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ABSTRACT

FORMATION AND IMPLEMENTATION OF A LEADERSHIP
DEVELOPMENT PROGRAM FOR THE SOUTH MALAWI
FIELD OF THE ADVENTIST CHURCH IN AFRICA

by

Elphes W. Luwani

Adviser: Stanley E. Patterson

ABSTRACT OF GRADUATE RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: FORMATION AND IMPLEMENTATION OF A LEADERSHIP
DEVELOPMENT PROGRAM FOR THE SOUTH MALAWI
FIELD OF THE ADVENTIST CHURCH IN AFRICA

Name of researcher: Elphes W. Luwani

Name and degree of faculty adviser: Stanley E. Patterson, PhD

Date completed: February 2011

Problem

The South Malawi Field membership for 2005 was characterized by an annual growth rate of just 3 percent, which was quite low compared to other parts of the Malawi Union. Furthermore, 74 pastors and their laity baptized only 164 members total on average while apostasies claimed as high as 26 persons per year. Therefore, this research aims at discovering the effect that equipping pastors and church leaders with effective leadership skills might have on addressing the challenges that seem to inhibit growth in the South Malawi Field.

Method

A body of up-to-date literature focusing on leadership and management skills applicable to the work of pastors and church leaders will be reviewed. This will involve a critical examination of spiritual journals, books, as well as extending to the vernacular literature.

The extent to which the various elements of effective leadership skills are practiced in the South Malawi Field will be examined by use of a questionnaire survey. By means of interviews, a selected sample will be drawn from a population of pastors and church leaders of the South Malawi Field. Statistics will be drawn and thematic data analyses will be employed to reveal the results.

Results

The expected results emerging from this research include the following: prioritized or ranked list of leadership skills for pastors and church leaders that will effectively address the membership growth challenges of the South Malawi Field. The extent to which the various elements or variables of leadership skills are practiced in South Malawi Field by attributes (experience, education level, location and tribe served) are discussed and recommendations made.

Conclusion

The aim of the project is to develop and implement a strategy for leadership development for the South Malawi Field pastors and church leaders to enable them to serve more effectively for the growth of the church in South Malawi Field. Conclusions are drawn from the results and the extent to which effective leadership skills are practiced

for the South Malawi Field. The Malawi Union was benefited by the results of the seminars that were conducted during implementation of this study. In the same way, countries outside Malawi are expected to benefit through general application of the findings.

Andrews University
Seventh-day Adventist Theological Seminary

FORMATION AND IMPLEMENTATION OF A LEADERSHIP
DEVELOPMENT PROGRAM FOR THE SOUTH MALAWI
FIELD OF THE ADVENTIST CHURCH IN AFRICA

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Elphes Luwani
February 2011

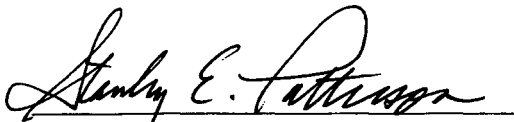
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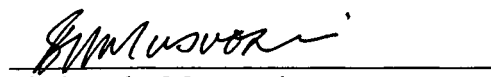
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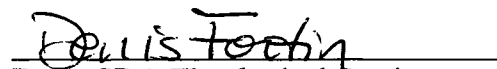
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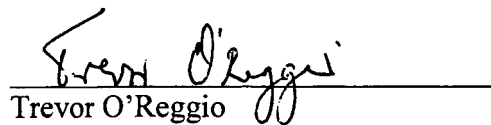
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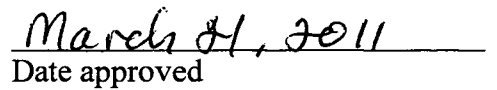

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ACKNOWLEDGEMENTS

May I show my appreciation to several people who were important figures and encouraged me during the time I was writing my dissertation. My special appreciation goes to my beloved wife Catherine who was very supportive and understanding. I also thank my children who were patient enough with me; there were times they missed me as their father when I was writing the paper.

Further, I acknowledge the support of my project advisor Dr Stan Patterson from Andrews University, Berrien Springs, Michigan; Mr Thom Mpinganjira; Dr Skip Bell, project supervisor from Andrews University, Berrien Springs, Michigan; Dr Charles Siyasiya; Mr Gomani Nguluwe; Mr Henry Shamu; Dr Samuel Likumbo; Dr Simbarashe Musvosvi from Helderberg college, South Africa; Mr Jones Chidothe; Dr Grant K. Kululanga from Malawi University (Polytechnic); Henry Kamowa; Stuart Chirambo; friends, relatives, and all who wished me success.

CHAPTER 1

INTRODUCTION

Purpose of the Project

The purpose of the project was to form, develop and implement necessary leadership skills for pastors and laity in the Southern church of Malawi for the purpose of enhancing membership growth in its church.

Statement of the Problem

The South Malawi Field membership in a period of five years from 2004 to 2008 was growing at a very slow rate in a national population of about 6, 084, 428.¹ Though numerous evangelistic crusades were conducted by pastors and laity; each pastor was allotted to conduct an average of four crusades and the laity was expected to do more. The church registered three percent as the average growth rate. It is only in the last two years that the church gained 13 percent. From the total membership of 839,631 the church experience 27,505 losses.² The problem of this project was to develop and implement a leadership training program so that pastors and lay leaders themselves might address the growth issues in South Malawi to improve membership growth.

¹Malawi Population and Housing Census, *Statistical Report* (Blantyre, Malawi: Cris/Fatani Offset Printers, 2000).

²South Malawi Field Secretariat, *Statistical Report 4th Quarter Files* (South Malawi Field Secretariat, 2008). Unpublished.

Statement of Task

The task of the project was to formulate, develop, and implement a strategy to equip the South Malawi Field pastors and laity with necessary leadership skills. The outcomes of the project had been evaluated by the reports collected from all districts.

Justification for the Project

For the past five years, the South Malawi Field of the Seventh-day Adventist Church in Africa has experienced a high rate of apostasy and relatively low rate of baptisms. There is a need to develop and implement strategies to meet the challenge. In order to achieve the goal, pastors need to be introduced to necessary leadership and administrative skills to equip church leaders for both in-reach and out-reach ministries in the church.

Description of the Project Process

Theological reflection has been centered on three biblical leadership competencies: team building, mentoring, and affirmation. Additional literature research was done by reviewing current literature on leadership and management by both Christian and secular authors. Current data were collected from the government and church to give a clear evidence of the growth/decline rate of the church. In addition, strategies were developed and implemented to improve South Malawi Field leadership skills. An evaluation was done to determine the effectiveness of strategies and the report on the findings was sent to the Malawi Union to distribute to all the Mission Fields.

Project Expectations

This project will assist in transforming pastors, administrators, and laity in Adventist church in Africa into more effective visionary leaders. I have been motivated to

develop personal leadership skills for effectiveness.

Definition of Terms

Abundance mentality: the belief that resources are available when vision, action, and progress are present.

Administration: the process of planning, organizing, leading, and controlling the use of resources to achieve desired goals.

Affirm: to state firmly or publicly that something is true or that you support something strongly.

Analysis: study or examination of something in order to understand more about it.

Credibility: the quality that somebody has that makes people believe or trust him.

Crusade: evangelistic meetings.

Decentralize: to give some of the power of a central government or organization to smaller parts of the same system.

Decline: a continuous decrease in the number, value, quality of something.

Disciple: a person who believes in and follows the teachings of a religious or political leader.

Empowerment: the act of giving somebody power or authority to do something.

Equip: to provide yourself, somebody, or something with the things that are needed for a particular purpose or activity.

Evangelize: to preach the good news of the soon coming of Jesus Christ.

Facilitator: a person who helps somebody do something more easily by discussing problems or giving advice, rather than telling him/her what to do.

Formation: the action of forming something.

Hierarchy: a system, especially in a society or organization, in which people are organized in different levels of importance from highest to lowest.

Hostile: very unfriendly or aggressive and ready to argue or fight.

Induction: a process of introducing somebody to a new job, skill, or organization.

Invalidate: to prove that an idea, a story, or an argument is wrong.

Leadership: An art of communicating vision, or an interpersonal influence exercised in situations and directed through a communication process, toward attainment of a special goal or goals, or of one person getting others do something.

Metaphor: a word or phrase used in an imaginative way to describe somebody or something else, in order to show that the two things have the same qualities and to make description more powerful.

Minimal: very small in size or amount; as small as possible.

Parable: a short story that teaches a moral or spiritual lesson, especially one of those told by Jesus Christ.

Per capita: for each person.

Recruit: to find new people to join a company or an organization.

Soul winning: to call or invite people to Jesus Christ through preaching from the Bible.

Sponsor: a person or company that supports some people by paying for their training or education.

Stewardship: the act of taking care of or managing something.

Theology: the study of religion and beliefs.

Theses: (thesis) singular, a long piece of writing completed by a student as part of a university degree, based on his/her own research.

Limitations

The research project was meant to focus on the South Malawi Field of Adventist church in Africa from the years 2004 to 2008. Some references were made for the North Malawi Field and Central Malawi Field. The leadership skills introduced could be applied anywhere in Africa and outside the continent.

The limitations will be dependent on availability of financial resources and by the scheduling of activities by higher organization which will interfere with my implementation.

CHAPTER 2

A THEOLOGY OF PASTORAL LEADERSHIP

Introduction

In this chapter, we are going to focus on the theology of pastoral leadership and mainly, on Jesus as a model leader and how He led His ministry. We are also going to focus on the methods He used to develop His ministry, the responsibilities of his team, and how He implemented the method He developed. The purpose is to equip the reader with necessary biblical leadership skills.

Jesus as a Model Leader

The Scriptures explicitly show Jesus building up a team of leaders He worked with, which marked the formation of His ministry. There are several methods of leadership development He used to build His team members for the ministry—modeling, mentoring, relationship building, and many others.

Team Building

Barclay gives one of the ways Jesus used in choosing His team members. He indicates that there was a large group of people from which He selected the leaders.¹ The

¹William Barclay, *The Gospel of Matthew* (Philadelphia: Westminster Press, 1975), 80.

Pulpit Commentary gives the method Jesus used in choosing the team members.²

Jesus began His ministry first by building a team of leaders to work with. He was a model leader to the society in many aspects of life. He was a model leader of the past and He is also a model leader of the present time. The word “model” means “a figure to be reproduced in another material or thing, an ideal thing or person.” If Jesus was a model leader, it meant He was a figure to be reproduced in other persons, an ideal leader worth emulating, and an exemplary leader. For this reason, it is important for pastors, administrators, and laity to take Jesus as their model leader.

A model leader comforts and gives security, gives hope and defends his followers. He empowers and delegates, gives authority and distributes responsibilities to his followers. A model leader shepherds and directs; to lead and gives or shares his vision with his followers. He also creates and develops, builds creatively and transforms his followers. Finally, he counsels and provides, gives wise counsel or advice and provides the means to his followers (Isa 40:1-31). Any leader who can put the above statements into practice will experience a tremendous growth of his church/organization.

The team of leaders Jesus chose for His ministry were called the disciples. There are many who confuse a disciple from an apostle. The Greek word for disciple is “mathetes,” which refers generally to a student, pupil, or apprentice. To make it clearer, he is a follower of a master, spiritual leader/teacher, religious leader; one who lives by the teachings and lifestyle of his master; one who abides by the standard and ideals set by his master; one who complies with the desires of his master. While an apostle in Greek

²H. D. M. Spence-Jones and John M. Lang, *St. Luke*, The Pulpit Commentary 37-38 (New York: Anson D. F. Randolph, n.d.), 120-121.

language is “apostolos,” meaning one who is sent with a special task as a fully authorized representative of the master/sender. He acts as an ambassador.

It is important for the pastors, administrators, and laity to know that after God has chosen a team of leaders for them to work with, they must equip them to be true “mathetes” in character for the growth of the church or organization. They must be taught to know that a true Christian disciple must deny himself, take up his cross and follow Jesus (Matt 16:24). In case pastors and administrators have doubts on God’s providence, they can assess the called by asking several questions for verification: (1) Would the individual add positive attitude and unique value if accepted into the ministry? (2) Is the individual feeling hungry to become something more than what he is now? (3) Would the individual play an important role in the ministry? (4) What positive characters exist that may be seen as negative behavior? The questions will help the leaders to know if the individual was called by God or not.

Nichol gives an explicit account of who chose the other. In actual fact, the call was not based so much on their desire, as upon His (Jesus).³ He told them that it was He who called and not they who called Jesus. Leaders must know that in the ministry, it is God who calls leaders and not the other way around. It is God’s pleasure to choose whom He sees fit for His work. The idea of choosing people to work for God before presenting the matter in prayer to God is not biblical. Similarly, it is not biblical to push oneself into the ministry; only if one feels compelled and called by God should one join the ministry. In many cases, it is the intruders who help to kill the growth of churches.

³“Interpretation on Mark,” *SDA Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald, 1956-1980), 5:593.

Nichol indicates that no specific reason was given to explain why 12—no more and no less—were chosen.⁴ White indicates that Jesus called the 12 leaders, not to authority, but to service, the strong to bear the infirmities of the weak.⁵

It is important for leaders to know that those who are called into the ministry are not called to be served but to serve, to influence others to the kingdom of God. It is a sacred job that requires God to send you a call; it is God who selects, initiates, and approves your entry into the ministry. He selects people from among people; in His all-knowing knowledge, He selects those whom He sees fit for the ministry. This fitness is regardless of gender, position, color, class, geographical location or language. Those called are not better than the uncalled. In His omniscience, He has set some apart for the special mission to be carried out for the salvation of His people. They need to ask God what their role is in the plan of salvation and He will reveal it to them.

White gives the criterion Jesus used in building up the team. Jesus selected men who were willing and able to learn, whose characters might be transformed.⁶

It is important for pastors, administrators, and laity to know that no man is perfect in the sight of God. It is God who makes the hearts of people to be perfect; God chooses people/members who are willing to work with Him and it is when one yields to God's will, that his character becomes Christ-like. God is pleased to call such people into His ministry. God calls people to different missions: fundraising, charitable programs, medical, volunteer, industry, teaching, and many others for church or organizational

⁴“Interpretation on Mark.”

⁵E. G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press, 1940), 550.

⁶*Ibid.*, 592.

growth. Matthew indicates that the formation of the ministry of Jesus did not depend upon the people who were knowledgeable about His work (Matt 3:18-22).

Jesus handpicked the men He teamed up with for His ministry. He picked them from the sea—fishermen—and from the land in the case of Matthew, a tax collector. Those who caught fish were given another occupation (fishers of men) and Matthew, (collector of men’s hearts) for Jesus.

Nichol indicates that a larger number of disciples accepted the call as full-time workers while a few were part-time workers. Those who followed Jesus on a part-time basis were James, Philip and Bartholomew.⁷

There is nowhere in the Bible where it shows that Jesus failed to build a team of leaders. The Bible indicates that Jesus handpicked His leaders for the ministry. It is important for pastors, administrators, and laity to know that Jesus had a commendable reputation, but some influential leaders of the society (Pharisees and Sadducees) did not like Him. When He called the disciples, no one refused. It was His reputation which drew the disciples to His ministry. It is an important point for leaders, administrators, and laity to take note of for the growth of the church or organization. Leaders should emulate Christ’s example; they must be exemplary in their day-to-day lives, members see what their leaders do and they do not talk about them much, but they observe. Many churches and organizations whose leaders emulate Christ’s example experience growth.

The team of leaders Jesus called into His ministry had different occupations. There was no one who was once a church leader. God’s work calls for members from

⁷“Interpretation of Matthew,” *SDA Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald, 1956-80), 5:374.

different occupations and backgrounds to work for Him. In His omniscience, and power, God perfects and orients His leaders. It does not happen suddenly. It is the duty of the called to read a lot to be approved by the One who called them into the ministry (2 Tim 2:15). Ministry is not a place for lazy leaders. The belief many pastors and administrators have of not developing themselves academically and professionally is not biblical. They must engage themselves in the deep study of God's Word and related literature for the growth of His ministry.

Jesus allowed some disciples to do part-time work; it does not mean that these were less important or called more than those who were full-time. Jesus allowed a mixture of that kind to give an example to leaders that there is no one who works more than the other in the sight of God in His ministry. The parable of the workers in the vineyard in the Scriptures does not contradict Christ's idea of accepting part-time workers in the ministry. The hired servants who worked part-time received equal wages with those who toiled the whole day (Matt 20:1-16). In this parable, Jesus wanted to teach His disciples that it does not matter how long people have been serving the Master, God sees them equally important in service with the one who joined later or a part-time worker. They will both receive eternal life.

Affirmation

Matthew indicates that Jesus knew the team needed some affirmation in order for them to own the task (ministry). Since the team was newly recruited, it needed some assurance or ratification to the new appointment. He told them a parable of the Kingdom of Heaven. He said that the Kingdom of Heaven was like a man who called his servants, gave them his possessions, and went away. Before he left, he gave each one of them

some talents; to the first, he gave five talents, to the second, two talents, and to the last, one talent (Matt 25:14).

It is important for leaders to know that after a team has accepted their task, they must be affirmed into the ministry. The parable in (Matt 25:14) indicates that Jesus affirmed His leaders by entrusting them with some responsibilities. Let pastors, administrators, and laity delegate responsibilities to the new team who are working with them in churches and organizations. Each team member feels affirmed and accepted if they are entrusted with some duties.

The Pulpit Commentary indicates that the amount entrusted to each servant was no more than, he could handle wisely in the estimation of his master.⁸ It is important for leaders in the church and organizations to know that each team member is given work to do according to his/her ability. Each team member must be affirmed that each one of them has a special work to perform for God. There are some who are entrusted with much and God expects them to render to Him as much as he/she was given. From those who are given less, He expects a smaller proportion. However, no matter whether much or less, if well utilized, our talents will help the development of the church or organization.

Matthew indicates that Jesus continued explaining to his disciples what each servant did with the number of talents he received (25:15-19). The Scriptures clearly say that the one who received five went into business and gained five more talents, the one with two did likewise and made a profit of two more talents, but the one who received

⁸A. Lukyn Williams, *St. Matthew*, The Pulpit Commentary 33-34 (New York: Funk and Wagnalls, n.d.), 495.

one talent buried it in the ground. After a long time, the Lord of the servants came and asked them to give an account of the talents each was given (vv. 15-19). Jesus told His disciples the results of their stewardship. He said that the Lord of the servants congratulated both the one who had five and the one who had two talents for being industrious and producing profits from talents given to them. He invited them to enter into the joy of their Lord. However, the servant who buried the talent of his Lord received a condemnation. The Lord rebuked him for not being wise enough to deposit it into the bank to earn interest. The Lord demanded the talent from him and ordered it to be given to the one who had ten. Then Jesus concluded the parable by telling His disciples that to the one who has, more will be given and he will have in abundance, but, it will be taken away from the one who has not used it and he will be cast out into darkness where there will be crying and gnashing of teeth (Verses 19-30).

It is important for the church and organizational leaders to know that each member of the team has been entrusted with special abilities to function. There are some who are entrusted with many, others with just a few, but all of them will be required by God to give and account. Each ability has its own place in the church or organization; no ability is more important than the other. The one who has many should not boast over those who have few and those with few should not feel belittled by those with many. Similarly, leaders should not put their focus on those with many and overlook those with fewer. It is the duty of leaders to know the abilities of each team member and affirm them. If team members know that they are recognized as worthy disciples for the ministry, they will work hard, and if they know their abilities, each one of them will have direction and there will be high performance and productivity.

Those in leadership positions should practice great care with team members who have fewer abilities. They need affirmation and encouragement that although God entrusted them with fewer abilities, they are also important team members in the ministry. It is easy for team members with fewer abilities to be discouraged and think they are less privileged than those with many and they consequently become dysfunctional. The leaders should encourage each team member to put into practice the abilities entrusted to them by God. Still, there could be some members who find it difficult to know their abilities; it is the duty of the leaders to help each member discover his/her ability and put it into use for the development of the church.

Nichol indicates that one of the objectives Jesus had with the parable was to “increase His holdings.”⁹ Jesus’ purpose in entrusting each team member with talents was for them to increase His treasure. It is a very important idea for the leaders to take note of; leaders must help each team member to focus on faithfulness and productivity.

White indicates that the talents Jesus gave to his disciples represent the gifts and blessings imparted by the Holy Spirit.¹⁰ In short, White brings the idea that the talents entrusted to the disciples were spiritual gifts. Paul lists some of spiritual gifts in the Bible. There is the gift of prophecy: to challenge others by declaring God’s truth and calling for action; the gift of service or ministry: to serve others and meet their needs; the gift of teaching: to explain truth so that others can understand and apply it; spiritual gift of exhortation: to encourage, strengthen, and inspire others to be their best; the gift of

⁹“Interpretation of Matthew,” 5:510.

¹⁰E. G. White, *Christ’s Object Lessons* (Washington, DC: Review and Herald, 1941), 372-375.

leadership: to generously share what God has given; the gift of mercy: to empathize with, cheer, and show compassion to those who are hurt (Rom 12:3-8). The spiritual gifts were entrusted to members for the edification of the church. It is the duty of the pastors or administrators to introduce them to members of the church. There are some who do not know their spiritual gifts. Each team member must be taught how to use his/her gifts for the edification of the church. As team members are taught how to discover and use their spiritual gifts, they feel affirmed in the ministry and there will be high performance which results in high productivity.

White indicates that Jesus used this parable to indicate that the Lord of the servants was Jesus Himself and the servants were the disciples themselves whom He had called into leadership positions. The goods mentioned were the leadership responsibilities entrusted to them. The man traveling into a far country represented “Christ who, when speaking this parable was soon to depart from this world to His Father and shall come again.” The servants represented his disciples or leaders who were given abilities in the form of talents.¹¹

The essence of the parable is that Jesus called pastors, administrators, and laity (leaders) into His ministry for service. Jesus Himself is the Master of them all. He ascended to His Father and will come again and require each leader to give an account of the responsibilities entrusted to him/her. Only those who fail to give an account because of failure to produce will be condemned.

White indicates that Jesus continued affirming the twelve leaders by giving them

¹¹White, *Christ's Object Lessons*, 325-326.

a reward for being faithful and industrious. The reward will be the inheritance of the heavenly kingdom.¹² Willcock indicates that the one who did not trade his only talent represents the disciples who after being given small responsibilities and being affirmed, did not produce and will be condemned to eternal punishment.¹³

Jesus: Ministry Development

There were several methods Jesus used in developing His ministry. Simeon indicates that all twelve disciples had serious defects when He called them. “The benefit of His prayer was fully manifested as soon as they were endued with power from on high” and made them able leaders (except Judas). He continues to say that Jesus planted the divine character that produced the fruit of a Christ-like character.¹⁴

It is important for leaders to take their time praying for their team members. We are living in a sinful world and we cannot do without prayer. Each leader must pray for the spiritual growth and health of the church, as well as for unity. Ministerial work is sacred and requires those who are called to communicate with the Owner of the ministry for growth.

Sharing Vision

White indicates that after Jesus had formed His ministry, He had a task of developing it.¹⁵

¹²White, *Christ's Object Lessons*, 361.

¹³J. Willcock, *St. Luke, The Preacher's Complete Homiletical Commentary on the New Testament* (New York: Funk and Wagnalls, 1894), 511.

¹⁴Charles Simeon, *Expository Outlines on the Whole Bible* (Grand Rapids, MI: Zondervan, 1955), 12:331.

¹⁵White, *The Desire of Ages*, 349-351.

One of the several ways He used was to share His vision with his disciples. The Bible is full of ways Jesus communicated visions with His disciples. After He called them from the different occupations of fishing, tax collecting, and so on, they had no purpose and sense of mission. They had been used to the teachings of the priests and Pharisees. By sharing His vision with them, He let them see the purpose of the work and the direction they should take before He fully engaged them in ministry.

White indicates that Jesus shared His visions with His disciples on the Mount of Blessing; though there were a multitude of people, He aimed at communicating His visions with the disciples. The visions He shared with His disciples are called *The Beatitudes*.¹⁶ Matthew indicates that Jesus shared His vision and gave the purpose of His mission to the disciples on the Mount of Blessing when He uttered the word “blessed.” The word “bless” in Hebrew is “barak, ashre” and in Greek, “eulogeo, makarios.” The word barak” means the act of God has bestowed a person with good gifts (2 Sam 6:11-12; Job 42:12) or declared him to be endowed (Gen 17:20). The word “eulogeo” means to speak well of a person or thing; it might mean “happy or fortunate.”

When Jesus opened His mouth and said “blessed are the poor in spirit for theirs is the kingdom of heaven,” He meant, “Good gifts I have bestowed” on the people who are poor in spirit for theirs is the kingdom of heaven (Matt 5:2-3). Gundry indicates that the word “blessed” in the beatitude meant that Jesus was “congratulating” the poor in spirit

¹⁶E. G. White, *Thoughts from the Mount of Blessings* (Washington, DC: Review and Herald, 1956), 3-6.

because “theirs” would be the kingdom of heaven in compensation for their current poverty.¹⁷

It is the duty of pastors to make people feel spiritual poverty in their lives. Many people are content with their nominal spiritual life. They think they need nothing but they do. Unless they are brought to the light, they will remain the same. Jesus’ purpose in Matt 5:2-3 was to make His disciples see that one of their tasks was to prepare the hearts of the people to desire the kingdom of heaven, to make people feel thirsty for the Word of God so they could enter the kingdom of heaven. Similarly, leaders must give a purpose and help team members to have vision in order for them to have direction for the ministry.

It is clear that before Jesus involved His disciples in the ministry, He first gave them the purpose of the mission; these were things intended, objectives to be attained, and resolutions of His ministry. He also imparted His vision of the ministry through the faculty of seeing a mental picture or through the imaginative insight of His work. The idea was that the disciples should also have the same purpose and vision for the growth of His ministry. He gave His purpose and shared His vision through a discourse known as the “Beatitudes” which He presented on the Mount of Blessing. It is important for pastors and administrators to give their purpose and share their vision with their followers for direction. If the subordinates catch the same purpose and vision as their leaders, they own the task and become productive.

Nichol indicates that Beatitude in verse 4 was derived from the previous one. Jesus is declaring blessings to those who weep because the time will come when they will

¹⁷Robert H. Gundry, *Matthew: A Commentary on His Literary and Theological Art* (Grand Rapids, MI: Eerdmans, 1982), 68.

laugh.¹⁸ The weeping Jesus was talking about was that of a deep spiritual need for perfection; only those who feel poor in their spiritual life and are striving to reach perfection will be comforted. In this beatitude, Jesus was directing His disciples to see that after they have made people feel spiritually impoverished, they should make them strive or mourn for perfection; such people shall be comforted when they enter the heavenly kingdom.

It is the duty of leaders to make their followers strive for perfection. The members should feel the need for perfection, they should not be satisfied with things which can bring spiritual poverty. People who have the purpose and vision for perfection will not cause problems in the church and growth will come as a result.

White indicates that it is only when one is “one is drawn to behold Jesus uplifted on the cross, he discerns the sinfulness of humanity. . . . He is separated from God by a gulf of sin that is broad and black and deep, and he mourns in brokenness of heart.” Such mourning shall be “comforted” when he inherits the kingdom of heaven.¹⁹

Likewise, those who mourn not only for perfection, but also from trials and afflictions shall be comforted. The trials of life are God’s workmen to remove the imperfections and roughness in the hearts of people. God permits trials and afflictions to come to people as a means of purifying them though they are hard to bear. He will never forsake those who are facing trials and afflictions if they continue to look upon Jesus; when they remain faithful until the end, they will receive eternal glory. Jesus wanted His

¹⁸“Interpretation of Matthew,” 5:325.

¹⁹White, *Thoughts from the Mount of Blessings*, 9, 10.

disciples to see that it was also their duty to encourage the troubled and afflicted never to give up but to continue to look unto Jesus, for one day, they will be comforted.

It is important for leaders to know that in almost every church, there are members who are going through different trials. It is the duty of the leaders to encourage them and give them hope that one day all troubles and trials will go away when Christ appears in His glory. Churches whose leaders care are the one that grow.

Matthew indicates that when Jesus was talking about the meek who would inherit the kingdom of heaven, He meant the lowly, mild, and gentle in heart. He was communicating to his disciples that one of the characteristics of the saved is meekness. Jesus spoke of Himself as one lowly and meek in heart and people should learn of Him (Matt 5:5). Nichol indicates that Jesus wanted His leaders to see that it was also their task to mould people to Christ-like character for them to inherit the earth.²⁰ White indicates that “Jesus emptied himself, and in all that he did, self did not appear. He submitted all things to the will of God.”²¹

The desire for supremacy which is in many leaders is a sign of servitude to the devil. The leaders should take away the spirit of struggling for power, contest, and pride in their hearts. Instead they should implant in themselves and in new leaders the spirit of submission to the will of God. It calls for leaders who have a Christ-like character to mold Christ-like members for church growth. Daniel indicates that the earthly kingdom which Jesus meant to establish will be for the saved saints. Jesus is, at the same time,

²⁰“Interpretation of Matthew,” 5:325.

²¹White, *Thoughts from the Mount of Blessings*, 14-15.

sharing his vision to the disciples about life after death (Dan 7: 27).

Let leaders know that God has entrusted in them the duty of bringing members to their Creator. They should learn to be meek as was Jesus. If the leaders become meek, their members will learn to be meek because they will learn from them. Meekness leads to submission. If both pastors and members submit to one another, the church grows.

Nichol indicates that Jesus used the metaphor hungry and thirsty in v. 6. He did not mean physical hunger and thirst but He spoke about hunger and thirst in spiritual aspects.²²

Jesus meant to say those who desire to satisfy their hearts with righteousness shall find it. He wanted His disciples to see that one of their duties as leaders is to implant in each person a desire for righteousness in order for them to be spiritually satisfied. This fulfillment shall take place in the heavenly kingdom.

John confirms that no one can supply that which can satisfy the hunger and thirst of life apart from Jesus Himself. He is the Bread of life for anyone who goes to Him and believes in Him will never hunger and thirst (John 6:35). White confirms that Righteousness cannot be obtained through painful struggles, offering sacrifices, giving gifts, or by hard working.²³

However, righteousness is a free gift from God to every one who hungers and thirsts to receive it. Each moment one receives righteousness, it means he receives Jesus because the righteousness of God is embodied in Him. Jesus wanted His disciples to see

²²“Interpretation of Matthew,” 5:326.

²³White, *Thoughts from the Mount of Blessings*, 18.

that leaders must prepare people unto righteousness, to receive Him, the Righteous One, the only One who satisfies the hearts of people.

In many churches, people are striving for worldly things. Their hearts yearn after materialism and the perishable things of the earth. It is the duty of the leaders to make people seek righteousness. The churches whose members seek for worldly riches do not grow because their hearts remain wondering about seeking riches instead of righteousness and ways and means to develop the church:

White indicates that in v. 7, Jesus was talking about “those who are merciful” obtaining mercy.²⁴

Jesus was communicating to His disciples that as leaders, they have to teach people to be merciful to one another. The Scriptures teach that there should be no hatred, strife, and fighting among us for the kingdom of God is the kingdom of peace and mercy. To do justly is man’s obligation both to God and his fellow men (Micah 6:8; Jas 1:27; Matt 25:31-46).

White indicates that Jesus was telling His disciples that the heart of a person is by nature cold and dark and unloving.²⁵ It is important for leaders to know that there are people who are struggling with life; they are neglected and live in misery; they are striving to obtain mercy but cannot find it. Jesus wanted the disciples to see that it was one of their duties to teach people to have mercy on one another, to make the people be as merciful as Jesus Himself for He is the source of mercy. It is the duty of pastors,

²⁴White, *Thoughts from the Mount of Blessings*, 21-22.

²⁵Ibid., 21-23.

administrators, and laity to teach members to be merciful to one another in order for them to receive mercy when Jesus appears in His Father's glory. People who are merciful grow because they are led by God their Supreme Ruler.

Gundry indicates that in the Beatitudes, Jesus was introducing God to His disciples. His intention was to make His disciples see that it is also their obligation as leaders to teach people to be pure in heart to have salvation.²⁶

Jesus is not concerned with outward purity but the inward; the pure in heart shall see God. The pure in heart have positive motives, they are away from evil habits, and they seek righteousness; to be pure in heart is the same as to be clothed with the robe of righteousness. Jesus did not mean that they had to be sinless, but that they should turn away from sinful desires by the grace of Jesus (Matt 5:8; 15:18-20; 22:11-12; Rev19:8; 3:18-19). It is the duty of pastors, administrators, and laity to teach members to be pure in hearts so they can see God. If the members of the church or organization put their focus on seeing God, one day they will influence others and in so doing, the church will experience growth.

Matthew indicates that Jesus is talking about peacemakers who will be called the sons of God (Matt 5:9). Nichol indicates that Jesus meant not only for man to live peaceably with man, but also to live peacefully with God.²⁷ White indicates that "Christ came to show men that God is not their enemy."²⁸ Both Isaiah and Micah confirm that Jesus himself is the Prince of Peace (Isa 9:6-7; Mic 5:5). Gundry indicates that Jesus

²⁶Gundry, *Matthew*, 71.

²⁷"Interpretation of Matthew," 5:328.

²⁸White, *Thoughts from the Mount of Blessings*, 27-28.

promised the peacemakers to be sons of God.²⁹

It is important for pastors, administrators, and laity to show members that God is not their enemy. It is God's desire to take all people as His own on condition that they become peacemakers. It indicates that those who are not peacemakers are not His people. Jesus wanted to make His disciples realize that it was their duty to teach the society to love as His Father loves. The loving church experiences growth.

Nichol indicates that on the last discourse, Jesus wanted his disciples to see that "anyone who will be persecuted for the sake of following righteousness shall inherit the kingdom of heaven."³⁰

He wanted His disciples to see that one of their duties, as leaders, is to make people stand firm on doing right things even if it means persecution. Here Jesus meant sufferings because of forsaking the world for the kingdom of heaven. The disciples should make known to people the reward of those who will forsake any act of impurity. The goal of church members who are passing through trials and troubles is to receive eternal life.

Ministerial Development

One of the methods Jesus used in developing His ministry was to mentor His leaders. As they were newly appointed to the ministry, His aim was to give them experience.

²⁹Gundry, *Matthew*, 72.

³⁰"Interpretation of Matthew," 5:329.

Mentoring

White indicates that Jesus spent much of His time mentoring His disciples.”³¹ It is important for the leaders to know who they are; they must be familiar with their strengths and weaknesses so they know how to handle their mentees. They must know the strengths and weaknesses of their mentees in order to work with them in the best way. The mentors must clearly define the goals and assignments so that the mentees may see the direction they are going. They must explain the “whys” to the mentees for growth. The mentees like to know if they are achieving any progress. They need to know if they are or are not progressing and the reasons for this. It is advisable for mentors to spend time with their mentees to allow them to ask questions or know more from the mentors. If there is a project, issue, or meetings, allow them to watch you serve and lead. Encourage them to write while they watch the process. At times, allow them to perform and hold them accountable for their work. Finally, assess them and affirm them regularly. Any serious pastor who wants his church to grow will introduce a mentoring program with reference to Jesus’ and Paul’s leadership (Acts 19:8-10).

It is also important for the mentors to inform the mentees that they should submit to their mentors for the progress of the program. They must be told that the mentors can only produce according to level of their knowledge. Mentors must tell their mentees to emulate their masters for them to acquire more knowledge. They also need to be loyal to their mentors to develop a vibrant relationship for the well-being of the church.

The Pulpit Commentary indicates that on their way to Capernaum, the disciples

³¹White, *The Desire of Ages*, 349.

had a dispute over the issue of greatness.³² Each one of them wanted to be the greatest of them all in the kingdom of God. However, Jesus told them that if any one of them wanted to be first, he would be the least and servant of them all.

It is important for leaders to learn to humble themselves. It is easier for members to be humble if their pastor gives the example. Humble people are cool and established. It is easy for a pastor to lead a church whose members are humble and established and the church grows.

The Pulpit Commentary indicates that Jesus, as a mentor, paid attention to the sayings of His disciples.³³ Jesus gave one of the components of leadership skills. It is important for pastors and administrators, as mentors, to pay attention to what their mentees are saying. Where a mentee is asking a question, a mentor must answer with diligence. A mentor should not answer the question before he gets the content of the question and must give the answer according to the question.

The Pulpit Commentary indicates that Jesus, as a mentor, taught His disciples how to work together with other gospel ministers.³⁴ John and Peter told Jesus that they stopped a certain man who was casting out demons in His name because he was not one of them. However, Jesus advised them to work together with him in the healing ministry as long as the man did not contradict His teachings. As a mentor, Jesus allowed His ministry to develop even through other gospel workers provided they were in accordance

³²Edward H. Bickersteth and J. R. Thomson, *St. Mark*, The Pulpit Commentary 35-36 (New York: Anson D. F. Randolph, n.d.), 7.

³³Ibid.

³⁴Spence-Jones and Lang, 331.

with the will of God. The gospel ministry is not a religious battle ground. It is important for religious leaders to learn to tolerate and respect each other's beliefs. Leaders as mentors must show their mentees an example of religious liberty.

Difficult Situations

Luke gives an account of when Jesus, as a mentor, was together with His disciples in the midst of a problem (Luke 8:19-21; John 6:15-21).

In the account, He wanted to illustrate to the disciples a spirit of working together as a team. He was showing them that, as a team, they have to work together continually whether in difficult or peaceful moments. It was not possible for Him to go away from them and leave them to suffer all by themselves without Him. It was not possible for Him to walk on the water as He once did and leave them to perish. At times, it is advisable to let the mentees gain some experience by taking them or introducing them to hardships. In awkward situations, Jesus did not run away leaving His disciples all by themselves in troubled waters. He was with them. The mentors should walk through troubled times together with their mentees to give them courage and hope. There are times the church will experience hardships, but if the leaders train their members, they will stand and defend their church.

Gaining Experience

Luke gives an account of a time when Jesus wanted His disciples to take part in some activities for them to gain some experience. It was when Jesus performed a miracle by feeding five thousand people (Luke 9:10-17).

One of the commendable things leaders can do is to let their mentees perform

some activities after being able to gain some experience. Let the members preach at the funeral, take part in church board meetings, and so forth. Not all church activities have to be conducted by pastors; let pastors delegate responsibilities to church members for growth.

Conflict Management

Luke indicates that Jesus knew that the more the work developed the more problems would arise. For that reason, He equipped His disciples with conflict management skills (Luke 18:15-17), as Nichol also indicates.³⁵

As the pastor/leader works or interacts with people, he must be ready to face some conflicts and must know how to handle them and make sound judgment. If conflict occurs, the leader must initiate the contact (Matt18:15). He must be interested in finding out what the issue is all about. The leader must confront the individual in question privately to get the information (verse 15). If the leader fails to get resolution, he should call two or three people to help him (verse 16). Then confirm the findings and make a solution (verse 16). If the resolution is not clear, he should bring the issue before the board (verse 17). The board should agree on what to do with the offender (verse 17). If no resolution comes, the offender is innocent (verse 17).

Pastoral Integrity

Admonition

The Pulpit Commentary indicates that Jesus brought much light on the subject of

³⁵“Interpretation of Matthew,” 5:447.

integrity.³⁶ Jesus spoke to both His disciples and the multitude which followed Him about integrity. He admonished them not to be hypocritical like the Pharisees and Sadducees who pretended to be religious but, in their hearts, were not in accordance with God's laws. Jesus was actually warning His disciples as well as the multitude present. Similarly, pastors, administrators, and laity have to take the same admonition from Jesus to practice integrity at all times. Leaders are the light bearers to both church and society; they must be men and women of their word. If leaders are corrupt, the subordinates will follow suit. The result will be that the church, as well as society, will cease to grow.

Nichol indicates that the leaven of the Pharisees that Jesus spoke of was the life of Pharisees in connection with the doctrine they taught. The word "leaven" is used primarily to mean their way of life. They practiced hypocrisy.³⁷

The Pharisees and Sadducees, in theory, were doctrinally-minded but in actuality, they were hypocrites. They lived by what they did not teach or preach. Their influence misled a lot of people from the truth and from God.

Marshall indicates that Jesus continued warning His disciples by saying that there was nothing covered that shall not be revealed and they should not fear death because of standing for the truth.³⁸

It is also important for leaders to practice integrity; leaders must practice what they teach. Many leaders lose integrity because of outside forces. They are after rewards

³⁶Spence-Jones and Lang, 331.

³⁷"Luke," 5:795.

³⁸Howard Marshall, *The Gospel of Luke*, The New International Greek Testament Commentary (Grand Rapids, MI: Eerdmans, 1978), 508-509.

and not the truth. They are promised attractive positions by friends or the world if only they detract from the truth. It only takes a minute for a leader to lose his integrity, but it can cause great damage. If members discover that their pastor does not have integrity, they lose trust in him, but if they see that he is a man of integrity, they trust him and the result is a powerful church.

Integrity calls for leaders who can do the following: (1) avoid hypocrisy; be sincere and genuine, (2) be loyal to their followers; treat them as brothers and sisters, (3) be able to render preference to their followers; respect their desires above their own, (4) be hospitable; look for possible ways to meet the needs of their followers, (5) return good for evil; not react when followers and others hurt them, (6) identify with their followers; treat their needs and prosperities as their own, (7) be open-minded towards their followers; seek to communicate with them and not be reserved, (8) be peacemakers; do not trigger problems among their followers, and (9) do not be vengeful; tolerate, forgive and forget the evil past done to them by their followers. If the pastors and administrators and even the laity practice these suggestions, they will experience growth in their churches and organizations.

Empowerment

Matthew says that Jesus empowered His disciples for the ministry. He called them together as leaders and gave them power and authority over all demons and to heal all manner of diseases (Matt10:1-2). Calvin indicates that the aim of the call in this case, was to give them authority or to “empower” them by sending them out into the villages. They

were given power and authority to go to preach and perform miracles.³⁹ Mark indicates that the Twelve were sent out by themselves they went two by two, brother with brother, and friend with friend through the towns and villages (Mark 6:7; 3:14). White indicates that no one was sent alone. The reason was that they should help and encourage each other, counseling and praying together.⁴⁰

One of the components in leadership skills is empowerment. It is important for leaders to empower their members as Jesus did with His disciples. Leaders must learn to liberate their followers, to make the followers know and feel they are God's people just as any other persons. They must elevate their followers, not oppress them whenever they show signs of progress. They must strive to educate their followers, encourage them to acquire as much knowledge as possible, even to surpass their leaders. Leaders must compensate for the deficiencies of their followers and fill areas where the followers are weak and incompetent. It is also important for the leaders to motivate their followers and allow the followers to grow by giving them vision, hope, and purpose. The leaders must aim at transforming their followers, not let the followers stay where they were found, but elevate them to leadership positions. Leaders must learn to delegate responsibilities to the members. It is not advisable for the leader to hold all leadership positions in the church. Members should take part in church duties. If members are empowered, they feel trusted and will work hard and own the tasks. As a result, there is high performance and productivity.

³⁹Jean Calvin, *A Harmony of the Gospels: Matthew, Mark and Luke*, 3 vols., Calvin's New Testament Commentaries (Edinburgh: St. Andrew Press, 1972), 1:290.

⁴⁰White, *The Desire of Ages*, 349-351.

Assessment

Matthew gives an account on how Jesus assessed His disciples after the experience on the Mount of Transfiguration (Matt 17:14-21). The disciples failed to heal the demon-possessed boy, but when Jesus came, He healed the boy. When the disciples and Jesus came to a private place, the disciples asked Him why they had failed to cast out the demons from the boy. Jesus answered that it was because of their unbelief. The other reason was because they were careless regarding their sacred work. The two reasons came about because they had neglected prayer and fasting. The disciples needed to empty self and be filled with the Spirit and the power of God through prayer and fasting in order for them to perform successfully.

It is advisable for the leaders to assess their members. Many leaders assess their subordinates contrary to what Jesus did with His disciples. For Jesus, faith was the most important thing, not money and not how many people had been added to their team. If members have faith they will perform wonders, people will be converted, and the church will grow. The leader must point out where members have failed and tell them how they can make it right. When members are shown where they have failed and are told what they could do in order to be successful, they will do better the next time and the church will grow.

Summary

Jesus formed his ministry by building up a team of twelve leaders known as disciples to work with Him. They assisted Him in organizing people, bringing the sick to Him and promoting the comfort of all people. He handpicked the disciples, and had no formal way of recruiting them into the ministry. He did not choose them because they had

knowledge of His ministry. They were not perfect, but had various defects; He chose them because they were people whom He saw as able to be transformed in character. They were members of different vocations. The parable of talents was introduced to them in order to affirm them. As they are called into leadership positions they are expected to produce souls for the kingdom of heaven.

There were several methods Jesus used to develop His ministry. He imparted a vision of His ministry. He used discourses on the Mount of Blessing. In each discourse, He articulated to them the vision to make them see why they had been called as leaders of society. He developed His ministry by mentoring His disciples. He spent much of His time with them equipping them with leadership skills in preparation for the ministry. In difficult moments, He was with them. For example, He was with them on the lake when the waters were in a rage. He did not leave them alone; he calmed the troubled waters. Another way He used to develop His ministry was to allow the disciples to take part when He performed miracles. For example, the disciples took part during the miraculous feeding of five thousand people. The disciples were making people sit in groups and serving them with the multiplied food. He also taught them how to manage conflict in readiness for the mission. He further admonished them not to lose integrity by being hypocritical as the Pharisees who practiced contrary to what they taught and preached.

After He developed His ministry, He empowered His disciples. He gave them authority and power to preach and heal all manner of diseases. He sent them out into cities and villages two by two a friend and a friend, a brother and a brother. He sent them in twos in order to encourage and pray for one another. An opportunity for assessing them came about when the disciples failed to heal a demon-possessed boy. He realized

that the disciples were careless in their ministry. They took the ministry for granted; they had no faith and did not devote time in prayer and fasting.

CHAPTER 3

LITERATURE CONTRIBUTION TO PASTORAL LEADERSHIP

The previous chapter focused on the theology of leadership, this chapter's focus will be on contributions of literature regarding administrative and leadership skills. The aim is to gather knowledge that will lead to an understanding of how to equip leaders who, in turn, will equip local church leaders in the South Malawi Field of the Seventh-day Adventist church in Africa.

Pastor as a Leader

Tzu Sun defines the word “leadership” as “the art of communicating vision”—a way of introducing a strategy to achieve desired goals. “It is the establishment of objectives and marshaling of resources to realize these objectives.”¹ Schermehorn indicates that it is a pastor's or administrator's “ability to influence and support others to perform complex and ambiguous tasks.” It can be done globally in different organizations including the church as an organization.² Furthermore, Meredith & Mental, define it as “an interpersonal influence exercised in situations and directed through the

¹Gerald Michaelson with Steven Michaelson, *Sun Tzu For Success* (Avon, MA: Adams Media, 2003), 179.

²John R. Schermerhorn, *Management for Productivity* (New York: John Wiley & Sons, 1993), 24.

communication process, toward attainment of a specified goal or goals.³ Ciulla indicates that it is determined by the way members in a particular church and time use it and think about it. “Leadership is about one person getting others to do something.”⁴ Burke, Fiore, & Salas suggest that the relationship that exists in an organization or church “determines the effectiveness” of the members.⁵ Uhl-Bien places the relational leadership theory into two categories: (1) An entity perspective which “focuses on individual’s internal process, examines how a leader engages with followers,” (2) A relational process perspective which “focuses on social interactions how leaders and followers establish a network.” The two are inter-woven. The entity/leader becomes a “subject who influences the subject/follower.” The theory introduces the idea of the “subject-object” relationship where the “individual’s/leader’s traits and behaviors take precedence and the other/follower is merely being influenced”; the result is effectiveness.⁶

Good leadership requires not superficial, but deep human qualities. A good leader does not depend much on great technology or intellectual; he is more concerned with the following: (1) Attitudes: What does he think? Does he take each person as an important human figure in the church or society? Does he think of transforming his followers from where they are to a leadership position? (2) Behavior: Is the behavior of his followers

³Jack R. Meredith and Samuel J. Mantel, *Project Management: A Managerial Approach* (New York: John Wiley & Sons, 2006), 140.

⁴Joanne B. Ciulla, *The Ethics of Leadership* (Belmont, CA: Thomson/Wadsworth, 2003), xii

⁵C. Shawn Burke, Stephen M. Fiore, and Eduardo Salas, “The Role of Shared Cognition in Enabling Shared Leadership and Team Adaptability,” in *Shared Leadership: Reframing the Hows and Whys of Leadership*, ed. Craig L. Pearce and Jay Alden Conger (Thousand Oaks, CA: Sage Publications, 2003), 105.

⁶M. Uhl-Bien, “Relational Leadership Theory: Exploring the Social Processes of Leadership and Organizing,” *The Leadership Quarterly* 17 (2006): 654-676 (accessed January 25, 2010).

accepted in the church or society? If not he develops ways and means of correcting unbecoming behaviors. 3). Relation: He seeks to build a good relationship within and without the church or organization. If pastors and administrators and even laity follow the steps above, they will experience tremendous church and organizational growth. Some qualities of a good leader are as follows: honesty, humility, integrity, courage, confidence, determination, sincerity, and sensitivity. Good leaders are followed by their subordinates because they care to understand them. As a result, the people respect and trust them; it is not so much leadership skills, but human relations that matter.

A pastor is a leader. As a leader who has people under him, he must be a man of vision and able to interpret the vision for his members to have direction and move with him. Many pastors and administrators who impose their own vision to members find it hard to lead because in many cases, the members fail to catch that vision. It is advisable for the pastor's or administrator's vision to be integrated with his members' vision. It is important to discontinue the vision if the members fail to catch it because the followers will not have the direction or the leaders give it time for them to catch it.

Shared Leadership

Gorelick, Milton, & April found that shared leadership, in many instances, does not apply only to formally appointed leaders "although appointed leaders are most often the ones with accountability." However, most leaders perform their leadership role based on the assigned task according to the need.⁷ Burke, Fiore, & Salas found that shared

⁷Carol Gorelick, Nick Milton, and Kurt April, *Performance Through Learning: Knowledge Management in Practice* (Boston, MA: Elsevier Butterworth-Heinemann, 2004), 75-76.

leadership is a “group process” by which leadership is not based on an individual but it is “distributed among team members in the organization.”⁸

Comparing the two types of leaderships—shared and traditional—it is advisable for leaders to practice shared leadership. The reason is that in traditional leadership, power is designated to one individual. The advantage is that he has no competitor; he just rules and people obey. The disadvantage is that the church/organization does not grow because there is no shared vision. In the shared leadership system, power is distributed to different individuals taking responsibilities in areas where they have particular strengths. There are several advantages, but the outstanding one is that visions are integrated and as a result, there is growth. The most notable disadvantage is that power is threatened because any one could be a leader; in short, competition in leadership positions could be high.

Gorelick gives the four practices in leadership functions: (1) Expertise leadership function: “Leaders sense and respond to, combine and connect with, and create and produce unstructured knowledge”; (2) Ability functional leadership: “direct and guide, coordinate and control, participate and develop high potential in team members”; (3) Capability functional leadership: “Leaders detect and develop team members with requisite knowledge and skills”; (4) “Ability and willingness to become involved in self-management and self-development by applying refreshed and refocused skills at regular intervals in their career.”⁹ Burke indicates that shared team leadership involves a

⁸Burke, Fiore, and Salas, 116.

⁹Gorelick, Milton, and April, 55-56.

“partnership among church members.” In order for this partnership to be functional, “members need to practice openness for ideas and opinions to be respected and recognized.” Mostly, pastors in leadership positions need to “understand not only their strengths and weaknesses but also be willing to learn from church members.” This will happen only when the leaders/pastors and members accept each other as co-workers; the result is “high performance.”¹⁰ In order for the pastor to achieve the intended goals, he must integrate his vision with those of his members.

It is important for pastors, administrators, and laity to practice shared leadership. Shared, as well as traditional leadership, requires vision. In shared leadership, it is not only a leader who has the vision; the leader and his followers integrate their visions and as a result, they have a common goal. In shared leadership, both the leader and the followers become fully aware that they need encouragement and support. The encouragement and support come not much from without but within the leadership circle. As they both have the same direction, they encourage and support each other to achieve the intended goals. If pastors, administrators, and laity encourage and support each other, they gather momentum and as a result, the church/organization experiences growth.

When leaders and their followers practice the shared leadership system, the following take place: (1) willingness; members are willing to perform to their best, (2) leadership is made simple; the pastor, administrator, and laity find leadership is not difficult in leading organizations and churches, (3) trust; each of them develops trust toward the other, (4) openness; there are no hidden agendas; they are able to correct and direct one another and no one becomes offended, (5) dependence; no one performs in

¹⁰Burke, Fiore, and Salas, 116.

isolation; each one finds it easy to tap knowledge from the other, and (6) developmentally minded; both leaders and followers perform to develop their organizations and churches.

One of the best models in leadership is the Action Centered Leadership Model. It is leadership in action: It focuses on performance, acting, influence, and application of energy. Leaders who practice this model seek to (1) plan to get the necessary information about the project, define the task and aim of the project, find the suitable place for the intended project, and enumerate the focused standards, (2) control by giving measures of keeping the set standards, monitoring the intended goals, providing continuity of decision-making, (3) have vision recognition for every member, (4) be determined to complete the task, and (5) Assess to find out if the intended goals have been met.

Pastor as an Administrator

Schermerhorn defines management or administration as “the process of planning, organizing, leading, and controlling the use of resources to achieve the desired goals.” In addition, it is the ability to “translate knowledge into action that results in desired performance.” Management is different from leadership since “leadership is the process of arousing members’ enthusiasm to work hard and inspiring their efforts to fulfill plans and accomplish objectives.” It is through leadership that managers or administrators “develop visions, encourage activities that support goals, and influence workers to do their best in the organization’s behalf.”¹¹

It is essential for a pastor, administrator, and laity to differentiate between the roles of a leader and that of an administrator to enable them know whether they function

¹¹Schermerhorn, 19-23.

as a leader or an administrator. There are times a pastor as a leader does managerial duties and the administrator performs a leadership role. It is also important for the administrator to know how he is functioning. Many people do not know how to differentiate between the two disciplines.

Weygandt, Kieso, and Kimmel defines it as the administrator's or pastor's "ability to coordinate an organization's diverse activities and human resources to produce a smooth-running operation."¹² Schermerhorn describes administrative skills as involvement in managing information, people, and action as well as receiving and analyzing information. There are also "interpersonal skills" which involve interactions with church members inside as well as outside the church.¹³

There are times leadership and managerial roles overlap. In such cases, the leader or manager must take the role according to the situation to get needed results. In short, leadership is a process of motivating members to perform to reach desired goals; administration is managing people, analyzing information, and acting to achieve the desired goals. Management focuses much on processing, planning, using organizational systems, communications, record keeping, recruitment, wages and salaries, and so forth. However, leadership is mostly concerned with people's behaviors, while managerial skills are secondary.

Schermerhorn indicates that for the church to grow, pastors can use their

¹²Jerry J. Weygandt, Paul D. Kimmel, and Donald E. Kieso, *Managerial Accounting* (Hoboken, NJ: John Wiley & Sons, 2005), 5.

¹³Schermerhorn, 24.

administrative skills.¹⁴ Some of administrative skills I developed for the pastors to put into practice are as follows: (1). Use of expertise to achieve the intended goals; this expertise can come from attained education that the pastors can use to teach members how to preach, conduct Bible studies, and do visitation, for example, (2) relational skills or the ability to relate with members and develop viable rapport, (3) rationale skills which help members have a positive understanding about the church or Scripture projects, and (4) confrontational skills or the ability to approach members according to his/her character and background.

Kouzes and Posner indicate that one of the most important reasons members do not stay in the church is because of poor administrative skills. The leader/pastor does not practice the administrative skills mentioned above.¹⁵

However, I believe the most important reason is what people believe. People join the church/organization because they were motivated and they saw a benefit. They have freedom to stay or leave according to their choice. If they see new light or a new benefit in another denomination or organization which has motivated them, they could go. However, if it is a matter of poor leadership skills, then there should be a problem-solving plan.

Schermerhorn suggests that there should be a problem-solving plan in order to retain church members and keep the organization from discrepancies. There are three problem-solving styles leaders display and they are the following: (1) Problem avoiders

¹⁴Schermerhorn, 24.

¹⁵James M. Kouzes and Barry Z. Posner, *The Leadership Challenge* (San Francisco, CA: Jossey-Bass, 2003), 283.

who do not want “to make decisions and deal with the problems,” (2) Problem solvers who are “willing to make decisions and deal with the problems but only when forced to by situation.” It is one of the recommended styles pastors and administrators need to practice. They must not be forced by situations but willing to face the problem and solve it, and (3) Problem seekers who are “actively looking for problems to solve.” The combination of problem solver and seeker can make a good pastor or administrator.¹⁶

It is important to implement a problem-solving program. Successful pastors do not avoid problems but confront and solve them. It is important for a pastor to organize the members to have their in-put, to allow them come up with their constructive ideas and visions. Any church that avoids solving problems or leaves them to one person does not grow because it does not experience true life, for life is full of problems.

Churches with a well-organized problem-solving plan experience the following: (1) stability: there are no disputes to cause problems and trouble-shooters disappear and remain silent, (2) participation: members are willing to serve and job distribution becomes easy, (3) numerical growth: there is an influx of visitors and transfers of members from other churches, and (4) project achievement: it becomes easier to monitor the church project and it is achievable because any leader who can come up with a good problem-solving plan will alleviate problems in his church.

Pastor: Problem Solving Plan

Schermerhorn defines a problem solving-plan as a “preparation” for the forth-

¹⁶Schermerhorn, 173-174.

coming problems threatening an organization's health and well-being."¹⁷ A problem is defined by a purpose. If someone is looking for a size four pair of shoes because his current pair is worn out but there is no size four in all shops, that member has a problem because he will have no shoes to wear. The purpose of looking for a new pair of shoes is to replace the old one. However, if the member does not want to replace the old pair of shoes, that means there is no problem; if he finds the pair of shoes he is looking for, there is no problem.

Fink indicates that every church, big or small, should have a problem-solving plan. The magnitude of problems differs in degrees from one organization or church to another. There are no exceptions, merely different degrees. "Whatever your position may be in an organization or church you are not the only individual affected by the problem." If you are an administrator or pastor, when a problem occurs, count yourself fortunate. It will help you control the future of your organization or church because by analyzing the problem, you will know the cause and be able to find the remedy to it.¹⁸

In solving a problem, a pastor/administrator and laity must think of the following: (1) Purpose: it is what we want to do, why we want it done, how we want it done, where we want it done, and to whom we want it done, (2) Situation: it is just what, where, and how the circumstance is. Before a pastor/administrator scrutinizes the whereabouts of the problem, it is important to have a clear understanding of the situation, (3) Problem: here are some parts of the situation which are far from the purpose, (4) Cause: it is what brings

¹⁷Schermerhorn, 172-173.

¹⁸Steven Fink, *Crisis Management* (New York: American Management Association, 1986), 54.

about a problem, (5) Solvable cause: it is a cause which can be solved, and (6) Solution: the act of solving the problem.

However, Fink admonishes pastors that the outcome of the problems affects the spiritual life of members and the performance of each department.¹⁹ However, it is important for pastors, administrators, and laity to know that a problem can occur when they least expect it. It would be an unwise thing not to respond to the problem when it has occurred. Before a problem occurs, whether short or long term, there is need for pastors to plan ahead. When thinking of a problem-solving plan pastors must have some basic questions to ask and answer. For example, who is responsible for notifying church members? Who is the backup? Who is responsible for notifying the media? Which local, state, or government departments need to be notified, and who will do so? What time?

Fink gives advice to administrators and pastors that a “highly recommended and beneficial part of a comprehensive” problem-solving planning program is that of “hiring an outsider” a facilitator to conduct realistic problem solving—simulating workshops for ministers. These workshops give actual problem conditions and scenarios in order to help an administrator and a pastor evaluate how well an organization or a church might perform under actual difficulties.”²⁰ Kouzes and Posner indicate that a problem-solving plan is part of the vision. There is need for administrators and pastors to plan ahead of time for the well-being of organizations and churches.²¹

There are times a church cannot see the problems coming ahead of them. Thus, it

¹⁹Fink, 54-58.

²⁰Ibid.

²¹Kouzes and Posner, 128-130.

is advisable to have a crisis management plan. The problem-solving plan is part of the vision. It is advisable for pastors/administrators together with their followers to enquire how others managed their problems. The church should not be secluded; it must be open in order for others to help them with constructive ideas to strengthen their organization/church.

Any church or organization which is open for constructive criticisms experience the following: (1) Relational; it becomes related to different denominations, (2). Overwhelming knowledge; many individuals or congregations give some knowledge where needed. At the same time it experiences criticisms form neighboring churches, be it of the same or different denominations. Criticisms are painful and should not be taken with negative connotation; leaders must know that criticism is helpful because it helps the church to see the mistakes which otherwise could not detected. After the church or organization has seen the mistakes, it will be time to correct them and the church or organization will grow.

Pastor: A Visionary Leader

Kouzes & Posner describes visionary pastors as leaders who listen to the hopes and dreams of members and then articulate a vision that integrates his vision with theirs so that the vision of leadership is not dependent just on one man.²² Kouzes and Posner, indicated that “visions are images in the mind, impressions and representations.”²³

Visions become real as leaders express these images in vivid terms to their

²²Kouzes and Posner, 159.

²³Ibid., 128-130.

subordinates. Visions are future-oriented or long-term and are made real over different spans of time. It may take some time or years for members to understand them. It may take members ten years to build a church or build an orphanage or sponsor students to universities for further studies. The reaction depends on how fast or slow visions were accepted from the time it was impressed in their minds. Leaders must know that different members will respond or accept visions differently. There are some who respond in a quick way while others take their time, and yet others just follow the steps their friends have taken. It should not worry the leader. If a leader is found in that situation he must not force the other groups who have caught the vision. He must take his/her time to interpret the visions in a clear, audible manner until all get the visions.

There are some factors which lead to vision failure. These are the following: (1) Lack of clear vision: Many leaders fail to bring a real image of the vision to their followers. As a result, they lose direction and the project fails, (2) Avoid risk-taking: Many leaders do not like to engage the selves in risky activities in leadership which leads to (3) Holding on to old visions: Old visions are held as the result of avoiding risks which leads to (4) Fear of failure: Fear in many cases defeats vision. If leaders are composed of fear to fail, they will nullify the visions, (5) Procrastination: Leaders and their followers may have good vision, but if they procrastinate the whole vision fails, (6) Change of leadership: If a pastor or an administrator leaves and is replaced by another who does not agree with set visions, he does not encourage and support the members. It could also be that some visionary members leave and it becomes a problem for a leader to carry out the set vision.

Jick and Peiperl state that the “vision reflects the philosophical values of the

organization” and that a “successful vision serves to guide behavior and helps an organization to achieve its goals.” Administrators, pastors as well as members in the church desire to know the aim behind the vision. What are the expected results? What will be the impact on their lives for negative or positive? A well organized vision will enable administrators, pastors and members to own the task ahead of them.²⁴ Collins and Porras conclude that a well-organized vision consists of two major facets and these are “core ideology and envisioned future.” The former is a “discovery process”²⁵ that enables an administrator and pastor, as well as church members, to have a sense of what an organization or a church stands for and the reason for its existence.

Visions should reflect the philosophy of the church or organization where people are members. For example, if members concerned are employees the of Adventist Teachers’ Organization, their visions will be on the philosophy of Adventist education. Both the leader and his followers must get the aim of the visions whether they will only profit the church or organization or both. If members do not get a sense of the visions, they cease to function. It is important for the church or organization to draft a mission statement for them to know what the institution stands for and the reason for its existence.

Collins and Porras state that an “envisioned future is a creative process.” It has two facets and these are the “time to achieve the goal and visibility” that is, what an organization will be like if it achieve the goals. Organizations need a long-range time limit, ten to twenty years, to progress toward an envisioned future. It must have visionary

²⁴Todd Jick and Maury Peiperl, *Managing Change* (Boston, MA: McGraw-Hill/Irwin, 2003), 346.

²⁵James C. Collins and Jerry I. Porras, “Building Your Company’s Vision,” in *Harvard Business Review on Change* (Boston, MA: Harvard Business School Press, 1998), 23-24.

leaders to achieve the desired future. An envisioned future needs “visibility or vivid description of what an organization will be like to achieve the intended goal.” The leaders or pastor must build images in the minds of members of what they say to give their members a clear picture of what the vision is all about.²⁶ In a recent study, Martin gives a striking comment that most organizations do not seriously see the importance of communicating the vision to followers.²⁷

It is advisable for pastors, administrator, and laity to know that visions are images, representations, and impressions implanted in the mind. If a member has or catches a vision opposed to what others have, he is seen as a trouble-maker. People catch visions differently from others and it is the duty of the leaders to straighten up the vision to implant or interpret correctly the vision in the mind of the individual member who received a wrong image, impression, and representation. People have different levels of perception or responding to the vision; some take a short period of time to catch the vision but others take a longer time to catch the same vision. A pastor as a leader must know that what some see is not necessarily what others see at the same time. That is why some church programs develop very slowly and others develop faster.

Pastor: Team or Church Leader

Northouse found that team leadership is comprised of many different parts; “there is no simple way for team success.” Therefore, administrators and pastors must “learn to

²⁶Collins and Porras, 65-77.

²⁷Mary Jo Hatch and Majken Schultz, “Are the Strategic Stars Aligned for Your Corporate Brand?” in *Harvard Business Review on Marketing* (Boston, MA: Harvard Business School Press, 2001), 118-119.

be open and objective in understanding and diagnosing” problems their followers face. They must tactfully come up with the right actions to enable their members to achieve the intended goals.²⁸In addition, Northouse found that the pastor as a trainer has the special “responsibility of functioning” to enable members to attain effectiveness. The pastor attempts to achieve goals set by members by “analyzing within and without the situation and then selecting and implementing appropriate behavior to ensure” the members’ productivity.²⁹

Therefore, with that understanding, a pastor as a problem solver must also decide about which solutions are appropriate. Effective pastors have the ability to determine which leadership methods are needed in order to solve the problems of the members. It is advisable to seek board counsel before passing any judgment. Each member in an organization and church has a specific role to play. Each one of them contributes to collective success. This means that the causes of team failure may not be the cause of one individual member, but the cause of the whole team.

Northouse indicates that effective leaders are committed to the goals of members and give the members autonomy to practice their abilities.³⁰ Pastors and administrators should allow their followers to practice their abilities for growth. If possible, the leaders should help their followers to discover their abilities. It is unwise to dilute the members’ potential; in many cases, it is done with selfish reasons because the leader does not like

²⁸Peter Guy Northouse, *Leadership: Theory and Practice* (Thousand Oaks, CA: Sage Publications, 2007), 217.

²⁹*Ibid.*, 207-208.

³⁰*Ibid.*

anyone to surpass him/her. It is a power-based activity leaders use when they feel over-powered by a follower. Renion studied that “people burn out more from a lack of a sense of purpose than from lack of energy.”³¹

A pastor as a team builder must respect each member of his team. As a leader, he must know that each individual is important and has a special role to play. When the church is declining, it does not mean that one or a group of some members are pulling it down; it means the whole church is to blame. That is why it is important for a pastor to monitor church programs and find out the best solution to bring back the life of the church if it is declining. The best way is to involve members to take part in problem-solving activities. The intended goals must be achieved; the church must not give up, if members seem to be slowing down, the pastor must encourage them.

Pastor: Equipper and Mentor

Tan and Hunter indicate that a pastor does the work of both equipping and mentoring. A pastor is one of the most important members in the church. In most cases, he is the most “knowledgeable person in a topic that he is to equip or mentor.” He is a person who “decides when and what kind of material or activities to cover” according to his itinerary. A pastor in many ways is an equipper or a mentor “providing the right level and amount of material” or doctrines and projects especially to new members who have joined the church since new members “lack the background knowledge of particular” doctrines or projects. Members expect to be equipped and acquire necessary skills from

³¹Meryl Runion, *Perfect Phrases for Managers and Supervisors* (New York: McGraw-Hill, 2005), 24.

the pastor and be able to practice them.³² A recent study by Zehle and Friend indicates that well-equipped and mentored members can make the difference. Church members should not remain the same; they must change after they have been given direction.³³

Tan and Hunter introduced an area where one could argue. It is not true that only the pastor/administrator could decide activities for the church/organization. Leaders must practice or learn to have group-made decisions which will benefit everybody. If shared leadership is practiced in the church/organization, no one person will have the final word.

It is important for pastors, administrators, and laity to develop an equipper-mentor program. It will consist of the following: (1) Mission statement: to define the mission statement as guide for the program, (2) Regular contacts: there should be a constant contact between the leader (equipper-mentor) and the follower/member to check the progress, (3) Length of time: a defined length of time the program will take, (4) Voluntary: indicate to the mentee whether it is a volunteer program or if there will a stipend to benefit from, (5) Program assessment: indicate how you are going to assess the mentee, (6) Affirmation: let the mentee know that he is welcome to the program, and (7) Reward: show appreciation where the mentee has been successful.

A pastor as an equipper and mentor has a greater responsibility. It is his duty to equip his members with the necessary leadership skills. It is the pastor who knows better than any other members in the church because of the fact that he took some courses on how to run the church. He must equip and mentor his members for the growth of the

³²Felix B. Tan and M. Gordon Hunter, *Advanced Topics in Global Information Management*, vol. 4 (Hershey, PA: Idea Group Publishing, 2005), 96.

³³Graham Friend and Stefan Zehle, *Guide to Business Planning* (London: Profile Books, 2004), 50.

church. There are many members in the church, and if pastors could take their time to equip and mentor them, they could perform well and be productive.

Pastor as a Communicating Leader

Patterson shows that a pastor as a leader must communicate with his members. Communication is a “symbolic process in which people create shared meanings. It is a dynamic, systematic process in which meanings are created and reflected in human interaction with symbols.”³⁴

Effective communication involves listening skills; communication is complete when the speaker delivers the message to the listener and the listener can choose to respond or not. If the speaker delivers the message to be heard but the listener does not respond, that is what is known as poor listening. The problem with many listeners is that they listen to what they want to hear from the speaker. It is also along this line that many listeners lose listening skills. Communication can be between two individuals: one a speaker, the other, a listener, or it can involve number of people. If a church member or an employee comes to the pastor or administrator, he is trying to put across the language or he/she is saying that he/she has confidence and trust in them respectively. Many leaders do not know it and the person becomes discouraged.

McJannet indicates that “sending messages to people requires careful attention.”³⁵ It requires the communicator or speaker to be audible. The reason is that if he is not audible, the listener or receiver will not get the communicated message. He must

³⁴S. Patterson, *Systematic Thinking and Organizational Culture* (2009). Unpublished manuscript.

³⁵Michael E. Hattersley and Linda McJannet, *Management Communication: Principles and Practice* (Boston: McGraw-Hill/Irwin, 2005), 86-89.

articulate the words. The vowels and syllables and consonants should be pronounced clearly to help the listener not to have a problem in hearing in order not to disturb the conversation. Some steps that need to be considered with great care when listening to a speaker are as follows: (1) react to the message; respond to the conveyed message, (2) listen attentively; listen with all senses to get the message, (3) produce attentive behavior (lean forward, come closer, nod your head to show you understand the speaker), (4) attend to the emotional; is the speaker conveying the message emotionally, raising voice, banging the chair, standing and seating as he speaks, and so forth, (5) observe non-verbal cues and listen between lines; listen to what the speaker has not uttered, (6) avoid disturbances; do not distract the speaker, switch off cell phones, notify people not to disturb, do not make yourself busy by looking out frequently, for example, (7) do not control the conversation; wait until the speaker finishes then you can talk, (8) summarize what the speaker has said in three sentences to show you understood, and (9) give guidance; do not tell the speaker what to do but direct him/her on what to do. The leader must keep in confidence what the speaker was telling him/her. When members discover their pastor attends to them when talking to him trust and respect comes as the result which leads to church growth.

Kaplan and Norton state that “communication is a major level for organizational success.” Undesirable results are likely to occur if church members do not understand the vision communicated. As a result, members cannot “adapt their work to contribute to effective strategy implementation.”³⁶ Livingston indicates that administrators as well as

³⁶Robert S. Kaplan and David P. Norton, *The Strategy-Focused Organization* (Boston, MA: Harvard Business School Press, 2001), 217.

pastors are “more effective in communicating low expectations to their subordinates than in communicating high expectations to them, even though most of them believe exactly the opposite.”³⁷

It is through communication that the church can grow. Members and their pastor are able to share ideas to have their church progress. It is through the same communication that many churches are breaking. Pastors and their members must communicate with caution when, how, to whom are they communicating and for what reasons. It is advisable for the pastor and their members to have seminars in communication skills.

Pastor as a Motivator

Brandon describes motivation as “an internal drive that initiates and sustains activity toward specific goals.”³⁸ It is the activation or energizing of goal-orientated behavior. A church member, even if fully capable, will not reach adequate performance without motivation. Motivation may be derived from external sources (extrinsic) or from internal sources (intrinsic). Internal motivation is derived from the satisfaction of either doing or completing a task or activity. Intrinsic motivation has been characterized by educational achievement and enjoyment in the case of students. It could be characterized by achievement in church projects and evangelism in the case of church members. It is attributive, ascribed to (members) or belonging to (members) or extrinsic, where

³⁷J. Sterling Livingston, “Pygmalion in Management,” in *Harvard Business Review on Managing People* (Boston, MA: Harvard Business School Press, 1999), 45-72.

³⁸Dan Brandon, *Project Management for Modern Information Systems* (Hershey, PA: IRM Press, 2005), 302.

motivation comes from outside of the individuals (members) and is a reward system based upon successful completion of a task or activity. It is possible for the pastor/leader to use either of the two for success of his task in the district depending on the situation.

Bell advises pastors not to force people to do things. They might seem to be doing so with happiness, but inside, they are not.³⁹ Northouse indicated that effective administrators and pastors use “inspirational motivation to communicate high expectations to followers. The leader inspires them to become committed to and be a part of the shared vision in the organization.”⁴⁰

Self-control is another motivational concept. There are some members in the church who belong to this group—self-starters. They do not need to be told what to do to develop the church. The group needs the pastor/leader who is active and tolerant, who is able to know the group levels of his members.

An Effective Pastor Must Trust Others and Be Trusted

Kouzes and Posner indicate that “Trust begets trust.”⁴¹ Further, Kouzes and Posner indicate that trust is the central issue in human relationships within and without organizations; without trust, a pastor cannot lead. “Without trust you cannot get extraordinary things done.” Furthermore, they indicate that leaders who cannot trust others fail to become “leaders, because they can’t bear to be dependent on the words and work of others. So they either end up doing all the work themselves or they supervise

³⁹Arthur H. Bell and Dayle M. Smith, *Management Communication* (Hoboken, NJ: John Wiley & Sons, 2006), 125-126.

⁴⁰Northouse, 183.

⁴¹Kouzes and Posner, 247.

work so closely that they are over controlling.” Their behavior of mistrusting others results in others’ lack of trust in them.⁴² Goleman comments that “trust creates a conducive working environment; it reduces politics and fighting and promotes high productivity in an organization.”⁴³

Leaders must not strive to be trusted by their followers. What I find important is to be honest in all aspects of leadership. Honesty should be part of a leader in speech, money transactions, relations with members of opposite sex, and many other aspects of his life. If members discover that their leader is honest, they will trust him.

Peppers and Rodgers emphasize that trust is essentially beneficial to administrators and pastors who want to establish a relationship in an organization with followers. However, it must be known that it is not an easy thing to be trusted as it requires determination. There are some factors which can help a pastor develop trust. These are the following: (1) “Shared values:” Values are important to the development of trust. As such, members in an organization or church share beliefs regarding appropriate “behavior, goals, and policies (that) will influence the ability to develop trust in one another.” It is of no use to trust an organization whose ideas about what is important and appropriate are contradicting the intended goals, (2) “Interdependence:” Dependence on each other as a church is important as one might seek help from the other, and (3) “Quality communication:” Communication is important in any organization and church.

⁴²Kouzes and Posner, 242-224.

⁴³Daniel Goleman, “What Makes a Leader?” in *Harvard Business Review on What Makes a Leader* (Boston, MA: Harvard Business School Press, 2001), 1-26.

“Open and frequent communication whether formal or informal, serves to align expectations, and resolve disputes.”⁴⁴

There are many more factors that one could list: (1) Acceptance: If members feel accepted they tend to trust their leader. Likewise if the leader is accepted by his/her followers he/she trusts them, (2) Understanding: If leaders and their followers understand each other, trust develops among them, and (3) Perseverance and long suffering: If leaders and their members bear one another’s problems without being weary, trust develops among them. Pastors who do not put into practice these factors find it hard to lead the church/organization.

Peppers and Rodgers also found that it is not easy for one to trust and be trusted. There are several steps to take in order to build trust. These are (1) “Intimacy:” Intimacy requires time and togetherness where attentive listening occurs. Communication with a church member can take place through different media; it can be on the Internet or telephone and other possible means of communication, (2) Span of time: It requires the repetition of shared experiences between a pastor and church members. It requires time to understand each other so trust can develop (3) Frequent Communication: Frequent communication between a pastor and a church member serves as a means of knowing each other and for trust to occur. However, “the word trust is commonly used and many people assume that what they mean every one else means. In fact the word has many different meanings.”⁴⁵

⁴⁴Don Peppers and Martha Rodgers, *Managing Customer Relationships* (New York: John Wiley & Sons, 2004), 45.

⁴⁵*Ibid.*, 72-73.

One of the areas of concern in the church is that of trust. Even if members have communication skills, the church cannot grow without trust. Many members leave the church because they are not trusted or they do not trust others. If church members trust one another, they develop a commendable relationship and the opposite is true. Trust brings conducive working/worshiping conditions. Members go to church happily. Petty issues which rise as a result of mistrusting one another do not occur and the church grows faster. A pastor cannot function properly in a church where members do not trust one another.

An Effective Pastor Practices Listening Skills

Smith and Bell say that listening requires doing more than just hearing. "When a pastor is listening he must literally think along with the speaker. This requires listening skills because a pastor must think about what he hears while still listening to what is being said."⁴⁶

In many cases pastors and administrators and even church members do not listen attentively when one is speaking to them. They often think of other things or what they are going to say next. Pastors and administrators need to learn to listen actively; it is a learned behavior. Active listening is a structured way of listening and responding to the followers and it is designed to overcome poor listening practices. The pastor, as an active listener, focuses his attention on his follower. He listens to understand, interpret, and evaluate what the follower is articulating (content). The aim is to confirm that the listener (pastor) has accurately understood the message from the speaker (follower). If a pastor or

⁴⁶Bell and Smith, 125-126.

administrator practices active listening, the following takes place: (1) A personal relationship develops between the leader and the follower, (2) Minimal conflicts: many conflicts come as the result of being misunderstood which result in wrong interpretation. If leaders learn to listen actively to their followers, they will have a clearer understanding of their followers. Similarly, if members do the same they will reduce conflicts among them which come as a result of not listening actively, and (3) Strong cooperation: if people/members learn to listen actively to one another, they understand each other, trust develops, there is strong cooperation, and then the church grows.

There are some skills leaders can use when listening to their followers: (1) Speaker's gestures: the pastor/administrator must observe the follower's gestures and emotions. Is the follower speaking with a high tone? Is the follower moving his arms or legs or even his body? The gestures will help the leader to know the seriousness of the matter being communicated, (2) Summarized speech: after the leader has heard from the follower, he must summarize what the follower has said in two or three sentences (You seem to feel angry because of . . . or you seem to feel bad about . . .). The summary helps the follower to know that the pastor has heard his problem and he cares about him. It makes the follower open up and speak more which helps the pastor to know how to answer and handle the member.

Bell and Smith emphasize that in order for a pastor to improve his listening skills, there are various aspects to follow: (1) Changes for better listening; these are changes in attitudes, comprised of (a) Understanding the barriers, (b) Noticing when they get into the way of your own listening, (c) Making a conscious effort to avoid them, (d) Teaching yourself new and more productive attitudes, (e) Having personal resolutions, (2) Changes

in habits, in this case, of your habitual interruptions (Tell individuals speaking to you that you do not want to interrupt; tell them to notify you if you do), and (3) Changes in techniques in the way you listen. “The techniques you use for receiving and interpreting other’s words have to change significantly.”⁴⁷

It is important for leaders (pastors and administrators and laity) to practice empathetic listening skills. It is the act of feeling how the other person feels in order to understand him better. The pastor should explain to the member how he (member) feels; if he tells the member exactly how he feels, the member will respond by nods (non-verbal speech) or through words to show that the listener (pastor) knows his problem. The results of empathetic listening are that you (1) acknowledge the speaker, you accept him as a friend willing to listen to him, (2) gain the speaker’s confidence, he confides in the pastor, (3) reduce stress and tension so that if the speaker/member had stress and tension, they no longer exists, or, if present, is on a small scale, (4) team work, if present, will make it easier for the pastor and the speaker to work together without problems, (5) trust development between the leader/pastor and the speaker/member, and (6) openness that develops between the leader/pastor and the speaker/member. They will share ideas without problems.

Schermerhorn comments that “the process of telling other people how you feel about something they did or said or about a situation in general you want them to listen to is what is known as feedback.” The guidelines for giving constructive feedback include the following: (1) Give feedback directly as it will release feelings. It will do so based on trust between you and the listener. (2) Make sure that the feedback is specific, rather than

⁴⁷Bell and Smith, 126-127.

general; “use clear, good, and recent examples to make your points.” (3) Give feedback to your listener when he or she is “willing to receive it.” (4) Make sure the feedback is “valid, limit it to things a listener can do something about.” 5) Give feedback in “small pieces; never give more than the listener can handle.”⁴⁸

Many times, members feel good if they are given attention from their pastor. In order to gain the pastor’s attention, they speak at length on issues which are irrelevant. The pastor continues to listen for the sake of listening and keeps company so that the member does not feel neglected. In such situations, it is good for the pastor to cut short the conversation in a respectful manner.

Pastor: Making Effective Meetings Possible

Meeting is an act or process of communion together as a group to communicate a purpose. A meeting can take place when there are two or more people to discuss an agenda to achieve the goals. There are several ways meetings can be communicated. It could be face to face, verbal, or virtually through modern technologies such as the Internet, Skype conference, video conference, and telephone conference.

Kaplan and Norton give advice to pastors that “no meeting should be called unless the topic is communicated.”⁴⁹ Guffey found that for pastors to make effective meetings possible, it is essential to know that meetings “require [an] exchange of ideas.”⁵⁰

⁴⁸Schermerhorn, 442-444.

⁴⁹Kaplan and Norton, 319.

⁵⁰Mary Ellen Guffey, *Business Communication* (Mason, OH: Thomson/South-Western, 2006), 55-57.

If the call for a meeting is sent and there is no feedback, it is advisable for a pastor to cancel the meeting. It is not necessary for people to convene for a meeting all the time; if people need to be advised on certain church or administrative issues, send an e-mail, memo or letter. Meetings are expensive; it is not money which counts much but loss of productivity of the people present. In order for the pastor to find out whether the purpose of the meeting is valid, it is better for the pastor to ask the prominent members who will be attending.

Guffey advises pastors that “at least two days in advance of a meeting, distribute an agenda of the topics to be discussed.⁵¹ That includes any reports or materials that participants should read in advance. For regular participants/members, include a copy of previous minutes. In order for the pastor to make meetings productive, it is advisable to look into the following: (1) Limit the agenda; the agenda items should be those which need immediate attention. (2) Date and place of meeting; members should know ahead of time when the meeting is going to take place and the possible time. (3) Punctuality; members need to be encouraged to come on time and the meeting should end at an agreed on time. (4) Review of previous minutes; previous minutes should be read to give opportunity to the members to remember what was discussed. (5) Pre-meetings; allow members to have sessions before the meetings after they have read the agenda; it allows them to get settled. (6) Avoid annoying members; do not waste time by introducing irrelevant topics outside the agenda that many people feel are a waste of time and they get annoyed.

⁵¹Guffey, 55-57.

Allow pre-meetings of participants. To avoid wasting time and annoying members, it is advisable for a pastor to start meetings on time even if some members are not present.

Managing Emotional Elements of Meetings

A recent study by Tropman found out that “a meeting has to do with the feelings, affect, and the emotions of people.” It is essential for a pastor to know that meetings are combinations of thoughts and feelings of members.

Meetings masters are able to recognize how people express their feelings. Some people, for whatever reason, are in the habit of making hostile statements. They seek to invalidate points by creating questions about or hostility toward the character of the speaker. In such cases the meeting master must use a layed-back role. At a certain time the meeting master must use tactics to curb the hostility.⁵²

While it is true that no one can prevent someone from speaking his mind, it is necessary for a pastor as a chair person to guard against any provoking comments or words in the meetings. It is advisable for a leader to notify members that should that happen, the member in question will be asked to move out until the next meeting. Meeting places are not battle grounds for members to combat their opponents.

Equality and Equity

Tropman found that one thing that creates good feelings and a positive force within a meeting context is the creation of “equality and equity.”⁵³ Thus, it is important to strive for equality among persons and equity in issues. To be precise and simple, it means

⁵²John E. Tropman, *Making Meetings Work* (Thousand Oaks, CA: Sage Publications, 2003), 75-82

⁵³Ibid., 82-83.

all participants should be treated equally. No one member should be given more time to speak than the others and no one member should be considered as someone who has contributed more than the others. Issues should be treated in accordance with their importance.

Decision-making

Fox describes life as a “series of decisions.” Some members in the church are interested in decision-making while others are not.⁵⁴ Drucker indicates that

effective administrators and pastors do not make many great decisions. They concentrate on what is important. They try to make the few important decisions of the highest level of conceptual understanding. They try to find the constants in a situation, to think through what is strategic and generic rather than to “solve problems.” They are therefore, not overly impressed by speed decision making . . . They want to know what the decision is all about and what the underlying realities are which it has to satisfy. They want impact rather than technique. And they want to be sound rather than clever.⁵⁵

Further, Drucker comments that “effective leaders know that decision-making has its own systematic process and its own clearly defined elements.”⁵⁶

Another crucial area of concern in many churches is that of making meetings possible. The pastor, as the leader, must bear in mind that the absence of even one of the communication skills will make the meeting unsuccessful. In meetings, a pastor or administrator as chair person must direct people to communicate fluently so that every member in the board can understand. At the same time, they should be directed to learn to

⁵⁴Jack Fox, *Starting and Building Your Own Accounting Business* (New York: John Wiley & Sons, 2000), 15.

⁵⁵Peter F. Drucker, “The Effective Decision,” in *Harvard Business Review on Decision Making* (Boston, MA: Harvard Business School Press, 2001), 1-20.

⁵⁶Ibid.

listen to what every board member is trying to communicate. He must trust each member of the committee in what he is saying. The more members discover that they are not trusted, listened to, and communicated well, the more they do not produce.

Sequential Steps in Decision-making

Drucker stipulates some necessary steps in decision-making as follows: (1)

Clarify the problem: Does it relate to a general problem? Is it exceptional or unique? Is it a new one whose rule has not yet been developed? (2) Define the problem: What are you dealing with? (3) Specify the answer to the problem: What are the boundary conditions of the problem? (4) Test the validity and effectiveness of the decision against the actual course of events: How is the decision being carried out? Is the assumption on which it is based appropriate or absolute?⁵⁷

The above are a few guidelines to help the administrator and pastor make decisions in meetings. Decision-making is crucial because it determines the member's destiny. The pastor or administrator, and even the laity should exercise great care in passing decisions on to their followers. Many members have left the church because the board did not look carefully into their issues which were decided wrongly. It is not only the board members who know how to make decisions; even the accused person knows how the case will end. Decision-making should not be hastened it is advisable to give each member time to think the matter over before the decision is made.

⁵⁷Drucker, "The Effective Decision," 1-3.

Reaching Group Decisions

Guffey indicates that the way members reach decisions greatly affects the morale and commitment of the board members, as well as the implementation of any committee decision.⁵⁸ There are different ways members can implement decisions: (1) Full Board: The members vote and the decision of the majority is carried. This method results in a quick decision, but it may leave an alienated minority uncommitted to the task. (2) Available members: This method is important when all the members cannot get together to make a decision or when time is short. (3) An average: The members negotiate to reach a middle position. What happens in this method is that the opinions of the least knowledgeable members may cancel the opinion of the most knowledgeable. (4) The leader's decision: The administrator or pastor listens to the ideas of the committee or board members, but the final decision is his.

The above stipulated points are worthy of consideration in decision-making in any meeting. The pastor or an administrator, by virtue of his position, should not pass judgment outside the board. The church or organization does not belong to one individual even if it is his company; the members should be allowed to decide. If the decision comes from a leader alone, he will be answerable if he decides wrongly; there should be transparency in decision-making.

Errors in Decision-making

Tropman indicates that it is possible for the pastor and his board members to make errors as decision-makers. One error is the "selective perception error." They do

⁵⁸Guffey, 50.

not see all there is to see in a situation and because they have not been able to see it, the situation remains the same. The second problem is the “review-for-proof-only error.” In this case, the decision-makers have looked at a situation and come up with a “preliminary assessment or opinion.” Then they are asked by higher organization to look at the situation again to prove if their first decision was correct. Almost none of them will actually do so; instead they all will “review the situation with the perspective of seeing if they can verify their answer.” This action is known as “review-for-proof-only” which is the cause of many errors in decision-making.⁵⁹

Many errors in decision-making occur because of negligence of the board members. They do not take the issue with seriousness, especially when decision making is passed when members are tired after having worked all day. They rush into decision-making because they want to deal with it and go home to rest. The other reason is that they are not really concerned because it does not involve any of them; if it does, everyone remains complacent except the one involved.

Tropman concludes that the two errors lead to a third error called “premature commitment error.” Having found an answer (error one) and checked it (error two), the pastor and his board members feel confident that they are right in decision making and the work is done, but the truth of the matter is that the error remains.⁶⁰

It is important for the pastor or administrator to take time to review the issue more critically before passing judgment. It is advisable to ask other experienced individuals to

⁵⁹Tropman, 171.

⁶⁰Ibid.

come and help; these could be people from higher organization.

There are some issues in the church or organization which require immediate decisions while others need time before the decision is given. It is the duty of the pastor and his members or administrator to decide what to do in such cases. No member in question should influence the board to make decisions in his favor. The board should not practice favoritism in decision-making for any reason.

Summary

Leadership is the art of communicating vision; it is the ability to influence and support others in performing complex and ambiguous tasks. Administration is the process of planning, organizing, leading, and controlling the use of resources to achieve the desired goals. The administrative and ministerial skills are in three categories and these are technical, conceptual, and human skills. The problem solving plan is the preparation for coming problems that threaten the organization's well-being. Every church should have a problem solving plan.

The administrators and pastors as leaders must be visionary. Visions are images in the mind, impressions and representations. They become real as leaders express these images in concrete terms to their followers. Most organizations do not seriously see the importance of communicating visions to followers; the result is ineffectiveness. The administrators and pastors must know that shared leadership is a more complex activity. Each team member has a specific role to play. After building his team, an administrator or pastor must equip and mentor them for effectiveness. Communication needs a reliable media to convey the message and communicate it effectively.

In any organization, motivation is inevitable; it is an internal as well as external

drive that initiates and sustains activity toward specific goals. Trust is the central issue in human relationships both within and without organizations. No leader can trust or be trusted without listening skills. Effective listeners attend to the whole message communicated to them. Listening is not only reactive, but also participative. Listening skills are very important in meetings where there is a mixture of feelings, affect, and emotions of people. Meeting masters are able to recognize how people express their feelings. However, effective leaders are influential in decision-making.

CHAPTER 4

METHODOLOGY

Progressive Analysis of the South Malawi Field

This chapter provides a progressive analysis of the church in South Malawi Field of Seventh-day Adventists in Africa led by 76 pastors. The main focus will be on the growth/decline of the field for a period of five years (2004-2008), the necessity of pastoral seminars, strengths or weaknesses of pastoral leadership, availability of opportunities to enhance leadership development, and the results of the findings in all five pastorates. However, the project did not come to an end because of some hindrances.

Initially, I had planned to hold seminars in all five pastorate divisions of the field but I did not because it required a lot of funds to sponsor the project. Instead, I planned to choose a pilot pastorate or zone to carry out my project; I selected Blantyre City zone. It is comprised of twenty-three districts of which Chiwandira, Jekete, Malabvi, Chileka, N'deka, Madziabango, and Mpingwe districts are semi-urban and rural. These districts surround Blantyre City but some churches are in the city; others are found in suburban and rural areas. I chose this zone because it is one of the zones with more pastors than any other zones in the South. The other added advantage is that they were not far away from the field offices where the meetings were conducted. It saved us from spending a lot of money and it was easy for them to come for the meetings any day if it was necessary.

The graphs below portray the growth/decline of the South Malawi Field of

Seventh-day Adventist churches in Africa. The national statistical figures are projected because by the time I was collecting the data the country had not done its census.

However, the South Malawi statistical figures were collected as actual ones after the pastors had submitted their quarterly figures from the districts.

Figure 1 shows the national population for the Southern Region from 2004 to 2008¹ and shows that the population grew each year. It includes the South Malawi Field church members. Figure 2 shows the statistical report for the South Malawi Field from 2004 to 2008.²

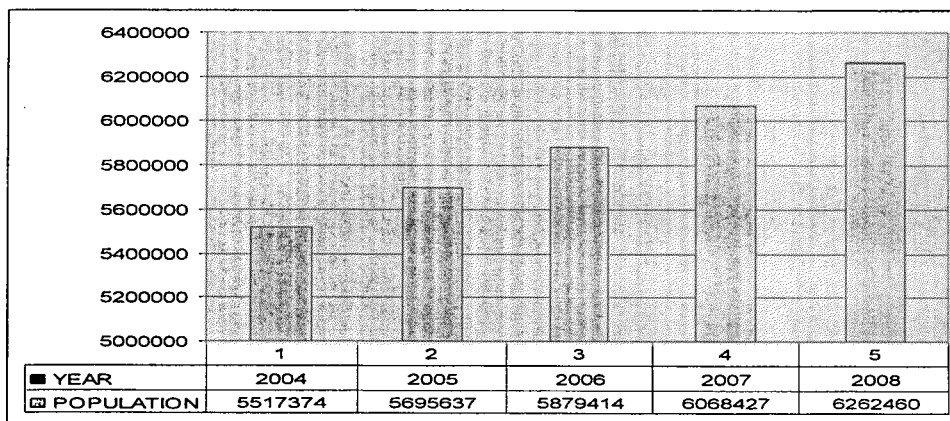
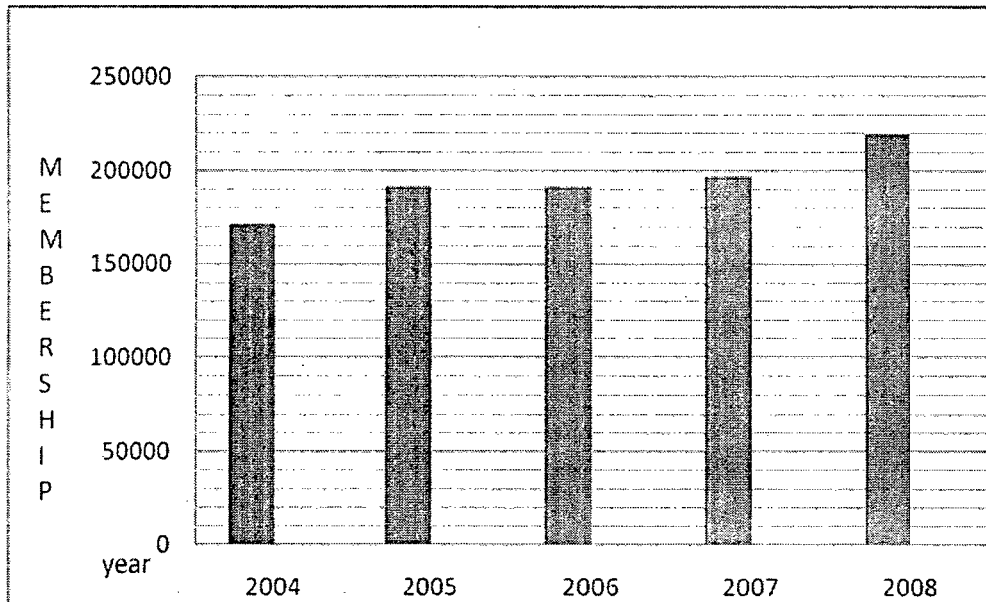


Figure 1. The National Population for the Southern Region.

¹Malawi Population and Housing Census.

²South Malawi Field Secretariat.



Year	Membership
2004	171777
2005	191573
2006	191573
2007	197262
2008	219939

Figure 2. The Statistical Report for the South Malawi Field.

The figure shows that there was more growth in church membership especially in the last two years. The membership in 2007 and 2008 grew faster because the South Malawi Field had promoted evangelism programs. Each church had to conduct no less than thirteen evangelistic meetings. That is, if a pastor had twenty churches in his district he, together with his members, had to conduct 260 meetings.

If the South Malawi Field had intensified leadership seminars together with evangelistic programming, the membership might have been higher than shown on the

figure. The figure went down soon after meetings likely because there had not been any proper follow-up. Though evangelistic meetings were promoted, the national population was still high as compared to the church membership. The difference in ratio for Adventist to non-Adventist was 1:31 to 1:27 from 2004 to 2008 years. Generally, with the larger number of pastors, the growth rate was low.

Figure 3 shows the national population for the Blantyre City zone from 2004 to 2008.

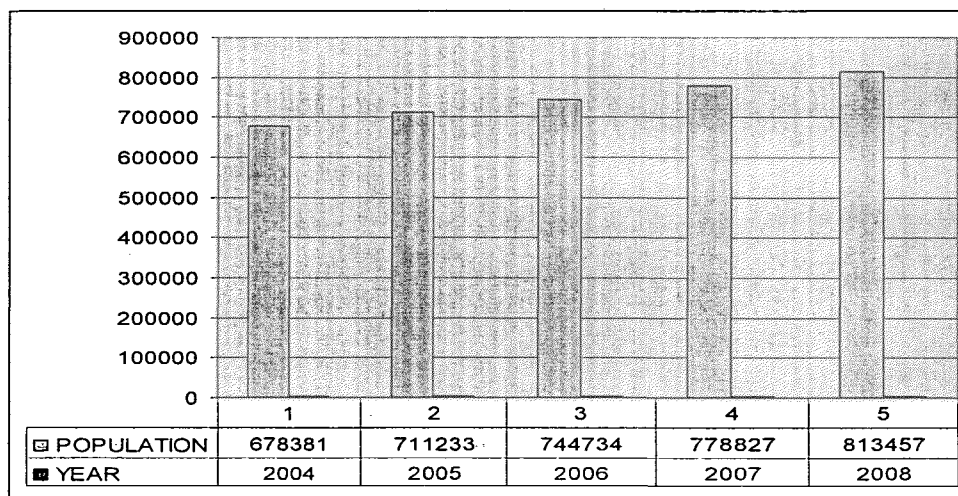


Figure 3. The National Population for Blantyre City.

The figure shows that there was continual population growth.³ I was interested to look at the national population growth rate of Blantyre City as it is one of the most highly populated cities in the Southern region of the country. It is also where there are a larger number of pastors than in any other zone. The idea was to compare the population growth

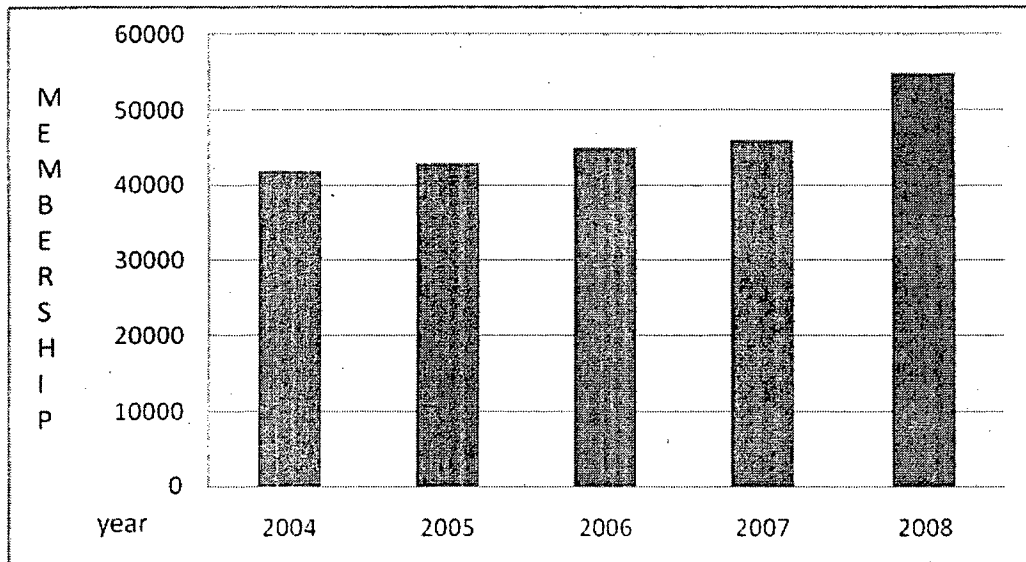
³Malawi Population and Housing Census.

with church membership growth at the same place and in the same period of time in 2008. The results are shown below.

Figure 4 shows the South Malawi Field membership growth from the years 2004 to 2008 in Blantyre City.⁴ The figure shows that there had been constant church growth throughout the five years, but exceptional growth was registered in the year 2008. The reason was that 2008 was a year of evangelism as already stated above.

Looking at Figure 3 and comparing it with Figure 4, we can see that church membership in Blantyre City grew from 6.1% to 6.7%. This is a clear indication that although there are numerous pastors and laity conducting evangelistic crusades in the city as indicated earlier, the church is not growing as it might be expected to in comparison to the national population. The growth rate is very minimal; the church in Blantyre has been growing at the rate of 6% for five years with a slight growth of .7% in 2008. Similarly, looking at Figure 1 and comparing it with Figure 2, the same thing happened to the church in the South which had been growing at the rate of 3%, and 11.5% in 2008. The growth in the last year came about as a result of emphasis on evangelism. Therefore, this is a clear indication that there is much potential for church growth in the South. The church

⁴South Malawi Field Secretariat.



Year	Membership
2004	41874
2005	43039
2006	44994
2007	46001
2008	54836

Figure 4. The South Malawi Field Membership Growth – Blantyre City.

would experience tremendous growth if pastors were equipped with necessary leadership skills. From 2008, the church in the South had about 88% more souls more to win for Christ—a big percentage. The church is commissioned to win 100 % percent of souls for Christ, not a small percentage of people.

Loss of New Members

If the church claims to have baptized many people in the evangelistic meetings, they are the same members who had backslidden. Actually, what it means is that soul

winning is going in circles. Each time an evangelistic meeting is conducted, the same people are reconverted and brought back into the church. The focus of the church in conducting such meetings should be to convert and baptize as many new people as possible into the church.

Leadership Training for Pastors and Local Leaders

The soul winning may be going on in circles because of a lack of proper leadership. In each district, pastors work hard to preach the word of God; baptizing many people and bringing them into the church is one thing, but retaining them is a problem. In order to correct the problem, the church needs to equip its pastors with necessary leadership skills. The idea should be that if the pastors are equipped with leadership skills, they could, in turn, equip all the leaders at the local church level. Pastors alone cannot make the church grow; it should be a shared leadership program. Each church leader should take part in leadership and share a common purpose regarding church growth.

To facilitate the program, it is necessary for each pastor to have enough materials to equip the church leaders. It is not enough for the pastor to have notes from the seminar. He also needs to have literature to be able to equip the other leaders. The problem with many leadership seminars is that the pastors are not introduced to the necessary literature or if they are, it is difficult to get the books. There are two reasons for this. The first one is the lack of availability of books. In most cases, leadership books are not easily found. If one they are, they are out-dated. The second reason is the unavailability of funds. Most ministerial books, including leadership books, are very expensive, thus making it difficult for a pastor to purchase them. I urge the church administrators to provide necessary

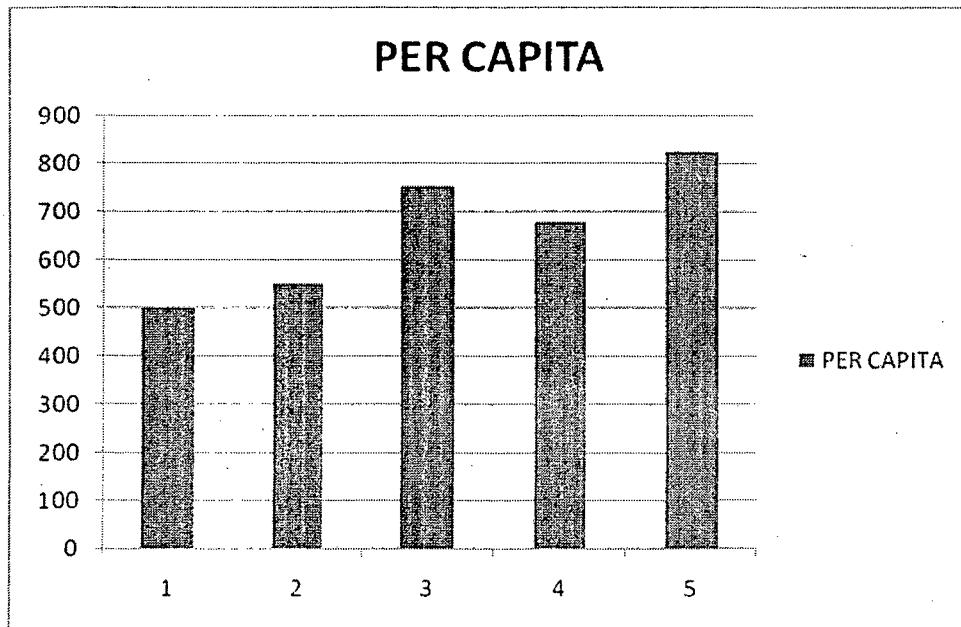
leadership literature so the pastors can be more effective.

I would advise church administrators to revise the book allowance system to enable pastors to buy recommended leadership literature. Most pastors have developed a reading culture but they do not have the right books for reference. As a result, they buy literature which has distorted information both on doctrines and leadership. Thus, it is the duty of church administrators to furnish both pastors and the entire church with the recommended literature.

Financial Strength

Figure 5 shows the financial giving power per capita of the South Malawi Field from 2004 to 2008.⁵

⁵South Malawi Field Secretariat.



Year	Giving Power (MK)
2004	502
2005	551.57
2006	753.6
2007	678.95
2008	824.72

Figure 5. The Giving Power per Capita of the South Malawi Field.

A comparison of the giving power per member of the South Malawi Field in 2008 with that of Blantyre City members in the same year shows that it was very low. The giving power even in Blantyre City, where both national and church membership is high and there is the largest number of pastors, is very minimal. The giving power in a place like this with a reasonable number of both employed and business people, and being an industrial city, should have rated high. This indicates that the church needs to equip the pastors with necessary leadership skills in order for it to grow spiritually, numerically,

and financially. If the church is to grow, it is very important for the pastors to put into practice the skills they have been equipped with; otherwise, it will continue to be sluggish or cease to grow altogether.

Need for Seminars

There should be a set program each year where all pastors are called for seminars. It would be very helpful if seminars were conducted twice every quarter for a period of one week. It could be very expensive for the South Malawi Field to sponsor such seminars, but the results would be rewarding. It would make all the pastors add necessary leadership skills to enable them work more effectively as leaders.

I would prefer having the South Malawi Field administrators look into the matter with an interest in developing God's work. In the past, the Ministerial Department, in consultation with the administrators, was forwarding service requests to the Malawi Union Ministerial Department to send them facilitators who were experts in leadership skills. There is a dire need for the pastors to be equipped with the same leadership skills. The Ministerial Department should be seriously concerned with the program and I propose that the program start again as soon as possible, and no later than January 2010.

Structure of Seminars

I suggest that the seminar have two sections. The first one should focus on theological foundations. It is important for the facilitator to build his topics on biblical understanding. The idea is to make the leaders understand how leadership is related to Scripture. The facilitator should introduce leadership principles from the Bible. For example, in his account, Matthew introduced the leadership principle of servanthood. In this passage, the disciples were preoccupied with status rather than serving. They missed

the whole point of Jesus' leadership. Jesus explained to them that His style of leadership is contrary to the values of the servant of all and that leadership in his context is about opportunities and responsibilities when they serve people for the kingdom of God (Matt 20:25-28).

Leading With Purpose

The other example is a parable from the Gospel of Mark about a sower where the Bible presents several principles about sowing seed. If a leader follows the parable very closely, he will find out that a lot of seed must be scattered to produce a lot of crop. Not all soils produce and one cannot reap unless he sows. A leader must continue to sow expecting to reap one day. He will reap in proportion to what he has sowed and he must believe in the seed he sows because some will produce fruits (Mark 4:2-20).

In addition, if a leader spends his time going through the four Gospels, he will find leadership principles that Jesus taught. Some of the principles are to let your purpose prioritize your life (Matt 6:33). What Jesus meant was that the greatest purpose in man's existence is to seek the Lord if he wants to live happily; he must seek and find him. Man should not prioritize material things, but must first seek the kingdom of God and he will receive from God what his life desires.⁶

Leading from Relationship Rather Than Position

The other principle is that impact comes from relationships and not positions (John 4:5-30). John gave an account of Jesus and a Samaritan woman at Jacob's well. In

⁶“Interpretation of Matthew,” 5:352.

in his conversation with the woman, Jesus developed a relationship. This intimacy made the woman open up so much that Jesus told her that the husband she was living with was not her own and he was the fifth in the row of men she had lived with. Later, the woman discovered that she was in the presence of the Giver of the water of life. She ran home and invited the people to go to the well and see for themselves if indeed he was Jesus. The impact of Jesus grew not because of His position, but because of the relationship He built with the woman at the well.⁷

Leader's Commitment

Another principle is that great leaders call for greater things. Jesus was a great leader who committed His life to saving people from the bondage of sin. He valued the lives of people more than His own life. He tells people that those who want to follow Him should do so by denying self and following what He was doing. By denying self, the greatest commitment is revealed (Mark 8:34-38).

Leadership Development for Key Leaders

The next principle is that leaders must choose and develop their key people. After Jesus had recruited or called the twelve into his ministry, He equipped them for leadership, He mentored them (Mark 3:14; Luke 10:1; Matt 4:23-25). Nichol indicates that Jesus went with them to different places to preach and heal all kinds of diseases.⁸ They had listened to His discourse; they had walked and talked with Him. White

⁷"Interpretation of John," *SDA Bible Commentary*, ed. F. D. Nichol (Washington, DC: Review and Herald, 1956-80), 5:937-941.

⁸"Interpretation of Matthew," 5:318-320.

indicates that from the experience of Jesus, the disciples learned much on how to work with the people to whom they were to minister. They assisted Jesus in organizing people, they brought the sick to Jesus and gave words of comfort to all, and because of the care the disciples gave to the people, many followed Jesus.⁹

Empowerment of Lay Leaders

Finally, there is the principle of empowerment—leaders must empower their key people. For example, in his Gospel account, Matthew records that after Jesus had called His disciples, He gave them power over unclean spirits and power to heal all kinds of sicknesses. He sent them out, He gave them a specific message, He equipped them to gain credibility by giving them tools to confirm their message, He instilled confidence in them and gave them a plan to acquire needed resources, and He furnished them with conviction on how they were to act with both friends and critics. As Jesus empowered His disciples, it made them work hard and they brought many people to Jesus (Matt10:1-15).

Life Long Learning Materials

Apart from Biblical texts, a facilitator should introduce Christian literature to the pastors. There are many authors who wrote about Christian leadership. The facilitator should introduce such writers and their work. For example, McNeal wrote about self-awareness of some great Biblical leaders in his studies. He says that David, Paul and Jesus all had a sense of self-awareness—they all knew who they were; they had self-management—they did not manage others only, but also themselves; they had self-

⁹White, *The Desire of Ages*, 349.

development—they developed themselves as they never stopped growing spiritually, mentally, socially, and physically; they had a mission—they knew what they were called for in the ministry; they had good decision making skills—they knew what decision to make when, why and for whom to make it; they had a spirit of belonging—they enjoyed a relationship with others and also with nature. They did not live a solitary life at all times.¹⁰

Ciulla portrays King David as a leader and how he dealt with Bathsheba. The aim of the author is to make leaders see how King David lost his strategic focus in success because he was where he was not supposed to be, doing what he was not supposed to be doing when he was supposed to lead the troops to war. The other thing was that David's success led him to privileged access. That is, because of his success, he had a privilege to everything. That is why he was able to take Uriah's wife and sleep with her. Finally, David's success led him to control resources and inflated beliefs in personal ability to control outcomes. That is, after King David saw that the wife of Uriah was pregnant as a result of sleeping with her, he called Uriah from the battle, in other words, controlling the resources. David believed Uriah would sleep with Bathsheba and in this way, conceal his (David's) immoral act. However, the plan failed because Uriah did not go home to meet his wife and sleep with her. The next step King David took after he failed to involve Uriah was to order the army commander to place Uriah at the forefront of the war and thus have him killed. The plot took place and Uriah was killed in the battle. David

¹⁰Reggie McNeal, *Practicing Greatness* (San Francisco, CA: Jossey-Bass, 2006), 7-15.

inflated his personal ability as a king to control the outcome.¹¹

The moment a leader ceases to focus on his duties and begins to pay attention to other things, he ceases to function. Many leaders in many churches are busy doing other businesses, forgetting what they were called for, and as a result, churches cease to grow.

The last section should focus on non religious literature. The facilitator should introduce secular leadership literature to the pastors during his presentations. There is a great deal of non-religious literature by many authors who have written on leadership. For example, if a facilitator wants to speak on shared leadership, he can consult Conger and Pearce' book *Shared Leadership*; if he wants to equip his leaders in co-active coaching, he can get information from Whitworth's book *Co – Active coaching*; for topics about meetings and boards, a facilitator can refer to material from Tropman's book *Making Meetings Work*; a facilitator can get information on leadership change from Kotter's book *Harvard Business Review on Change*; he can get more information about visionary leadership from Kouzes and Posner's book *Leadership Challenge*; and there are many other sources available.¹²

The authors and books listed above are what pastors need to consult to gain more experience on leadership skills. It is necessary for the leader to be more resourceful in order to gather information to help him lead the church.

Practical Outline of Seminar

The methodology explained above is what I planned when I was conducting my

¹¹Ciulla, 74-76.

¹²See bibliography.

seminars. Each presentation had an outline as follows:

Topic: To write down the topic of the day.

Introduction: To introduce the topic.

Aim: To explain the aim of the topic, or to say why I introduce the topic and what I want the pastors to know at the end of my presentation.

Presentation: To present the material I prepared.

Feedback: To get the views of the leaders or questions from them.

Literature: To introduce necessary literature, author, date, place, and publisher.

Strengths and Weaknesses

The strength of pastoral leadership in South Malawi Field is that it is furnished with able pastors. Both young and older pastors work together as a team. Where older pastors cannot serve, the administrators send young pastors. For example, there are some hilly and mountainous districts where older pastors cannot serve well, so the administrators send the young pastors because they are very energetic. Where experienced expertise is needed, the administrators send older pastors. There are some issues that need people of some experience and the administrators send older pastors to resolve them. Generally, there is a commendable relationship among workers in the Ministerial Department which allows the work to progress.

Among the weaknesses there are in the South Malawi Field, the most notable one is an imbalanced work force. There are a lot of young pastors as compared to older pastors. It appears that not long from now, all older pastors will retire, leaving the young generation. I wish the administrators could look into this issue more critically. I would suggest that the administrators get some older pastors from other departments. There are

several older people in the Publishing and Education departments who can be equipped with leadership skills to work together with the young pastors to make the pastoral team balanced and effective. There is nothing wrong with having a team of young pastors only, but there will be times when the youth will need the expertise of the elderly and vice versa.

Availability of Opportunities

The South Malawi Field is one of the fields in Malawi Union which has the largest number of pastors as compared with the other two fields. There are about 76 pastors. Academically, most of them obtained a Malawi School Certificate of Education which qualifies them for university entrance. Those who do not qualify are encouraged to upgrade themselves. I see it as an opportunity for the field because there are qualified personnel to send to university to enhance leadership development. Of course, four pastors have been sent to university but still, the number is very small as compared to 76 pastors. There are also some who go to university and are self-sponsored, however the number is minimal. In both cases, the problem is the lack of funds to attend schools of higher education.

From 2007, the South Malawi field has sent about 23 pastors for ministerial courses at Malawi Adventist Seminary. Most of them qualify for university entrance, but the field could not do so because of the lack of funds. I wish the Southern Africa Indian Ocean Division program of sponsoring Masters and Doctoral students could extend the sponsorship to Bachelor of Arts students. The South Malawi Field could benefit a lot from it because most of its pastors would be equipped with necessary leadership skills for church growth.

Pastor Leadership Education Appropriate to the Congregation

The leadership topic is very important in the South Malawi Field and must be taken seriously. Many church members, especially in urban areas, took courses on leadership, but they were led by pastors who did not know much about leadership. It is somehow embarrassing to the pastor because sometimes, the members tend to lead him. He fails to understand his members because they are above him. Similarly, members become dissatisfied with their pastor for lack of leadership knowledge. As a result, they look for other churches with good leadership knowledge and in so doing the church loses many of its members.

The establishment of Malawi Adventist University is another opportunity to enhance leadership development. If the field had funds to sponsor pastors to this university, there would be more effective pastoral leadership. In the past, the South Malawi Field and the Malawi Union spent a lot of money sponsoring their students to Adventist Universities or Colleges abroad for quality education. Fortunately, the needed university is now within reach where they could send as many students as possible, but they cannot do it because of financial problems.

To alleviate the financial problem, there are three possible ways I can suggest to the South Malawi Field administrators. First, pastors should be allowed to do part-time Literature Ministry. It will allow many pastors to accumulate some funds for further education where they will be equipped with leadership skills. Second, pastors should be allowed to own small businesses in order to get some funds. The pastor should employ a worker to run the business while he is putting all his time in pastoral work. The administrators should monitor each pastor who has a business to verify that he is putting

full time in his work. One may interpret this as a conflict of interest, but in actuality, it is not if it will enable more pastors to sponsor themselves for higher education. It will take a long time for the South Malawi Field to send all its pastors to colleges and universities as it sends two to four pastors each year. Third, the Malawi Adventist College administrators should introduce the block release program. That is, there should be a block of time each year (it can be twelve weeks or more) to allow pastors to take courses. The direct benefit of an educated pastor workforce is the increased capacity to function wisely for the development of the church.

Results from Five Pastorates

This questionnaire was completed by 75 pastors from five zones of the South Malawi Field. The zones are as follows: Blantyre; Thyolo, Mulanje and Phalombe; Chikwawa and Nsanje; Blantyre rural, Mwanza and Neno; Zomba; Balaka, Liwonde, and Mangochi. Only one pastor did not complete the questionnaire. After the questionnaire was completed and collected for review, it was found that most respondents indicated that there is a need for pastors to be equipped with necessary leadership skills. All the questions which centered on equipping pastors with necessary leadership skills rated highly. Attached is an appendix for the questionnaire.

Summary

The graphs in this chapter show that there is a very minimal growth rate for the South Malawi Field of the Adventist church in Africa as compared to the national population. The trend of growth shows that there is a need for pastors to be equipped with

necessary leadership skills. The church is growing very slowly, both numerically and financially.

The strength of the church depends much on the availability of pastors. The church in the south has more pastors than the other two fields in the centre and the north. However, the most notable weakness of the church in the South is that there are a lot of young leaders with only a few older leaders. The young leaders are energetic and enthusiastic and they are effectively performing their duties; still, there is a greater need to bring in older leaders to balance the team with different expertise.

The establishment of Malawi Adventist University is an added advantage to enhance leadership in the church. Instead of sending pastors abroad and overseas for higher learning, the church in Malawi has its own university. If the church in the South could make use of the University, it would produce more leaders for God's work. However, the church in the south is able to send a few pastors each year despite the inadequacy of funds.

CHAPTER 5

A STRATEGY FOR EQUIPPING PASTORS

WITH LEADERSHIP SKILLS

The main focus in chapter five is to rectify the problem of a low growth rate in membership in the South Malawi Field of the Seventh-day Adventist Church in Africa. I conducted seminars for pastors, administrators, and laity to equip them with necessary leadership skills in order to make them more effective. The seminars included both young and experienced pastors, administrators, and laity. I chose Blantyre City zone pastors as a pilot group. I planned, that by the end of a given time, pastors must know the following and be able to apply them in their pastoral ministry: Shared Leadership; Level 5 Leadership; Leadership Courage; Leading Meetings; Advanced Mentality; Change Model; Conflict Management; Strategic Volunteers; Growing Givers' Hearts; Co-Active Coaching; Empowering People; Recruitment and Mentoring.

Shared Leadership

During my seminar, I presented an important topic on leadership that “shared leadership as a dynamic, interactive influence process among the individuals in groups whose objective is to lead one another to the achievement of group or organizational goals or both.” The main difference between shared leadership and traditional leadership is that the “process influence involves more than just downward influence on

subordinates by an appointed or elected leader.” What happens is that the “leadership is distributed among a set of individuals instead of centralized” upon one powerful individual in the group or organization¹ or the “act of exerting power, persuading, directing a group or an individual behavior, facilitating goal achievement, or influencing other people.” The main focus on shared leadership is that some individuals are empowered so that they become “self-leading.” The empowered group of people shares the authority and responsibility for task results with formal supervisors. The self-managing group practices autonomy.² Many leaders/pastors find it difficult to practice shared leadership style in their places of work. In many cases, they find it hard to run the church. They find it hard to delegate responsibilities to members; they think that no one apart from them is able to do a thorough job. That is why, in many cases, churches do not grow.

Leadership Concepts

There are several leadership concepts I presented to the seminarians as follows:

(1) Co-Leadership: it is a mentor-protected relationship. It might be between the pastor and his elder; the elder is mentored but performs some leadership which the pastor applies, but the final say lies in the pastor. (2) Social Exchange Theory: members engage into social relationship seeking rewards and punishments. (3) Management by Objectives and Participative Goal Setting: both the pastor and the members define the objectives for which members will be accountable. However, on goal-setting, members define the

¹Craig L. Pearce and Jay Alden Conger, *Shared Leadership: Reframing the Hows and Whys of Leadership* (Thousand Oaks, CA: Sage Publications, 2003), xi-3.

²Ibid., 1-3.

objectives and not the pastor/administrator. (4) Participative Decision-Making: this calls for pastors/administrators to involve their members in the decision-making. When members have knowledge that is augmented by the pastor's/administrator's knowledge and they see that it is important and there is no opposition among the members, the pastor's administrator's knowledge wins the vote. This act of sharing leadership is better than vertical leadership. (5) Vertical Dyad Linkage/Leaders-Member Exchange: pastors need to vary their leadership styles depending on their members. (6) Connective Leadership: the pastor's ability to develop interpersonal connections both within and without the church. (7) Empowering Leadership: pastor encourages members to have self-influence plans rather than from him only.³

All above listed leadership concepts, if well utilized, could be the best tools for a pastor /administrator to advance his work in his church/organization. It is important for the pastors to know and use them. If pastors were resourceful, they could discover that there are many leadership concepts to help them lead the church. The pastor should furnish his followers with leadership concepts in order for the church to grow.

Process

First, the pastor/administrator should find members in the church who qualify for Level 5. Second, he should assign his followers with responsibilities according to their capabilities. Third, he should assign his followers with long-term duties in order for the church/organization to grow. The advantages are that results will be commendable and long-lasting; the disadvantage is that it takes a long time for the results to be seen. The

³Pearce and Conger, 3-13, 57.

following are the levels in the leadership hierarchy: Level 5: Executive group/members build enduring greatness through a paradoxical blend of personal humility and professional will. Level 4: Effective leaders/members are committed and honest to duty; they have a clear vision about the work and produce standard results. Level 3: Competent managers/members have the ability to organize members and resources to specific duties for better results. Level 2: Contributors /members contribute individual capabilities towards the group objectives. They work better with other group members. Level 1: Members with high capabilities are talented, knowledgeable, skilled, and have team work habits.

It is important for the pastor/administrator to know his members as he/she leads them. They must know that people have different capacities to perform and for that reason, they must know how to delegate each one of them. No member is more important than the other; the level 5 members should not boast over level 1, thinking they are the least of them all. If every member is given the right duty according to his/her level of leadership, leading the church/organization would become easy and it can grow faster.

Leadership Courage

The leadership courage topic is one of the most important topics to a leader. It is a wide area which one needs to research for more knowledge. I have tried to resource some points which can help a leader/pastor in his pastorate. Of course, "Courage is the first among human qualities because it guarantees the others. In business and personal life, to

create true integrity and lasting effectiveness you need to develop the courage to move towards the sound of the gunfire.”⁴

The topic on leadership courage is one of the topics which can help a visionary leader make his church grow. There is a need for pastors to build courage in leading members. A leader must know that he is called into the ministry by God; there is no need for a pastor to fear, for the same God who called him into the ministry will help him to lead His people.

Elements of Courageous Leadership

There are several elements of leadership courage where the pastor/administrator will experience tremendous production if he can put them into practice. The elements are as follows: (1) Accept responsibility; accept the call into pastoral ministry without fear; God called you to serve Him. (2) Create positive change; bring changes which can promote church programs and avoid routine, if necessary. (3) Pursue the vision; follow through the vision until the intended goals are achieved. (4) Seek and promote the best programs which you know will assist in development. (5) Communicate to build understanding, support and acceptance. (6) Become an active coach; move together with members and mentor them for progress. (7) Address interpersonal conflicts; follow conflict management skills to settle conflicts. (8) Confront performance problems; do not fear to face church problems; confront every problem and make a good decision. (9) Be optimistic; do not be timid, be confident enough of your leadership. (10) Become the best you can be; work amicably with all members. Show that you are approved both to

⁴Pearce and Conger, 3-13, 57.

members and God spiritually, mentally, physically, and socially. (11) Equip the followers since they are the tools for church growth. They are to be equipped with leadership courage skills. (12) Affirmation; the pastor/administrator should encourage and affirm the followers so that they should feel welcome and be participative. (13) Seminars: Pastor/administrator or even laity should hold numerous seminars on leadership courage.

Leading Meetings

The topic on leading meetings is a wide subject. I have tried to source some guidelines to help the leader know how to lead his meetings. However, most of the ideas are equivalent to the topic in chapter 2.

Abundance Mentality

The topic drew much attention as I was presenting it to my seminarians. It seemed new, but as I was presenting it, they came to the realization that abundance mentality is practiced in many of their churches. Abundance mentality is “the belief that resources are available when vision, action, and progress are present.”⁵

I presented some characteristics of abundance mentality as follows: (1) Safeguarded; members feel secure when they share ideas in the church. (2) Unity; members find joy and warmth as they work together. (3) Affirmation; members feel affirmed and welcome as members of the church so much that they own it. (4) Productivity; members become productive as they experience ownership. (5) Influence;

⁵Bell and Smith, 126-127.

members have greater influence within and without church/organization as a result leaders experience high productivity.

The results of scarcity of abundance mentality are as follows: (1) Dryness; in case of projects. (2) Spiritual poverty; members do not grow spiritually. (3) Laziness; no one is motivated to accept church/organizational duties; members seem to work hard but in actuality, they do not; they feel coerced by their leaders. (4). Stagnant; the church/organization seem to progress but in actuality, it is not growing.

Change

There are some leaders who believe that change is possible and others believe that change is impossible. If it takes place, it is because some force has been applied. My presentation focused much on the following: 1). Sense of satisfaction; members should not be satisfied with the projects which were already done. It is necessary to embark on other projects for more development. (2) No cohesiveness; failing to work in teams; leaders must set programs which will make members work as a team. (3) Blurred vision; failure to state the vision clearly; a leader must state the vision clearly so all the members understand it. (4) Failure to communicate vision clearly; the pastor must articulate the vision so that members must see the direction. (5) Barriers to set visions; pastors/administrators and laity not checking barriers that will hinder their set vision. (6) Plan for short-term or long-term results and recognize them; members need to see the accomplished results short or long-term. (7) Failure to anchor and change; promote change in the church.

Conflict Management

In my presentation on this topic, I defined the word conflict as “the circumstances that occur when two or more individuals are in a relationship with each other and differ”; or “the goals or relational dynamics that occur when differing ideas, goals, or purposes frustrate another’s ideas and purposes.”⁶

Conflict management is a way of avoiding conflict where possible and organizing to resolve conflict where it occurs smoothly and without taking much time. The topic is wide and I tried to present the most important areas to my seminarians. Some topics presented were how conflict benefits the churches, theological perspective, disagreement, causes of conflict, and conflict resolution.

How Conflict Benefits Our Churches

Although conflict might be viewed as being negative, it has the following benefits: (1) Expresses caring; members of the same group or opinion care for one another. (2) Develops trust; each group understands and trust one another. (3) Issues are surveyed; members like to know the cause of conflict. (4) Growth results; growth is experienced as they discuss the conflict. (5) Enhances identity; after the resolution the church is identified as one. 6). Participation results; members participate in church duties. (7) Improves decision-making; the group makes decisions as a church. (8) Willingness to duty; members are committed to task.

⁶Bell and Smith, 126-127.

Theological Perspective

The following self-explanatory theological perspective is introduced:

1. God creates diversity (Gen 1:26-31; 1 Cor 12:4, 12).
2. Unity is not uniformity (Eph 4:1-16).
3. We are to accept people who see things differently from the way we do (Rom 14:1-3; 15:1-13).
4. Sinful desires and actions create negative relational dynamics in conflict (Jas 4:1-2).

Disagreement

Bell says that when it is clear that there is conflict, the following are the consequences:

1. Parties become concerned about defending their position.
2. Language becomes general.
3. Others are drawn into the problem, usually friends or members of the immediate group.
4. Frustration may exist.
5. Winning becomes an issue.
6. Information may be withheld.
7. The idea of compromise becomes relevant.⁷

It is not advisable for leaders to pretend there are no problems in the church/organization. It is important to surface the problem so that members can help if they are able to. Leaders might think of concealing it, but after a short or long period, it will become apparent and it will be too late to prevent it from destroying the church organization.

⁷Bell and Smith, 126-127.

Main Causes of Conflict in the Church

There are some indicators to conflict in the church/organization which a leader can detect. He/she can detect some signs from individuals, for example, insubordination, rudeness, and inconsistency, or from members in reporting late for church services or duties, in members forming groups and moving and talking together in their respective groups. There are several unhappy displays that could result: strikes, anonymous letters, absenteeism, and so forth. If the leader is not observant, he may not notice anything until he/she experiences low productivity.

The following are several factors that fuel conflict in the church or organization:

(1) scarcity of resources; financial, material, and so forth; (2) change; some members resist change; they do not feel comfortable when new programs are introduced; (3) disagreements about ideas, needs, goals, interests, for example; (4) new generation of members; when a new generation of members introduces new ideas, an old generation resists because they are used to old ways; (5) failure to identify vision; some leaders fail to clearly state the vision to their followers; (6) poor communication; some leaders fail to communicate to their followers; (7) absence of team work; every one in the church/organization works without consulting each other; (8) loss of church members: when prominent members move to another place of work, replacement becomes difficult; (9) clinging to positions; leaders are not willing to hand-over powers to others; (10) reversion to old ideas; unwillingness to accept change; (11) long unresolved issues; there are some issues which are neglected to be settled; (12) reversion to old issues; dwelling on old resolved issues (13) over-staying leader; when the pastor/administrator has stayed at one place for along time people get tired of him they like to see new leadership; (14)

frequent transfers; when pastors/administrators are moved very often, members lose vision; (15) leaders lose integrity; leaders not exemplary; (16) Misunderstandings; judge one another wrongly; (17) threats; dominating members threaten to disfellowship the weaker ones; (18) personal needs; pastor/administrator uses members for personal gain; (19) failure to meet the desired goals; (20) favoritism; pastor does not give the same consideration to all members; and (21) law of inner circle; pastor/administrator favors a few individuals over the others.

Conflict Resolution

For conflict to be resolved successfully, Bell indicates the following steps:

1. Each party presents their perspective with presence of the mediator.
2. Underlying interests and values are identified by the group and mediator.
3. Options are presented by each group after caucus.
4. An agreement is proposed by the mediator.⁸

Growing Giver's Hearts

Jeavons & Basinger presented a topic on fundraisers; some of their material helped me in my presentation.

Christian Perspective on Fundraising

Fundraising has a Scriptural basis as follows: (1) Old and New Testaments; motivational giving in Old and New Testaments for blessings; (2) history on Christian fundraising; Martin Luther and 95 theses in 1517 and contested sale of indulgences as a practice of fundraising in Roman Catholic Church; (3) The church's earliest fundraising

⁸Bell and Smith, 126-127.

practices; Paul: (a) to serve the poor, (b) to support the ministry, and (c) to motivate the giving spirit; (4) ministry development; for non-Christian and Christian donors, giving is for institutional or organizational development; it is also as a call (a ministry) to Christian donors; (5) in God's service; Christian fundraising is meant to bring people to God through aid; (6) setting goals; fundraising goals must be realistic to avoid over- or under-spending.⁹

It is important for the pastors to know how to contact these people for the growth of the church. However, before the pastor and his church write their proposals, they should ask themselves questions why they want help from donors? How much money do they want for the project? Who will monitor the project? They must come up with many questions in order to come up with a real vision. The donors do not just give out funds unless they are convinced. Many churches have lost the opportunity because of dishonesty in handling the donors' funds; many donors pulled out. Pastors who have made use of the donors in their districts have benefited much. They built churches, schools, orphanages and clinics.

Co-Active Coaching

Whitworth, House, and Sandahl wrote much about co-active coaching; I used much of their material in my seminar. Co-Active Coaching involves the "active and collaborative participation of both the coach and client." The coach listens not only to "verbal but also to non-verbal words." A coach becomes more careful about the client's

⁹Thomas H. Jeavons and Rebekah Burch Basinger, *Growing Giver's Hearts* (San Francisco, CA: Jossey-Bass, 2000), 37-171.

voice, emotions, energy, and is “able to interpret unspoken words.” The coach tries to “hold people accountable and keep them moving toward their dreams and goals.”¹⁰

One of the pastor’s or administrator’s duties is to actively engage himself in Co-Active coaching. As a leader, he comes in contact with many people with different problems. In many cases, a church member focuses on a pastor as one to whom he/she could confide his/her problems. If leaders practice co-active coaching, the church experiences growth.

Main factors which form the foundation of co-active coaching are the following:

(1) Creativity; mostly clients think they know nothing about themselves; that is why they seek a coach. However, as they spend time with the coach, they discover that they are creative, resourceful and whole. (2) Source of agenda; in this relationship the agenda comes from the client, not the coach. The coach’s role is to ensure that the agenda is not lost. (3) Active listening; a coach listens with intuition and is able to adjust the client’s views and logic as he speaks. (4) Guidance; a coach brings in all kinds of words and actions and helps the client move forward to his dreams and goals.

Formula for Balanced Coaching

Some steps for moving from stagnation, to possibility and then to action:

1. Perspective: identify the client’s perspective and expand the perspective; it could be opinions, assumptions, or expectations.
2. Choice: help the client in decision-making.

¹⁰Laura Whitworth, Karen Kimsey-House, Henry Kimsey-House, and Phillip Sandahl, *Co-Active Coaching* (Mountain View, CA: Davies-Black Publishing, 2007), xix-7.

3. Planning: open a variety and range of options to help client get possibilities.¹¹

A pastor or an administrator cannot perform well without the knowledge of co-active coaching. It is through this activity that both develop relationships. Clients come to the pastors with different problems; many clients come to the pastor in order to be told what to do. In this activity, co-active coaching helps the client to discover for themselves who they are and how they can go about getting solutions to their problems. The pastor's duty is to bring the problem out, dialogue, and make him accountable; at the same time, it shows the client that he is not a failure; he can do something to solve his problem. The churches whose pastors practice co-active coaching grow faster as members feel attended to. As a result, pastors experience tremendous church growth and strong relationship develops between the pastors and their followers.

Empowering People

Empowerment is the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions and outcomes.¹² The other definition is that it is the development of knowledge, skills, and abilities. It helps the learner to enable him to control and develop his own learning.¹³ In short, empowerment is to give a team power and authority to perform after being affirmed and mentored. The team/followers exercises abilities acquired from the mentor to develop their expertise.

¹¹Whitworth, Kimsey-House, Kimsey-House, and Sandahl, xix-7.

¹²L. Harvey, "Analytic Quality Glossary: Empowerment," Quality Research International, <http://www.qualityresearchinternational.com/glossary/empowerment.htm> (accessed August 29, 2010).

¹³Ibid.

Benefits of Empowering People

1. Members will experience their potential; members exercise their God-given capabilities in the development of the church.
2. Effectiveness; if people exercise their capabilities there will be high productivity.
3. There is joy in seeing others grow; members become happy to see others perform effectively.
4. Creativity is unleashed; a lot of programs are introduced.
5. Participation increases; everyone is involved in different programs.
6. Ownership increases; everyone owns programs.
7. Security; members feel safe to worship and interact with others.
8. Pride; everyone feels proud to belong to that particular church.
9. Removal of resistance to change; introducing change becomes easy.
10. Removal of lack of confidence; members trust each other.
11. Genuinely love them; if members are loved they will perform better.
12. Trust them; if members are trusted they will prove to you trusted.
13. Look for the best from them; make them leaders to set exemplary behavior.
14. Affirm them often; let them hear from you that they are God's children.
15. Look for their inner potential; find out who can do what.
16. Give them challenges; assign them church responsibilities.

Recruitment

Schermerhorn wrote much on recruitment which helped me during my presentation to the administrators. He said that “recruitment is a set of activities designed to attract a qualified pool of job applicants” to an organization.¹⁴

Before any recruitment takes place, leaders must find out why they want more workers. They must ask themselves how many more workers are needed; it is possible to recruit less or more than needed. It is one thing to recruit and another to keep the workers; they must think of funds and how much each worker will be paid; is there enough money to pay them? One of the most important things to remember is the issue of housing; they must have enough houses for their workers. They must also ask if there is a medical scheme for the worker and his children? The leaders must make known some of the working policies to the applicants before they are employed. The applicant must know exactly what kind of job he is going to be involved in and the expectations.

Process

The recruitment begins with advertising a job. The pastor or administrator can advertise the vacancy through the media, be it newspaper, radio, TVs, Internet, and many others. The leader must make possible contacts with the applicant to verify his (the applicant's) commitment. After the applicant has submitted his letter of application, the leader must find out if the candidate qualifies.

¹⁴Schermerhorn, 302.

Distinct Ways to Recruit

1. External recruitment; job applicants are from outside the hiring organization.
2. Internal recruitment; applicants are from within the organization.
3. Traditional recruitment, the main focus is on advertising the organization to the applicants. The organization and its related jobs are advertised in a positive manner. The third one is not recognized by many organizations. It is not thought to be the main one.¹⁵

The topic on recruitment is very crucial. In many cases, it is an administrative issue. Taking people into the organization needs a thorough search of applicants before they can be accepted. Many organizations have ceased to function because the managers poorly employed their followers. The administrators must look for qualified applicants according to the need in the organization. Poor recruitment leads to poor performance.

Induction: Newly Recruited Pastors

As I referred to Mathis & Jackson, I made my presentation to the administrators about the newly recruited pastor. After a pastor has been accepted, should be given a job description. The job description will enable the pastor to “identify the tasks, duties, and responsibilities of the job.” It helps the employee “describe what is done, where it is done, why it is done, and how it is done.”¹⁶ However, some organizations do not recommend a written job description because of several reasons. (1) It “reduces the consistency in format and details.” The work “becomes routine it loses seriousness.”

¹⁵Schermerhorn, 302.

¹⁶Robert L. Mathis and John H. Jackson, *Human Resource Management* (Mason, OH: Thomson/South-Western, 2005), 61-63.

There is no growth as a worker follows the set rules. (2) The administrators and pastors “vary in their perceptions of tasks and writing skills, and interpretation.” They may write according to “what they do and what their personal qualifications are, not what the job requires.”¹⁷

It is important for the administrators to practice great care in recruiting pastors. There are many people who apply for pastoral work because they do not find any other employment. The administrators must know that the pastoral ministry is not a place for people who have no jobs; they must know that it is sacred job for the called ones. Therefore they must screen with great care who to employ for the ministry. It is important for the administrators to give the newly recruit pastor a job description. The job description will serve the pastor as a guideline to know how to conduct his duties. If the pastor knows the direction of his work, the church will grow.

Mentoring

During his class presentation, Williams introduced a topic on mentoring. Mentoring is about (1) Focusing more on relationship than information: a pastor and mentee form a relationship where communication is also important. (2) Focusing on the intention not the assumption. (3) Focusing on development: developing a mentee rather than merely equipping him with leadership skills. (4) Focusing on practical development more than theoretical: more of practice than theory. (5) Focusing on where a mentee is at that moment. The mentee can learn more orally than from textbooks. (6) Focusing on

¹⁷Mathis and Jackson, 61-63.

reflection to foster growth rather than on.¹⁸

Many leaders take very little time to mentor their followers because they become obsessed with church /organizational projects and forget to give expertise to their followers. The other mistake leaders make is that they think what they know their followers also know. That is why many elected members fail to function and are blamed for not giving high production. It is important for leaders to mentor their followers for high performance and productivity.

Summary

Chapter five is about corrective measures on the low growth rate of membership in South Malawi Field of Adventist Church in Africa. I conducted seminars with both administrators and especially pastors. I chose Blantyre City zone pastors as a pilot group. The aim was to equip them with necessary leadership skills to alleviate the outstanding problem.

I presented to them some of the most helpful topics. At the end of the program, I planned that they should know about shared leadership which is not based on one appointed individual, but that some individuals are self-leaders. The Level 5 leadership consists of members who help the church grow. They are self-empowered, courageous in leadership, and very aggressive to the task.

The church with abundant mentality experience growth because the church is very active. As a result, it is possible to facilitate change. They are likely to have no problems

¹⁸W. Williams, Notes on "Why Mentoring Works Well?" (Berrien Springs, MI: Andrews University, 2009). Class presentation.

in handling arising conflicts. In churches with abundant mentality, pastors can develop volunteers. In such churches, it is easier for a leader to win the hearts of fundraisers for different projects.

Co-Active coaching involves active and collaborative participation of both coach and client. A coach practices attentive behavior; he listens to the voice, emotions, energy and he is able to interpret non-spoken words. Later, the coaching process can develop into a mentoring procedure where a relationship is developed. There is a two-way communication rather than simply imparting information to the mentee and coaching is based on practice rather than on theory. The pastor seeks to develop the mentee. Both methods can be adapted by administrators and pastors.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

Chapter Structure

Chapter six is divided into the following categories:

1. **Recap:** This will present the main ideas in the project.
2. **Report:** This will present the findings of the research project.
3. **Evaluation:** This will give an opinion on how the church should have performed to attain desirable growth.
4. **Conclusions:** This will give highlights of each chapter.
5. **Recommendations:** This will make suggestions which can create an environment conducive for the growth of the church.

Recap

The research project was about pastoral leadership; its aim is to equip pastors who in turn, will equip church members with the necessary leadership skills. In order to achieve the intended purpose, the project was divided into three sections.

First, is the Formation section. This was aimed at formulating a means on how the project was to be carried out, that is, to give the basis of the research, collect data, carry out mapping through the use of graphs, and finally, conduct interviews for the pastors to have a clear understanding of the project.

Second is the Developmental section which was aimed at finding a means of bringing out the reality of the problem. This is meant to show the opportunities and hindrances to the growth of the church.

Last, is the Implementation section which brings into effect what was formulated and developed to solve the problem. This will show how pastors can act, train and put recommended procedures into practice.

Report 1: Findings on Figures

There were several reasons which made me conduct a survey on church growth in South Malawi Field of the Seventh-day Adventist Church in Africa. The membership growth rate was very minimal compared to the number of pastors, evangelistic meetings conducted for both pastors and laity and the number of converts each year. Below are the figures:

Table 1 shows national population,¹ membership, number of pastors, number of baptisms per year for each pastor, and growth percentages.² Table 2 shows membership losses.³

¹Malawi Population and Housing Census.

²South Malawi Field Secretariat.

³Ibid.

TABLE 1

THE NATIONAL POPULATION, MEMBERSHIP, NUMBER OF PASTORS, NUMBER OF BAPTISMS PER YEAR PER PASTOR, AND GROWTH PERCENTAGE

Year	2004	2005	2006	2007	2008
National Population	5517374	5695637	5879414	6068427	6262460
Members	171777	191573	191573	197262	219939
Pastors	76	76	76	76	76
Baptisms per Pastor	4	4	4	4	4
Growth %	3	3	3	3	11

TABLE 2

THE MEMBERSHIP LOSS OF EACH YEAR

Year	2004	2005	2006	2007	2008
Church	942	942	942	942	942
Death	2327	1905	1259	1252	1771
Apostasy	2279	1804	1484	1699	2212
Missing	1853	1103	824	2679	3054
Total	6459	4812	3567	5630	7037

Looking at the two tables above, there is evidence that both pastors and laity in South Malawi Field really worked hard preaching and baptizing people. The problem was on how to retain the baptized members. For example, in 2004, the church gained only three percent of the population; the loss was high, even excluding deaths which are inevitable. In 2008, the gain was high (about 11 percent) because there was an emphasis on evangelistic program known as Mega Evangelism where every pastor in his district was ordered to have at least eight efforts at every church. A pastor with twenty churches had to conduct one hundred sixty efforts. However, at the same time, the church in the South experienced a high percentage of loss.

The losses shown in Table 2 might be slightly higher because of some discrepancies when collecting data. The church clerks might have omitted some figures when reporting to their pastors; the pastors would report the same to the Field Office Secretariat for recording. Furthermore, some data would get lost especially in village churches where they do not have safe places to keep church records. In such circumstances, reporting becomes difficult. However, the loss of membership in five years was too high.

The records show that in 2004, the ratio was approximately 1 Adventist to 30 non-Adventists. With the statement mentioned earlier, the ratio could be much higher than that. However, in 2008, there was a reasonable gain of 1:28; the records show good results, but the numbers could go much higher than those in the current report. The church is commissioned to attain the ratio 1:0, which is 100% souls for Christ, not a fraction of people. The reason for not getting a higher percentage rate of membership in the past five-year period was that there was no proper follow-up and other related

programs to retain the newly baptized members which require leadership skills. There are a good number of backslidden Adventists in almost in all non-Adventist churches who are attending church services there; if all were to be won, the church in the South would have a considerably high percentage rate of membership.

When a comparison is made between the first three years and the last two years, the records indicate that it has much to do with leadership. Evidently, there is leadership potential but what is lacking is to equip pastors with necessary leadership skills for the church to grow. There was an evangelistic emphasis in the last two years unlike in the first three years, but there were no leadership seminars on how to lead the churches; the emphasis was on soul winning. The organizers, together with the pastors, did commendable work, but the retention of members was very discouraging. There were no systematic follow-up programs.

What is actually happening is that soul winning goes in circles. The same members who were won for Christ this year, will be won again for Christ in the following efforts, and so on. This means that there is no growth and if there is, it is very minimal. What is required is to equip pastors with leadership skills to lead the church. Fostering evangelistic programs for church growth without equipping pastors with leadership skills is not enough, but a combination of the two can bring better results.

Looking at per capita in figure 5 in chapter 4, the same thing applies; equipping pastors with leadership skills is the key factor. The figure shows that the tithe average giving power per each member in Blantyre City churches in 2008 was MK 66. 00. The figure is minimal for a place where there is a reasonable number of both employed and business people. In addition, since Blantyre is an industrial city, the giving power would

have rated high. It is evident that in 2004 or 2005, and even in the following years, the tithe giving power was much lower but in 2008. The church gained a lot more members than the previous years and there was a high percentage rate in giving power.

The other area of interest to consider is the field interview. I formed a questionnaire and sent it to different districts in order to know more about leadership in the South Malawi Field. I sent these to 76 pastors and only one did not report. Below are some questions which rated high in order of priority:

<u>Questionnaire</u>	<u>Scores</u>
1. Our pastors need much enlightenment for leadership skills.	66
2. Our pastors need more leadership books for effectiveness	66
3. Our pastors need more education to be more effective	57
4. Our pastors need to attend leadership seminars very frequently	54
5. Churches with commendable leadership skills grow fast	51

The scores to the five questions above are a clear indication that there is a great need for pastors in the South Malawi Field to be equipped with necessary leadership skills. The same is also true for the North Malawi Field and Central Malawi Conference pastors. The results reveal that the Malawi Union of the Seventh-day Adventist Church in Africa does not adequately provide its pastors with necessary leadership skills.

Report 2: Equipping Pastors

I chose the Blantyre City Zone as the pilot area for equipping pastors with necessary leadership skills through seminars. The zone is comprised of twenty-three districts of which five emerge from the city and extend to suburban and rural areas. The zone represented the whole South Malawi field: city, suburban and rural members. The

seminars were conducted once every month, but the results were not collected because I had to close when the given time was over. After the pastors had been equipped, they too, held seminars to equip their members in their respective districts. The questionnaire responses revealed that both pastors and members need to be equipped with necessary leadership skills.

Topics Presented

In my presentation I introduced relevant topics which I saw would be of help to the pastors, administrators, and laity in their ministry. Some of the topics are in chapter 3. I presented the methodology Jesus used to build His ministry (team building), affirming others, sharing vision, mentoring, conflict management, empowerment, assessment, motivation, and crisis management.

Evaluation

Equipping pastors with leadership skills in South Malawi Field is one of essentials required. Church growth would have been higher than thirteen percent in five years. The number of pastors and laity is enough to compete with the national population to win more souls for Christ. The church is commissioned to preach the Gospel to the entire nation and win souls for Him (Christ); Matt 28:19. The message would be preached to the entire nation if the pastors were equipped with necessary leadership skills and they, in turn, would equip the whole church to fulfill the commission. The church is not commissioned to win only three percent of the nation's population as shown in Table 1, but a hundred percent; there is much to accomplish. Membership retention is a big problem which needs to be rectified; if proper follow-ups were done and membership

records were kept safe, the records would have shown a high percentage rate on both membership and per capita. Leadership does not take care of only retention of membership and promoting tithe, but also the spiritual, mental, social, and physical well-being of the church.

If the church is to grow and be productive, the Ministerial Department in collaboration with administrators must reinforce the program for equipping pastors with leadership skills. If the program had started earlier, the church, by now, would be following the blue print. The other problem could be recruitment. If the church is employing pastors with minimal education, it is difficult to train and equip them with leadership skills. The Ministerial Department should recommend qualified applicants to the Executive Committee for pastoral ministry. It would not be difficult to train and equip them with the necessary leadership skills. In addition, the Ministerial Department should look into the living conditions of the pastors in the districts. There are some pastors who live in dilapidated or tiny houses; these conditions may cause the pastors not to work hard because of how are affected, as a result, the work suffers.

Conclusion

Chapter 1 gives a leader a clear understanding of formation and implementation of leadership program for the South Malawi Field of the Seventh-day Adventist Church in Africa.

Chapter 2 reveals Jesus as a leader who built up a team of leaders known as disciples to work with Him. He chose them because they were the people whom He saw as being capable of being transformed in character and competency.

Chapter 3 presents leadership as the art of communicating vision; it is the ability

to influence and support others to perform complex and sometimes, ambiguous tasks.

Administration is the process of planning, organizing, leading, and controlling the use of resources to achieve the desired goals.

Chapter 4 discusses the church in South Malawi which is growing very slowly numerically, financially, as well as spiritually. There is a great need for the pastors to be equipped with necessary leadership skills in order for it to be vibrant.

Chapter 5 presents the practical application wherein I conducted seminars for both pastors and administrators. The aim was to equip them with some necessary leadership skills. Some of the topics covered were about the following:

1. Shared Leadership: it is not based on one appointed individual but that some individuals are self-leaders.
2. 2) Level 5 Leadership: it is based on the idea that if members are respected by their pastor and pastors show selflessness, members become effective and aim to achieve the goals; Level 5 members are aggressive, determined, goal-oriented and ruthless; they need to work with humble members for thinking and action.
3. Leadership Courage: leadership calls for courage, for effectiveness and for the work to be done.
4. Co-Active Coaching: it involves the active and collaborative participation of both the coach and client; the coach listens not only to the spoken words, but also to non-verbal words; the coach tries to hold the clients accountable and to keep them moving towards their dreams/ goals.

5. Recruitment: it is a set of activities designed to attract a qualified pool of job applicants to an organization.
6. Mentoring: it is more about relationship than information, intentional than assumption, practical than theoretical, immediate, and developmental.

Chapter 6 presents the findings of the project—the report on what led the church in the South to have a slow growing rate numerically, financially, and spiritually despite the large number of pastors and numerous evangelistic meetings with help from church members. It was found out that for the church to be vibrant, pastors need to be equipped with necessary leadership skills. There are some recommendations made for the pastors, Ministerial Department and administrators to make the church grow.

Recommendations

Before I give some recommendations to the South Malawi Field of Adventist Church in Africa, I commend the leaders for upholding the pillar doctrines and the principles that govern the church. The contentions of off-shoots and anti-women preaching which shook the church have been controlled.

I have several recommendations to make, I have carefully selected areas of concern which the Ministerial Department has to look into with much interest. These are seminars, team building, literature, education, and administration.

Leadership Seminars

To introduce leadership seminars, the Ministerial Department needs to introduce leadership seminars. The Departmental Director to source facilitators to equip pastors with necessary leadership skills. To monitor district seminars, the Ministerial Department

needs to monitor district seminar reports to see if every pastor has conducted a leadership seminar. To use the ministerial workers meetings for seminars, the Ministerial Department needs to allot some time for leadership emphasis during workers' meeting, not just for departmental reports. To introduce follow-up seminars, the Ministerial Department needs to encourage pastors to hold follow-up seminars in their respective places of work to help members know how to retain newly-baptized members as well as old members for spiritual and church growth.

Team Building

To foster team building, the Ministerial Department, in collaboration with the administrators, needs to introduce Ministerial Associations in all zones to help pastors know one another and share ideas. The Ministerial Department needs to introduce pastor-lay programs. The pastors and lay people need to form a team of workers in certain programs to foster team work and deepen the relationship. The Ministerial Department, in collaboration with the administrators, needs to introduce a volunteering program. The program should focus on specific missions. The Ministerial Department needs to introduce a pulpit-exchange program. Pastors need to help one another in promoting departments of the church. It could be Stewardship, Adventist Youth, Adventist men, Women's Ministry, Evangelism, Children's Ministry, Publishing, Voice of Prophecy, Education, Pastors' Kids Association, Health and Temperance, Sabbath School, Communication, HIV/AIDS, and many more. The Ministerial Department to introduce a pastoral interaction program where pastors interact with ministers of other denominations in prayer meetings, Bible studies, visitations, television programs, seminars, and so forth. The Ministerial Department also needs to invite ministers from other denominations as

facilitators in leadership seminars. The Ministerial Department, in collaboration with the administrators, needs to discourage nepotism. Job opportunities need to be distributed according to merit and regardless of creed and culture. There should not be any stigma and discrimination. To discourage professional jealousy, the Ministerial Department in collaboration with administrators, needs to unite pastors together and enlighten them that, in God's work, there is no hierarchy. All are equal and co-laborers with Him. Finally, the Ministerial Department needs to involve pastors together with their wives in some programs. The programs could be, for example, evangelism, visitations, Bible studies.

Literature

The Ministerial Department, in collaboration with administration, needs to make leadership literature and other related materials available for pastors to consult for their work. The Ministerial Department needs to encourage pastors to allocate some time each week for research, reading, and visiting the library, to help them be up-to-date with necessary information. The Ministerial Department needs to introduce a library system for pastors who have no access to national libraries. The Ministerial Department, in collaboration with the administrators, needs to revise the book allowance policy to enable pastors to purchase required literature. The Ministerial Department needs to provide facilitators to equip pastors with research methods to enable them to get the right information. The Ministerial Department needs to provide facilitators to equip pastors with knowledge on how to write a proposal. The Ministerial Department needs to allow and encourage pastors to write and publish Ministerial Journals and Newsletters to enable them to express and share ideas with one another through literature. The Ministerial Department, in collaboration with administrators, needs to allow pastors to buy laptops or

desktops to access literature and information on the Internet. The Ministerial Department needs to equip shepherdesses with writing skills to enable them to write journals and newsletters to share ideas and express themselves through literature.

Education

The Ministerial Department, in collaboration with the Education Department, needs to encourage pastors to upgrade themselves academically. Each pastor must have a full Malawi Schools Certificate of Education for easy access to Universities and Colleges. The Ministerial Department, in collaboration with the Education Department, needs to introduce a college block release program once or twice a year. The program will take care of the pastors who want to attend courses on a part-time basis each year. The Ministerial Department, in collaboration with the Education Department and administration, needs to encourage donors who wish to sponsor some pastors to Universities and Colleges for higher education. It will alleviate the South Malawi Field from the trouble of sponsoring the pastors for higher education. The donors need to make an agreement not to demand service back from the sponsored pastor after the completion of his education. The Ministerial Department, in collaboration with the Education Department and administrators, needs to introduce a Student Loan program. The program will be funded by church members to help the needy pastor get loans for University or College education. The Ministerial Department, in collaboration with Education Department and administrators, needs to introduce a Church-Student program to allow churches that wish to sponsor their pastors to University or College and work for them for an agreed-on period of time after completion of their studies. The Ministerial Department, in collaboration with the administrators, needs to set up a program to

encourage the wives of the pastors to upgrade themselves academically. They can be assets to the gospel ministry by helping their husbands in church programs. It will allow pastors' wives to be employed in or outside the church if they choose to do so.

Administration

The administrators need to introduce internal as well as external recruiting. Applicants from other organizations must be considered for employment. The advantage is that they bring in new ideas which, otherwise, would not be discovered. The administrators need to give a job description to the newly-recruited pastor. The job description will help the pastor know what he is supposed to do, as well as when, how, and to whom. The administrators, in collaboration with the Ministerial Department, need to partner a newly-recruited pastor to an experienced pastor for expertise. The administration, in collaboration with the Ministerial Department, needs to explore the potential of every pastor. Different pastors have different abilities; some are gifted in preaching, visiting, and singing, while others are gifted in in-service training, praying, healing, and so forth. The pastors gifted in preaching should be sent to newly opened places to evangelize and win souls for Christ. Pastors gifted in praying and healing should be sent to challenging places to win souls for Christ. The administration, in collaboration with the Ministerial Department, needs to foster decentralization. Both administrators and pastors need to be encouraged to disband some powers in order for the church to grow. The administrator from a higher organization should not run the duties in and subordinate organization; the leaders in the lower case should perform their duties and report to the upper case. Similarly, the district pastor should discourage the practice of centralizing positions with one person. The church should not nominate a district

church elder, treasurer, Adventist Youth director, or Women's Ministries director. Every church should be independent of the other and the pastor should be the coordinator for the district. The administration, in collaboration with the Ministerial Department, needs to foster members to bring in their ideas; the organization/church should accept constructive ideas from members and also listen to their criticisms for church growth. The administrators need to introduce an affirmation program and the newly-recruited pastor should be affirmed to the work. It will help him feel welcome and give a sense of ownership to the assigned duties. The administrators need to introduce departmental lay programs. The administrators, in collaboration with the Departmental Directors, need to introduce lay people's programs to act as arms of departments. The Ministerial Department needs to have lay pastors, the Stewardship Department needs to have lay stewardship promoters, the Adventist Youth Department needs to have Adventist Youth promoters or co-coordinators, the Publishing Department needs to have literature distributors, the Family Life Department needs to have lay family advisors, and so forth. The laity needs to work on a voluntary basis. These people serve at the Field level together with church departmental leaders. The administrators, in collaboration with Field Departmental Directors, need to introduce lay courses to orient them according to their areas of specialties. The Ministerial Department, in collaboration with the administrators, should not transfer any pastor who has had major problems in his district. The pastor should rectify his differences with the members before he can be eligible for transfer. The Ministerial Department, in collaboration with the administrators, needs to respect the voice of the church members in cases of transferring a pastor. If the members demand the pastor to stay on, their voice must be respected on condition that the demand is in good

faith. The Ministerial Department, in collaboration with the administration, needs to respect the voice of the pastor in matters of transfer. If the pastor demands a transfer he should be heard on condition that the transfer is for the good of both the pastor and the church. The administrators need to revise the salaries of each pastor. The prices of commodities are continuing to rise; the salaries of pastors must match the prices of commodities. If the pastor is comfortable with his pay he will be productive and therefore, the church will grow.

APPENDIX A

PASTORATE QUESTIONNAIRE

The following are questions, please tick or circle which is applicable to you. You do not need to write down your name:

Our pastors need much enlightenment for leadership skills

A) strongly agree B) agree C) partially agree D) not agree

Our pastors need more leadership books for more effectiveness.

A) strongly agree B) agree C) partially agree D) not agree

Our pastors need basic knowledge on leadership

A) strongly agree B) agree C) partially agree D) not agree

Our pastors need to attend leadership seminars very frequently.

A) strongly agree B) agree C) partially agree D) not agree

Our pastors need more education for more effectiveness

A) strongly agree B) agree C) partially D) not agree

All pastors have leadership skills.

A) strongly agree B) agree C) partially agree D) not agree

A large number of pastors have leadership skills.

A) strongly agree B) agree C) partially agree D) not agree

A small number of pastors have leadership skills

A) strongly agree B) agree C) partially agree D) not agree

Churches with commendable leadership grow fast.

A) strongly agree B) agree C) partially agree D) not agree

Churches with commendable leadership have no problems.

A) strongly B) agree C) partially agree D) not agree

The South Malawi Field should send pastors for leadership course.

A) strongly agree B) agree C) partially agree D) not agree

The South Malawi Field should allow pastors on self sponsorship to go for leadership courses.

A) strongly agree B) agree C) Partially agree D) not agree

Church members should also send pastors for leadership courses.

A) strongly agree B) agree C) Partially D) not agree

Both pastors and church members should go for leadership courses.

A) strongly agree B) agree C) partially agree D) not agree

Only pastors should go for leadership courses.

A) strongly agree B) agree C) partially D) not agree

APPENDIX B

SUMMARY OF PASTORATE QUESTIONNAIRE RESPONSES

The following are questions, please tick or circle which is applicable to you. You do not need to write down your name.

Our pastors need much enlightenment for leadership skills

A) strongly agree **66**. B) agree **9**. C) partially agree **0**. D) not agree **0**.

Our pastors need more leadership books for more effectiveness.

A) strongly agree **66**. B) agree **9**. C) partially agree **0**. D) not agree **0**.

Our pastors need basic knowledge on leadership

A) strongly agree **45**. B) agree **9**. C) partially agree **0**. D) not agree **0**.

Our pastors need to attend leadership seminars very frequently.

A) strongly agree **54**. B) agree **18**. C) partially agree **0**. D) not agree **0**.

Our pastors need more education for more effectiveness

A) strongly agree **57**. B) agree **15**. C) partially **0**. D) not agree **0**.

All pastors have leadership skills.

A) strongly agree **21**. B) agree **6**. C) partially agree **27**. D) not agree **0**.

A large number of pastors have leadership skills.

A) strongly agree **3**. B) agree **15**. C) partially agree **18**. D) not agree **39**.

A small number of pastors have leadership skills

A) strongly agree **18**. B) agree **33**. C) partially agree **18**. D) not agree **6**.

Churches with commendable leadership grow fast.

A) strongly agree **51**. B) agree **9**. C) partially agree **6**. D) not agree **9**.

Churches with commendable leadership have no problems.

A) strongly 33. B) agree 18. C) partially agree 9. D) not agree 12.

The South Malawi Field should send pastors for leadership course.

A) strongly agree 48. B) agree 9. C) partially agree 9. D) not agree 9.

The South Malawi Field should allow pastors on self sponsorship to go for leadership courses.

A) strongly agree 30. B) agree 21. C) Partially agree 6. D) not agree 27.

Church members should also send pastors for leadership courses.

A) strongly agree 21. B) agree 18. C) Partially 36. D) not agree 0.

Both pastors and church members should go for leadership courses.

A) strongly agree 24. B) agree 39. C) partially agree 12. D) not agree 0.

Only pastors should go for leadership courses.

A) strongly agree 15. B) agree 12. C) partially 45. D) not agree 0.

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