:

- Confidence in the promises of God members have evidence for the district meetings of the strengthening of their faith in God's promises for the project.
- Solidarity of all the churches in the district during rehabilitation: the majority of them are present. The financial participation of all churches are recorded in the trésorier. 100% of sectors are depicted.
- Financial self-sufficiency through rehabilitation of goods in abundance from the LORD completion without help from outside.
- Fast, strong and neat work. For completion time in 8 weeks (October-December 2012). During the visits administrators Union Mission and they said that this is one of the best infrastructure throughout the Mahajanga

Impact Assessment

Spirituality of Member

About satisfaction for weekly prayer meetings, the appearance of the building of the main church, the fellowship in the church, the willingness to stand in District's project, we find that: the difference between two surveys is significant. Tangible change has occurred. But in studying the lessons of the Sabbath School, the difference is not significant. This requires more time and another project.

Table 17. Comparison of the spirituality of the members before and after the project

	Before the project N=96		After the project N=91		p
	Number	%	Number	%	
Vertical Relationship					
Learning the SS lessons					
7 times	22	23.11	26	28.24	0.0508
1 à 6 times	25	25.78	35	38.64	
0	37	38.77	26	28.45	
ND	12	12.34	4	4.67	
Attending the church meetings					
Satisfaction					
Satisfied	20	21.34	67	73.34	0.0000
Dissatisfied	73	75.99	23	25.34	
ND	3	2.67	1	1.32	
Opinion about the main church					
Satisfaction about the church building					
Satisfied	15	15.35	72	79.04	0.0000
Dissatisfied	79	81.98	18	19.81	
ND	3	2.67	1	1.15	
Horizontal relationship					
Are you satisfied with the fellowship in the church?					
Satisfied	18	18.37	59	65.18	0.0000
Dissatisfied	76	79.07	30	32.7	
ND	2	2.56	2	2.12	
Willingness to support a project of the District					
Willing	22	22.38	74	81.43	0.0000
Unwilling	72	75.15	15	16.79	
ND	2	2.47	2	1.78	

The difference is significant if p, 0005

There was a challenge in terms of tithes and offerings to the Mission: fear was to see members dedicated solely to rehabilitation and abandon regular tithes and offerings.

But great was our surprise to see that the percentage of offerings has increased.

We had even been praised by the Treasurer of the Mission.

Table 18. Tithes and offerings

	2009	2010	2011	2012
Tithe (Ar)	9,285,344	11,568,225	15,485,545	21,678,545
Offerings (Ar)	652,342	842,575	1,258,485Ar	3,251,701
Proportion Tithe / Offerings	7.2%	7.20%	8.12%	15.72%

Table 19 shows that between survey1 and survey2, the biggest change was in the opinion of the non-Adventist church activities.

Table 19. Opinion of non-Adventist

	Before the project		After the project		p
	n=30 Number	%	n=30 Number	%	
Knowledge of the existence of the Adventist Church					
Yes	26	86.4	26	87.78	0.8097
No	4	12.6	4	12.01	
No answer	0	1.02	0	0.21	
Knowledge of the location of the church					
Morafeno	25	82.72	26	85.17	0.3799
Other churches of the central sector	8	25.45	8	27.34	
Others sectors' churches	8	28.21	13	43.67	
Opinion about the activities of the Adventist Church					
Lukewarm	20	67.22	2	8.33	0.0000
Divided	16	54.91	1	3.45	
Obsolete building	25	83.38	0	1.31	
Religious fervor	18	58.74	15	48.52	

Bookseller leadership of former.

Table 20 shows the report of the finding.

Table 20. Report

What is the degree of relevance of the extension in relation to the project needs Marovoay district?

Very relevant because many problems have been solved

Very relevant because we were in danger

What is your feeling (satisfaction / dissatisfaction) about the renovation?

Totally satisfied: we saw a miracle take place

Totally satisfied: the work was completed quickly, no financial problems

Totally satisfied: this is the most beautiful church in Marovoay

What is your opinion about the leadership of the elders?

Satisfactory

Success with God

Begin to know how to lead

I learned a lesson about having a vision

How is the mobilization of members at Marovoay?

We were **surprised to see easy to mobilize?**

Big change: very cooperative

Demonstrated a new start

How is the solidarity of the elders?

Quarrels have disappeared

Brotherly love and lasting friendships

What are your suggestions for improving the situation at Marovoay?

Continue the project to other churches

Continue training for leadership

Continue prayer and claim the promises of God

The ancients have experienced success in their leadership. Their opinion about the leadership of the church has been transformed: they received the vision and enthusiasm that accompanies it. Table 21 shows the global assessment.

Table 21. Global Assessment

Situation	Strengths	Weaknesses
Present	Fast results: rapid rehabilitation work Induce other positive effects: <ul style="list-style-type: none"> • improving the spirituality of members • strengthening fraternity • the elders could taste the experience of leadership • stimulation of the spirit of sacrifice and financial self-sufficiency Potentiels	Insufficient to fill all the gaps time: improving" the daily study of the sabbath school needs time and other project Other activities are neglected (ay, evangelism ...) Risks
Future	The district is no longer ranks among the smaller districts. If we continue in this direction with the economic resources (the breadbasket of madagascar) and experiences can be among the most efficient	The time for reform is very short, if we do not continue the effort relapse is feared. If this project will be accompanied by another program (eg evangelization), there will be a balance in the life of the church '

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

SUMMARY

Marovoay District is one of the districts in a Regional Mission of Mahajanga, within the Indian Ocean Union. The District is the operational unit, hub implementation of all global organization activities. Yet the performance of Marovoay District was very low, very dilapidated main church (no rehabilitation since its construction dated 1950). This is related to the spiritual problems of members, the argument that cancels all planned reforms, the financial problem. (tithes and offerings). Over the past three years, 42% of members have left the church, and even those who attended church were not motivated.

To improve the situation of the district, our study aims to evaluate the performance of the District, to identify the blocking factor for the development of District Marovoay, identify and apply the solution (Apply Leadership Nehemiah by extension and rehabilitation of the mother church to improve the performance of the district) and to evaluate the development program.

Methodology

This is a prospective study conducted at the district level Marovoay including all the churches with members, alumni and non Adventist. Survey before and after the project was made by means of interviews to analyze spirituality members and to seek the views of non-Adventists on the dynamics of the Adventist church and focus groups to

determine the leadership of elders. The study period is April 2012 to March 2013. The study period is November 2011 - April 2013.

Results

Of the 96 registered users, 49% are under age of 24 years old. Females are 65.44% and male are 34.56%. Baptized for less than two years are 25.14%; baptized more than five years are 40.2%. The farmers are 68.33% and 10.26% are unemployed. The level of education is very low: 77.9% are illiterate and primary school level; 24.78% are illiterate.

The analysis of spirituality of 75 members revealed that 99% of them are dissatisfied with the functioning of the church. This is due to four key factors (statistically significant) have no responsibility in the church 46.88%, age 25-34 years 28.59%, the daily study of the lessons of the Sabbath School (only 23.11% study regularly, and 81.98% are dissatisfied with the appearance of the church) Non-Adventists have a bad opinion about the Adventist Church, 83.38% consider the church as an undeveloped church.

The analysis shows that the dissatisfaction with the appearance of the church building is the priority issue. We chose the goal of the project development the building: until the end of 2012, transforming the dilapidated main Marovoay Church in Church giving glory to God. The strategy is financial self-sufficiency by the leadership of Nehemiah. The preparation of the project began in April 2012 and was completed in December 2012.

- Strategic evaluation shows a success because all the objectives have been achieved: Trust in God's promises, solidarity of all the churches in the district during the rehabilitation, financial self-sufficiency through

rehabilitation goods in abundance from the Lord (completion without assistance from outside), work fast, strong and neat.

- Impact assessment shows significant positive changes (statistically significant): 73.34% of members are satisfied with the activities of the church. 68.18% are satisfied with the fellowship in the church, and 79.04% are satisfied with the appearance of the church building. But the study of the lesson Sabbath School has not been a big change: only 28.04%.

In the study, two-thirds of the members were dissatisfied with church activities and the investigation revealed four determinants that: have no responsibility in the church, age 25-34 year daily study lessons Sabbath School and dissatisfaction with the physical aspect of the church, which implies that non-Adventists believe the church as an undeveloped church.

We applied the leadership of Nehemiah the extension and rehabilitation of the main Church to improve the performance of the District. The work was completed in eight weeks, the project took nine months, including the preparation phase.

The objectives have been achieved and the evaluation shows that more than two-thirds of the members have become diligent in attending meetings of the church. There has also been a significant positive change in the fellowship and enthusiasm for the church.

Improving the performance of the district which is the aim of our study was obtained by the acceptance of the District Manager of the vision from God, commitment, and empowerment of the team is the leadership of Nehemiah. But the district's development requires a more stable project for 3 years rehabilitating other

churches District Marovoay still applying leadership de Nehemiah but accompanying other programs such as special youth project and the cure of souls.

CONCLUSION

This study to determine the performance of the District of Marovoay: very low study lessons Sabbath School, dissatisfaction of the majority about the fellowship in the church, and dissatisfaction with the functioning of the church. In summary, there was an urgent need to take action if the members were leaving the church shortly.

Two-thirds of the members are dissatisfied with the functioning of the church. This is due to four key factors (statistically significant) have no responsibility in the church 46.88%, age 25-34 years 28.59%, the daily study of the lessons of the Sabbath School (only 23.11% study regularly, and 81.98% are dissatisfied with the appearance of the church) Non-Adventists have a bad opinion about the Adventist Church, 83.38% consider the church as an undeveloped church.

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Improving the performance of the District, the goal of our study requires the conviction of district chief leader of his vision, commitment and empowerment of the team, depending entirely on God. Under the leadership of Nehemiah, spirituality is a priority in this process. Everything is done by God's love, claiming His promises. That leads members to contribute with enthusiasm and by doing so they will be blessed.

This study is limited by the short duration of the project completion and evaluation (3 months: December 2012- March 2013). So it was unable to assess the impacts of the project but we measure the direct results.

We propose another study with a 3-year project applying the leadership of Nehemiah for the rehabilitation of all the churches in the district, but accompanied by another project as special youth project or other projects pastoral care.

RECOMMENDATIONS

This work has allowed us to highlight the existence of many problems within the District, including members of dissatisfaction about the state of the church building that has an impact on their spiritual lives (very low rates study of the Bible and church attendance). Members need understanding and encouragement, so only 19.36% are willing to support the work of God: most are reluctant because they think it is a waste of money (64.28%) and tired of aborted projects and are dissatisfied with forms of exhortation (69.15% - 72.11%). In view of these problems, after applying the leadership of Nehemiah, we make the following recommendations:

1 - Leaders must be properly prepared spirituality, receive a vision from God and commit totally. They must share their vision to its employees, such as elders and church officers, to empower his team and have the same vision. They will be able to urge church members. This will bring a unity of spirit in the whole church about the project.

2 - It is important that the leaders have completely confidence to God's word (His promises) and personally experimenting with their families and churches in the completion of specific objectives and reporting.

3 - The ideal is that each member contributes to love the work of God by its financial resources, talents, time, in a spirit of sacrifice. The leadership of Nehemiah is

one of the most effective that we applied in the District of Marovoay urging church members to be collaborators of God means.

- The District has adopted Marovoay experience as Morafeno action model for the renovation and construction of other churches to make churches compliant. But it is necessary that the District is not only focused on building construction and neglects other activities.
- Maybe it will be for other programs to develop the District, but the important thing is to maintain the leadership model applied in the construction of the Morafeno Church.
- It turns out that when the leadership of Nehemiah is applied, with an emphasis on spirituality, all obstacles are overcome, such as discouragement and strife.
- This experience could serve as a model for a District other than Marovoay because the leadership of Nehemiah is effective to enhance the performance and the spirituality of the church.

APPENDICES

APPENDIX 1: GUIDE FOR FOCUS GROUP OF ELDERS

1. How do you find the elders' works?
2. What is your opinion on the mobilization of members?
3. What can you talk about the solidarity of the elders in Marovoay district?
4. What are your suggestions for improving the performance of the Marovoay district?

QUESTIONNAIRE ON "APPLICATION OF THE NEHEMIAH 'LEADERSHIP IN THE REHABILITATION OF THE MOTHER CHURCH TO IMPROVE THE PERFORMANCE OR THE MAROVOAY DISTRICT."

Questionnaire number:	Place :
Date of survey:	

GENERAL DESCRIPTION OF MEMBERS

	Asking questions		
Q1	1 - In which sector it belongs to your Church?		
Q2	2 - What is your responsibility in your church		
Q3	3 - How old are you?		
Q4	Gender		
Q5	You are baptized for how many years?		
Q6	Are you married?		
Q7	What is your occupation?		
Q8	What is the highest level you have reached of education?		
	ANALYSIS OF SPIRITUALITY OF MEMBERS		
Q9	Daily study of the Sabbath School lesson: how many days per week for you?		
Q10	Assistance to the prayer meeting: what		

	day did you attend?		
Q11	Are you satisfied with prayer meetings?		
Q12	Why are you satisfied?		
Q13	Why are you not satisfied?		
Q14	Are you satisfied with the infrastructure of mother Marovoay Church?		
Q15	Why are you satisfied?		
Q16	Why are you not satisfied?		
Q17	If the district wants to set up a project that needs financial support, are you ready to participate?		
Q18	Participate, why?		
Q19	Not participate, why?		
Q20	Are you satisfied with the brotherhood within the Church?		
Q21	Why are you satisfied?		
Q22	Why are you not satisfied?		
Q23	Are you ready to participate if your church has a Project?		
Q24	Participate, why?		
Q25	Not participate, why?		

KNOWLEDGE OF NO ADVENTIST PEOPLE ABOUT ADVENTIST CHURCH

Q26	Are you aware of the existence of the Adventist Church in the District of Marovoay?		
Q27	You know where are located Adventist churches		
Q28	What do you think about the dynamism of the church?		

APPENDIX 2

OLD MORAFENO CHURCH



NEW MORAFENO CHURCH



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